



مَجْدِ قُرْآنِ

HOLY
QUR'AN

THE DEFENSE
of the DOMESTIC LIFE of the
MESSIAH

VOLUME ONE

Karriem Allah Muhammad

**THE DEFENSE OF THE
DOMESTIC LIFE OF THE MESSIAH**

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The Defense of the Domestic Life of the Messiah, Volume One
by Karriem Allah Muhammad (Kevin A. Muhammad)

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Appreciation

I bear witness to and appreciate the fact that encompassing and accompanying any good work are numerous realities, both seen and unseen. Although my name is on this work, the most important realities involved in producing this work are Allah, Himself; and those who have impressed knowledge and wisdom on my mind and heart. Together, “we” are likened to the “We” mentioned throughout the Holy Quran. In Sura 21:18, Allah states:

Nay, We hurl the Truth against falsehood, so it knocks out its brains,
and lo! it vanishes. And woe to you for what you describe!

As the Giver of all life, all praise, honor, and glory belongs to Allah, the Originator of the Heavens and the Earth. I thank the Supreme Being, in the Person of Master Fard Muhammad, for Giving Humanity Divine Guides in the Persons of the Honorable Elijah Muhammad and the Honorable Louis Farrakhan. I also thank each of these Divine Men for what they have done and continue to do for my family and for me, in guiding us to greater service to Allah and Humanity.

I thank my wife, Karriemah Muhammad; and twin brother, Akbar Rahman Muhammad for their assistance in editing the book and providing valuable feedback. I thank my son, Elias Sabur Muhammad, for envisioning and creating the book cover that, alone, conveys much about the nature and intent of this Book.

Dedication

This 3-Volume Series is dedicated to the Honorable Elijah Muhammad and the Honorable Louis Farrakhan, and Their Families; and to the Original People of the Western Hemisphere; and to Righteous People throughout the Earth.



Honorable Elijah Muhammad



Honorable Minister Louis Farrakhan

Other Books by Author

Other books by Karriem Allah Muhammad (Kevin A. Muhammad) include:

- The Power of MODESTY: The Key to Health, Beauty & Longevity
- FAQs About How To Eat To Live, Volume One
- FAQs About How To Eat To Live, Volume Two
- FAQs About How To Eat To Live, Volume Three
- Obesity, Diabetes and How To Eat To Live, 2nd Ed.
- The Slave Diet, Disease & Reparations
- Nuts Are Not Good for Humans: Biological Consequences of Consumption
- Dietary Considerations for Breast Cancer Patients
- Perils of Eating Poison-Animal: How Eating Pork Destroys the Eater
- The Case Against Hepatitis B Vaccination: Prevent Your Newborns and Infants from Being Permanently Injured
- Against Compulsory Vaccination: Why HPV Vaccines Are Dangerous To The Lives Of Girls, Young Women And Everyone Else (Volume 1)
- Against Compulsory Vaccination: A Long Train of Abuses and Usurpations (Volume 2)
- The Defense of the Domestic Life of the Messiah, Volume Two
- The Defense of the Domestic Life of the Messiah, Volume Three

What is the Domestic Life?

In one sense, the Domestic Life involves the Messiah's polygamous marriage. Most profoundly, however, the Domestic Life encompasses the protection, reformation, and elevation of women through divine knowledge and governance. This Universal Governance features the leadership of women—with the Messiah, in establishing the Everlasting Kingdom of God.

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MESSIAH IN THE MESSIANIC ERA, PART 1

WRITERS OF THE PROPHECIES

When the angels said: O Mary, surely Allah gives thee good news with a word from Him (of one) whose name is the Messiah, Jesus, son of Mary, worthy of regard in this world and the Hereafter, and of those who are drawn nigh (to Allah)
[Holy Quran 3:45]

The “Messianic Idea,” is an “article of faith” in Jewish, Christian and Islamic theology. These prophecies date back thousands of years to the Arabic Scriptures brought by Moses, and other Scriptures brought by those referred to as the Old Testament prophets. Most religious scholars believe these books were written in Aramaic and Hebrew. In Sura 16:43-44, Allah states:

43) And We sent not before thee any but men to whom We sent revelation—so ask the followers of the Reminder if you know not— 44) With clear arguments and Scriptures. And We have revealed to thee the Reminder that thou mayest make clear to men that which has been revealed to them, and that haply they may reflect.

