

STUDY GUIDE

FOR SUNDAY LECTURE ON OCTOBER 20 2024

Summary

This lecture underscores the importance of the Nation of Islam, its divinely guided leaders, and the inherent strength and potential of Black people. The Ministers, Joseph and Rodney Muhammad, weave a narrative emphasizing the need for unity, faith, and a servant's heart, drawing heavily on biblical references and the teachings of the Nation of Islam's leaders, especially Minister Louis Farrakhan.

Student In The Ministry Joseph Muhammad initiates the lecture by praising the foundational figures of the Nation of Islam: Master Fard Muhammad, the founder, and the Most Honorable Elijah Muhammad, for their efforts in uplifting Black people. He then transitions to the impact of the Million Man March, an event orchestrated by Minister Louis Farrakhan in . Joseph underscores the Minister's humility, noting how he attributed the March's success to God rather than taking personal credit. Joseph asserts that the March demonstrably reduced crime rates and even impacted the stock market due to the collective day of absence from work and commerce.

He reinforces the significance of Minister Farrakhan's teachings, likening them to Jesus's message about the lack of knowledge leading to death. He posits that the Minister's teachings are especially valuable in their modern context, evidenced by his capacity to resonate with young people across racial lines, a testament to his divine guidance. While the Nation of Islam is committed to peace, Joseph underscores their readiness to fight for freedom, justice, and equality. In closing, Joseph emphasizes the power of prayer and the impact of positive words, referencing a study about the effect of spoken words on the structure of water crystals.

Student Minister Rodney Muhammad picks up the thread, praising Master Fard Muhammad for recognizing the "best heart" in the Most Honorable Elijah Muhammad, signifying the importance of a servant's heart in leadership. He then lauds the Honorable Elijah Muhammad for acknowledging his own need for a helper, which led to Minister Louis Farrakhan's selection as his successor. Rodney, like Joseph, highlights the Million Man March, expressing concern over attempts to minimize its place in history. He introduces the metaphor of "spiritual weeds," likening them to challenges that emerge when one embraces God, akin to weeds choking the life out of plants. Rodney speaks to Minister Farrakhan's dedication to revitalizing the teachings of the Honorable Elijah Muhammad, comparing the Minister's steadfast commitment to an "eternal flame".

He characterizes the Minister's period of relative silence as divinely ordained, paralleling it with Jesus's silence during his trials. To illustrate Minister Farrakhan's prophetic insights, Rodney references the Savior's Day address titled "What Does the Great Mahdi and the Great Messiah Have to Say About the War in the Middle East?" He points to subsequent events as validation of pronouncements made in that address. He underscores the importance of having a servant's heart, citing Jesus's teaching that "he who is chief among you, let him be his servant," and links this principle to Minister Farrakhan's leadership.

The Million Man March, in Rodney's view, serves as a powerful testament to God's power and the inherent potential of Black men, transcending their historical conditioning. He recounts the biblical story of the spies sent to survey the Promised Land, contrasting the unwavering faith of Joshua and Caleb with the fear of the others, drawing parallels to the challenges faced by Black people.

Rodney cites the Honorable Elijah Muhammad's teaching that Black people's self-destruction is "impossible," attributing their resilience to their divinely ordained nature. He posits that Black people, being "close to nature," possess a deep-seated strength and connection to God, likened to the indestructible nature of creation. This connection to nature empowers them to "weaponize nothing" through strategic inaction, like economic boycotts, as exemplified by the call to "do nothing" during the Million Man March. He closes with a powerful message, urging the audience to recognize their inherent value and the urgency of the present moment.

In essence, the lecture is a call to action for Black people to unite under the guidance of the Nation of Islam, embracing faith, cultivating a servant's heart, and recognizing their inherent strength and potential as a people "close to nature," positioned for a divinely ordained purpose.

STUDENT IN THE MINISTRY JOSEPH MUHAMMAD

Study Guide: Student in the Ministry Joseph Muhammad Lecture

1. Who are the three key figures Joseph Muhammad praises at the beginning of his lecture?

Master Fard Muhammad: The founder of the Nation of Islam.

