

MUHAMMAD | MOSQUE #12

THE NATION OF ISLAM

THE ANATOMY OF A BEAUTIFUL MAN



STUDY GUIDE

LECTURE: THE ANATOMY OF A BEAUTIFUL MAN

DELIVERED: SUNDAY SEPTEMBER 20 2026

KEYNOTE:

STUDENTS REGIONAL MINISTER
RODNEY MUHAMMAD

SUMMARY

Opening: Student in the Ministry Joseph Muhammad welcomes the Believers on Savior's Day and delivers "The Beautiful Man," unpacking the Honorable Elijah Muhammad's 1972 declaration that Minister Farrakhan is "a beautiful man" — arguing true beauty is submission, bearing witness, and carrying a people across the lake without dropping them.

Keynote — Student Minister Rodney Muhammad: Student Minister Rodney Muhammad opens on patience, arguing that a people "made in haste" were made impatient, and that truth needs time to manifest before it can be seen. He teaches that "wars are won in the will," tracing history from ancient Afghanistan's unbroken resistance through the Soviet and American occupations to argue that superior weaponry never breaks a people's will — a principle he applies to the Nation of Islam's own 96-year survival. He walks through Abraham's prayer for a nation not yet born, Master Fard Muhammad's lesson to "arise the dead nation," and a series of teachings on reclamation — including a vivid pawn-shop "claim ticket" metaphor for how God reclaims a lost people. He recounts the destruction of self-built Black towns like Rosewood and Black Wall Street, cites nearly a trillion dollars "squandered" on Black America since 1964, and reads the 400-year bondage prophesied to Abraham (1555-1955 by his count) to argue Black America's sentence has been fully served. He closes with a deep dive into Elijah Muhammad's teaching on human origins — including why human head hair diverged from eyebrow hair 50,000 years ago — and the claim that Black people predate Noah and Shem as the real Semitic people of the planet.

Close: Student in the Ministry Joseph Muhammad leads applause for the keynote, runs the week's announcements (Day of Atonement, Brotherhood Day II, CPR training, disaster preparedness), asks the congregation to keep Minister Farrakhan's family in prayer following the passing of his daughter Sister Bessie Gene Farrakhan, and closes the service in prayer.

Study Guide — Student in the Ministry Joseph Muhammad

1. **What does the Honorable Elijah Muhammad's 1972 "Theology of Time" teaching redefine "beauty" to mean?** True beauty isn't about appearance but about "absolute submission, flawless execution of divine mission, and an unwavering love for a suffering people." Joseph Muhammad applies this directly to Minister Farrakhan, whom Elijah Muhammad called "a beautiful man" for exactly these qualities rather than his looks.
2. **Why does Joseph Muhammad describe Minister Farrakhan's preaching as "bearing witness" rather than performance?** Bearing witness means standing as living proof of a reality, not presenting personal opinion. He argues Farrakhan isn't offering his own philosophy but testifying to the resurrection of the Black man and woman through Elijah Muhammad's teaching — a claim that takes real courage to make "in the bounds of North America."
3. **What is the significance of the "carrying you across the lake without dumping you in" metaphor?** It's Elijah Muhammad's own description of Farrakhan's humility — someone strong enough to guide people through turbulent waters (racism, poverty, self-hatred) without ever taking credit himself, always pointing back to what "Allah has done" rather than his own achievement.

4. **According to Joseph Muhammad, what makes Elijah Muhammad's instruction to "listen to him, look at him, stay from what he advises" a "divine mandate of trust" rather than ordinary advice?** He frames it as a safety line in a world of "traps, wolves in sheep's clothing, and political deception" — obedience to this guidance is presented as literally life-or-death, not a matter of personal preference.

5. **What announcements and requests did Joseph Muhammad close the service with?** He promoted the Day of Atonement (Million Man March anniversary) hotel availability, Brotherhood Day II on September 26, a CPR training course, and the September 30 disaster-preparedness seminar — and asked the congregation to keep Minister Farrakhan's family in prayer following the passing of his oldest daughter, Sister Bessie Gene Farrakhan.