Verse 44 gives the purpose for both the Messiah and the Holy Quran.

To varying degrees, the prophecies in the Old Testament are reiterated in the “New Testament” and Holy Quran, which were written in forms of Greek and Arabic, respectively.

The term “Messiah” (Aramaic), also called “Moshiach” (Hebrew) and “Masih” (Arabic) means “one who travels much” or “one wiped over with something such as oil”—and refers to “the Anointed or Anointed One.” The former meaning indicates that the Messiah’s work ultimately spans the globe, affecting all life on Earth. This is the consummate “Idea” regarding the Messiah—in that, He is the Redeemer of humanity, and not just the Savior of one tribe, ethnic group, nation, or believers of one religion.

In the Bible, “anointing” is the act of consecrating something to holy or sacred use. It was usually performed by a priest as part of the crowning

of a prince or king. “Anointing” is a divine formality and is symbolic of the pouring out of God’s spirit onto that person or people, who now are authorized to represent HIS power and intervention among that particular people or throughout the Earth—as in the case of the Messiah and the Chosen People of Allah in the Last Days.

The “divine anointing” sets that person or people apart for the divine work Allah has commissioned them to do. At the highest level, “anointing” establishes a divine covenant between Allah and the person or people HE has chosen to represent HIS Will. An example of this is Allah’s covenant with Moses and Israel. In Exodus 34:27, it states:

And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

As it pertains to the Last Days, Allah’s choice of a people to be HIS own, and the persons HE raises from among them to serve as HIS Messiah represents HIS divine anointing of them. HE establishes HIS Eternal Kingdom through them. This is the pinnacle of the Messianic Prophecies.

The Messiah, as the redeemer and deliverer of God’s Chosen People, possesses the spirit, wisdom, knowledge and power of Allah. He is predestined to carry out this “function” during and extending beyond the Messianic Era. His function involves preparing Allah’s Chosen People to fulfill the Messianic work prophesied of them through HIS promise to Abraham in Genesis 22:18:

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Many verses in the Bible describe the Messiah; the work He is prophesied to accomplish; and the suffering He endures as a consequence of fulfilling His Divine Calling. Many verses in the Holy Quran convey similar descriptions, as well as verify Biblical passages related to the Messiah.

In some English versions of the Bible, the title, “Messiah” is only mentioned in several books, for example, in Daniel; however, the following titles also refer to the Messiah: Son of Man, Anointed, Jesus, Christ, Savior, Lamb of God, Lion of the Tribe of Judah, Root of Jesse, and Seed of David. The Messiah is also depicted under various Biblical figures and symbolisms, such as the “star and scepter” in Numbers 24:17; and the “Lord” in Psalm 110.

Therefore, when the Biblical prophecies are properly understood, the Messiah and the Chosen People of God are described in the canonized Bible (Old and New Testaments) from cover to cover. Again, this also applies to the Holy Quran, as it contains many prophecies about the Messiah and

His work in the Last Days—under the name “Muhammad,” “Prophet” and “Messenger,” as well as Messiah.

As the “fulfiller” of many of the Messianic Prophecies, the Honorable Elijah Muhammad has given us the correct interpretation and meaning of the prophecies of the Scriptures. His wisdom is the foundation of this series of Chapters under the title, Messiah in the Messianic Era.

THE MESSIAH IN RELIGION

Each major religion, particularly Christianity, Judaism and Islam, has uniquely endeared itself to the “Messiah.” Differences can be delineated among Jewish, Christian, and Islamic perspectives of the “Messiah” and the Messianic work. These “noted” monotheistic religions have the Prophet Abraham and the Prophesied Messiah at the foundation of their religious doctrines, as it pertains to His appearance in the Last Days.

Although doctrinal differences among these religions involve the identity of the “Messiah” and the “Chosen People,” the common denominator is that the Messiah is the “Redeemer,” “Deliverer,” and “Anointed Saviour” who comes in the Last Days to save and gather Allah’s (God’s) Chosen People. He prepares them to enter a Land of their own, the Promised Land; and He helps transform the Earth into Allah’s Eternal Kingdom of Peace.¹

The Messiah accomplishes these assignments, in part, by toppling the enemies of Allah, who are also the enemies of Allah’s Chosen People. The Messiah sets justice in the Earth, as described in Psalm 110. How does the Messiah accomplish this? More importantly, who provides us with the essential knowledge regarding the Messiah’s presence and work among us?

