



STUDY GUIDE

LECTURE: A SPECIAL JUNETEENTH
FATHER'S DAY TEACHING

DELIVERED: SUNDAY JUNE 21 2026

KEYNOTE:
STUDENTS REGIONA MINISTER
RODNEY MUHAMMAD

SUMMARY

What does it really mean to be free? On Father's Day and Juneteenth weekend, Muhammad Mosque No. 12 (Philadelphia) delivered a powerful two-part lecture addressing Black fatherhood, the design behind the Black family's destruction, and the role of the divine messenger in our liberation.

 **SPEAKER I — Bro. Joseph Muhammad**

Topic: "Black Fatherhood in Mind, Spirit, and Body"

Brother Joseph opens with a Father's Day charge — breaking down the dominant narrative about absent Black fathers, explaining the welfare policy that kept Black men out of their homes by design, and presenting a three-part framework for Black fatherhood: mental presence, spiritual modeling, and physical strength.

 **KEYNOTE — Student Regional Minister Rodney Muhammad**

(Delaware Valley Region)

Topic: "The Messenger Believes" | Quran 2:285

Minister Rodney Muhammad connects Juneteenth to the present condition of Black America, asks why a free people are still praying for freedom, decodes the Genesis story as a genetic picture of history, unlocks Revelation 12's "woman clothed in the sun," and delivers a closing call to rise beyond limitation.

Key topics covered:

- Juneteenth and the illusion of emancipation
- Welfare policy and the engineered breakdown of the Black family
- Quran 2:285 — what it means for a messenger to believe
- Prophets as medication with expiration dates
- "The murder weapon is hidden inside the victim"
- The bee metaphor — Farrakhan and the cross-pollination of all scripture

- **Genesis decoded — the tree of knowledge as a family, not a fruit tree**
- **The woman clothed in the sun (Revelation 12) — unlocked**
- **"I joined this to be a GIANT"**

Study Guide — Father's Day / Juneteenth Lecture 2026

Video ID: 5tphyP2Uj0 | **URL:** <https://youtu.be/K2WnuK3tihg> **Date:** June 21, 2026 | Muhammad Mosque No. 12, Philadelphia, PA

PART I — Brother Joseph Muhammad

Topic: "Black Fatherhood in Mind, Spirit, and Body"

1. **What does Brother Joseph Muhammad identify as the three dimensions of Black fatherhood, and what does each one require?**

Brother Joseph presents mind, spirit, and body as the three inseparable threads of Black fatherhood. The mental dimension requires emotional intelligence — a father must be present, model how to process anger rather than suppress it, and tell his child the truth even when it hurts. The spiritual dimension requires that a father anchor the family to higher values by *modeling* forgiveness, gratitude, and prayer — children do what they see, not what they're told. The physical dimension requires being a protector, provider, and producer, which includes maintaining one's own health so the family is not left unguarded.

2. **What is the real reason many Black fathers were absent from the home, according to Brother Joseph, and why does this matter?**

Welfare policy under the mid-20th century system required that no man be living in the household for the family to qualify for benefits. Black fathers were effectively forced out — if they stayed, the check got cut. This was not personal irresponsibility but a government policy that deliberately dismantled the Black family structure. It matters because the cultural narrative — reinforced by songs like "Papa Was a Rolling Stone" — placed the blame on individual Black men rather than on systemic design. Correcting this framing is the first step toward rebuilding Black fatherhood with clarity and without shame.

3. **What does Brother Joseph mean by "strong medicine is truth," and how does the ice cream story illustrate it?**

"Strong medicine is truth" means that truth-telling — even when painful — is the most healing and loving act a father can perform for his child. The ice cream story illustrates this: his daughter broke a house rule, and his heart wanted to give in and give her the ice cream anyway. He held the line, denied it, and stayed consistent with the consequence he had set. That moment of restraint, of love overriding sentiment, is the strong medicine. A father who softens truth to spare short-term pain raises a child unprepared for a world that will not soften its truth for them.

4. **According to Brother Joseph, what is "the first responsibility of a father"?**

To give his child an image of a man. Not simply to provide money, a roof, or material goods — but to show through daily conduct what a man looks like in mind, spirit, and body. Children learn masculinity, authority, and character by

watching their father live, not by listening to lectures. A father who is present, principled, and practiced in self-discipline gives his child a living blueprint that no school or institution can replicate.

5. How does Brother Joseph describe the spiritual dimension of fatherhood, and what example does he use to make it concrete?

The spiritual dimension means that a father's private relationship with God shapes the moral culture of the entire home. He is the moral compass — not by commanding others, but by living what he believes. The example he gives: "If you want your son to pray, let him see you pray." Children absorb the spiritual posture of their father before they ever hear an instruction about it. When a father models forgiveness after conflict, gratitude in difficulty, and prayer under pressure, those practices become the child's default responses in adult life.

