

# Analyzing Near Death Experiences (The Quranic Perspective)

Near Death Experiences (NDEs) are becoming a well-known phenomenon today. This is because of the advancement of communication technologies where people are able to communicate through the Internet and share their experiences. This is also because researchers can also easily find the subject groups from the opposite side of the worlds. NDEs are also becoming common because of the advancement of Cardiac Science where a patient earlier “Clinically Dead” may find himself “Alive” after application of revival techniques. NDEs are being studied by researchers from different perspectives. A group of researchers focus on different studies with an attempt to prove that the NDEs are the proof of Afterlife. Another group of researchers try to find out the reasons why NDEs happen and relate these with the

different scientific explanations ranging from the reaction to certain drugs to that of the brain's adjustment to pattern finding. What both the type of researchers establishes is that happening of NDEs is true and that NDEs show lots of similarities. Research groups have also tried to make a database of these NDEs and tried to study the similarities from different angles. Religious explanations are also given for NDEs, from the perspective of Christians, Hindus, Jews and new age religion followers. In this chapter the study is put forward with the focus on NDEs similarities on different points and the Quranic perspective is given on those things or features that are visualized during NDE.

## Introduction

A near-death experience (NDE) refers to a variety of individual experiences connected with the approaching death. It includes the

feeling of the soul being separated from the body, feeling of extreme fear or peace, feelings of ascend, the presence of a light or the feeling of spiritual existence. NDEs are typically accounted after a person has been declared “clinically dead”, therefore these types of experiences are called near-death experiences. The near death experience (NDE) is defined as, “the reported memory of all impressions during the special state of consciousness, including specific elements such as out-of-body experience, pleasant feelings, and seeing a tunnel, a light, deceased relatives, or a life review” (Pim von Lommel, 2001). Although there is no clear consensus of what constitutes a NDE, there are specific patterns of events that a person lucidly recalls that happened at or near the time of clinical death (Long, 2002).

## Related Studies

### The Databases of NDEs

The interest in NDEs is obvious as these are compiled and books are written focusing these. Important compilations include:

- Raymond Moody, book "Life After Life" (1975)
- Formation of Association for Near-Death Studies (IANDS) in 1978.
- Gallup poll, approximately eight million Americans claim to have had a near-death experience.

### The Religious Perspective

The study [1] relates Spirituality, World Religions, and NDEs and tries to give the religious perspective of seven different religions on NDEs.

## The Scientific Reasons

Most of the scientific community regards such experiences as hallucinatory, while paranormal specialists and some mainstream scientists claim them to be evidence of an afterlife.

NDEs are among the phenomena studied in the fields of parapsychology, psychology, psychiatry and hospital medicine.

## Similarities of NDEs

Irrespective of religion of the person having NDE, the common features of NDEs include the following:

- Seeing angel of death / death
- Feelings of peace / distress
- Seeing a bright light
- Feeling of going from dark to light
- Seeing the dark pit
- Meeting departed relatives
- Arriving at a new heavenly domain.

- Looking down on own bodies.
- A life review
- A judgment
- Encountering a mystical being
- Seeing different colors / seeing pearls, gold  
 , silk / seeing rivers
- Mistaken identity
- Tour of heaven
- Tour of hell
- Sense of time
- Coming back to life
- Message
- Having the sense of right and left

## Quranic Perspective

The common features of NDEs are being discussed here with the reference to what is there in Quranic verses about the things and features observed during NDEs. The references to Yusufali's, Pickthal's and Shakir's translations are given.

## 1. Angel of Death (032.011)

People who had experienced NDEs often claim to have been taken by some mystical being [Lorraine Tutmarc's NDE, the Final Frontier]. Some said it was the angel of death. The following is an example of verse in Quran, in relation to the Angel of Death --

032.011

YUSUFALI: *Say: "The Angel of Death, put in charge of you, will (duly) take your souls: then shall ye be brought back to your Lord."*

## 2. Death (011.004, 010.056)

The following are few examples of verses in Quran, in relation to Death.