Accepting the correct interpretation of the Messianic Prophecies from the Messiah, Himself, will eliminate these differences and forge unity among Believers in Allah (God). This aspect is covered later in this Chapter.

The origin of the prophesied Messiah is in the vision that God gave to Abraham, which is described in Genesis 15, and not in the Davidic Covenant in Second Samuel 7, as many religious scholars posit. Nonetheless, the Davidic Covenant is an important aspect of the Messianic Prophecies. Abraham is the Great Patriarch of all key figures in the Bible. The genealogy of Jesus given in Matthew 1:1-16 begins with Abraham, indicating that the scope of the Messianic Prophecies spans Allah’s promise

1 Klausner, J. (1955). *The Messianic Idea in Israel, from its beginning to the completion of the Mishnah*. New York,: Macmillan.

to Abraham to the fulfillment of that promise upon the Advent of the Messiah. In Genesis 15:12-14, it states:

12) And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. 13) And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14) And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

The Messiah is borne of verse 14—that is, He is the means through which God fulfills HIS promise to Abraham by bringing Abraham’s seed out of bondage, with great substance. In this Messianic equation, the Messiah appears at the end of the 400-year bondage of Abraham’s seed.

According to the Honorable Elijah Muhammad, the Black People of the Western Hemisphere fits and fulfills the prophecy of Genesis 15:12-14; and that their period of bondage, specifically in North America, ended in 1955. This is the most important reality as it relates to the presence of the Messiah. Again, He is born and raised from among Allah’s Chosen People. He does not fall from out of the sky. This subject is further addressed in “Chapter 11: Messiah in the Messianic Era, Part 2.”

To reiterate, the Messianic Prophecies are fulfilled in the Last Days of the rule of Satan because the Messiah ushers in the Eternal Kingdom of God. Most religious scholars and clergy often ignore or overlook the fact that Almighty God is directly involved in the Redemption of Abraham’s seed. In Ezekiel 34:11-12, it states:

11) For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. 12) As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

The Messianic Prophecies in the Old Testament affirm that Allah teaches and raises the Messiah. Therefore, Allah’s Presence—in Person—is a nonnegotiable aspect of the fulfillment of the Messianic Prophecies. It is through the Messiah, the Christ, that the nations of the Earth are judged and punished accordingly.

In the Holy Quran, Allah verifies and clarifies the prophecy of Genesis 15:12-14. In Sura 2:260, Allah states:

And when Abraham said, My Lord, show me how Thou givest life to the dead, He said: Dost thou not believe? He said: Yes, but that my heart may be at ease. He said: Then take four birds, then tame them to

incline to thee, then place on every mountain a part of them, then call them, they will come to thee flying; and know that Allah is Mighty, Wise.

Although Allah promised Abraham that HE would save his seed and bring them out of captivity with “great substance,” Abraham wanted to know how Allah would do this. This is the essence of Sura 2:260. Allah responds to Abraham’s inquiry.

Abraham’s concern in the phrase—“My Lord, show me how Thou givest life to the dead,” shows that Abraham did not consider his “seed” to be alive, yet they were not physically dead. Abraham saw them in a state of mental and spiritual death.

Why did Allah respond to Abraham’s inquiry, beginning with the phrase “four birds?” Birds are able to fly, to soar above Earthly conditions. The Original Black People are created to soar throughout the Heavens since they are direct descendants of the Originator ; and the “God” of the Universe.

“Four” indicates North, South, East and West. The “mountains” where the four birds are placed refer to the nations of the Earth that benefit from the enslavement of Abraham’s seed; and therefore, bear responsibility for the horrible condition of Allah’s Chosen People.

The rest of Allah’s response to Abraham indicates that HE was in charge of the entire ordeal of Abraham’s seed. HE tamed them to incline to HIM. The phrase, “place on every mountain a part of them,” means that Allah orchestrated the “scattering of HIS People, Abraham’s seed.” HE had a purpose in mind regarding why HE required them to go into bondage. HE knew that HE could simply call them and that they would fly away from the mountains.

Allah teaches the “birds” to incline to HIM before HE places “a part of them” on every mountain. This means that the nature in which HE created the Original Man is one that inclines towards its Creator, the Originator. This is affirmed in Sura 30:30:

So set thy face for religion, being upright, the nature made by Allah in which He has created men. There is no altering Allah’s creation...

