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# IWDM Study Library

# How Islam Regards Common Sense NJ

### By Imam W. Deen Mohammed

Imam Warith Deen Mohammed: Praise be to Allah, the Lord of all the worlds. We ask Him for help, return to Him for forgiveness. We believe and trusting Him mighty and sublime, who is the Lord of all the worlds, and as it is said in the holy book, He is “Al khaliqu kulishai” The Creator of everything. La Ilaha Ila Allah Muhammedar Rasulullah. There is nothing worthy worship except the one G-d Allah we say in Arabic and Quran, and Muhammed the Messenger of Allah. Allah's messenger is the noble and generous; one called the seal of the prophets the last and the seal of the prophets.

Also, he's called and I quote the Quran “basharoom mithlikum” mortal human being just like us. He's not a spook, he's not an angel, he's human being, but obedient to G-d like the angel. We salute him with the best salute, Allah peace and prayers and the peace be upon the prophet, and upon his descendants, his companions or and what follows of this most excellent salutation. We're in the blessed month of Ramadan. We wish all a blessed and rewarding faster, blessed fast, wish that Allah reward you and all of us for our fasting as He will do and always does.

The Most High says in the Quran Chapter 8 verse 24:“O you who believe, respond to Allah and to the messenger, when you're called to that which gives you life.” We understand by that, that the call to Islam then is the call to life. The call to this religion is the call to life, and you will recall every time the prayer time comes. We say, "Haya ala Salat, Haya ala Salat. Haya ala fallah, Haya ala Fallah." "Haya" It means life. "Haya" means come lively, liven up to the "salat," for prayer. Stand now to pray, and "Haya ala Fallah" means be alive, come alive for success. Come alive for success.

Our religion that then it's clearly a religion that invites to life, and invites to success. It invites to life, it invites to success. Again, the Most High says in the Quran, Why is it that you do not believe in G-d, in Allah, while the Prophet the messenger "Ar-Rasool" The messenger, calls you to believe in your Lord. “Be rab bi kum”, in your Lord. Now, here is Allah name and "Rabikum" your Lord given in the same breath, and what is wrong with you that you don't believe in Allah? While, the Prophet or the messenger "Ar-Rasool" The messenger called you to believe in your lord.

In case you say who's this Allah, who's this Allah? We call G-d by another name who's this Allah. G-d asked in the holy book in the last revelation the Quran, “What is the matter with you that you don't believe in Allah, when the Prophet is calling you to believe in your Lord?” .Your Lord not someone else's Lord. Common sense as we understood it-- I don't know if we still understand it, most of us probably don't understand common sense anymore. The world has come a long ways from common sense, but most of us, we understood common sense to be straight sense, straight up stuff.

The Prophet was asked, peace be upon him. He was asked by someone that this person says tell me something that nobody can tell me, but you. He wanted something very special, didn't he? The Prophet gave him something very special, but it sounds very very simple. The Prophet says “Qul” He told this person to “Say”, “Amantu” That “I have believed”. “Thum mas sta kim” and “there after to be straight up”. That's what the prophet told him. Now, before I came to the speaking staying here, the Imam was telling us that the Prophet said explaining a straight path that he is the one, that he's on the straightway, and the heads of Satan takes the people off the straightway.

The Prophet says, say to this person, he says, say "I have believed and thereafter be upright, be straight.” Common sense, how Islam regards common sense? In the Quran, Allah Most High says “Who has forbidden the good things wonderful things which Allah brought out for his servants”, that's all of us. For all human beings were created to be "The Ibaad" or the servants of Allah. Allah addresses us in Quran as His “Ibaad”, His servants. If the question is asked then we are to understand that someone has either plainly or implied that some of the good things that Allah wants us to have are forbidden to us, that we can't have those good things.

