THE NATION OF ISLAM

STUDY COURSE

FRIDAY CLASS
WEEK 31

STUDY GUIDE 18

RISING ABOVE EMOTION
INTO THE THINKING OF
GOD
This study course is designed to be done both in a course room, mosque, study-group or self-paced at home. Certain parts of this course (Key Word Study) will be done with a partner. Other parts will be done independently (by yourself). When its time to partner, you and your partner (twin) are to follow the steps provided in this guide. The study course is laid out in the order you do them. It is important not to skip any steps of the guide. THESE INSTRUCTIONS ARE TO BE FOLLOWED IN OUR CLASSES.

Purpose of this Study Course Guide:
The purpose of this study course guide is to guide you through this course of study.

Time to Complete:
Although the hour and a half that we have for study this evening will hopefully allow you to progress through most of this study, however it is strongly recommend that you continue to work on this study course at home at your own pace.

Important Note: During the study course session, if you have any questions raise your hand for assistance. Each believer (student) should have a copy of this handout and its instructions to take home and continue studying on their own. All steps may not be completed in the class sessions in its entirety.

Study Course Steps
Step 1: Key Word Clearing
Key words are important words related to key concepts found in the reading. Having a good understanding of the meanings of these words will help each student better understand the important concepts and ideas of the study, as well as eliminate misunderstandings that come with misunderstood words. Use the key word list and definitions found in this packet to do the drill (exercise) a and b.

1.) Select a partner (closest to you) and study the Key Words together, through reviewing the questions and answers to master. (If done in course room or mosque/study group the time allotted is 30-45 minutes)

2.) First time through: The student has the questions and answers in front of him or her. The partner asks the student the question, and the student answers it. He/She can look at the answer if needed. The answer does not have to be word-for-word or memorized; just the concept must be correct.

3.) Second time through: Once finished with the drill the first time, you start again from the beginning, this time without the answers in front of you. Your partner asks the question and you answers. If the answer is incorrect, your partner shows you the answer. Look at the answer again and repeat until you have grasped the concept, then continue to the next one.

Step 2: Independent Reading
After completing step one, you may begin to read the selected reading materials.

Step 3: Check Your Understanding Questions: Time Frame: 30 min
Review the lists of questions. Each question is formulated to check your understanding of the key concepts and ideas found in the reading. Answer each question on a sheet of paper and be prepared to discuss your answers at the conclusion of this session. Sufficient time may not be given during class session to answer all of the questions. If you do not finish in class, please continue this step at home.
What is an emotion?
An emotion is any strong feeling, as of joy, sorrow, or fear.

What does it mean to be devastating?
To be devastating is to be extremely effective in a destructive way; to tend to lay waste; render desolate; to overwhelm.

What does it mean to succumb?
Succumb means to give way to superior force; to yield.

What is a foundation?
A foundation is that on which something is founded; basis. It is the basis on which something stands or is supported; a base.

What does subjective mean?
Subjective means belonging to, proceeding from, or relating to the mind of the thinking subject and not the nature of the object being considered; of, relating to, or emanating from a person's emotions, prejudices, etc.

What does analysis mean?
Analysis is this process as a method of studying the nature of something or of determining its essential features and their relations.

What does critical mean?
Critical means involving skillful judgment as to truth, merit, etc.; serious.

What does it mean to impose?
Impose means to put or set by or as if by authority; to establish as something to be obeyed or complied with; enforce.

What does it mean to encroach?
To encroach is to advance beyond proper, established, or usual limits, especially stealthily or by gradual advances.

What does lament mean?
To lament means to feel or express sorrow or regret for, to mourn for or over.

What does uproot mean?
To uproot means to pull up by or as if by the roots; to remove or destroy utterly.

What is meant by impair?
To impair means to make or cause to become worse; diminish in ability, value, excellence, etc.

What does it mean to linger?
To linger is to remain or stay in a place longer than is usual or expected, as if from reluctance to leave.

What does domestic life mean?
Domestic means one's personal or home life; of or relating to the running of a home or to family relations.

What does it mean to be mature?
Mature means having reached an advanced stage of mental or emotional development characteristic of an adult; (of thought or planning) careful and thorough; fully developed; ready.

