



The War Chess

The Path To Salvation



STUDY GUIDE

LECTURE:
THE HUMAN BODY: GOD'S TRUE HOUSE
DELIVERED:
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KEYNOTE:
THE STUDENTS IN THE MINISTRY
AT MOSQUE #12

SUMMARY

A powerful and insightful lecture featuring five dynamic Student Ministers from the Nation of Islam, delivering profound teachings and guidance relevant to our times. This session delves into critical spiritual, social, and economic truths, emphasizing the path to salvation and the role of divine leadership.

The program, hosted by **Student In The Ministry Joseph Muhammad**, opens with a heartfelt prayer of submission to Allah and profound gratitude for His mercy and messengers, from Moses and Jesus to Prophet Muhammad. Joseph Muhammad highlights the unique appearance of Master W. Fard Muhammad and his raising of the Most Honorable Elijah Muhammad, who in turn raised the Honorable Minister Louis Farrakhan as our contemporary guide.

He passionately asserts that we are in a spiritual, psychological, and physical "war" for our minds and families, advocating for re-education to escape a societal "matrix". Referencing both the Holy Quran (Chapter 47, "War") and the Bible (Exodus 15:3, "The Lord is a man of war"), he explains that "hitting them in the neck" with truth disorients opposition. Joseph Muhammad also champions The Final Call newspaper as a source of unadulterated truth, discussing its role in Minister Farrakhan's freedom to speak uncompromisingly.

He addresses misconceptions about the Nation of Islam's teachings on "white people as devils," clarifying it refers to behavior, not skin color, and underscores the pursuit of universal justice.

Student In The Ministry Tuere Muhammad eloquently breaks down the Honorable Minister Louis Farrakhan's article, "The Human Body, the Perfect Representation of Economy." She defines true economy as efficient management and equitable wealth distribution, contrasting it with America's capitalist system where the top 10% hold 70% of the wealth, leaving the bottom 50% with only 3%.

Tuere Muhammad uses the human body as a divine model for a socialist system, where every organ and cell receives according to its need, promoting the common good. She discusses humanity's stewardship over Allah's creation, lamenting the abuse of power, denaturing of food, and environmental contamination.

Drawing from the Holy Quran (Sura 2:29-30, 28:4, 23:45-47) and Proverbs 29:2, she speaks of a divine transition of authority, where the "kingdom of God" will be given to the righteous, bringing an end to the unsustainable era of white supremacy.

Student In The Ministry Zebulon X continues the powerful message, reflecting on the Savior's Day 2017 lecture, "Have No Fear for the future. For the future is ours." He recounts the historical arrival of a "new people" (Caucasians) 6,000 years ago who became "mischief makers" causing bloodshed, a point questioned even by angels in the Holy Quran (Sura 2:30).

He boldly proclaims the end of this world and the beginning of a brand new reality. Zebulon X emphasizes the significance of names given by God, stating they reflect characteristics and are essential for salvation. He cites both the Bible (John 8:32) and the Holy Quran to highlight the liberating power of truth, warning against deception that turns friends into enemies and vice versa.

Critiquing Christian pastors for condemning the Nation of Islam's teaching on "devils" while Jesus himself used the term (John 8:44), he reiterates the core principle of One God, One Faith, One Baptism (Ephesians 4:4), supporting this with multiple scriptures from Isaiah, Hosea, Malachi, and Mark.

Student In The Ministry Linda Muhammad offers an insightful exploration of "Patience and Prayer," drawing from the Holy Quran (Sura 2:153): "All you who believe, seek assistance through patience and prayer. Surely Allah is with the patient." She stresses the importance of seeking assistance with faith, trusting in Allah's timing and divine will.

Linda Muhammad quotes Minister Farrakhan on God's active role in fulfilling His will and advises that prayer should not be for show but an earnest, faith-filled connection. She explains that when God answers prayers, faith increases; when He delays, patience increases; and when He doesn't answer, it's because He has something better.