011.004

SHAKIR: *To Allah is your return, and He has power over all things.*

010.056

YUSUFALI: *It is He Who giveth life and who taketh it, and to Him shall ye all be brought back.*

3. Feelings of peace (007.035,  
014.023, 076.011)

007.035

YUSUFALI: *O ye Children of Adam! Whenever there come to you messengers from amongst you, rehearsing My signs unto you,- those who are righteous and mend (their lives),- on them shall be no fear nor shall they grieve.*

014.023

PICKTHAL: *And those who believed and did good works are made to enter Gardens underneath which rivers flow, therein abiding by permission of their Lord, their greeting therein: Peace!*



076.011

YUSUFALI: *But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and (blissful) Joy.*

#### 4. Feelings of distress ((008.050, 076.010)

Greyson and Bush (1996) classified distressing NDEs into three types:

- The most common type included the same features as the pleasurable type, but as the person feels out of control of what was happening, experiences the features as frightening.
- This is of being completely alone forever in an absolute void. Sometimes the person received a totally convincing message that the real world including themselves never really existed.
- The third and rarest type included hellish

imagery such as an ugly or foreboding landscape; demonic beings; loud, annoying noises; frightening animals; and other beings in extreme distress. Only rarely have such NDErs themselves felt personally tormented.

008.050

YUSUFALI: *If thou couldst see, when the angels take the souls of the Unbelievers (at death), (How) they smite their faces and their backs, (saying): "Taste the penalty of the blazing Fire"*

076.010

YUSUFALI: *"We only fear a Day of distressful Wrath from the side of our Lord."*

5. Seeing a bright light (057.012, 057.019, 057.028, 065.011)

057.012

YUSUFALI: *One Day shalt thou see the believing men and the believing women- how their Light runs forward before them and by their right hands: (their greeting will be): "Good News for you this Day! Gardens beneath which flow rivers! to dwell therein for aye! This is indeed the highest Achievement!"*

057.019

SHAKIR: *And (as for) those who believe in Allah and His messengers, these it is that are the truthful and the faithful ones in the sight of their Lord: they shall have their reward and their light, and (as for) those who disbelieve and reject Our communications, these are the inmates of the hell.*

057.028

PICKTHAL: *O ye who believe! Be mindful of your duty to Allah and put faith in His*

*messenger. He will give you twofold of His mercy and will appoint for you a light wherein ye shall walk, and will forgive you. Allah is Forgiving, Merciful;*

065.011

*YUSUFALI: A Messenger, who rehearses to you the Signs of Allah containing clear explanations, that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light. And those who believe in Allah and work righteousness, He will admit to Gardens beneath which Rivers flow, to dwell therein for ever: Allah has indeed granted for them a most excellent Provision.*

6. dark to light (057.009, 078.012 – 13, 065.011)

057.009

*YUSUFALI: He is the One Who sends to His*

*Servant Manifest Signs, that He may lead you from the depths of Darkness into the Light and verily Allah is to you most kind and Merciful.*

078.012 – 078.013

*YUSUFALI: And (have We not) built over you the seven firmaments,*

*YUSUFALI: And placed (therein) a Light of Splendor ?*

065.011

*YUSUFALI: A Messenger, who rehearses to you the Signs of Allah containing clear explanations, that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light. And those who believe in Allah and work righteousness, He will admit to Gardens beneath which Rivers flow, to dwell therein for ever: Allah has indeed granted for them a most excellent Provision.*

7. Seeing the dark pit (024.040,  
101.008-101.011, 003.103)

024.040

SHAKIR: *Or like utter darkness in the deep sea: there covers it a wave above which is another wave, above which is a cloud, (layers of) utter darkness one above another; when he holds out his hand, he is almost unable to see it; and to whomsoever Allah does not give light, he has no light.*

101.008 – 101.011

YUSUFALI: *But he whose balance (of good deeds) will be (found) light,-*

101.009

YUSUFALI: *Will have his home in a (bottomless) Pit.*

101.010

YUSUFALI: *And what will explain to thee what this is?*

101.011

YUSUFALI: *(It is) a Fire Blazing fiercely!*

003.103

SHAKIR: *And hold fast by the covenant of Allah all together and be not disunited, and remember the favor of Allah on you when you were enemies, then He united your hearts so by His favor you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way.*

## 8. Seeing a tunnel/ bridge. (007.040)

007.040

SHAKIR: *Surely (as for) those who reject Our communications and turn away from them haughtily, the doors of heaven shall not be opened for them, nor shall they enter the*

