

# Study Guide

June 15 2025 Lecture

## Summary

Experience a profound message from Student In The Ministry Joseph Muhammad and keynote Student Minister Rodney Muhammad from their Sunday, June 16, 2025 lecture. This address explores the spiritual journey of self-acceptance and nation-building in the face of historical rejection.

**Student In The Ministry Joseph Muhammad** opens by expressing gratitude to Allah and His messengers, especially Master Fard Muhammad, who came personally to correct the "horrible and deplorable" condition of Black men and women in North America. He highlights the pivotal role of the Most Honorable Elijah Muhammad and Minister Louis Farrakhan in delivering "unadulterated truth" that empowers the Nation of Islam to remain "the freest little tiny nation in America and on the planet". Joseph Muhammad emphasizes valuing oneself, "staying the course" in spiritual growth, and the transformative power of "self-examine, self-analyze, and...self-correct" to combat internal conflicts like depression, anxiety, and PTSD, which he contrasts with temporary "patent medication". He closes by sharing the "refuge prayer" as a divine solution to personal struggles.

**Keynote Student Minister Rodney Muhammad** delivers a powerful message centered on "The Rejected Stone" from Matthew 21. He asserts that Black people in America are this "rejected stone," having faced systemic rejection of their humanity, rights, history, and contributions, even being deemed "3/5ths of a man". He explains that this social rejection deeply impacts emotional and physical health, leading to early death, aggression, violence, depression, anxiety, and poor impulse control. Rodney Muhammad challenges the "sick" pursuit of acceptance from the "jailer, rapist, and deceiver," instead advocating for a focus on divine guidance and "thinking right," which he calls "medicine". He connects this "stone" to the vision in Daniel, where a "stone cut out without hands" (Master Fard Muhammad's word) destroys oppressive kingdoms and establishes God's kingdom of peace. He positions Minister Louis Farrakhan as "the stone of stumbling" for those who reject truth and a "rock and foundational stone of a new kingdom" for believers. The minister stresses that Black people must "outgrow" their former oppressors by reclaiming their God, religion, and self-identity, achieving self-sufficiency in all areas of life, and embracing true knowledge that stretches the mind beyond its "original dimensions". He invites attendees to commit to Minister Farrakhan's teachings for 90 days to witness personal transformation. The lecture underscores the critical importance of literacy as a path to freedom, warning that illiteracy perpetuates enslavement.

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## *STUDENT IN THE MINISTRY JOSEPH MUHAMMAD*

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### Questions and Answers:

1.

**Q1: What is the primary reason Student In The Ministry Joseph Muhammad gives praise and thanks to Allah at the beginning of his lecture, and who are the key messengers he mentions?**

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**A1:** He gives praise and thanks to Allah because "anytime the human family follows the story from the wonderful position that he has is in that before he brings down his total destruction, as he always sends a messenger, a Warner or prophet". He specifically thanks Allah for Moses and the Torah, Jesus and the Gospel, and Muhammad and the Holy Koran.

2.

**Q2: According to Joseph Muhammad, why did Master Fard Muhammad come personally to North America, rather than sending a messenger?**

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**A2:** Joseph Muhammad states that Master Fard Muhammad "didn't send a messenger, a warning, or a prophet. He came himself because the work that had been done on us to destroy us, that only God himself could correct it". He came to "seek and say that which was lost. That is the black man and woman in the hills of North America and all over the planet Earth".

3.

**Q3: How did Elijah Poole, who later became the Most Honorable Elijah Muhammad, recognize Master Fard Muhammad, and what was the significant exchange between them?**

◦

**A3:** Elijah Poole, described as a "Georgia Boeing giant," recognized Master Fard Muhammad not by "his physical features, but because of how he has saw him and talked about and spoken of in the scriptures". When shaking Master Fard Muhammad's hand, Elijah Poole said, "I know who you are." Master Fard Muhammad responded, "Yes, brother, but who knows it but you?".

4.

**Q4: Beyond physical security, what other aspects does Joseph Muhammad state the "check procedure" at the lecture aims to address?**

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**A4:** He explains that the "check procedure is very necessary today" and is not only for "carnal weapons" but also for "a bad attitude". It functions as a spiritual and psychological check to ensure attendees are comfortable and can give "undivided attention" to the truth being delivered from the rostrum.

5.

**Q5: Why does Joseph Muhammad emphasize that *The Final Call* newspaper contains "unadulterated truth," and how does this contribute to the Nation of Islam's independence?**

◦

**A5:** He asserts that *The Final Call* contains "unadulterated truth," meaning it "hasn't been tampered with" or "diluted". This purity of message is maintained because the paper does not rely on outside advertisements, which allows the Nation of Islam to remain "the freest little tiny nation in America and on the planet" without external influence or control over its content.