What is anguish?
Anguish is severe mental or physical pain or suffering; to be very distressed about something.

What does it mean to be ordered?
Ordered means to give an authoritative direction or instruction to do something.

What does temporal mean?
Temporal means of or relating to time.

What does conjugal mean?
Conjugal means of or relating to marriage or the relationship between husband and wife.

What does it mean to be clouded?
Clouded means to make (a matter or mental process) unclear or uncertain; confuse.

What is hearsay?
Hearsay is information received from other people that one cannot adequately substantiate; rumor.
March 29, 1991

As-Salaam Alaikum

Dear Students:

I have prepared this Study Guide for you, “Rising Above Emotion Into The Thinking of God”, for a specific reason. I wish to share that reason with you in order to increase your chances of success in handling this subject matter properly and passing the test that the Nation of Islam failed in the past.

The devastating effect of the Domestic Life of the Honorable Elijah Muhammad is at the root of the fall of His family and the fall of the Nation of Islam. In a situation like this, it was natural for His family and followers to focus on the pain of Sister Clara Muhammad and ourselves. However, we allowed ourselves to succumb to the pain of the moment—a pain so overwhelming that it would not permit us to ask the question, “Why did Allah (God) order His Servant to enter this aspect (wives) of his Domestic Life?”

If we had succeeded in moving beyond Emotion, we would have been able to get up into the Mind of Allah (God), where we would see the Domestic Life of Muhammad as Allah (God) sees it and ultimately judge it as Allah (God) judges it, then we could move on to higher ground.

Our focus on pain and the resulting failure to question Allah (God) caused us to question the Servant; it caused us to forget all the good the Servant brought into our lives. Thus, we threw the Servant away as unworthy and cast aside the Body of Knowledge revealed to Him as the means of our Salvation.

No wonder the Honorable Elijah Muhammad asked the question, “How strong is the Foundation? Can we survive?” The Foundation is the forty-four (44) years of the Work of the Nation of Islam and its successes.

If only we were mature enough to put our emotions in check, our focus would not have been on our pain and the pain of Sister Clara Muhammad and the Muhammad family; our focus would have been on asking Allah (God) why He ordered His Servant to have what others did not have (wives); then we would have grown into the Wise Thinking of the God and been more prepared for this reality in our own lives when or if it became necessary.

The improper handling of Emotion does not allow us to grow beyond Self. It makes our reasoning subjective and clouds our judgment of individuals, circumstances and events. It makes us judge individuals, circumstances and events by how we are affected personally, thus we never see the bigger picture. Improper handling of Emotion makes us judge selfishly.
Our great test today will be whether we can rise above Emotion to begin to think and act more like Allah (God). We are in His classroom. What kind of test has He devised to see if we are ready to think and act on a higher level? It is written in the Holy Qur’an:

“See they not that they are tried once or twice in every year?...Yet they repent not, nor do they mind”
Holy Qur’an 9:126

In this Study Guide, we will take under critical analysis, the subject of Emotion, which is “intense feeling”. As you study and analyze every word of this Study Guide, I want you to step into the many shoes of the many different people whose names and circumstances of their lives will be mentioned, with particular focus on Sister Clara Muhammad, that you may know something of her sorrow, grief and pain over his aspect of her husband’s life.

Most of all, I want you to step into the shoes of the Honorable Elijah Muhammad, whom we are attempting to follow, who loved his wife, Sister Clara Muhammad, who was with him when he was considered nothing and aided him in his growth from nothing; yet he had to carry the tremendous weight of his Mission even while he was in anguish over the knowledge of his Domestic Life which was tearing his family apart.

If we are to survive our test, we must see beyond the view of the onlooker who sees with limited knowledge, understanding and a lack of faith. We must be careful, lest we become one whose emotions cause us to judge this situation as a grievous one and end up sentenced to death by virtue of our own judgment.