*garden until the camel pass through the eye of the needle; and thus do We reward the guilty.*

## 9. Meeting departed relatives.

NDErs report of seeing the deceased beings. The study [3], analyzed the beings that were seen during NDEs. Of the 166 people who saw beings, 53% saw familiar beings, while 47% saw unfamiliar beings. The highest percentage of familiar beings seen were blood relatives (25.9%), followed by religious figures (22.9%). The following verse of Quran, promises the union with families --

YUSUFALI: *And those who believe and whose families follow them in Faith, - to them shall We join their families: Nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds.*



## 10. A life review (007.007)

007.007

YUSUFALI: *And verily, We shall recount their whole story with knowledge, for We were never absent (at any time or place).*

## 11. A judgment (007.008)

007.008

SHAKIR: *And the measuring out on that day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful;*

## 12. Seeing different colors (030.022)

030.022

YUSUFALI: *And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours;*

*verily in that are Signs for those who know.*

### 13. Seeing pearls, gold, silk ( 035.033)

035.033

YUSUFALI: *Gardens of Eternity will they enter: therein will they be adorned with bracelets of gold and pearls; and their garments there will be of silk.*

### 14. Mistaken identity and the appointed time. (003.145, 007.034, 011.006, 030.025, 063.011)

003.145

PICKTHAL: *No soul can ever die except by Allah's leave and at a term appointed. Whoso desireth the reward of the world, We bestow on him thereof; and whoso desireth the reward of the Hereafter, We bestow on him thereof. We shall reward the thankful.*

007.034

YUSUFALI: *To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation).*

011.006

YUSUFALI: *There is no moving creature on earth but its sustenance dependeth on Allah: He knoweth the time and place of its definite abode and its temporary deposit: All is in a clear Record.*

030.025

YUSUFALI: *And among His Signs is this; that heaven and earth stand by His Command: then when He calls you, by a single call, from the earth, behold, ye (straightway) come forth.*

063.011

YUSUFALI: *But to no soul will Allah grant*

*respite when the time appointed (for it) has come; and Allah is well acquainted with (all) that ye do.*

15. Tour of heaven (002.022, 002.029,  
004.124, 042.029)

002.022

YUSUFALI: *Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).*

002.029

YUSUFALI: *It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.*

004.124

YUSUFALI: *If any do deeds of righteousness,-  
be they male or female - and have faith, they  
will enter Heaven, and not the least injustice  
will be done to them.*

042.029

YUSUFALI: *And among His Signs is the  
creation of the heavens and the earth, and the  
living creatures that He has scattered through  
them: and He has power to gather them  
together when He wills.*

16. Tour of hell (002.024, 014.016,  
066.006, 074.026 – 074.030,  
074.035- 074.036)

002.024

YUSUFALI: *But if ye cannot- and of a surety ye  
cannot- then fear the Fire whose fuel is men  
and stones,- which is prepared for those who*

*reject Faith.*

014.016

YUSUFALI: *In front of such a one is Hell, and he is given, for drink, boiling fetid water.*

066.006

SHAKIR: *O you who believe! save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah in what He commands them, and do as they are commanded.*

074.026

YUSUFALI: *Soon will I cast him into Hell-Fire!*

074.027

YUSUFALI: *And what will explain to thee what Hell-Fire is?*

074.028

YUSUFALI: *Naught doth it permit to endure,*

*and naught doth it leave alone!-*

074.029

YUSUFALI: *Darkening and changing the colour  
of man!*

074.030

YUSUFALI: *Over it are Nineteen.*

074.035

SHAKIR: *Surely it (hell) is one of the gravest  
(misfortunes).*

074.036

SHAKIR: *A warning to mortals.*

17. Seeing rivers (007.043, 014.023

see point 3)

007.043

YUSUFALI: *And We shall remove from their  
hearts any lurking sense of injury; - beneath  
them will be rivers flowing; - and they shall*

*say: "Praise be to Allah, who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of Allah: indeed it was the truth, that the messengers of our Lord brought unto us." And they shall hear the cry: "Behold! the garden before you! Ye have been made its inheritors, for your deeds (of righteousness)."*