PART 2 — Student Regional Minister Rodney Muhammad

Topic: "The Messenger Believes" | Quran 2:285 (KEYNOTE)

1. What is the central paradox Rodney Muhammad raises about Juneteenth, and what does it reveal about the nature of Black freedom in America?

The central paradox is this: if Juneteenth marks the day Black people in America were set free, then why — more than 160 years later — are we still praying and organizing for freedom? Minister Rodney Muhammad states it plainly: "If what we have today is freedom, dear God, why would we even be praying for it?" The paradox reveals that what was granted in 1865 was a change in legal status, not a transfer of power. Formerly enslaved people were released from bondage but remained inside the same economic and political system that enslaved them — subject to its laws, dependent on its institutions, and policed by its enforcers. Freedom without self-determination, land, and economic sovereignty is emancipation in name only.

2. How does Rodney Muhammad contrast what formerly enslaved people built after 1865 with the condition of Black America today, and what conclusion does he draw?

After 1865, people who were mostly illiterate, owned nothing, and had been legally prohibited from learning to read — built thriving Black towns, economies, and institutions from the ground up. Yet today, with more college degrees, more professional credentials, and more disposable income than any prior generation of Black Americans, Minister Rodney says: "I don't know a zip code that we control." The conclusion he draws is that the collapse of Black self-determination is not a failure of ability — it was engineered. Education inside a system designed to perpetuate dependency produces employees, not builders of nations. Degrees without direction toward self-governance do not produce freedom.

3. What is Quran 2:285, what does it mean according to Minister Rodney Muhammad, and why does he use it as the foundation of the lecture?

Quran 2:285 states: "*The messenger believes in what has been revealed to him from his Lord, and so do the believers.*" Minister Rodney uses it as the lecture's foundation because it establishes the relationship between divine revelation, the messenger who receives it, and the community that accepts it. The verse tells us that a true messenger doesn't merely teach — he personally *believes* and *lives* the revelation he carries. And the believers don't just follow — they align themselves fully with what the messenger has been given. This framework then allows him to argue that Elijah Muhammad received direct revelation from Master Fard Muhammad (God in person), and that Minister Farrakhan carries and embodies that same revelation today as his spiritual heir.

4. What does it mean to say that prophets are "medication, not a cure," and why is this distinction important?

Every prophet sent to a people in history addressed the spiritual sickness of that particular age — they treated the symptoms, gave the patient a regimen, and pointed toward healing. But because the medication had a time limit — tied to the prophet's mission and era — when the prophet departed, the people could and often did drift back into the condition that required the medicine in the first place. A cure would be permanent and self-sustaining; medication requires ongoing administration. This distinction is important because it explains why divine guidance must continue in each era through a living, appointed messenger — it cannot be satisfied by reading old scripture alone. The prescription must be current to address the current disease.

5. What does "the murder weapon is hidden inside the victim" mean, and what is the weapon?

The weapon is the psychological conditioning that centuries of slavery and systemic oppression deposited inside the minds and spirits of Black people. After 310 years of chattel slavery, Black people internalized the oppressor's view of themselves — their inferiority, their disposability, their dependence on the system that enslaved them. This conditioning operates invisibly from within, causing Black people to distrust each other, devalue themselves, pursue the oppressor's validation, and fight against their own liberation. The oppressor no longer needs to be present to keep the weapon firing — it runs on its own inside the victim. This is why Minister Rodney says the first battle is not against white supremacy "out there," but against the weakness of self.

6. Explain the bee metaphor from Quran 16 and how Rodney Muhammad applies it to Minister Farrakhan.

The bee, as described in Quran 16, visits every flower — it does not belong to one flower or one garden. As it moves from flower to flower, it cross-pollinates, carrying pollen between plants and making reproduction possible. From this process it produces honey — a single, universal product with healing properties that comes from the diversity of what the bee gathered. Minister Rodney applies this to Farrakhan: he does not limit himself to one scripture or one tradition. He draws truth from the Bible, the Quran, science, history, and the teachings of all prior prophets — cross-pollinates them — and produces a teaching that feeds and heals all of humanity. "Ain't but one man doing the work of a bee on this planet today. That's Lewis Farrakhan." The implication is that no other teacher operating in the world today is engaged in this universal, scripture-spanning, cross-pollinating work of divine synthesis.

7. How does Rodney Muhammad decode the Garden of Eden story in Genesis, and what does it reveal about the identity of the serpent?