The Honorable Elijah Muhammad was not the cause, he was the agent of that which Allah (God) ordered and which he obeyed. The Best Knower set this in motion and it would benefit us greatly to grow into seeing through His eyes. It is written in the Holy Qur’an:

“We take Allah’s colour, and who is better than Allah at colouring, and we are His worshippers.”
Holy Qur’an 2:138

Best wishes for your successful growth through the study of this subject matter. I am,

Your Brother and Servant,

The Honorable Minister Louis Farrakhan
National Representative of
The Honorable Elijah Muhammad and
The Nation of Islam
RISING ABOVE EMOTION INTO THE THINKING OF GOD

by

THE HONORABLE MINISTER LOUIS FARRAKHAN

INTRODUCTION

“I Am The Lord: That Is My Name; And My Glory Will I Not Give To Another, Neither My Praise To Carved Images...I Have For A Long Time Held My Peace; I Have Been Still, And Restrained Myself. Now Will I Cry Like A Travailing Woman; I Will Destroy And Devour At Once.” Isaiah 42: 8,14

Allah (God) experiences Emotion. According to the Scriptures, He Loves, He Hates, He Grieves, He Sorrows. He is referred to by some writers as a Jealous God. However, He rises above all emotions in the decisions He makes. His decisions are based upon how the temporal affects generations eons into the future.

The Domestic Life of the Honorable Elijah Muhammad gave rise to such great emotion that it clouded our vision of a man of God. We were taught to live according to the Restrictive Laws of Islam. The Honorable Elijah Muhammad gave us that Law and He Himself was the example of perfect obedience to it. When He grew, through obedience, to master the law, He was given a superior law to function from; one that was unknown to us at our level of development.

When we learned of His Reality, many of us became corrupted in our reality and laid the blame for our corrosion at his doorstep. Rather than accept and master our own reality until guided otherwise, we desired to be in His Reality and then imposed upon His Reality our shame and filth; we encroached on a Reality that we were not ready spiritually, morally or economically, to embrace.

Proof of this encroachment can be seen in the way in which Malcolm X handled the knowledge of the Honorable Elijah Muhammad’s Domestic Life. Although Malcolm knew the proper language with which to describe the Domestic Life of Muhammad, he chose to call the Honorable Elijah Muhammad’s relationship to his wives, “having sex with his teen-aged secretaries.” This was to conjure up emotion and cause us to paint the Honorable Elijah Muhammad in the light of a dirty old man, blinding us to the practical reality of God’s Judgment with regard to His Nation, as well as His Servant.

In this emotional state, some called the Honorable Elijah Muhammad immoral, even though many were well able to defend the fact that Prophet Muhammad (Peace Be Upon Him) was allowed by Allah (God) nine wives. At one point, the Prophet had eleven wives, then Allah caused him to reduce that number to nine. It is written in some accounts that he possessed concubines as well. His youngest wife, A'ishah, was eleven years old when given to him, although he did not have conjugal relations with her until she reached the age of fourteen.

Being overwhelmed by Emotion sent us falling backwards, causing the destruction of all that we had
sacrificed to build, making it necessary, out of Allah’s (God’s) Mercy, for me, with His Help and Guidance, to bring us up again. Now we face a test of a similar nature to determine if we are mature enough, spiritually, emotionally and morally, to get over the hurdle that the Nation stumbled over yesterday, without its corrupting our own reality, leading us to encroach upon a reality not ours at this time.

There is a saying among the Native Americans, “You cannot judge a man until you have walked in his moccasins (shoes).” The object of this Study is to try on the shoes of the persons whose lives are used as examples of proper or improper handling of Emotion and analyze how we might act in that situation.

Every actor, when reading a script, must determine if he or she is able to “feel” the part of the character to be played. We are not actors—the Bible and Holy Qur’an are giving us characteristics of persons that we are going to fulfill in this time; righteous or wicked, believer or disbeliever, helper or opposer. We will find ourselves in one category or the other.

As we step into the shoes of each character, both those who were successful and those who failed, we want to try and “feel” what that person must have felt when Allah (God) tried them with certain commands. In order to be successful in such an effort, we must summon up the same emotional reaction to the command that was theirs and then see by what means we can overcome the emotional reaction to God’s command.

From my vantage point, Sister Clara Muhammad was a wonderful, faithful wife and follower of Master Fard Muhammad and her husband, the Honorable Elijah Muhammad. She was a person of stern bearing, sharp of tongue, truthful in expression and faithful to the Teachings she received directly from the mouth of Master Fard Muhammad and her husband.