There are many good things that we worry about in religion, and worry if G-d approves this or not, some religions not all religion. Common sense is telling us this doesn't seem to jell right with me. I believe this is good and I should have it. I believe this is the right thing to do, I believe this is the right way to think, and something is saying from the religious side that you shouldn't think that way. From the religious side, that's not permissible for you and you're saying, "yes it is." Your common sense speaking. Common sense is warring with non-sense, that's decorated. You can decorate non-sense and it looks real good, it looks convincing. Again, continuing this G-d says, say these beautiful things, attractive things that G-d has made for his servant is for those who believe in G-d in this life. “Fil hayya tid dunya”Right here in this life, on this earth. And they will get it in complete in full, the Day of Judgment.

Yes, all right. Again, G-d says common sense that's our talk today, how Islam regards common sense? Pardon me I should finish this first. In then this way, we explain the science for people who have sense and knowledge for knowledgeable people. Now, when we are talking about common sense we are not talking about education, we're not talking about what we learn from the formal schools or from the schools that-- we're talking about that we have by nature. We're born with it common sense and it develops too, just like the academic ability develops when we attend the school, colleges, et cetera.

The academic ability develops because of their exposure to that learning, but with even without any exposure to such formal kind of sittings or teachers of that nature, the common sense is also growing all the time. If there's a healthy situation for it, it will continue to grow. Our prophet Muhammed Sallallahu Alaihi Wasallam the prayers and the peace be on him, he was a man of common sense not a man of formal education. He's called the Umiyee prophet, meaning the untaught, unlearned, unlettered, unschooled, whatever you want to, however, you want to explain prophet.

The people that he preached to in Arabia, in the time of darkness there, Jahilia time. Those people are characterized in the Quran as "The Ummiyeen," or "The Ummiyun." Meaning also that they were just like the Prophet, they also were uneducated people, they were unschooled. The word "Ummi." You can see the connection "Ummiyee." You can see the connection with "Um." Mother. "Um." is mother "Ummiyee." means I have only common sense. I have only what my mother- I got from my mother. The Ummiyun, Ummiyeen, the plural of that for the many.

Now, we believe that the Prophet Muhammed was also the most educated man ever to walk this earth, but he was not educated by the people we regard as being educated. He was educated by G-d Himself Allah taught him. Allah created him and Allah taught him. The difference between most of us in the Prophet Allah created us, but have not taught us yet. We left our creation long-time ago. Prophet Muhammed kept his creation. Yes, he kept his creation; he was obedient to the creation Allah made for him. For that reason, Allah chose him to be the last prophet because he was obedient to the nature, to the pristine nature, the original nature that Allah gave him.

Common sense, this religion, in my opinion, pays more respect to the essence true essence of the human being, all people, all races, all nationalities, than any other religion or any other ideology I've come across. That's one of the things that make me feel so good to be a Muslim. It is knowing how G-d has exonerated me, has freed me, liberated me, saved me, let me out of jail, from being in prison by false charges against my own nature, against my own creation. I didn't like it at all when I read man is born in sin. I didn't like it at all, something in me said this is terrible, to say to a human being man is born in sin.

Now, they can explain it any way you want to because when you branch off from that straight way, you can have two fork tongue, chrome tongue you can have so many tongues. I guess as many tongues as were branches off that straight way. I know they know how to clean it up, but it's still dirty. Man is born in sin. Now, common sense is what we're talking about, how Islam regards common sense? They say oh well how is it now that G-d creates a man without a man- make a man from a woman without a man being involved. The Immaculate Conception.

How is it that can happen? I never believe that. I'll never believe that. Allah-- it's quite different the way the Quran addresses our senses, quite different. Now, if some of us in theology I'm sure we would have a heavy reply a whole lot of complex language to give to the person that has that doubt. Allah says that the likeness of Jesus is the Creation of Adam, and He created Adam from dust. Now, if we accept that G-d created the first man from dust, from dead matter, then is it a big deal to accept that he create another one from living matter, and not a living tree, but a living human being a mother.