Given that Allah is the One who calls HIS People to HIMSELF affirms that the redemption and restoration of HIS People from their enslaved condition is completely in the Hands of Allah. It is a divine solution. No so-called solution arising from the “mountains” or nations that exist and flourish through the continued enslavement of Allah’s Chosen People is sufficient. Solutions coming from the enslavers can only be tricks to continue to deceive them and keep them enslaved.

The “call” that Allah makes comes through the fulfillment of the Messianic Prophecies. In Sura 2:127-129, Allah states:

127) And when Abraham and Ishmael raised the foundations of the House: Our Lord, accept from us; surely Thou art the Hearing, the Knowing. 128) Our Lord, and make us both submissive to Thee, and (raise) from our offspring, a nation submissive to Thee, and show us our ways of devotion and turn to us (mercifully); surely Thou are the Oft-returning (to mercy), the Merciful. 129) Our Lord, and raise up in them a Messenger from among them who shall recite to them Thy messages and teach them the Book and the Wisdom, and purify them. Surely Thou art the Mighty, the Wise.

These verses verify several other Biblical prophecies that encompass God’s Covenant with Abraham. More specifically, these verses describe how Allah intervenes on behalf of Abraham’s seed. In response to Abraham’s prayer, Allah “raises up in them a Messenger from among them who recites to them God’s messages and teaches them the Book and the Wisdom, and purifies them.”

The purification of Abraham’s seed is predicated on having the proper understanding of the Book and the Wisdom. They must become extraordinarily literate to fulfill Allah’s promise. In the fulfillment of this prophecy in the history of the Black People of the Western Hemisphere, this is why their enslavers, the Caucasian People, have intensely labored to keep them illiterate. They have kept them in a social state that has made evil fairseeming and ignorance fashionable.

The ultimate blessing the Chosen People receive, after having endured the horrific experience of slavery, is that they are “made into a Great Nation submissive to Allah.” They are divinely-prepared to guide humanity in the Path of Allah.

Allah teaches the Messiah how to perform these divine tasks, which He accomplishes on behalf of Allah. This is described in Sura 3:45-49:

45) When the angels said: O Mary, surely Allah gives thee good news with a word from Him (of one) whose name is the Messiah, Jesus, son of Mary, worthy of regard in this world and the Hereafter, and of those who are drawn nigh (to Allah), 46) And he will speak to the people when in the cradle and when of old age, and (he will be) one of the good ones. 47) She said: My Lord, how can I have a son and man has not yet touched me? He said: Even so; Allah creates what He pleases. When He decrees a matter, He only says to it, Be, and it is. 48) And He will teach him the Book and the Wisdom and the Torah and the Gospel: 49) And (make him) a messenger to the Children of Israel (saying)...

Throughout the Holy Quran, Allah affirms that HE creates us in the wombs of our mothers through the birthing process. Therefore, this “Be” does not denote anything magical. Allah sends Mary the man with whom she unites to produce the Messiah.

The connection among the verses cited from Genesis 15, Sura 2, and Sura 3 show that the Messiah is raised among the Children of Israel. The fact that the Messiah is referred to as a “Messenger” reveals an aspect of His work. However, unlike the messengers before him, God directly teaches and commissions Him. This is what makes Him the Messiah. Allah empowers Him to end the world of Satan. He accomplishes this function in His role as the Christ.

When understood in this Light, the prophecies of the Last Days help us recognize the Messiah when He appears. It also makes us to know that this world is ending, as well as how it ends. Allah and HIS Messiah are not interested in “saving” the world that enslaved HIS people. Allah’s foremost objective is saving HIS Chosen People, Abraham’s seed. Why?

Allah upholds HIS word. Humanity is not saved until HIS Chosen People are reformed and prepared to lead humanity to Allah. Consequently, everyone’s fate rests in the redemption of Abraham’s seed—the Black People of America, in particular.

Biblical historians believe that Abraham lived about 5,000 years ago. However, some historians believe that the Torah (Pentateuch) was composed approximately 500 years after Abraham died.² How did the writers of the Torah know the details about the events described in Genesis 15, which occurred 500 years prior? What historical evidence did they have that proved that Abraham existed and that Allah spoke to him, in a vision?

These questions are among many that have cast doubt on the trustworthiness of the Bible as the authentic Word of God. This has much to do with the way the Bible has been and continues to be modified, represented and taught to the public; and also in the fact that both Judaism and Christianity have been established on “texts” in which the events described in the Bible are unverifiable, from an historical standpoint. There is insufficient archaeological evidence, not to mention proof, that supports many events described in the Old and New Testament.