The Most Honorable Elijah Muhammad: The leader who succeeded Master Fard Muhammad.

The Honorable Minister Louis Farrakhan: The current leader of the Nation of Islam.

Joseph Muhammad emphasizes the important roles these three figures have played in the development of the Nation of Islam and the upliftment of Black people.

2. What event does Joseph Muhammad highlight as a powerful example of Minister Farrakhan's leadership and its impact?

The Million Man March: This event, organized by Minister Farrakhan in 1995, brought together millions of Black men in Washington, D.C., for a day of unity, atonement, and self-reflection. Joseph Muhammad attributes a decrease in crime and even a positive impact on the stock market to the March. He stresses that Minister Farrakhan, with characteristic humility, credited God for the March's success.

3. How does Joseph Muhammad connect Minister Farrakhan's teachings to those of Jesus?

Joseph Muhammad states that, like Jesus's message about the lack of knowledge leading to death, Minister Farrakhan's teachings provide essential knowledge for the salvation and upliftment of Black people. He underscores that the Minister's teachings are particularly relevant in a modern context.

4. What evidence does Joseph Muhammad offer for Minister Farrakhan's divine guidance?

He points to the Minister's ability to attract and inspire young people of all races. This broad appeal, in Joseph Muhammad's view, demonstrates the universal relevance and divine backing of the Minister's message.

5. How does Joseph Muhammad characterize the Nation of Islam's stance on peace and fighting?

He asserts that the Nation of Islam is fundamentally committed to peace. However, they are prepared to fight if necessary to defend their core values of freedom, justice, and equality. This reflects a principled approach to self-defense and resistance against oppression.

6. What scientific study does Joseph Muhammad reference to emphasize the power of positive words?

He cites a study by Dr. Masaru Emoto, which explored the effects of spoken words on the structure of water crystals. Dr. Emoto's research suggested that positive words create beautifully formed crystals, while negative words resulted in distorted and disharmonious crystal formations. Joseph Muhammad connects this to the importance of prayer and the power of positive affirmations, especially the Islamic greeting "As-Salaam-Alaikum" (Peace be upon you), in promoting inner and outer harmony.

***DELAWARE VALLEY REGIONAL STUDENT
MINISTER RODNEY MUHAMMAD***

Study Guide: Student Minister Rodney Muhammad Lecture

1. What distinguishes Master Fard Muhammad's approach to uplifting Black people from previous religious paradigms, according to Student Minister Rodney Muhammad?

Student Minister Rodney Muhammad highlights Master Fard Muhammad's unique approach to leadership and service. He contrasts Master Fard Muhammad with the biblical figure of Jacob (Yacub), who, according to the teachings of the Honorable Elijah Muhammad, represented a "luxury basis" of Islam. This "luxury basis" implied a focus on personal gain and being served by others. In contrast, Master Fard Muhammad introduced a new paradigm centered on empowering individuals to serve others. He didn't merely preach about service; he embodied it, demonstrating the principles of "soldiering" by actively engaging with the community and uplifting Black people through direct action.

2. What metaphor does Student Minister Rodney Muhammad use to describe the challenges that arise when one embraces a righteous path?

He introduces the metaphor of "spiritual weeds." These "weeds" represent the obstacles and temptations that emerge when someone turns to God. Just as weeds choke the life out of plants, these spiritual challenges can hinder an individual's spiritual growth and progress. Rodney

Muhammad uses this metaphor to explain that embracing a life guided by God's teachings doesn't mean an end to troubles; rather, it can mark the beginning of a new set of trials and tests of faith.

3. What is the significance of Minister Farrakhan's period of relative silence, according to Student Minister Rodney Muhammad?

Student Minister Rodney Muhammad suggests that Minister Farrakhan's period of reduced public pronouncements was divinely ordained. He draws a parallel between this silence and Jesus's silence during his trials. Just as Jesus's silence didn't indicate a lack of power or conviction, Minister Farrakhan's period of quietude isn't a sign of weakness but rather a strategic withdrawal in obedience to a higher purpose.