Study Guide — Student Minister Rodney Muhammad

1. **Why does Rodney Muhammad say Black people have become "an impatient people," and what's the cost of that impatience?** He teaches that being "made in haste" left us without the patience to let truth manifest and prove itself over time. Citing the Qur'an's charge to "exhort one another to truth" and "to patience," he argues that without patience, "you can't come out a winner" and end up, as a people, "in loss."

2. **What does Rodney Muhammad mean by "wars are won in the will," and what historical examples does he use?** He argues military superiority never guarantees victory — what matters is whether an opponent's will breaks. He points to Afghanistan's unbroken resistance against ancient conquerors (Kubla Khan, Charlemagne), the Soviet Union's failed 10-year occupation, and America's own 20-year withdrawal, arguing the Taliban's will outlasted vastly superior firepower each time.

3. **How does Rodney Muhammad use the Trojan War in his teaching?** He notes the 10-year siege only ended when the Greeks got past the wall — "the wall was the problem." He connects this to Trump's unbuilt border wall as another example of a physical barrier failing to solve what's really a matter of will and strategy, not brute force.

4. **What is the significance of Abraham's prayer for "a nation," according to Rodney Muhammad?** He points out Abraham didn't pray for "offspring" (a biological term) but specifically for "a nation" — meaning the prayer wasn't just for descendants but for a unified, practicing people. He ties this to the teaching that "you're only what you practice," not merely what you believe.

5. **What does the "claim ticket" pawn-shop metaphor illustrate about God's relationship to Black people?** Rodney Muhammad compares a lost people to an item left in a pawn shop — a broker who never truly owned it acts like he does, but doesn't know what to do with it. God, holding the real "claim ticket," retrieves and repossesses what was never rightfully the broker's, putting it back in the hands of someone who can use it.
6. **How does Rodney Muhammad use the eagle as a symbol, and what does it teach about facing hardship?** He describes the eagle as the one bird that "flies into the storm" rather than seeking refuge from it, using the storm's own fury to lift itself higher. He connects this to Isaiah's promise that "the righteous will take on the wings of an eagle" and Minister Farrakhan's warning that "a storm is coming" which righteousness alone will help a person survive.
7. **What historical examples does Rodney Muhammad give of Black communities that were destroyed after being self-sufficient?** He names Rosewood, Florida, and Black Wall Street in Tulsa, Oklahoma — communities with their own Black-owned banks and every profession represented — that were burned down by outside forces, then blamed on the residents themselves as if they had destroyed their own neighborhoods.
8. **What does Rodney Muhammad claim about the amount of money spent on "solving" Black America's problems since 1964, and what's his conclusion?** He cites black conservatives' figure of nearly a trillion dollars "squandered" since 1964. His conclusion: if money could have solved the problem, it already would have — the real issue runs deeper than funding and requires what he calls "divine change," not another government program.
9. **How does Rodney Muhammad use the 400-year prophecy to Abraham, and what does he conclude about the present moment?** He calculates the 400-year period of bondage prophesied to Abraham as running from 1555 (the first slave ship, per the Library of Congress) to 1955. Using a prison metaphor, he argues Black America has fully "served its sentence" and that clinging to captivity now is a form of institutionalization, not genuine restraint.
10. **What point is Rodney Muhammad making with the Shawshank Redemption reference?** He compares long-term institutionalization to a prisoner who's grown so used to captivity that freedom itself becomes frightening — "I ain't going to make it out here." The point is that some resist liberation because dependency on restriction has become comfortable, even familiar.
11. **According to Rodney Muhammad, how many people are formal "Muslim sons" in North America versus "original Muslims," and what's the significance of the gap?** He states roughly 3 million people are formally registered "Muslim sons," compared to about 17 million "original Muslims" — many of whom, he says, don't even know they are Muslim. The gap illustrates how thoroughly a people's true identity can be hidden from them.

- I. **What does Rodney Muhammad claim about the origin of human head hair, and how does it connect to his larger argument about history?** He teaches that a rebellion 50,000 years ago changed human head hair so it no longer matches eyebrow hair (unlike other peoples on Earth, whose head and eyebrow hair still match). He uses this, along with Leakey's discovery of a 2-million-year-old black human, to argue Black people's true history predates the commonly taught "6,000 years," and even predates Noah and Shem — positioning Black people as the original Semitic people of the planet.