THE NATION OF ISLAM

STUDY COURSE

FRIDAY CLASS
WEEK 45

STUDY GUIDE 20
CLOSING THE GAP

By
The Honorable Minister Louis Farrakhan

Continued
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 a **gap**?
A gap is a hole or opening, as in a wall or fence, made by breaking or parting; breach. It is an interruption of continuity in space or time. Also, a lag or disparity between conditions, ideas, natures, etc.

What is a **transition**?
A transition is a movement or passage from one position, place, state, stage, or concept, to another. (From a Latin term, meaning “to go across”).

What does **comprehensive** mean?
Comprehensive means having an extensive mental range or grasp. Of large scope: covering or involving much.

What does it mean to **doubt**?
Doubt means to be uncertain about; hold questionable; hesitate to believe. To distrust, fear or be apprehensive about; a feeling of uncertainty about the truth, reality or nature of something.

What is **suspicion**?
Suspicion is belief in or imagination of the existence of a fault, defect or guilt, with little or no evidence. A vague notion of something. From a term meaning “to look from below.”

What does it mean to be in **sync**?
Sync is the shortened form of ‘synchronize’, meaning to agree in time, or occur at the same time.

What is **morality**?
Morality is conformity to rules of right conduct; virtuous conduct; Integrity.

What does **transitory** mean?
Transitory means not permanent or lasting, but existing only for a short time. It means existing, enduring, or lasting for a short time; short-lived, brief, or temporary; not lasting, enduring, permanent, nor eternal.

What does it mean to be **perfect**?
Perfect means to be without fault or a defect; to be complete and faultless in all respects. It means meeting ideal expectations. It also means to improve or to refine.

What does it mean to **doubt**?
Doubt means a feeling of uncertainty or lack of conviction.

What is **suspicion**?
Suspicion is to have doubts or to mistrust. It is to imagine guilt based on slight evidence or proof.

What does **malign** mean?
Malign means tending to injure or to harm; malignant. It means of people and their dispositions; characterized by ill-will; desiring, or rejoicing in, the suffering of others; malignant, malevolent. It’s also of things evil in nature and effects; baleful, gravely injurious.

What does **comprehensive** mean?
Comprehensive means understandable. It means complete, inclusive; dealing with all or many of the relevant details.
PART III: THE PROCESS TOWARD PERFECTION

June 21, 1998

Phoenix, Arizona

**Brother Jabril**: Brother Minister, this is three points, or (three) questions in one. It is based on what you said yesterday in response to my most recent articles [Final Call Newspaper, Vol. 17, No. 35 and 36]. It is about your forward motion; the need for the believers to keep pace with you; forward motion is designed and directed by Allah (God) Himself. It is also about the crucial need for patience among the believers—with yourself in particular, and with themselves, in general.

The third part of this question is integrated into the above part of this compound question. As you already know, the Honorable Elijah Muhammad said that it takes 75 years to learn how to live. What is your response to all of this and to His words?

**Minister Farrakhan**: A period of transition is the most difficult period in human development, for during periods of transition the life that is in transition is not where it was, and it is not where it is intended to be. So such periods of time are always very dangerous for the life that is in transition.

When we speak of Messengers of Allah (God) or men and women who are involved in a Divine Work guided by Allah (God), we must always keep in mind that the first verse of the Holy Qur’an is, “Praise belongs only to Allah, the Lord, Nourisher, Sustainer, and Evolver of all of the worlds.”

Some of the scholars of language say “Rabb” or “Lord” means “He who makes a thing attain stage after stage until it reaches its eventual perfection.”

Whenever a life is in transition from imperfection toward perfection, there is a constant process of change,
growth and transition; stage two, change and growth and transition; stage three, change, growth and transition. We are constantly in stages of growth, and between each stage is a transitional stage. This is the most dangerous part of the journey, because many things can get lost in transition.

This life we are living during the last 6,000 years is called a transitory life. This is a life which gets us from the infinity of time before this limited time period to the infinity of time after this life. This time period—a transitory life—is a life that is dangerous for those who are involved in it, and it could be dangerous for those who judge life that is in this transitory stage.

Now, I say that to say, the Minister and the Nation are evolving toward perfection. Jesus said, “Be ye perfect, even as I am perfect.” If Jesus is telling a disciple to be perfect, it means He is Lord and Master of the evolutionary process that will lead the disciple to where the Master is. When the disciple is in transition, and the Master is hidden, but, the Master’s hand is on the disciple, then the disciple is in a period that is considered dangerous.

Peter started to evolve the message of Jesus and feed it to the Gentiles, while before, the message was exclusively toward the Jews. The Jews felt that Peter was stepping out of line of where he should go, but Peter was the transition to Paul. Praise Be to Allah.

So it is with Brother Farrakhan. I am not what I was. I am not yet what Allah (God) desires me to be. The Nation, in following me, is not what it was, and it is not what it is destined to be. So the Minister and the Nation are in transition. During this period of transition, those who watch the man in transition may have a tendency to be judgmental. They are not sure of where he is They are not sure of where he is going.

The only thing they understand is where they were, and the level of comfort they had where they were. This can sentence them to stand where they were, then misjudge the man in transition before he gets to where Allah (God) wants him to go. This disallows them to travel with the man who is in transition. Therefore, they stop in the process of growth toward perfection and the process of death begins for the individual or the group.