Warning against praying to "partners" or "associates" instead of the singular God, she emphasizes that only Allah can grant what is truly meant for us. Using the stages of human creation (Sura 23:12-14) as an analogy, she illustrates the necessity of patience in our growth and development. She concludes by highlighting the dire consequences of impatience, such as spiritual setbacks and missed blessings, and the essential role of prayer, citing examples of prophets like Abraham, Moses, and Daniel.

Finally, **Student In The Ministry David Hasan** addresses "Law, Purpose, and the Mission of the Honorable Minister Louis Farrakhan." He asserts that only Allah gives life and that our purpose in creation is to know and worship Him, refuting the idea of God as a mystery. David Hasan explains that Master Fard Muhammad's appearance and the raising of Elijah Muhammad and Minister Farrakhan fulfill God's purpose to save a people, particularly Black people who have endured immense suffering, making them resilient and capable of building a new world.

He reiterates the singular nature of Allah, emphasizing worship of Him alone as the path to true greatness and overcoming all obstacles. Citing Holy Quran Sura 110 ("The Help"), he explains that God is a human being, a revolutionary truth often met with controversy because it exposes those who teach a "ghost God". David Hasan underlines Minister Farrakhan's role as a faithful warner, whose prophecies about current global events (Trump's presidency, economic collapse, natural disasters, white supremacy's rise) have proven true, urging listeners to heed his guidance.

He concludes by emphasizing the Nation of Islam's sole mission: the resurrection of the mentally, morally, spiritually, economically, socially, and politically dead Black man and woman, achieved through unity and collective effort, following the blueprint of the Most Honorable Elijah Muhammad.

This lecture is a call to action for belief, self-reflection, and commitment to divine principles. It reminds us that by accepting our true selves and God's guidance, we can navigate the challenges of today and build a righteous future.

Study Guide: Student In The Ministry Joseph Muhammad

1. **Question:** Why was Master W. Fard Muhammad's arrival considered so significant by Student In The Ministry Joseph Muhammad? **Answer:** Student In The Ministry Joseph Muhammad emphasizes that Master W. Fard Muhammad's appearance was profoundly significant because Allah "didn't send a messenger or one or a prophet. He came himself" to Black Bottom, Detroit, in 1930. This direct intervention was necessary because "the work that needed to be done on us, only God could do it".

2. **Question:** How does Student In The Ministry Joseph Muhammad describe the relationship between Master W. Fard Muhammad and Elijah Muhammad, and what unique characteristic did Elijah Muhammad demonstrate? **Answer:** Joseph Muhammad describes their relationship as the "**greatest connection that was ever made between two human beings**". Elijah Muhammad, initially Elijah Poole, recognized Master Fard Muhammad from scripture and uttered, "I know who you are". Elijah Muhammad demonstrated profound love when Master Fard Muhammad (then called Kareem) suggested killing rebellious converts, with Elijah Muhammad responding, "if you're going to kill them, kill me right along with [them]". This act highlighted his love for his brothers and sisters and showed he was a "**100% convert**".

3. **Question:** According to Student In The Ministry Joseph Muhammad, what makes *The Final Call* newspaper unique and essential, particularly in relation to Minister Farrakhan's freedom? **Answer:** Joseph Muhammad states that *The Final Call* newspaper is the "original Fubu for us. By us" and the "**most boldest, courageous paper on the planet**" because it contains "unadulterated truth". He explains its uniqueness by noting that it has no sponsors, unlike other papers. This

lack of external financial backing is crucial because "your sponsorship" allows **"the Honorable Minister Louis Farrakhan to be the freest black man on the planet,"** as he cannot be threatened by advertisers who disagree with his message.

4. **Question:** Joseph Muhammad declares humanity is in a "war." What types of war does he identify, and what analogy does he use to explain how people are currently living? **Answer:** Joseph Muhammad asserts that **"we are at war,"** not only for our lives but also for "our own minds and our hearts and our families". He identifies **psychological, spiritual, and physical wars**. To illustrate how people are living, he refers to "The Matrix" movie, stating that **"people think they're living, but really they're just caught up in a matrix,"** an "illusory world". He suggests re-education is needed to escape this condition.