6.

**Q6: Joseph Muhammad discusses "wars that are going on right here in our minds." What is the nature of this internal conflict, and what are some of the negative psychological outcomes it can lead to?**

◦

**A6:** He describes this internal conflict as a "powerful, phenomenon" where negative thoughts arise after good ones, leading to "wrangling with the negative thoughts more than you do. The good one". This "struggle within oneself, a battle between different thoughts, feelings or impulses," whether "real or imagined," can result in "depression, anxiety and post-traumatic stress disorder PTSD".

7.

**Q7: What solution does Joseph Muhammad propose for these internal psychological struggles, contrasting it with the world's approach of "patent medications"?**

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**A7:** He states that the world's "patent medication" (such as Prozac or Zoloft) are "only a temporary fix" with potential "side effects" including "suicide, some of them is homicide, and some of them is death itself". In contrast, the true answer is "prayer. Believe in Allah. And listening to his man, his messenger in our midst". He presents a formula for self-improvement: to "self examine, self analyze, and in doing so we self-correct," which "is like medicine" and leads to "the oneness of Almighty God Allah".

8.

**Q8: What is the "refuge prayer" as mentioned by Joseph Muhammad, and how often is it recommended to be said?**

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**A8:** The "refuge prayer," taught by the Honorable Elijah Muhammad, should be said "seven times a day, in addition to our other prayers, just on a cellular level". It is a prayer seeking "refuge from anxiety and from grief," "from lack of strength and laziness," "from cowardice and leanness," and "from being overpowered by debt and the oppression of men". It also asks Allah to suffice with what is lawful and free one from what is prohibited.

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## ***STUDENT IN THE MINISTRY LINDA MUHAMMAD***

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1.

**Q1: What does Student Minister Rodney Muhammad state as his purpose in speaking to the audience, especially concerning the teachings of Minister Louis Farrakhan?**

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**A1:** Student Minister Rodney Muhammad states he is "no teacher" but makes "commentary on what's been taught." He is a "helper" who makes commentary on the "life giving teachings of the Honorable Elijah Muhammad, as expressed through his servant, our leader, teacher and guide... the Honorable Minister Louis Farrakhan". He also states that his presence, and that of others, is because God is where "His Word is being spoken," and their singular focus is on making "the Great Commission of the Honorable Elijah Muhammad known" for their "salvation".

2.

**Q2: Why does Student Minister Rodney Muhammad emphasize that people should read *The Final Call* newspaper, especially its back page?**

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**A2:** He emphasizes reading *The Final Call* newspaper because it contains "unadulterated truth" and provides "local, national and international news" that clarifies world events. He advises that on the back page, readers will find "ten points of what we want, and on the back page you will see 12 points of what we believe," which are "definitive and cogent terms" guiding people to "where God is guiding his choice for us today". Reading it helps people know "exactly where we are" and refreshes their minds.

3.

**Q3: How does Student Minister Rodney Muhammad connect the appearance of Master Fard Muhammad in 1930 to the discovery of the planet Pluto?**

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**A3:** He states that the timing of Pluto's discovery in 1930, when it "rolled out of the darkness" and increased the known planets from eight to nine, is "interesting" because it coincided with "Master Fard Muhammad mak[ing] himself known in the black community... July 4th, 1930, he made himself known and made his appearance and declared our independence". This symbolizes a "provision of light" that moves them at the speed of knowledge and wisdom.

4.

**Q4: What are the broad psychological and physical implications of social rejection, drawing on scholarly views?**

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**A4:** Drawing on the work of Dr. Mark Leary, a PhD in psychology and neuroscience from Duke University, Student Minister Muhammad states that social rejection "affect[s] the psychological state... and even the physical health of the person," leading people to "start dying younger out of the emotional pain". He explains that when ostracized, individuals become "more aggressive and easily turn to violence," and this pain is akin to a "dagger" going into one's leg, affecting blood cells and the body. Rejection also "increases anger," "increases anxiety" (anticipating bad things), brings "depression" (depressed anger), "jealousy," "sadness," and "poor impulse control".

5.

**Q5: What does Student Minister Rodney Muhammad propose as the "medicine" for internal psychological struggles, contrasting it with the world's approach?**

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**A5:** While Student In The Ministry Joseph Muhammad discussed prayer, belief in Allah, and listening to His messenger, Student Minister Rodney Muhammad adds to this by stating that "thinking right is medicine" and "learning how to think right is medicine". He connects this to the Honorable Elijah Muhammad's teaching that "the cells of the brain of men were made to think right". He suggests that embracing this "right thinking" allows one to "go on to the next level without grinding our gears," a process that aligns one with "the all knowing, all wise, supreme, sovereign Lord, Almighty God, our love".