If you believe that G-d created the first one, then why doubt He created the second one. If the first one was created from dead matter or dust then why doubt that He can create the second one from a woman since all babies are born from women. All babies are born from women. What is the big deal now that G-d can’t create a man from a woman. Now, why is it that this is necessary now? Why is it necessary that a man comes miraculously from a woman? As a man came miraculously from the dead earth. Why is it necessary? Because someone branched off from the path of “Mustaqeem”, and said man is sin, flesh is a sin.

If flesh is sin now what's the next. The intercourse between flesh and flesh is sin, it's sin. Now if this reasoning is not in religion, then why is it that certain religions require that their preachers, their teachers, not marry, not touch women? Live a life of celibacy. Why is it? It is because they believe that this flesh and flesh is sin touching together, that's sin. So there have to be a select group of angels who are not human they refuse, they don't accept that human nature. They've been separate from that human nature. They will tell you how to live in the world, they will tell you how to live in a human body, but they don't accept to live in the world and they don't accept to live in a human body.

They may have one, but they say they're not living it, they disobey it. It says some common-sense things to them, "That looks good, take it home." They say, "No." The reason for this then is that the wrong idea has been put in the world so to correct this idea a man is born of a woman without the help of a man. G-d creates the man, the baby from the woman to correct this thing. Well, how is that corrected then? Well, do you accept this baby now? Is this baby without sin? They say, "Yes, this baby is born without sin, this baby is holy. His flesh is not sin."

Okay then, was Mary's flesh human or some other kind of flesh? We got it now. Mary's flesh is human flesh and the baby born from her. So the flesh is good. G-d exonerates us from the charges of the false charges. He redeems us, frees us from. Yes, I never could stand that. That man is born in sin. I was born of my mother. Again G-d says in Quran Chapter 28, verse 77. He says, "Seek with the means that G-d has given him, made available to you the afterlife, the destiny or the next world, the next life." He says, "But do not neglect." In regular common language “la tansa” mean don't forget. He says, "But don't forget or don't neglect your share. “Nasibaka." He didn't mystify it. It’s just as plain as day. Nasibaka your share. Now G-d is saying, "I got a share." He says" Nasibaka"

When He said that He's speaking to me individually He could have said “nasibakum” your share and then all of us got to discuss. If he had “nasibakum” that'd be your share, mean plural, all of us share, sharing it, but He didn't say plural “kum” He said “ka” that's to mean singularly. G-d is telling me not to forget, I don't neglect my share. G-d is saying I got a share now. Nasibaka mina dunya”, my share of this world. How can I follow those that turn angel and don't want to marry women and have children and don't want to do some other things in this world that I like to do? How can I follow them now? When G-d tells me, "Don't forget your share."

Now He didn't say your share of the agriculture, He didn't say your share of honey, He didn't say your share of government, He said your share. So that makes me look at everything. I'm looking at everything for G-d said don't forget my share. Now if this is not an appeal to common sense, and if this religion is not having high regard for human beings common sense then please correct me when I finish. I'll be anxious to hear what you have to say. Our religion corrects the attitudes, the attitude towards sin. When we talk of sin, we see sin as conscious act. An unconscious act cannot be sin.

Right now we're in this fast, the strict month of discipline for us. If any of us forget, someone just like this morning before I came out here I was tested. Not by the person, see Satan test us. I was tested. They had something that I really like, apple cobbler. I happen to be standing right near the counter that the cobbler was on. They start, "You cook cobbler. That's really nice." They took some up, I said, "Mmh." I said, "No, I, can't it. It's Ramadan I'm fasting." Now if I had forgot and put some of that in my mouth and even chewed it and swallow it and remember that later, I didn't break my fast.

How can I break my fast when I don't know it? How can I be charged with something I don't even know I'm doing? Is that common sense religion? We have right to respect for the common sense person. The Prophet peace and blessings be upon him he said, "Matters are judged by intention." Not only can I make a mistake and not be charged with a sin, but I can do something that caused harm, I can do something that caused trouble, but if I didn't intend to cause trouble, I thought I was doing something to cause good to happen I'm not going to be punished for the bad and I'm going to be rewarded for the good. Ain't that a wonderful G-d?