In addition to the canonized Bible, other “Scriptures” contain Messianic Prophecies. Some of these texts, which date back approximately 2,000 years according to scientists, consist of the writings of the Apocrypha,

² Ska, Jean Louis (2009). *The Exegesis of the Pentateuch: Exegetical Studies and Basic Questions*. Mohr Siebeck. pp. 30–31,260. ISBN 978-3-16-149905-0.

the Pseudepigrapha, the Qumran Caves Scrolls (Dead Sea Scrolls) and the Nag Hammadi Codices (Library).

The Apocryphal, also known as the “Biblical Apocrypha,” are ancient religious texts considered of Jewish and Christian origins. Apocrypha is a Greek word that means “hidden.” It consists of many scriptural writings that were discovered within the past few centuries that historians posit were written and used by religious groups during and after the time they were authored.³ Historians and archaeologists speculate the approximate dates of these writings.

Some Apocryphal texts were included in many bibles before the Sixteenth Century, including the Septuagint and original King James translation. After 1666, many of these writings were excluded from the King James Bible version, as well as other versions. This was during the era when Christianity was being formed into an organized religion, and as a result, was becoming increasingly political and dogmatic.

It was also during this period that the prophetic writings were being defiled to make them appear “historical” rather than prophetic. This set the foundation for the Caucasian people to “assume” the identity of Allah’s Chosen People, and then teach this falsehood to the world through their fabricated religions.

The Pseudepigrapha is a class of noncanonical writings, outside the Bible canon and the Apocrypha, considered to be ancient Jewish literature. As with the Torah, these writings have been studied by Christians, as well.

Some Biblical archaeologists believe these texts were produced between 200 B.C. and 200 A.D. They also believe that some of the writings may have been authored by ancient patriarchs and prophets. The writings include depictions of biblical characters, Psalm, and apocalypses. Some of the writings originated in Palestine, and were written in both Hebrew and Aramaic; others originated in North Africa and were written in Coptic, Greek and Ethiopic.

The Qumran Caves Scrolls, also known as the Dead Sea Scrolls, are a collection of approximately 1,000 text fragments that were discovered between 1946 and 1956 in eleven caves near Khirbet Qumran in the West Bank, Palestinian territories.⁴ Archaeologists approximate that the Scrolls were written from 300 B.C., to the First Century A.D. Most of the texts are in Hebrew, with some in Aramaic, and a few in Greek.

3 Goodspeed, Edgar J. and Moses Hadas. *The Apocrypha : An American Translation*. New York: Vintage Books, 1989.

4 Barthélemy, Dominique and J. T. Milik. *Qumran Cave I. Discoveries in the Judaean Desert.*, Oxford,: Clarendon Press, 1955.

The Nag Hammadi Codices, also called the Gnostic Gospels, were discovered in 1946 in Nag Hammadi located in Upper Egypt.⁵ The discovery consists of thirteen codices, containing 49 writings, that scientists believe were written between the Third and Fourth centuries. The writings totaled approximately 1,239 inscribed pages.

The Nag Hammadi Codices were written in the Coptic language. Categorically, the codices consist of gospels, apocalypses, acts, letters, secret books, wisdom literature, and revelational discourses. Some historians believe that the Nag Hammadi Codices predates the formation of Christianity, and reveal aspects of the so-called Gnostic movement.

According to the Honorable Elijah Muhammad, the historical Jesus lived, worked and died in the Palestine area, specifically in Jerusalem. He was knowledgeable of the Torah and the prophecies related to the Messiah and the Last Days. The Jewish leaders that he confronted also had a knowledge of the writings from the prophets that came to them. Therefore, it is understandable that Scriptural texts would be discovered in that area of the world.

Historians and Biblical archaeologists characterize the Qumran Scrolls as “pristine” for having been sealed in a kind of “theological time capsule,” for approximately 2,000 years. These writings include the second oldest known surviving manuscripts. They also include deuterocanonical and extra-biblical manuscripts. The famous Books of Enoch, which describe the Coming of God and the Messiah, were among the manuscripts found.⁶

We can safely assume that many clergy are unfamiliar with these “extrabiblical” texts. Many religious leaders regard them as illegitimate because they are outside the “mainstream” canonized Bible they are familiar with and personally consider to be the exclusive “Word of God.” Nevertheless, these writings also contain many of the same prophetic themes described in the canonized Bible, with some providing greater detail than the canonized Bible. This is why some of these writings were intentionally omitted from the “Bible”—according to the history of the canonization of the Bible.