18. Back to life (009.116, 010.056,  
080.021->22)

009.116

*SHAKIR: Surely Allah's is the kingdom of the heavens and the earth; He brings to life and causes to die; and there is not for you besides Allah any Guardian or Helper.*

010.056

*YUSUFALI: It is He Who giveth life and who taketh it, and to Him shall ye all be brought*



*back.*

080.021

YUSUFALI: *Then He causeth him to die, and putteth him in his grave;*

080.022

YUSUFALI: *Then, when it is His Will, He will raise him up (again).*

## 19. Having the sense of right and left

090.018

YUSUFALI: *Such are the Companions of the Right Hand.*

090.019

YUSUFALI: *But those who reject Our Signs, they are the (unhappy) Companions of the Left Hand.*

## Conclusion

This chapter is not about giving a personal religious point of view. The features of NDE are simply analyzed and the translation of Quranic verses is given for the things that are visualized during NDEs.

## References

- [1] Farnaz Masumian, "Spirituality, World Religions, and NDEs", North American IANDS Conference, (2006)
- [2] Long, J. and Long, J. (2002)  
<http://www.nderf.org>, <http://www.adcrf.org>
- [3] Jody A. Long, J.D, Another Look at Beings Encountered During the Near-Death Experience, Near Death Experience Research Foundation, (2006)
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# The Impact of Web Content Mining on World Religions

## (The Global Perspective)

These days People use Internet technologies, wireless and mobile applications to find instant answers. Because of the exponential growth of the Internet and the severely increasing Web Content, people and organizations look upon it to find all answers to their needs. However, because of this exponential growth, finding the right information at the right time from the Internet is increasingly becoming challenging. Web Content Mining is used to discover knowledge in such challenging conditions and it is being used today to create tools for making the task of knowledge discovery easy, fast and automatic. The age of Globalization has also

started recognizing and gripping such technologies for designing its future.

Religion has always been the inseparable part in most of the games played right from the onset of human civilization. It has always been there whenever the world changed and it has been one of the major players of the civilization's construction and destruction. In this age of Globalization, the World Religions are spreading their tentacles, and creating new games. To better visualize the world ahead, it is necessary to understand the different Religious motives and their different approaches. This is because the age of globalization, together with the New Enabling Technologies has the power to give the unpredicted answers to the one's quest for "Search of Truth". This chapter presents the different ways by which the World Religions try to establish their dominance by using the new enabling technologies. It also includes the

impact of Web Content Mining in changing one's Religious standpoint and the related issues.

## **Introduction**

Web Content Mining is about discovery, extraction and collection of knowledge from the Web Documents. It can be applied for the Structured Web as in [7],[8], [11], [13] and [12] or Unstructured Web, such as [6] and [10], and also for Web Information Integration as given in [3],[4],[5] and [9]. When it is applied to provide the Web Intelligence to business processes, organizations feel that Web Content Mining may be used to gather the private information and to use it for different purposes without the knowledge of the organizations. This necessitates the consideration of ethical issues for Web Content Mining]. On the other hand, Web Content Mining may also be used to find

answers to some of the faith related questions. It is therefore important to understand “Religion” in the context of Globalization and with the view of the new technologies. There are often deep-seated biases involved during the manual “religious” searching process, where even the researchers have the tendency to look only for the evidence that confirms the truth of their past knowledge. Although some of these types of searches are because of the innovative eagerness to seek scientific evidence, they can be valuable only if they are performed in a true spirit of distrust. Web Content Mining tools can be prepared to make things automatic and remove the human bias involved in finding the content. Therefore, this is going to be a concern for those who feel that religion is something not to be questioned. Another concern is that personal bias may be embedded with the Web Content Mining tools,

even during their creation and can be used for the development of socio-technological factors.