G-d says, "Because he thought he wanted to do good, he was aiming for good though he missed it and caused bad, I'm not going to punish him for the wrong, I'm going to reward him for the right." So I get reward. Not punishment, reward because I was sincere, I meant well, I was trying to bring good, not bad. That's common sense religion, ain't it? Look I don't have nothing in the Sunnah nothing in the traditions of the Prophet to back this up at all. Some of the Imams they get so jacked up in their Imam suit that they can't talk out of their strait jackets all, but I don't. I don't get all jacked up like that.

I feel that this religion gives us the comfort that we need to be successful in life. You can't be successful in life if you're going to be weighed down with heavy questions that keep your mind all knotted up and then there's a holy warning hanging over your head. You can't take another loose. You feel it hurt and you reach out that you want to take a loop and you can't touch it? Holy warning say don’t touch it. I can't live like that right, never. I never would even live like that. I hear you, sister, I know. Straight up. When we think of Adam as sinning and the whole world look at how they blame one man. When I say they I mean those who went astray.

I'm not even at the church. He really hit the church, he throws a blow it, no I'm not. I'm not throwing any blow at the church. We have to live with the church, the church have to live with us and we need the church as long as we don't have everybody going to the mosque we better have some churches. That idea got us believing that the first man Allah created our father, first father is responsible for all the sin on earth. Because he was a man of the flesh then the whole world or all the generations were doomed to sin. Now, we don't have to do very much to show that that thing, that logic did not prove itself to be right. All we have to do is look to see what was suggested as the correction for that.

Now, the first man was a man of the flesh. Generations sin because they were born of him. The next one now he comes, and he's not born of Adam he's born only of his mother which is true we have to accept that. Now when the son comes, he's not a son of the flesh. Now you know we already corrected that by just pointing to Mary. In the Bible, if you read the New Testament. When Jesus, although we don't accept that he was crucified killed or crucified, Quran says he was not. Peace be upon the prophet. The Bible says when Jesus was on the cross, crucified facing death, and dying. In his last breath, he said some few words. One of these is, "Look at my your mother."

He didn't say, my mother, it's not the same mother. He was talking about his mother, but he called his mother your mother to them to his disciples. The church you know later the church called the mother of Jesus, the mother of all. He says look to your mother, or look at your mother. We can interpret that I guess in many, many ways. You know how my simple common sense mind interpreted that? Look to your community, look to your mothers just like G-d blessed me to be born of a pure mother. Another one will be born. Maybe not going to happen just like that. At least he was saying that this is my interpretation of the news of the Genesis. He's saying that; I'm gone, but don't think is hopeless. My mother is still here; she's there among you.

As a sign of other women like herself there will be other mothers to get more children like me. If you understand New Testament, New Testament promises that there will be another Christ coming, another Christ coming. The New Testament speaks of Christ in the plural. Says, "Why do you crucify me repeatedly, repeatedly." Now in order for someone to be crucified repeatedly, there must be either one man keep coming back, or there are many of them to crucify. My common sense is telling me that there were many coming after Jesus like him that would also be crucified for his namesake.

That's what the Bible says. I don't want to take up too much time here today. Sin that's what we're looking at, attitude toward sin. The nature in the original state is pristine. Pristine means unadulterated, original as it was made in the beginning, keeping its purity, keeping its state that it was created in, pristine. Uncorrupt without sin. We believe that not only us that we have that original nature in us no matter how far we get away from it. It's in us, is with us. Everything Allah created in its original state that He created is good. If you put your hand in fire, it's going to harm you, but it doesn't mean fire is bad. As many people have gotten killed by fire and much misery and sadness that fires have brought to us. I don't hear people out there on the corner preaching against fire because its benefits are so many. Benefits are so great and so many.