5. **Question:** How does Student In The Ministry Joseph Muhammad clarify the Nation of Islam's teaching regarding "white people as devils," and what does "devil" signify in this context? **Answer:** Joseph Muhammad clarifies that the Nation of Islam teaches "white people as devils" not "because of the color of the skin, but because of their behavior". He explains that **"devil just means any live germ grafted or taken from original"**. He adds that they are "not the original people" and have demonstrated "soulless behavior by 'killing all over the planet'". He emphasizes that this teaching is not about hatred but understanding, and the Nation of Islam seeks **"justice, equal justice under the law"** for all.

6. **Question:** What strategic principle from Sun Tzu's "Art of War" does Student In The Ministry Joseph Muhammad apply to individual preparedness for the conflicts ahead? **Answer:** Joseph Muhammad quotes Sun Tzu, stating, **"those who are sophisticated at the art of war will choose their battlefield and not be given one"**. He interprets this to mean that individuals must **"set up everything you need before it starts"**. This involves equipping "your mind, your spirit and your body with everything that you need before it gets raw and right out in the front, in your face, on your doorsteps, on your porch, and even up in your house".

7. **Question:** What three questions does Student In The Ministry Joseph Muhammad pose to the audience as a call to action and what is the ultimate invitation he extends? **Answer:** Joseph Muhammad asks the audience:

1. "How many of us believe that what we heard today is true and good for our people and all the fallen humanity?"
2. "If you believe that's true, how many would be willing to take the next step?"
3. He then asks them to **"accept your own and be yourself"**. The ultimate invitation he extends is to **"come into the class"** to learn more, identify one's "craziness," and work on personal transformation, stating that he himself is "still working on it" and "going through stage after stage".

Study Guide: Student In The Ministry Tuere Muhammad

1. **Question:** How does Student In The Ministry Tuere Muhammad define "economy" beyond its typical financial understanding, and what statistical imbalance does she highlight? **Answer:** Tuere Muhammad defines economy as **"the perfect management, thrift and skill of avoiding waste"** and **"the most efficient method for the distribution of wealth."** She highlights a significant statistical imbalance, stating that **"the top 10% of households hold 70% of the nation's total wealth, where the bottom 50% only hold 3%."**

2. **Question:** What analogy does Tuere Muhammad use to illustrate the ideal function of an economy, and how does she contrast it with the current global system? **Answer:** Tuere Muhammad uses the **human body as the perfect representation of an economy**. She explains that in the body, food is digested and distributed so **"every organ, every cell, every muscle is fed only according to its need,"** which demonstrates **"the perfect distribution of**

wealth." She contrasts this ideal with the **"capitalist system of distribution of wealth,"** identifying it as the cause of a "diseased" human community where **"the people are not getting what they need to survive."**

3. **Question:** According to Student In The Ministry Tuere Muhammad, what is the root meaning of "authority," and what is Allah's ultimate right regarding it? **Answer:** Tuere Muhammad explains that the root of the word **"authority"** is **"author,"** signifying the maker or creator of something. Since **"Allah is the author of all existence,"** she asserts that **"Allah is he who has the greatest right to be obeyed."**

4. **Question:** What examples does Tuere Muhammad provide of how current rulers have violated their stewardship over creation, and what is the ultimate consequence of this abuse? **Answer:** Tuere Muhammad provides examples of corruption such as the **misuse of women, the denaturing of food, the weakening of the human body for profit, and the contamination of land, water, and air.** She states that based on the "law of use," if what God has given is abused, **"Allah has the right to take it back,"** and this "transition is happening before our very eyes."

5. **Question:** What is the underlying cause of the "miserable condition that black people are experiencing" as identified by Student In The Ministry Tuere Muhammad? **Answer:** Tuere Muhammad attributes the miserable condition faced by black people to **"the authority that is over us."** She further elaborates that the **"root of this civilization that we are currently in is white supremacy over the darker people, creating an unbalanced world."**

6. **Question:** What evidence does Tuere Muhammad present to support her claim that a "mighty change is in progress" in the world? **Answer:** Tuere Muhammad points to various forms of evidence, including **changes in the atmosphere, the rise and fall of neighborhoods and educational systems, and a record national high for tornadoes, storms, and natural disasters.** Economically, she highlights that **"the inflation of the American dollar is is going down the toilet,"** concluding with the supreme wisdom that **"cannot a fool see that a mighty change is in progress in every living creature."**

