

WAIT ON THE LORD

NATION OF ISLAM

GOD HELP
THOSE WHO
HELP THEMSELVES

KEYNOTE ADDRESS

ARTHUR MUHAMMAD

REGIONAL STUDENT MINISTER

Muhammad Mosque #12
5727 Germantown Ave
Philadelphia Pa 19138
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STUDY GUIDE

LECTURE: **WAIT ON THE LORD**

DELIVERED:

SUNDAY FEBUARY 8 2026

KEYNOTE:

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SUMMARY

Student In The Ministry Joseph Muhammad

Joseph opens the meeting by comparing the teachings of the Honorable Elijah Muhammad to a "custom-made suit" tailored specifically for the Black man and woman, contrasting it with the "off-the-rack" religion of the world.

He explores the spiritual science of prayer, noting that its vibrational frequency is 963 Hz (the "God level"), which allows the believer to contact the Supreme Sovereign. The Danger of Envy: He defines envy as "spiritual bipolarism" (a mix of admiration and unhappiness) and warns that it is the "mother of murder"

The Judas Mindset: He explains that Judas is not just a historical figure but a mindset that develops through disappointment and dissatisfaction

Student In The Ministry Tuere Muhammad

Topic: The Restrictive Law of Islam vs. The Culture of Indulgence

Sister Tuere analyzes the 2025–2030 USDA Dietary Guidelines, noting the government's admission that the 1992 Food Pyramid was a mistake that prioritized processed grains. She contrasts the American culture of "no limits" (doomscrolling, buffets, debt) with the "Restrictive Law of Islam," arguing that restriction is the true path to success,

The Cost of Sickness: She notes that 90% of U.S. healthcare spending goes toward preventable chronic diseases. The Law of Abuse: Citing Minister Farrakhan, she explains that if you misuse a gift from God, the "Law of Abuse" will cause you to lose it

Student Regional Minister Rodney Muhammad

Topic: Spiritual Warfare & God's Independent Voice

Minister Rodney sets the stage for the keynote by reminding the audience that Master Fard Muhammad came independently and spoke as one "in authority," not under authority 12. He issues a call for soldiers who want to be in the "thick of the fight" regarding spiritual warfare, rather than those who just want to watch from the sidelines

Keynote Speaker: **Student Regional Minister Arthur Muhammad** (Mosque No. 7)

Topic: The Art and Science of Waiting on the Lord

Visiting from Harlem, NY, Student Regional Minister Arthur Muhammad delivers a masterclass on Psalm 27:14: "Wait on the Lord; be of good courage". He distinguishes between "Passive Waiting" (sitting at home with a welfare mentality) and "Active Waiting" (working on yourself, your credit, and your skills while anticipating a blessing) .

Patience is a Survival Skill: He argues that patience is not just a virtue but a skill that can save your life, your marriage, and your freedom .Self-Determination: He reconciles the command to wait on God with the Quranic principle that "Allah does not change the condition of a people until they change their own condition"

Longsuffering: Using the Honorable Minister Louis Farrakhan as the ultimate example, he explains that "longsuffering" is the price paid for divine leadership

STUDENT IN THE MINISTRY JOSEPH MUHAMMAD

Question 1: How does Student Minister Joseph Muhammad describe the difference between generic religion and the teachings of the Honorable Elijah Muhammad? He uses the analogy of a suit to explain the

difference. He compares generic religion to an "off-the-rack" suit that requires alterations to fit, whereas the teachings of the Honorable Elijah Muhammad are a **"custom-made suit"** tailored specifically to fit the dimensions of the Black man and woman.

Question 2: What scientific measurement does he apply to the act of prayer? He states that prayer has a vibrational frequency of **963 Hz**, which he describes as the "God level" frequency. This frequency allows the believer to make contact with the Supreme Sovereign, Master Fard Muhammad.

Question 3: How does he define "envy" in the context of the study guide on Hypocrisy and Conspiracy? He describes envy as **"spiritual bipolarism"**—a mix of admiration and unhappiness where one desires what another has. He cites the Honorable Minister Louis Farrakhan's teaching that envy is the **"mother of murder"**.

Question 4: According to the lecture, is "Judas" merely a historical figure? No, he explains that Judas is not just a person but a **"mindset"** that develops through disappointment, dissatisfaction, and perceived treachery. He warns that no one is beyond the capacity to become a Judas if they do not handle these feelings correctly.

Question 5: Why does he describe *The Final Call* newspaper as the "most powerful paper on the planet"? He states it contains **"unadulterated truth"** because it has no corporate sponsors or ads to dictate what the Honorable Minister Louis Farrakhan can write, making him the "freest man on the planet"

STUDENT IN THE MINISTRY TUERE MUHAMMAD

Question 1: What startling economic statistics does the speaker provide regarding chronic disease in America? She states that 90% of all U.S. healthcare spending goes toward treating chronic diseases that are preventable and linked to diet. Furthermore, she notes that more than 40 cents of every dollar collected in taxes is used to treat these diet-related conditions.

Question 2: How does she define the word "diet" to contrast it with the modern American lifestyle? She defines "diet" as a special course of food to which one restricts oneself. She contrasts this definition with the "indulgent" American way of life, which is characterized by a lack of limits, such as unlimited "doomscrolling," lunch buffets, and high consumer debt.

Question 3: What is the "Restrictive Law of Islam," and why is it considered beneficial? Citing Master Fard Muhammad and the Honorable Minister Louis Farrakhan, she explains that the Restrictive Law of Islam is our success. Rather than being a burden, these restrictions (or laws) keep believers within the boundaries of nature, leading to a favorable and satisfactory outcome.