We know that the death was an accident. Whoever got caught in an accident or some bad fellow. Some bad fellow did it, or some person did all those accident. We charge it to sin, or to crime, or to ignorance, or something right? We don't condemn the fire. Muslims believe that G-d created everything for good purpose and to serve good purposes. But we in our ignorance will take those things and use them incorrectly, or approach them incorrectly, and get harm instead of good. That's for everything. We believe that there's a harm in water. I don't mean water you're falling to when you can’t swim. I mean getting water your drink.

There's a harm in water. How can I be harm myself in water? Drink too much of it? You drink too much and you going to cause yourself misery. Even the most innocent thing has a potential for harm. The potential for harm, good and harm is from Allah Most High. Yes, that's what we believe. The liquor the alcohol, we know how it wiped out whole neighborhood. You go in some neighborhood for blocks whole community wiped out by liquor. Still, they ain't pointing a finger at that liquor. Saying that's evil. The man just keep on putting another store, another liquor store. But we can’t say that liquor is really an evil in its purpose. That Allah gave, Allah created it for a purpose. We know we go to the hospital and there is a wonderful use made of alcohol. Wonderful use is made of alcohol.

No hospital would want to be without it. The incorrect approach or incorrect use of it brings trouble. And some things that carry a much greater harm than others. Much greater harm than others. If you're careless with that thing you reap terrible consequences. Where is it water most of us because water hasn't gotten to be a real problem yet. The way this world is going I'm sure water going to become a problem pretty soon. There's a problem for me now you can't get it unless you pay for that bottle. It's cost as much as soda water. 69 cents is a little drink, that's a little thirst quenching. Just nothing but water 69 cents.

Attitude toward sin. The prophet said that G-d has prescribed excellence for everything. Prescribed excellence for everything. We're looking at something else now.

We're not looking at what Allah created that is excellent and good. We're looking at now something that is progressive. Man wants to progress from one state to another. He wants to progress from inferior to better. He wants to progress from nothing to something. He wants to progress from less to more. He wants to progress from poverty to means. You want to progress from poverty to means.

You want to get out of poverty and have means. Man is a growing creature all of his life. He's a growing creature. We're not looking at him biologically now physically. We're looking at man in his spirit man in his abstract reality. His spirit, his mind, his aspirations, his sentiments, all of that abstract descriptions of the human being, we're looking at him in that sense and he's a growing thing all the time. I hope I've never stop growing. I don't care if I get to see a hundred years old, I hope I will still be growing and I hope I'll still be growing as a common sense creation or a common sense creature. This is the worst time I believe in the history of human beings or civilization for common sense.

Common sense is threatened and oppressed and confused more and this time I believe that it has been at any other time. I mean for the great numbers, maybe in some little small town or some back there in ancient day. Maybe there are a few people having it as bad or worse but for the whole world to be in a state as in hundreds of millions of people to be in the state they're in, I think this represent the worst time on earth in the history of man.

Common sense is threatened, common sense is being pushed away, being rejected. I remember time when a lot of this notion was going on there'd be after American men jumping up and women jumping up saying let's cut out the BS. Let's stop just using a whole lot of words and making something look good, let's talk straight. Somebody be checking people but now there's no tendency in the many to check what's going on and we keep going, against violently going against the good rule of common sense life.

Allah says in the Quran again that your death and your resurrection is like that of one person or one man. Your death and your resurrection it's like that of one person or like that of one man. The Prophet says peace and blessings be upon him, he says, "No one has risen, rise or risen except on the Surah of Adam, one man. Except on the Surah of Adam, one man. What is Surah? Surah means design, pattern.

I understand by that and I take liberty to tell you that. I understand by that that we lose our good life because we give our ourselves to a different behavior, to a different style, a different pattern of behavior. Good common sense teaching and Allah says-- no, pardon correction I want to use what the Prophet says pardon me. Peace be upon him. He says, "Whoever adopts or follow the lifestyle or the pattern behavior of the world is not of us." That's what the Prophet says, you're not of us.