7. **Question:** What ultimate call to action and vision does Student In The Ministry Tuere Muhammad offer for the future of the people? **Answer:** Tuere Muhammad calls for people to **"replace the faith in dependency that we have been known to put in others and their economies, political systems and schemes, and put that faith and trust in our God and each other."** Her vision is that **"we will accept our own people and become who we were created to be,"** which, according to Proverbs, will result in **"righteousness" that "exalts a nation."**

Study Guide: Student In The Ministry Zebulon X

1. **Question:** How does Student In The Ministry Zebulon X connect the current global situation to the teachings presented by Sister Tuere Muhammad? **Answer:** Zebulon X praises Sister Tuere Muhammad's discourse on the **"end of an old world and the beginning of a whole new world"**. He emphasizes that **"a lot going on right up under our noses"** that people, due to the condition imposed by the "slave master," often "can't recognize good as we should".

2. **Question:** What significance does Zebulon X attribute to *The Final Call* newspaper, and what does he warn against regarding its reception? **Answer:** Zebulon X describes *The Final Call* newspaper as containing **"volumes of wisdom and knowledge,"** possessing **"universal knowledge"** that can "guide us all right if we allow it to". He warns against a **"twisted up mindset where we listen to our enemies more than we listen to our friends and Savior today,"** which would cause people to "ignore the guide".

3. **Question:** According to Zebulon X, what historical narrative does Minister Farrakhan provide regarding the "new people" and their rule on Earth? **Answer:** Zebulon X explains that Minister Farrakhan teaches about the arrival of **"a new people"** (Caucasian) 6000 years ago, by God's permission. These people were given "power and dominion" but became **"mischief makers and caused the shedding of blood,"** leading to **"6000 years"** of suffering under their "mischief making rule". He connects this to the angels' questioning of Allah in the Holy Qur'an about placing a ruler who creates mischief and sheds blood.

4. **Question:** How does Zebulon X elaborate on the concept of a "name" in divine teachings and its relation to "truth" and recognizing the "enemy"? **Answer:** Zebulon X highlights Minister Farrakhan's teaching that **"when God gives you a name, that name is applicable to a characteristic that is a part of your nature as a servant of God"**. He links this to Jesus' statement, **"ye shall know the truth, and the truth shall set you free,"** and explains that Minister Farrakhan uses both the Bible and Holy Qur'an to reveal the "knowledge of who we are," "who God is," and the "knowledge of the enemy," which prevents people from being "deceived out of being able to recognize that enemy" and mistaking friends for enemies.

5. **Question:** What does Zebulon X say about Jesus' view of the Christian clergy and the Nation of Islam's teaching of "white people as devils"? **Answer:** Zebulon X notes that Jesus in Matthew **"condemns the clergy class"** and prophesies they "will not receive the understanding of the truth until the very last day". He further points out that Jesus "even honors the harlot as being over the preachers" for accepting truth. Regarding the teaching that "white people are devils," Zebulon X asserts that Jesus himself **"called him devils 2000 years ago"** in John 8:44, questioning why Christian pastors would be upset by this teaching if it aligns with their own scripture.

6. **Question:** What does Student In The Ministry Zebulon X teach about the nature of God, specifically regarding the idea of God being a "man of war"? **Answer:** Zebulon X emphasizes that God is a man, not a spirit, because believing Him to be anything other than man would make Him "inferior to man". He refers to the scripture in Exodus that states **"the Lord is a man of war,"** interpreting this to mean that the black man and woman were "made to face the difficulty that this world is compounding on us" and to "fight the war".

7. **Question:** How does Zebulon X use scripture to establish the concept of the singularity of God and "one faith"? **Answer:** Zebulon X stresses that there is **"only one God"** and cites multiple scriptural passages to support this, including the Holy Qur'an (Sura 5, verse 72) where Jesus states, "Oh children of Israel, serve Allah, my Lord and your Lord". He also quotes the Bible, such as Isaiah 45:21 ("There is no other God besides me, a righteous God and a Savior"), Hosea 13:4 ("you know no God but me, and beside me there is no savior"), Malachi 2:10 ("Have we not all one father has not one God created us"), and Jesus' words in Mark 12:28-29 ("the Lord your God is one"). He also references Ephesians 4:4, stating **"one God, one faith, one baptism, one body in one spirit,"** and attributes confusion about this oneness to "new people" who "twisted us up".