Therefore, the Honorable Elijah Muhammad, during his Theology of Time lecture series, when I was sitting in the audience, looked directly in my face, and quoted these words from the Holy Qur’an: “Seek assistance through patience and prayer.” Why patience? Because if we are impatient with a man in transition, we will make a judgment, and if we are locked into that judgment by our emotional attachment to our own sense of what is correct, or what is right, baed upon what we believe we understand of the Divine Message, then, our judgment will sentence us to death.
With reference to what is in the 18th Surah of the Holy Qur’an, about Moses traveling with the wise man, the Honorable Elijah Muhammad said, “this is not Moses—it is a type of the way His followers follow Him. They follow Him in doubt and with suspicion.” These two things—doubt and suspicion—are the enemies of faith and the mother of hypocrisy.

Faith will allow you to have patience where you do not understand exactly what you are looking at, or are not aware of what you are looking at, which is in transition.

The demand by Allah (God) for the believer is that the believer acquire the virtue, and, the characteristic of patience. The only thing that will give us patience is greater and greater faith.

The Honorable Elijah Muhammad openly started the process of transition in 1974 with His Last Message to us. Imam Warith Deen took the Message of transition and did what he thought was in sync with the Honorable Elijah Muhammad’s guidance toward the perfection that the Honorable Elijah Muhammad desired for His Nation. Unfortunately, the Nation fell. Fulfilling the Honorable Elijah Muhammad’s words that the Nation would fall, but, it would rise and never to fall again.

Now, we picked up from the Message before 1974 then, bringing us to the Message of 1974, that set the process of transition toward the Message that would ultimately take us into the Hereafter. So, the command that the wise man gave to Moses, according to the Holy Qur’an, was “You cannot have patience with me because you do not have a comprehensive knowledge.”

If a person does not have a comprehensive knowledge, yet is full of faith, he or she can make the journey with the wise man. But, not having comprehensive knowledge, and then not having faith—following in doubt—and in suspicion—there had to be an eventual parting of the ways between the follower and the Leader and Teacher.

The teacher told the student: “You cannot have patience with me.” So what ever the wise man did, the student made a judgment. The student never questioned the wise man in the proper spirit: “Why did you do this?” To seek a greater understanding. Instead, he made a judgment. “This is terrible what you have done. This is awful.”

Once he made the judgment, his mind and whole being were wrapped up in this judgment, which came out of this own sense of morality, his sense of what is proper, his sense of what is correct, his sense of what he
understood of life. Therefore, it was difficult for him to have patience with that of which he had no comprehensive knowledge. In the end, after three failures, which came after three serious misjudgments that he made of the wise man, there had to be a parting of the way.

I am under the control, by the Grace of Allah (God), of the Honorable Elijah Muhammad. I cannot say I know tomorrow. I only understand to the degree that Allah (God) gives me leave to understand the day I have come through. I know where I am. I know it is connected to where we were. I know that it is definitely the link to lead us where Allah (God) wants us to go.

But those who are watching me in transition—if they are following in doubt and in suspicion and have not faith nor patience—then they will judge me based upon their misunderstanding, or their thought or idea of their understanding of the Teachings of the Honorable Elijah Muhammad. They will judge me based upon their understanding of morality; their understanding of what is good; based upon their life experiences; based upon what they were taught and based upon what they understand of what they were taught.

So, the Holy Qur’an says, “Do not malign me as you maligned Moses.” The journey in the wilderness was a 40 day journey that took the children of Israel 40 years because they followed in doubt and suspicion.

The Honorable Elijah Muhammad, in The Theology of Time lecture series, said, “I have done nothing wrong or improper. You just do not understand what a Fulfiller looks like.”

People were judging this and that aspect of His life. But they judged improperly because they did not have a comprehensive knowledge and understanding of that out of which He acted; that out of which He acted was that which was written of Him thousands and thousands of years before He came onto this planet.

Therefore, if we who claim to be Muslims will not study the scriptures; will not study the Holy Qur’an; will not study the Bible; and, will not study our Lessons that will give us keys to the past, present and future—then, we will misjudge the transitional stage, and end up wrapped up in our egos; or judgment made by what we perceive of knowledge; what we perceive of reality; what we perceive of morality, based upon our limited knowledge, and our limited life experience. We will then find a parting of the ways with us and Allah (God), and the man that we claim to follow to Allah (God) and His Christ.

Remember, it is written in the Bible, “I will lead them by a way that they know not.” Again, it is written, “My ways are not your ways. My thought are not your thoughts. I am from above while you are from beneath.”
STEP 3: Check Your Understanding
The following questions are for discussion at the conclusion of the study session. The remaining questions can be completed at your own pace as you continue your study at home. You can use your book if you need help answering the questions. Write your answers on a sheet of paper.

Questions For Discussion:

1. What makes a period of transition the most difficult period in human development? Give an example.
2. Why is it that those who watch the man of God in transition may have a tendency to be judgmental?
3. Is the Nation of Islam in transition? Explain your answer and give clear examples.
4. What roll does patience play as we follow Allah’s servant? What roll does this play in the closing or development of Gaps?
5. What causes one to lose patience when traveling with the wise man? Explain.
6. What will give us greater patience?
7. How does one gain greater understanding when uncertain when traveling with the wise man?
8. What happens when one’s whole mind and being is wrapped in a judgment of another? Give an example?
9. What do most people base their judgments on? Why is this dangerous?
10. What study is key to our understanding so that we will not misjudge the Messenger of Allah? Explain why?
11. What is meant by the statement, “I will lead them by a way that they know not.” What does this mean for the lost and found black man and woman of America?
12. What does it mean when God states, “My ways are not your ways. My thoughts are not your thoughts.” I am from above while you are from beneath.” Give an example to illustrate this.

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