## Analyzing the user's behavior in faith based Web learning environments

Today, we find the integration of Web-based learning environments in education. There are virtual courses, virtual universities, online schools of thoughts and virtual learning communities. Web based spiritual learning behavior has many characteristics, like instant answer finding, fast learning, type of spiritual pages and exploration order of the different links and pages, and addition of personal bias, emotional and motivational behavior. This leads to the change in the Web usage behavior of people and groups. Researchers, such as (Rafi Nachmias, Arnon HersHKovitz), are studying patterns of learning in Web enabled systems. The research frameworks are created for employing Web

mining techniques on Web-based learning environments. From the point of view of the user's spiritual search behavior on the Internet, the learning behavior is divided into following two groups:

## Individual Learning Behavior

Internet based spiritual learning behavior of individual includes searching answers on the Internet for any faith related query, searching religious books or their translations and finding personalized faith tokens and processes. Most of such individual searches are type specific with added human preferences and so the exploration order of the different links and pages is dependent on user bias involved during search. The user is emotionally involved and somewhat motivated even during the search process and the individual view of the whole search process



may lead to the increase or decrease of this motivation.

## Group Learning Behavior

Internet based spiritual learning behavior of group is dependent on the type of group. The group can be homogeneous (where all members have the same ideology and preferences) or the group may be heterogeneous (where members differ in ideology or are involved in comparative religion studies). The homogeneous spiritual group behavior includes sharing of the answers on the Internet for a faith related query, books, faith tokens and processes. The group behavior in this case tends to become type specific with added group preferences that is reflected again in the exploration order of the different links and pages. The group bias is also involved during the search. The group, like the individual user is emotionally involved

and somewhat motivated even during the search process. Such groups mostly try to focus on only those links that lead to the strengthening of the group view at the end.

The variance of opinion on ideology is often highlighted among the heterogeneous group involved in the Spiritual searches. The different answers for any faith related questions, including the different perspectives, often invoke a virtual debate. Members are often motivated to further explore Web pages or links, in their own individual way, leading to the shift to Individual Learning. The group behavior in this case prepares an individual for looking for answers beyond their individual bias. The individual members may search further in resistance of the opposing view or may follow the links focusing on strange ideas either to gain insight or to understand the diverse opinions.

## Internet based Religious Courses

Internet is a powerful medium for the delivery of instructions. Students are increasingly seeking online courses for learning. Today we find lots of Spiritual online courses. They use the Internet as a knowledge source, as a medium of communication and for Syllabus based education delivery. Although, the analysis of users' navigation behavior or the involved heuristics of web-based courses is an important tool towards better understanding of web-based learning and for making better course designs, but this differs for the different types of searches. For example, if one is searching for a mandatory course topic the navigational behavior is different from that when the user searches for a topic of interest. Researchers, like (Eyal Sassoon, Rafi Nachmias) have realized the need for understanding how learners behave in online

learning environment and in general, studied the correlation between page and link characteristics and the utilization behaviors for online courses. The aim of most of such researches is for reviewing the quality of online courses.

Most of the religious courses available on Internet are not age specific or class specific, because most of the religions claim to be “for all”. The behavior patterns of different people vary. There may also be situational changes in behavior. But, the general assumption that Internet technology itself allows the automatic recording of users’ actions may be acceptable in the case of Spiritual Content Searching.

## The Changing Perspectives Of “Society” and “World Religions”

Because of the Globalization, and the changing perspectives, the faces of “Society”

and “Religion” are changing. So, there are different issues that need timely focus for anyone who dream to exist or be visible in the coming generation of Globalization. These issues are also important before one goes forward in the search of the so-called “Truths” of global world religions.

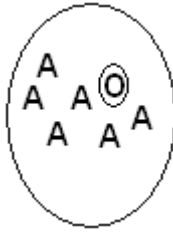
To visualize the World Religions in different perspectives, lets take the example of a “Society” where there is a single “Religion”, O.

Everybody in this region (“Cut-off Perspective”) is very familiar with O’s definitions and so there are no targeted questions and so, there is no need to find answers or care for religious realizations and identities.



**Figure 1: Religion O in Cut off Perspective  
(O’s Sphere)**

But beyond O’s Sphere, the things are different.