Canonizing is the act of recognizing and approving “religious” writings to be used by a religion, religious sect or organization. Therefore, a Biblical canon consists of the scriptures authorized by Christian sects, such

5 Combs, William W. “Nag Hammadi, Gnosticism and New Testament Interpretation.” *Grace Theological Journal* 8, no. 2 (1987).

6 Milik, J. T., ed. *The Books of Enoch, Aramaic Fragments of Qumran Cave 4*: Oxford University Press, 1976.

as the Roman Catholic Church, Protestants or the Ethiopian Orthodox Church.

Modifying “scriptures” are also part of the “canonizing” process. The “four great codices” of the Greek Bible—Codex Sinaiticus, Codex Vaticanus, Codex Alexandrinus, and Codex Ephraemi Rescriptus—upon which the King’s James version and modern-day Bible versions are based, have major differences among them. For example, in the Codex Vaticanus, Matthew has 170 chapters, while has Mark 62, Luke 152, and John 80. In the King James Version, Matthew has 28, Mark 16, Luke 24, and John 21.⁷

According to the Holy Quran, every prophet brought a scripture (book) to the people to whom they were sent. These scriptures included civic laws; the “expectation” of how evil would end (Last Days); and how God’s Kingdom would be realized. This is the Messianic Idea in a “nut-shell” and is the basis for the prophetic narratives in all scriptures. This is what makes such scriptures valuable.

How should we perceive and judge these “extrabiblical” Scriptures in the context of divine revelation? Should they be held in the same regard as the popular canonized Bible (King James and New International versions, etc.)?

To date, religious scholars continue to debate the historical validity of the Old and New Testament writings in the canonized Bibles. For example, the Torah was also canonized, along with the books that make up the Old Testament. Most Biblical historians know that the New Testament was not written until after Jesus’ death—even, well into the Second Century (A.D.); and that the New Testament we have today was put together over a period of centuries before being placed alongside the Old Testament in the canonized Bible.

The writers of the Gospels and of some of the Epistles are anonymous. Some of the names given to them are considered fictitious in some religious circles. Therefore, the historical validity of all writings and texts related to the Bible, whether canonized or not, can be scrutinized to varying degrees. Should not then the Bible canon be held to the same standard as the extra-biblical writings not included in the canon? When considering this, to reject one scriptural text is to reject them all.

The acceptance of a “scripture” comes down to whether the reader considers it to be the “Word of God”—meaning that Allah used the writer or prophet as an instrument to convey HIS Will. The most overlooked

⁷ Goswell, Greg. “Early Readers of the Gospels: The Kephalaia and Titloi of the Codex Alexandrinus.” *Journal of Greco-Roman Christianity and Judaism* 6 (2009): 134-74.

aspect, in this regard, is that a few people that have inordinate influence over the masses of the people dictate our acceptance of scriptures. These persons canonized the Bible, giving it their interpretation of the alleged histories and prophecies in it. They decided, in part, the beliefs that people centuries later would have about God and everything related to HIM.

This is among the reasons why many people are unfamiliar with many other scriptures that describe the prophecies of the Last Days. These persons, although having died centuries ago, continue to influence the masses of people to accept some prophets and reject others. This is done through the religions they conjured, which many people, generation-after-generation, continue to follow, on face-value.

Wise people understand the universality of the principles in the divine message conveyed by divinely-inspired men and women. These include sages, prophets, messengers, and spiritual teachers. The people who follow these enlightened persons often confer these titles on them after they die; thereby, making distinctions among them despite their common message of goodwill through moral principles. In Sura 2:136, Allah states:

Say: We believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham, and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them and to Him do we submit.

Notwithstanding, despite the doubts that many people may have regarding whether the various biblical texts were directly inspired by Allah, these scriptures have great merit and value. These writings convey Allah's Will for the future of humanity, but only when correctly interpreted. Until recently, we have never had the true interpretation of the Messianic Prophecies. For 4,000 years, people have not known the true meanings of these prophecies. They have only guessed about them, primarily because of the way the satanic leaders modified and defiled the scriptures of the "Bible."