Question 4: According to the lecture, what is the health benefit of fasting? Quoting the Honorable Elijah Muhammad, she states that fasting is a cure for 90% of our ills. She notes that it provides a greater cure than all the drugs on the earth combined because it gives the digestive machinery a necessary rest.

Question 5: What is the "Law of Abuse" mentioned in the conclusion of her presentation? She explains that when God gives a gift, it must be used for its intended purpose. The Law of Abuse dictates that if you misuse or abuse a gift (such as your body or food), you will eventually lose what you have.

STUDENT REGIONAL MINISTER RODNEY MUHAMMAD

Question 1: What analogy does Minister Rodney Muhammad use to describe the relationship between God and the people of Philadelphia? He compares God's attempt to reach the people to a phone call. He explains that when people are "conveniently unavailable" to answer God's call, God leaves a message on "voicemail." He identifies Mosque No. 12 as that voicemail, serving as proof that God did indeed reach out to them.

Question 2: How does he distinguish Master Fard Muhammad's authority from other religious teachers? He states that Master Fard Muhammad was "self-independent" and spoke as one "in authority," rather than one "under authority." Unlike other preachers who said "God is coming," Master Fard Muhammad declared, "I am God and I have come."

Question 3: What distinction did the Honorable Elijah Muhammad make between the mosques in Chicago and New York? He called Mosque No. 2 in Chicago the "Brain" and Mosque No. 7 in New York the "Heart of the Nation." He believed that if they could capture New York—where Black people had a strong desire to have their own—they would get the whole country.

Question 4: How does Minister Rodney define a "real soldier" in the context of spiritual warfare? He quotes the Minister, stating that a real soldier does not want to sit back and watch the fight; instead, a real soldier wants to be in the "thick of the fight." He uses this to encourage the believers to brave the cold weather and wage spiritual warfare.

Question 5: According to the lecture, what is the fundamental difference between how a believer and a disbeliever perceive truth? He explains that disbelievers only believe by "seeing what they see" (sight). In contrast, the believer believes based on "prophecy," knowing that what the Messenger has said will come to pass even before it manifests physically.

STUDENT REGIONAL MINISTER ARTHUR MUHAMMAD

Question 1: What is the core distinction Minister Arthur Muhammad makes regarding the definition of "waiting"? He explains that while the average person thinks waiting implies doing nothing, waiting is actually a verb (an action word). He defines the "Art and Science of Waiting" as an activity and a process, distinguishing between "passive waiting" and "active waiting."

Question 2: How does he describe "Passive Waiting" versus "Active Waiting"? Passive Waiting is described as sitting at home with a "welfare mentality," expecting a "mystery God" or the government to provide food or grants. Active Waiting is when a person anticipates a result but engages in productive activities toward that end while they wait, such as a prisoner earning a degree or a single person improving their credit and emotional intelligence before marriage.

Question 3: What specific question from Muslim Lesson No. 2 does he reference regarding dependency? He references Question 11: "Will you sit at home and wait for that mystery God to bring you food?" He notes that the Honorable Elijah Muhammad's answer is "Emphatically No" because food must be cultivated from the earth.

Question 4: How does he reconcile the command to "Wait on the Lord" with the Quranic verse (13:11) that "Allah does not change the condition of a people until they change their own condition"? He explains that God has already given humans eyes, ears, hands, feet, and a brain with infinite capacity. Therefore, God waits for us to use these tools to think and work our way out of problems first. If we utilize what He gave us, He then intervenes to change our condition.

Question 5: What warning does he give regarding success and the attribute of "Al-Qayyum"? He warns that when we achieve success through self-determination, we risk becoming "inordinate" (arrogant) and thinking we are

self-sufficient. He reminds the audience that Allah is *Al-Qayyum* (the Self-Subsisting One) and that we must never "edge God out of the equation," or He will burst our bubble.

Question 6: How does Minister Arthur Muhammad define "Favor" beyond material wealth? He lists several forms of favor that are often overlooked: deliverance from painful chastisement, walking away from a car accident where the vehicle is destroyed, restoration after a health scare, and receiving divine guidance to navigate trials.

Question 7: Why does he describe patience as a "survival skill"? He argues that patience is not just a virtue but a skill that can save your life, your marriage, and your freedom. He notes that many people are in prison simply because they could not "hold their head" during a moment of passion.

Question 8: In his analysis of Surah Al-Asr ("By the Time"), what significance does he place on the word "And"? He points out that the scripture uses the conjunction "and" rather than "or." This means that to avoid being in a state of loss, a believer must do all four things as a package deal: Believe, Do Good, Exhort one another to Truth, *and* Exhort one another to Patience.

Question 9: What is the difference between "debating" and "exhorting" according to the lecture? He states that debating is often done in "war mode" with the goal of overpowering the other person, often lacking the Spirit of God. Exhorting, however, means to strongly encourage with the spirit of Allah, which is necessary when dealing with believers.

Question 10: Why does the Quran tell us to seek assistance through patience if man is "created impatient"? He explains that God wants us to conquer the "undeveloped part of self." By relying on patience (which we are not born with), we are forced to rely on Allah and overcome our natural reactive state.

Question 11: How does he apply the concept of "Longsuffering" to the Honorable Minister Louis Farrakhan? He describes "Longsuffering" as a Fruit of the Spirit and the price paid for high-level leadership. He notes that while many people want the Minister's "crown," they do not want his "cross"—the years of assassination attempts, betrayal, and labor required to rebuild the Nation.

Question 12: What example of "Active Waiting" does he cite regarding the Honorable Minister Louis Farrakhan's vision in 1985? He notes that although the Minister was told he would see Elijah Muhammad again after doing "one more thing," the Minister did not sit passively waiting to be told what that thing was. Instead, he went out to rebuild the Nation of Islam, shaking up America with the word of his teacher while waiting for the vision to conclude.