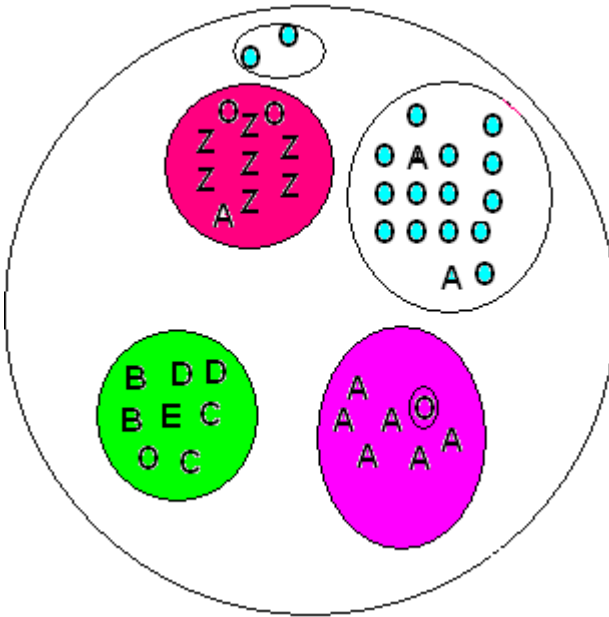


**Figure 2: Religion O in local perspective.**

When O finds itself in the local perspective where it is not 'Strong' (in number) in comparison with another religion 'A' or is the 'Religion of Minority', there are unlimited questions for O to answer because in this region, O's definitions are strange for A. In most of the cases O's religious definitions are ignored, distorted and diluted. The revolutionary process starts when O realizes that the result of all the games played by A, the 'Religion In Majority' leads to mostly one result. That is A's religious definitions are superimposed. This suddenly makes O go through the process of self-recognition, analysis, re-gathering of its own contributions,



Here O may find itself in majority but the result of any move here is dependent on different factors.



### Figure 4: Religion Variations in Global Perspective

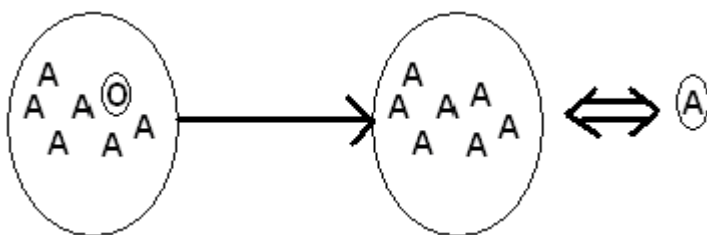
In this Global perspective, O is not same everywhere. There are different religious colors for example, there are often different schools



of thought and variations because of cultural and language differences.

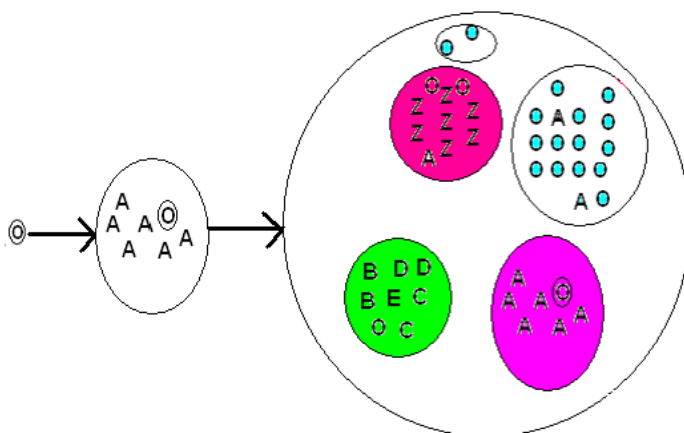
## **Perspectives Shifting**

In the local perspective as defined (Figure 2), the Majority (mostly governing) Religion's approach is generally to block the view of others. Formerly, a way to implement it was circulation of majority's basic religious text (and sometimes its misrepresentation) and even imposing it in the form of education or daily life-styles, with the name to strengthen culture and values. The common intentions in such situations are always to block the differing religious views and even make the disagreeing text or voice non-accessible. All this is often targeted with the intentions of the Strong Religion 'A' to change the perspective from Local (figure 2) to Cut off (figure 1).



**Figure 5: Shift from Local to Cut-off Perspective**

The need to exist in the age of Globalization is the realization of the changing perspectives, and being prepared for survival in the age of Globalization. So, the need is not the shift that is shown in figure 5, but what is given below in figure 6:



**Figure 6: Shift to higher Perspective**

## Impact of Web Content Mining on the Approaches Used By Religions to Establish Dominance

Religions in Global Perspective try to save their identity or establish their dominance. In both the cases, they need the majority and so they use different approaches as follows:

### **Approach 1:**

#### **Assertion of Religious Definition**

This approach can be used if O finds a precise and exact religious definition that is capable enough to resolve the variations and create strong bonds between different O in Global Perspective. By following this approach rigid definitions and boundaries are created.