We have a definite life, that we have to live a definite pattern of life that we have to live and we follow the traditions of the Prophet and we follow also the Uswaa The excellent life pattern of the Prophet. Allah says, "You will certainly find in Muhammed the Prophet, the most excellent model for any people." Didn't say for Muslims only, for any people.

Now that makes the Muslim feel real special. When he knows that what he's invited to is something that will be recognized and respected and appreciated universally. Not just by his brethren, universally. You will find the most excellent pattern or model in Muhammed the Prophet says. "Anyone will find it who believes in G-d and the last day." The two, just those two things are given. If they believe in G-d and believe in the last day. What do we find there? What two principles are connected here? One is you accept that there's a G-d you have to answer to. But many people believe in G-d but don't believe that they have to answer to Him. Or if they believe they have to answer to Him, they have forgot what it means to answer to Him.

They just accept, "Yes I believe in G-d", and the liquor is in their hand. "Yes, I believe in G-d" and they're laying in bed with the other woman not the wife. "Yes, I believe in G-d", puffing on the reefer, sucking the reefer just sucking it like it's a mammary gland. I hope I'm not getting vulgar for you but I want to bring it home. They're just drawing on that reefer like the last breath on earth is in that little bit of cigarette but they believe in G-d. Beating their brother, getting ready to stick up your brother. Yes, I believe in G-d. Out there driving a car like it's a weapon in the Middle East or something or in the Gulf pardon me. And he is responsible for making it hit the target and you’re just trying to maneuver with the radar too. You maneuver trying to get out of his way so he won't kill you out there on the road. He had forgot that his purpose was to go to the store for his wife and now he out there trying to hit you, he trying to ram you with his car. But you ask him, "Yes, I believe in G-d. I'm going to church tomorrow." Don't laugh or he might say I'm going to mosque tomorrow. Yes, brother I'll see you in the Masjid there tomorrow.

We need a return to good common sense. Now I mentioned excellence, that's progressive. Excellence is progressive, we always reaching for more and more effort of excellence to do better, to become just a little bit better. Now the prophet that he's prescribed that for everything. Then if it's prescribed for everything, it's prescribed also for common sense. The common sense that we exercised maybe a thousand years ago maybe stupid now in the face of all the things that are challenging common sense. Maybe it's debt, maybe it's a baby, maybe that common sense will be a baby in the world today so our common sense should be progressive, shouldn't it? It should be progressing, man should be progressing his common sense.

As the world become more difficult to live in, man should be improving upon his common sense ability. The growing excellence of common sense ability. Yes, the climate for that kind of protection and for that kind of growth is the Islamic climate. I don't know of any other climate. Now as I said when I get through I'm going to give you a few minutes to tell me something. I don't know of any other climate, no I don't know of any. The climate for its life and for its progress is the Islamic climate, the Islamic environment the Islamic climate. If you will read the Quran daily, can't read it daily, read it once a week, can't read it once a week read it in the month of Ramadan.

If you just read it in the month of Ramadan and complete the Quran, that one month in the year will save the life of yourself. No matter who you are Joe, or Mary or whoever you are it will save the life of yourself. The Quran, just reading it being in touch with what's in the Quran will condition your soul to live and not die in spite of the foolishness and ignorance and the confusion that just bombards you in this hellish world today, you will live and you will live the good life. You will have the good life.

Allah says that he wants us to have the good life and establishment. G-d wants us to have establishments. Good life and establishment. Don't be silly in religion to think that, well- some people are some dumb they think that when they dirty themselves up real bad they ain't supposed to wash up. Really, I've run into people like that and they're so innocent, they're so sweet. They tell you, "Well, the reason why I haven't been to the mosque is because I just didn't think I was clean enough".