Study Guide: Student In The Ministry Linda Muhammad

1. **Question:** To whom does Student In The Ministry Linda Muhammad express gratitude at the beginning of her presentation, and what roles do these figures play? **Answer:** Linda Muhammad expresses profound gratitude to **Allah** for appearing in the person of **Master Fard Muhammad**, who is seen as the Messiah and Mahdi. She also thanks **Master Fard Muhammad** for raising up the **Most Honorable Elijah Muhammad** as a guide, teacher, and the "risen and exalted Christ." Furthermore, she thanks them both for leaving the **Honorable Minister Louis Farrakhan** as a "divine reminder, Warner, God and teacher" in their midst, emphasizing that he is Allah's grace and mercy to the people.

2. **Question:** How does Linda Muhammad explain the significance of the change in spelling for "Saviors Day"? **Answer:** Linda Muhammad explains that the Honorable Minister Louis Farrakhan changed "Saviors" from being spelled with an apostrophe 's' (Savior's) to the plural 's' (Saviors), making **"all of us saviors."** This signifies that **"we all have a role to play"** and a part in the mission of raising up the lost and found brothers and sisters, bringing them to Almighty God.

3. **Question:** What is the central theme of Linda Muhammad's discourse, and what scriptural admonition does she use to introduce it? **Answer:** The central theme of her discourse is **"Patience and Prayer."** She introduces this by quoting the Holy Qur'an, Sura 2, verse 153, which states, **"All you who believe, seek assistance through patience and prayer. Surely Allah is with the patient."** She defines "seek" as trying to obtain or acquire, to ask or request.

4. **Question:** Why does Linda Muhammad emphasize seeking assistance through both patience and prayer together, rather than separately? **Answer:** She connects them by noting that in a fast-paced, impatient environment, believers **"must pray, wait and trust."** This means praying to God, waiting on His timing, and trusting that our prayer aligns with His will. She quotes Minister Farrakhan, stating, **"God ain't never absent from the maneuvering to bring here about the fruition of his will,"** highlighting that both elements are essential for God's plan to unfold.

5. **Question:** According to Linda Muhammad, what is the importance of faith in prayer, and what does God reward? **Answer:** Linda Muhammad stresses that prayer should not be done merely as a ritual or "to be seen of men." Instead, it must be done **"with faith,"** trusting and believing that the prayer will be answered according to Allah's will and timing. She cites Hebrews chapter 11, verse 6, stating, **"without faith it is impossible to please God,"** because anyone approaching Him "must believe that he exists... and that he rewards those who earnestly seek him."

6. **Question:** What does Linda Muhammad teach about how God's responses to prayer (answering, delaying, or not answering) serve to strengthen believers? **Answer:** She shares that **"When God answers your prayers, he is increasing your faith."** If God delays, **"he is increasing your patience."** And when God doesn't answer, it means **"he has something better for you."** This teaching encourages faith, patience, and trust in God's ultimate plan.

7. **Question:** Whom should believers pray to, according to Linda Muhammad, and what are the implications of praying to others? **Answer:** Linda Muhammad emphasizes that believers must be careful about **who they are praying to.** She states that Allah "doesn't have any partners to associates," implying that prayer should be directed to Him alone. She explains that prayers directed to individuals like a manager for a promotion or a loan agent for a house, if "not in alignment with the sources and forces that a lie has lined up for you and I," will **"not coming to fruition."** She concludes that what Allah has for you, no one can withhold, and what He does not have for you, nobody can grant.

8. **Question:** How does Linda Muhammad use the stages of human creation, as described in the Holy Qur'an, to illustrate the necessity of patience? **Answer:** She refers to Holy Qur'an chapter 23, verses 12-14, which describes man's creation from **"an extract of clay,"** then progressing through stages as a **"small life germ,"** a **"clot,"** a **"lump of flesh,"** **"bones,"** and then "clothe the bones with flesh," finally growing into "another creation." She points out that humans "didn't come out of the womb full grown" and had to be patient through these stages, implying that we must also be patient with our spiritual growth and development, as rushing or bypassing stages can "abort our growth and development."