### **Impact of Web Content Mining on Approach 1:**

Web Content Mining can be used to dig out the religious text based explanations along with the others religions perspective along with all the ‘sacred’ text references. It will give the user the opportunity to make a comparative decision on any topic of choice.

### **Approach 2:**

#### **Mix and Merge Approach**

It is usually applied if we take the example of C instead of O in figure 4. There is no chance of C establishing its domination in Global Perspective, by following Approach 1. So, to win the game C tries to create an ideology framework. This framework mostly incorporates C’s old Religious philosophy and is carefully made to take into accounts the existing world needs, and it asserts to fulfill those requirements. In this, the aim is usually to make the framework very flexible or appear

“Scientific”. As quoted from [Meera Nanda], on similar ideas -- “The desire to appear scientific while desperately seeking to affirm pre-scientific traditions has led to a deep and wide-spread confirmation bias in research on traditional medicine and other traditional sciences.”

To *mix*, some existing features of a religion are masked or transformed and others are added. To *merge*, the framework as a whole is promoted as universal and harmless. Due to this flexible approach different versions emerge out of a single religion but the core ideology remains the same. This is the common approach of all religions newly created in the age of Globalization.

*The physical postures and breathing exercises ..... are inseparably bound up with the philosophical and religious ideas. [2]*

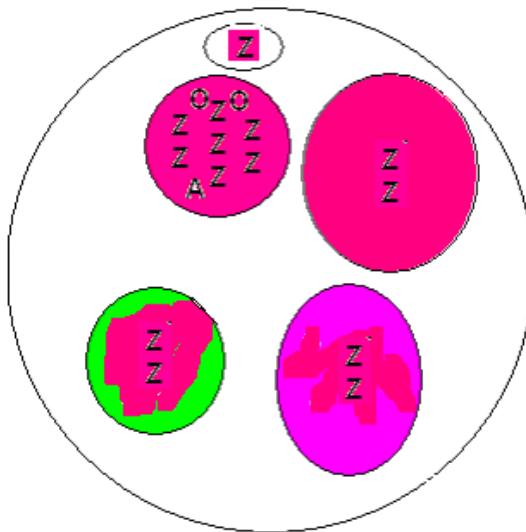
### **Impact of Web Content Mining on Approach 2:**

In Approach 2, although the framework as a whole is promoted as universal and harmless, but Web Content Mining may bring out the hidden agenda of religion enforcement of a particular ideology and may lead to the emergence of unexpected questions. This may lead to viewing of the unsafe side of such mix and merge approaches. It may also bring forward the requirement of double-blind investigation of such harmless approaches. It also gives the users the chance to comparatively analyze the behavior of mix-and-merge approach in different situations. But for the users, the Web Content Mining provides the opportunity to make a comparative decision on any topic of choice.

### **Approach 3:**

#### **Global King Approach**

The group thinking to be the Globally Strongest usually uses this approach. The approach is to wipe out and conquer. For example, if Z is Globally Strongest, it will try to spread its religious dominance like the figure 7 below-



**Figure 7: Goal of Using Global King Approach**

The result of the game depends on the accuracy level of self-assessment of Global Strength by the Global King.

### **Impact of Web Content Mining on Approach 3:**

The Global Strength and its determination are dependent on different factors, including economy and education. It is also dependent on the correct prediction of next generation's technological aspects and creation or capturing of the technology itself. Global Kings in that case will try to block the essence of Web Content Mining, and may block the "truth" or try to exploit it to bring out new reasons to prepare them to capture the world.

### **Conclusion**

The new tools and technologies in the age of globalization are bringing forward new questions and the necessity to look for their answers. One such question is to study the impact of these technologies in shaping the



world ahead. In this chapter, the necessity to understand Web Content Mining in association with the World Religions is explored. This paper also highlights the user's behavior during searching of the "Religious Content". The different approaches of establishing the religious dominance by world religions along with the impact of Web Content Mining are discussed.

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