I remember one day she came to me, saying, “Brother Farrakhan, I notice that every time you look at me your eyes settle full of water and I asked my husband why you do this. He said, ’why don’t you ask him’, so, I am asking you.” I said to her, “Every time I look at you, I think of the sacrifice you have made of your husband so that thousands like me might have a Leader, Teacher, Guide and Father. Every time I see you, I think of your sacrifice and my eyes fill up with tears.” She said, “Thank you very much” and turned and walked away.

Sister Clara Muhammad told me there was one part of the Holy Qur’an she hated, and that was the part that allowed a man more than one wife. This is not hearsay, this is what she told me directly from her mouth. She also told me that in the 40 years that she followed Master Fard Muhammad, she knew of nothing she had done that would make her ashamed to stand before Allah.

Master Fard Muhammad warned Sister Clara Muhammad, according to her words to me, not to let Him catch her weighing other than herself, in regards to living the life and weighing properly (120 pounds). Even though she gave her husband eight children, she kept her weight at 120 pounds and worried when it went above that. Whenever it did, she told me she fasted to keep her weight constant. Sister Clara Muhammad passed from this Earth in her 70’s with the youthful figure she had as a very young girl. What an example for every member of the Muslim Girls Training and General Civilization Class.

When Sister Muhammad was on her deathbed at Mercy Hospital, she sent for me. She lamented, on at least two occasions, over her sons not being a help to their Father. She began to weep and I took a tissue and wiped her eyes. She looked at me and said, several times, “Help my husband. Help my husband. Help my
husband. He is getting old now, and he cannot do as he used to do. Help my husband. He won’t let you help him; but, you help him anyway, because that’s nothing but jealousy. You help him anyway.” I promised her that I would help her husband.

I never saw her alive again after that day, and I am proud to say that I am keeping the promise that I made to her. I am helping her husband, my Spiritual Father, the Honorable Elijah Muhammad.

I love Sister Muhammad with a deep, indescribable love and I have been made by Allah (God) to understand her pain. If Sister Clara Muhammad hated what Allah (God) had ordered for her husband for the development of our future and our Nation, then that intense dislike for an aspect of her husband’s life, which painfully affected hers, would ultimately lead to a dimming of the light of her faith, both in Master Fard Muhammad and in her husband.

The Honorable Elijah Muhammad asked her, “Do you mean to say that you hate what Allah has written in this book (Holy Qur’an)? According to what I heard, the Honorable Elijah Muhammad gave his wife time out of the Temple for making that statement. This has not been corroborated to me by close family members, but I believe it to be true.

In her hating what Allah (God) ordained, there is an underlying sense of being betrayed. There is the thought, “I have been faithful to God and to my husband and His Mission; but Master Fard Muhammad and my husband have rewarded me with pain. What a way to be rewarded for my faithfulness.”

Would that Sister Clara Muhammad had grappled at that moment with her emotions. I believe, however, with all my heart, that in the end she did. But she had suffered so much torment, pain and mental anguish over this aspect of her husband’s life, that it brought on a sickness she had conquered in the beginning of her Husband’s Mission that ultimately led to her demise.

Whether we are male or female, we must try and step into the shoes of Sister Clara Muhammad. If you were she, how might you have handled your emotion in this situation?

It is easy to handle a situation intellectually as long as the situation is dealing with someone other than ourselves in some other period in time. But in our own lives, would our emotional reaction to what Allah (God) ordained uproot our intellect and impair our judgment? Let everyone who earnestly desires to rise above emotion and achieve understanding of how Allah (God) thinks, begin by trying on the shoes of Sister Clara Muhammad.

I believe that I have tried to be a faithful witness to Allah (God) in the Person of Master Fard Muhammad and the Honorable Elijah Muhammad. I have suffered much as a result of my witness.

In 1975, when it appeared to me that the Honorable Elijah Muhammad was dead and the Nation of Islam had turned in a completely opposite direction and all seemed lost and my faith was broken; I, like Sister Clara Muhammad, wondered, “What was my faith for?” Why had I worked so hard and sacrificed so much---my family, my music, my career? What for? To be an outcast, rejected and despised? To have the very people for whom I worked, seeking my death?