He begins by noting that the word *Genesis* comes from *gene* — so the book is a "genetic picture of history," a seminal account that contains the origin state of everything that unfolds afterward. The tree of knowledge of good and evil cannot be a literal fruit tree, because botany tells us no single plant grows two different kinds of fruit. But if it is a *family tree* — a people — then it makes sense: a people who possess the knowledge of both good and evil, "who don't want to be good but know how to put good in front of you to trap people that want to be good." The serpent is not a snake but a force — a people — who uses the appearance of good to lure, then ensnares with evil. The serpent approaches Eve in the absence of the man, reciting the teaching to gain her trust, then assigns a false motive to God: "He only told you not to eat because he doesn't want you to become like him." This is the oldest manipulation: discredit the teacher, reframe the instruction as oppression, and position rebellion as enlightenment.

8. What does "death" mean in the story of Adam, according to Minister Rodne Muhammad?

God told Adam: "The day you eat from it, you will die." Adam then lived to 962 years, so God's warning was not about physical death. Minister Rodney teaches that death in this context means the loss of the ability to reflect God. If God is life — the source of mercy, wisdom, justice, and creative power — then to lose the capacity to mirror those attributes is to die spiritually even while remaining biologically alive. The "living dead" are all around us: people who breathe and move but have no connection to divine purpose, no ability to reflect the qualities of God in their conduct. Adam's transgression cost him — and his descendants — that divine reflective capacity, and the entire mission of the messenger in the last days is to restore it.

9. Who is "the woman clothed in the sun" in Revelation 12, according to Minister Rodney Muhammad, and what do each of her features represent?

The woman clothed in the sun is a symbolic portrait — styled as a woman in scripture — of the divine servant God would send in the last days. Each feature carries precise meaning. She is clothed in the sun: she has absorbed divine light so completely that you cannot see her without seeing the light; her identity and the sun's identity are inseparable. The crown of 12 jewels on her head represents the 12 major scientists of the Nation of Islam, who sit in study circle receiving the wisdom that flows from the servant's head. Her feet are planted on the moon: the moon represents prophethood, and she walks in a way that fulfills all prior prophets — her every step seals their prophecies. This description, in Minister Rodney's reading, is a portrait of Minister Louis Farrakhan — a man whom God chose to style as a woman in scripture precisely because "until you see the woman properly, you can't see God."

10. What is the "promise, problem, and provision" pattern that Rodney Muhammad identifies in God's work throughout history?

Minister Rodney observes that whenever God acts in history, three things accompany the work: a promise (a declaration of what God will do), a problem (the opposition or obstacle that arises to prevent it), and a provision (what God supplies to overcome the obstacle and fulfill the promise). In the current era: the promise is that God would send a messenger with revelation to liberate the lost Black nation; the problem is that the forces of white supremacy recognized what would happen to their system if that message succeeded and moved to destroy it; and the provision is that God did not leave the people comfortless — he gave them Minister Louis Farrakhan. "Master Fard Muhammad didn't leave us comfortless when he gave us the Honorable Elijah Muhammad. And Elijah didn't leave us comfortless when he gave us Farrakhan." The pattern repeats across every dispensation: God always has a provision ready before the problem fully arrives.

11. What does Rodney Muhammad's resignation letter story reveal about the nature of commitment to divine work?

Minister Rodney admits that he reached a point of exhaustion and frustration severe enough that he wrote a formal resignation letter from his post in the ministry, submitted it, and waited for a release date. The response from leadership was to throw the letter in the garbage and say: "Brother, I threw that in the garbage can. Keep working." His conclusion is that in divine service, you cannot resign yourself out of your assignment — you are relieved when God relieves you, not when you decide you are done. The principle: "You quit your post when you're properly relieved. If it ain't accepted, you've got to keep working." What makes this personally powerful is that it is not presented as rule-following but as spiritual reality — if God placed you in the work, your decision to leave does not cancel the placement. The personal weight he carries, the weariness that drove him to write that letter, is offered as evidence that the work is real and serious, not ceremonial.

12. What does "I joined this to be a GIANT" mean in the full context of the lecture, and how does it connect back to the Father's Day theme?

"I joined this to be a GIANT" is Minister Rodney's culminating declaration about the purpose of his life in the Nation of Islam. He did not join to be fearful, limited, mediocre, or to continue living within the psychological and physical boundaries that a white supremacist system imposes on Black people. He joined to grow beyond every constraint — to expand mentally, spiritually, and physically beyond what "a white man's world" permits. "Damn it. I'm tired of being in a white man's world. What about you?" The invitation extends the declaration to the congregation. In the context of the Father's Day theme, this is the closing answer to Brother Joseph's opening question about Black fatherhood: what does a Black father ultimately owe his children? The image of a GIANT. A man who has conquered his own weaknesses, refused the psychological slavery hidden inside him, and stands fully in the light of God's purpose. That is the father Black children need to see — not a man diminished by the system, but a man who decided to be what God made him to be.