9. **Question:** What are some of the negative consequences of impatience, according to Linda Muhammad? **Answer:** Impatience can lead to **"disobedience and a lack of trust in Allah's plan,"** resulting in "spiritual setbacks and missed blessings." It can cause Allah to **"take our light,"** leaving us to "blindly window on." Practically, impatience can lead to **"hasty decisions that can cause strife and confuse flee,"** like spreading gossip without verifying facts from all parties involved. Ultimately, it can **"close doors that are intended to open at the right time,"** causing people to miss opportunities for growth and blessings.

10. **Question:** What is the consequence of not praying, and which prophets does Linda Muhammad mention as examples of those who prayed with faith? **Answer:** Linda Muhammad warns that if it "were not for your prayer," Allah **"would not care for you."** She emphasizes the importance of praying with faith, not "empty prayers." She provides examples of Allah's servants and prophets who prayed: **Abraham and Ishmael** asked God to show them their way of devotion; **Moses** prayed for an aide; **Daniel** prayed despite the threat of the lion's den; and **Jeremiah** prayed for the people of Israel to live righteously.

Study Guide: Student In The Ministry David Hasan

1. **Question:** To whom does Student In The Ministry David Hasan express gratitude at the outset of his presentation?

Answer: David Hasan expresses gratitude to Allah, Master Fard Muhammad, the Most Honorable Elijah Muhammad, and the Honorable Minister Louis Farrakhan. He also thanks Student Regional Minister Rodney Muhammad for the opportunity to share and bear witness.

2. **Question:** What three main topics does David Hasan state he will briefly cover during his presentation? **Answer:** David Hasan states he will briefly speak on the **law, purpose, and the mission of the Honorable Minister Louis Farrakhan.**

3. **Question:** How does David Hasan address the concept of God's oneness and explain why there is confusion about it among people? **Answer:** David Hasan emphasizes the belief in **one God, whose proper name is Allah**, clarifying that "Allah is God" and there is only one Creator, regardless of different names like Father, Jehovah, Most High, or Creator. He explains that **confusion arises because religion has been "manufactured"** and people have been "manipulated" into thinking they are separate.

4. **Question:** What is David Hasan's perspective on the idea of God being a mystery, and why does he consider it problematic? **Answer:** David Hasan questions why God would be a mystery if **God's purpose in creating man was to be made known.** He states that "our nature rebels against such a belief of God being a mystery" and affirms that **"God is not the author of confusion".**

5. **Question:** What does David Hasan teach about the nature of God, specifically contrasting it with common misconceptions? **Answer:** David Hasan states unequivocally that **"God is a human being".** He asserts that believers "don't believe in no spook God," nor an invisible God, or a God that can't think, adapt, change things, or deliver from evil. Instead, they believe in the one God, who is a "visible way".

6. **Question:** According to David Hasan, how does one truly serve God, and what are the benefits of this approach? **Answer:** David Hasan teaches that to truly serve God, one must **serve Him and Him alone, associating nothing with Him.** This involves understanding that God is singular, matchless, unique, incomparable, has no associates, rivals, or partners, and is independent of all creation, while all creation depends on Him. Committing to this path leads one "on the path of **true greatness**" and enables them to conquer "all obstacles".

7. **Question:** What significant prophecy does David Hasan highlight regarding the Most Honorable Elijah Muhammad, and what does the "resurrection of the dead" signify in this context? **Answer:** David Hasan highlights that **Elijah Muhammad was a man "that the prophets predicted would be among us",** prophesied in both the Old Testament and the Holy Qur'an to come at the time of the resurrection of the dead. In this context, the "resurrection of the dead" does not refer to ghosts from cemeteries, but rather to **black men and women who are "mentally, morally, spiritually, economically, socially and politically dead,"** who would receive the truth and begin to evolve into "true manifestations of the characteristics of God".