In my pain and frustration, I became bitter, and in my bitterness, I became livid with anger. I resented religion. I resented, indirectly the God Who brought the religion and I looked narrowly on the Messenger of God who taught the religion.
It was at this low point in my life that I had to wrestle with my emotions by questioning Allah (God). Emotion had caused me to view events, circumstances and persons subjectively and improperly. It was questioning Allah (God), asking Him, in the right spirit, “Why?”, that saved me. Only after I was able, with the Help of Allah (God) and others, to rise above my pain and anguish to see the bigger picture, was I able to get a grip on my life and come back from the pain of death.

I know something of the pain of Sister Clara Muhammad. I know something of the pain of the Honorable Elijah Muhammad, as well as some of the pain of the women who were involved in his life. These women did not come into the Nation of Islam to be a part of that aspect of his life, for they knew nothing of it; but time and destiny called them to be a part of his life in a way that brought pain to them, as well as Sister Clara Muhammad and her children, and, ultimately, the Nation of Islam. That pain still lingers.

There are many broken men and women who have not yet gotten over this aspect of the Life of the Honorable Elijah Muhammad. Blinded by pain, bitterness and emotional reaction to God’s Will, they cannot and do not see Him, His God, events, circumstances or the persons involved in His Domestic Life properly, nor do they see the children who were born as a result of His Domestic Life properly.

Brothers and Sisters, when we do not learn the Lessons of History, we then have to repeat it. It is clear that we failed the first part of the First Term Examination of Mr. Elijah Muhammad, and in failing, we lost ourselves and what came from ourselves as a result of our Faith: virtue, righteousness, schools, businesses, farms, banks.............Shall we lose again?

I repeat, if we can rise above Emotion to see the bigger picture, which is Allah’s (God’s) Will, Aim and Purpose, we shall never have to repeat this History again. We can close the book on this aspect of our History and move on to higher ground: the Elevated Places.

“And as for those who believe and do good – We impose not on any soul a duty beyond its scope – they are the owners of the Garden; therein they abide. And We shall remove whatever of ill–feeling is in their hearts – rivers flow beneath them. And they say: All praise is due to Allah, Who guided us to this! And we would not have found the way if Allah had not guided us.” Holy Qur'an 7:43 - “The Elevated Places”

TO BE CONTINUED…
Questions For Discussion:
1. What was at the root of the fall of the Nation of Islam? Why must this be studied today?
2. What hindered the followers of the Most Honorable Elijah Muhammad from asking questions that would have given them the necessary understanding?
3. What is the necessity of seeing circumstances and events from the perspective of Allah (God)? What hinders this ability?
4. The question, “How strong is the foundation, can we survive” applies to the current time. What is our foundation and what necessary for survival?
5. What was the result of those who just focus on their own personal pain?
6. What is the result of improper handling of emotions?
7. Why does Allah devise tests for his helpers and servants? What is His aim?
8. What is the result of hating or disliking what Allah ordains, orders or commands? What is at the root of this emotion?

Questions For Further Study:
1. What is meant by taking “Allah’s colour”?
2. Does Allah (God) have emotion? What is the difference between His expression & ours?
3. What is the basis of Allah’s (God’s) planning and decision?
4. What lessons can we learn from the language used by Malcolm X as it relates to the domestic life of the Most Honorable Elijah Muhammad in helping our understanding the aim of the enemy today and the use of the media?
5. What impact does emotion have on our judgment and thinking? Give an example.
6. Why does this time period demand spiritual, emotional and moral maturity?
7. What are some proper and improper ways of handling our emotions?
8. Describe the beautiful character and example of Sister Clara Muhammad.
9. The Honorable Minister Louis Farrakhan raises the question, “If you were Sister Clara Muhammad, how might you have handled your emotions in this situation?
10. What can we learn from what the Honorable Minister Louis Farrakhan shares of his personal experience after the departure of the Most Honorable Elijah Muhammad in 1975?
11. Why do you think it is important to study this subject at this present time?