4. How does the Million Man March serve as a testament to the inherent potential of Black men, in the view of Student Minister Rodney Muhammad?

He views the Million Man March as a profound demonstration of Black men's capacity for unity, discipline, and self-reliance, defying prevailing narratives that portray them as incapable of such achievements. The March's success, in his view, showcases their inherent potential and the power of collective action, shattering the expectations of those who underestimated their capabilities.

5. What biblical story does Student Minister Rodney Muhammad use to illustrate the importance of faith and courage in the face of adversity?

He recounts the story of the 12 spies sent to survey the Promised Land. He contrasts the unwavering faith of Joshua and Caleb, who believed they could conquer the land despite the challenges, with the fear and doubt of the other 10 spies who focused on the obstacles. This biblical account serves as an allegory for the challenges Black people face in their struggle for liberation and the importance of maintaining faith and a positive outlook even when confronted with formidable opposition.

6. According to Student Minister Rodney Muhammad, why does the Honorable Elijah Muhammad teach that Black people are "close to nature"? What are the implications of this closeness?

Student Minister Rodney Muhammad emphasizes the Honorable Elijah Muhammad's teaching that Black people are "close to nature," meaning they have a deep-rooted connection to God's creative power. This connection, according to the teachings, stems from their 50,000-year history as the "tribe of Shabazz," a people intentionally crafted by one of the major scientists in the Nation of Islam's cosmology to be in harmony with nature. This closeness to nature is not just a metaphorical concept; it's believed to imbue Black people with a unique strength and resilience, akin to the enduring power of the natural world. This strength is further emphasized by Student Minister Rodney Muhammad's assertion that Black people, like nature itself, are ultimately indestructible. This concept forms a core belief in the Nation of Islam's worldview.

7. What form of strategic resistance does Student Minister Rodney Muhammad advocate for, and how does he connect it to the Million Man March?

He advocates for a form of resistance rooted in strategic inaction, like economic boycotts. He highlights this principle during his recounting of the Million Man March, where participants were encouraged to "do nothing" in terms of work or commerce for a day. This collective inaction demonstrated the power of withdrawing their labor and economic participation as a means of

leverage and disruption. This concept aligns with the Nation of Islam's emphasis on economic self-sufficiency and leveraging collective power for social and political change.

8. Why does Student Minister Rodney Muhammad argue that Black people in America are "precious" and "valuable" in the eyes of God?

He asserts that their value stems not from any inherent righteousness or good deeds but from God's divine purpose for them. He emphasizes that their historical suffering and resilience have made them uniquely suited for a special role in God's plan. Their status as a "rejected class" by mainstream society, in his view, makes them even more valuable to God, who recognizes their potential and has chosen them for a specific mission. This concept is central to the Nation of Islam's belief system, providing a theological framework for understanding Black people's historical experiences and future destiny.

9. How does Student Minister Rodney Muhammad explain the need for a "writ of divorce" from the existing world order when one embraces Islam?

He stresses that a genuine embrace of Islam necessitates a complete separation from the corrupt systems and values of the dominant society. He uses the analogy of a legal divorce, arguing that just as a legal separation requires formal documentation, converting to Islam requires a decisive break from one's former way of life. This "writ of divorce" symbolizes a commitment to rejecting the values, beliefs, and practices of the dominant culture and embracing the teachings and principles of Islam. This concept reflects the Nation of Islam's focus on creating a distinct and separate community based on its unique interpretation of Islam, often in contrast to mainstream Islamic practices.

10. Why does Student Minister Rodney Muhammad argue that the current time is a period of heightened urgency for Black people?

Student Minister Rodney Muhammad repeatedly emphasizes the urgency of the present moment, drawing attention to the challenging circumstances Black people face and the rapid pace of events unfolding globally. This sense of urgency is connected to the Nation of Islam's belief in an impending apocalyptic reckoning, often referred to as the "Judgment" or the "Day of Resurrection." He stresses that the decisions and actions taken by Black people in the present will have significant consequences for their future well-being and survival. This urgency underscores the need for decisive action, unity, and adherence to the teachings of the Nation of Islam in preparation for what they believe are turbulent times ahead.