6.

**Q6: What is the "war" that Student Minister Rodney Muhammad describes as going on "right here in our minds," and what does he identify as its root?**

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**A6:** He describes this "war" as a "powerful, phenomenon" where a "good thought" is immediately followed by "something negative" that one "wrangle[s] with... more than you do. The good one". He explains that this is "the duality in our nature". He states that this internal conflict suggests "a struggle within oneself, a battle between different thoughts, feelings or impulses," which can be "real or imagined," leading to "depression, anxiety and post-traumatic stress disorder PTSD".

7.

**Q7: How does Student Minister Rodney Muhammad define the "Messiah," and who does he identify as fulfilling this role?**

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**A7:** He defines the Messiah not by "color," "ethnicity," or "culture," but by "job description". He explicitly states that the Honorable Minister Louis Farrakhan is "our leader, teacher, and guide. Today the Honorable Minister Louis Farrakhan, the great messianic voice for his people in North America and for humanity in general" and that he is "Fulfilling everything that the Messiah was supposed to do". He challenges anyone to "show me the man that's fitting the job description of the Messiah that is in both The Holy Koran and the Bible".

8.

**Q8: What is the prophecy of "the rejected stone" as explained by Student Minister Rodney Muhammad, and what does it symbolize in the context of Black people?**

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**A8:** He references the prophecy from Matthew 21, where Jesus speaks of the "stone which the builders rejected" becoming "the head of the corner". He states that this is "the Lord's doing" and that "The kingdom of God Shall be taken From you [those who rejected] And given to a nation, bringing forth The fruits thereof". For Black people, this symbolizes their experience of being "rejected" in their "humanity," their rights, history, and contributions, yet becoming central to God's plan. He identifies the Honorable Minister Louis Farrakhan as "the stone That they stumble over".

9.

**Q9: What does Student Minister Rodney Muhammad state is the primary purpose of their meetings, distinguishing it from simply "rehearsing what's happening to us"?**

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**A9:** He clarifies that they are "not here today Because of what white folks have done to us," nor because they are "ex-slaves" or have been "lied to and deceived". Instead, they are "here today Because God has come and declared our independence". He asserts that if one "just want to rehearse what's happening to us," they "could have gone to any meeting to get that." Their meetings are to provide solutions and to call their people "out of the thing That's falling apart," allowing them to "get yourself together".

10.

**Q10: How does Student Minister Rodney Muhammad differentiate between the role of prophets and the "Son of Man" concerning the human family's condition?**

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**A10:** He explains that "the prophets... medicated the human family," implying a temporary relief. However, "when the Son of Man comes, he doesn't come to medicate. He comes to effectuate, to cure". He likens medication to having an "expiration date," meaning it's a temporary fix that eventually loses effect. In contrast, the Son of Man brings a permanent cure. He also states that prophets, like Abraham and Moses, are "only dead when the wisdom that came from them dies," but their wisdom still lives, meaning "they're alive".

11.

**Q11: What practical steps and mindset changes does Student Minister Rodney Muhammad advocate for Black people to "outgrow" the oppressor's captivity?**

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**A11:** He states that they are "not here to fight him, to make him let us go. We're supposed to outgrow him". This means "taking back" their God, religion, women, vices (cigars, liquor, drugs), and names. He emphasizes self-sufficiency in providing for their own needs like food and clothing (learning to sew, acquiring land and cattle). He criticizes "little bitty minds" that only envision small businesses (cupcakes and lemonade) and instead advocates for "big ideas," such as taking back

industries like shoemaking, cotton farms, and personal care. The goal is to regain their original nature and fulfill their powers.

12.

**Q12: On the nature of "stumbling" and its implications: What does Student Minister Rodney Muhammad explain as the meaning of "stumbling" in a biblical context, particularly regarding the Messiah, and what are its consequences?**

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**A12:** He defines stumbling, in a biblical sense, as being "entrapped or drawn into error" by a person or thing. He states that "error is not a mistake" but "is knowingly, intentionally going the way that's wrong". When one stumbles, they "lose balance" and "can't stand". He explains that the Messiah is a "stumbling stone" for religious leaders, preachers, Jews, and the world's rulers because he comes as a "servant" rather than a "great monarch or king," which offends their desire for a high profile. The consequence of stumbling over this stone is being "broken to pieces" or "grind[ed] him to powder," from which there is "no coming back".