The true meaning of the Messianic Prophecies comes in the Last Days when the Messiah appears—according to Sura 3:45-49; therefore, humanity had to wait until His coming, in this present time, to receive the correct interpretation of the prophecies even as they are being fulfilled. On this point, let us consider the following from Jabril Muhammad:

One of the factors in the writing of prophecy involves putting it down in such a way that it cannot be understood until just about the time of

its fulfillment. Even then we can understand it only according to our level of decency, regardless to how smart (intellectually) we may be.

In other words, a chief factor in grasping the inner meaning of Allah's words has to do with the extent to which we are in harmony with Allah's will. Read the 12th chapter of Daniel. There is a hint of this big fact there, and elsewhere, too.⁸

This indicates that religious scholars who lived before this current time, the Last Days, merely speculated about the prophecies. Unfortunately, many people today continue to guess at the meaning of the prophecies despite the truth that has come to them. The Honorable Elijah Muhammad was given the correct interpretation of the Messianic Prophecies by Allah, in the Person of Master Fard Muhammad.

The revealing of the true interpretation of the Messianic Prophecies and their fulfillment closes or seals these prophetic writings. This relates to Sura 33:40:

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets. And Allah is ever Knower of all things.

In Sura 33:40, the "Muhammad" that is called the Seal of the Prophets comes in the Last Days to fulfill the prophetic expectation of the Coming of God, the Great Mahdi or Christ, and the Messiah. All prophets foretold of this Universal event, to varying degrees, based on what Allah made them to see of the future—the Last Days. The vision that Allah gave to Abraham (Genesis 15) was to unfold in the Last Days, and it has.

The fulfillment of Abraham's vision encapsulates a timeframe that currently spans approximately 500 years (1555 to this day, 2015), and not 4,000, 2,000 or 1,500 years. Why? These are far too many years to be considered the Last Days. Who would consider the Last Days to extend 4,000 years? According to Matthew 24:34, the generation that witnesses the beginning of the destruction of this world will also see it come to an end.

Furthermore, 4,000, 2,000, and 1,500 years ago, the Synagogue of Satan was still increasing in power and expanding across the globe so that it could fulfill what it was prophesied to do. This, too, is contained in Abraham's vision. The Synagogue of Satan had to "mature" to the point where it could bring Abraham's seed into bondage. This began during the time of Christopher Columbus.

⁸ Muhammad, Jabril. *Is It Possible That the Honorable Elijah Muhammad Is Still Physically Alive???* Phoenix, AZ: Nuevo Books, 2007.

It is conceivable that the Last Days of this Satanic world could span 500 years or rather less if we begin this timeframe with the Coming of God in 1930. This is affirmed in Sura 39:68-70:

68) And the trumpet is blown, so all those in the heavens and all those in the earth will swoon, except such as Allah please. Then it will be blown again, when lo! they stand up, awaiting. 69) And the earth beams with the light of its Lord, and the Book is laid down, and the prophets and the witnesses are brought up, and judgment is given between them with justice, and they are not wronged. 70) And every soul is paid back fully for what it did, and He knows best what they do.

Verse 68 refers to the destruction of this world and the resurrection of the people into the true reality of Allah. These two events comprise the Last Days. Why could these events last 4,000, 2,000 or 1,400 years? This would not make sense.

This “Muhammad” (Sura 33:40), who is the Messiah, validates all the events and circumstances that the prophets foretold; thereby authenticating the prophets as being truth bearers, and not impostors or liars. And, despite Allah’s enemies having tampered with the scriptures, HE upholds the integrity of HIS messengers and prophets. How so?

Allah achieves this: 1) through the Holy Quran, which verifies the previous Scriptures; and 2) through the true interpretation and meaning of the prophecies of the Scriptures, which HE taught to the Honorable Elijah Muhammad. Both are absolutely essential in understanding the time that we are living in, and Allah’s Will regarding the Establishment of HIS Eternal Kingdom.

The state and status of religion today proves that the religious scholars and political leaders have rejected the Honorable Elijah Muhammad and the truths He taught concerning the origin, purpose, and fulfillment of the Messianic Prophecies. Most of them have done this because they harbor deep-seated racism, hatred, arrogance and ignorance; while others have opted to perpetuate the Synagogue of Satan’s sinister agenda to deceive the Earth’s population about the Truth of God, and HIS Presence and Judgment of Satan’s world.