See we'll I don't pray. I haven't even prayed so I just don't feel like I'm clean enough.

Audience: Yes brother. You sure are right. Think about it. When you get real dirty don't you go to water? Are you ever too dirty to say "that water is too good for me?" "I don't want to misuse a good thing like that." "Put that clean water on my dirty self." That's not common sense. That's the influence of some of those angelic religions that's prescribed for nothing but angels and a human being ain't got no place there. Yes, that's what's got us thinking that way. You aren't supposed to think that way. When you get dirty you go get water, clean up. If you haven't got no water go out in the fresh air, let the air blow you.

Do something that takes away bad scent. Allah says that the prayer –the wudu make wudu at least approach it make one what step, hell, wash up.

Make ablution. Do ablution, wash up. Clean yourself up. Are you too filthy to wash?

No. So say. "Well, I don't feel like I'm acceptable in Allah's presence. If all of us was acceptable in Allah's presence, Allah would have never prescribed this religion for us.

Audience: No think of this. Think of that.

IWDM: Why would he give us this religion if all of us are acceptable at his presence?

IWDM: This religion is to dress us up.Clean us up and dress us up so we will be acceptable and feel acceptable. Don't ever think you're too dirty to go wash up. Please, don't do that again.

Audience: Yes sir.

IWDM: Now let us move to something else. Again looking at the problem in religion. Some think that when Allah says in the Quran Surely the self or the soul that is “La amara” it is prone to sin. It tends to commit sin. Headed for sin. Influenced by these overly puritanical religions, we buy the same idea that flesh is nasty. Look, if my flesh is a sin and my flesh is evil or my flesh is a vessel for demons what the hell I'm doing in it?

Well, now, if you've got an animal that you like, you don't put that animal in something that's not good for it. You try to get a nice little house for that animal. A nice little space for that animal. Or the living quarters you put it in, you want it to be compatible. You want it to be compatible with the life of the animal. Don't you?

Audience: Yes.

IWDM: You don't take your nice animal and put him in a dung mole. You say "I'm going to make a dung mole; we're going to live in a dung mole."

No, you don't do that. Say, "I going to put him in the latrine. I'm going to let him stay in the latrine. He's going to spend his life in the latrine."

You don't do that.

Audience: Yes, brother.

IWDM: Now, do you think G-d is going to do something worse or terrible? "You're a human being but I'm going to put you in a beast body. I'm making a fine human being and I'm going to stick him in a beast body." Yet there are those who are going to stray in religion and they want us to think that all flesh is a beast. All flesh is a beast. The human being has to work against this flesh because this is the beast. He's born in the beast body.

I think there is a beauty in this also. The prophet was where the funeral procession was going by and when the body came, what did they call the body? I can't think of the name.

Audience: Precession.

IWDM: No, no. Yes, when it was coming by, the prophet stood up. Now the prophet was not in the habit of standing up for big shots, little shots or big shots. He didn't have this habit we've got. This is the western. When somebody come you jump up. You jump up out of your seat. "Hello, how do you do?" The prophet didn't do that. You come, he's sitting, well, you're standing, I'm sitting. That's all. But the dead body, he got up, stood up, for the dead body.

They asked for an explanation and the prophet said, a comment in a few words, "This body was obedient to its creator. This body was obedient to its creator." What the prophet is telling us is not the flesh that disobeys but it's the thinking in the flesh that disobeys. Not the flesh that is disobedient, not the flesh that wants to oppose G-d. It is the thinking in the flesh. Not the flesh. Yes. He said, "This body did not disobey its creator G-d, it's Lord."

Yes. Now, you might say, "Well, my body tells me, take a walk down there to the liquor store and get me some liquor."No, your body is not telling you that.

Your mind is telling you that and your body is letting you go and is willing to take you because you have refused to heed the warning from your body so many times until the body says, "I've got a master that's making me do what I don't want to do. But he is my master so I'm going to walk him down to the liquor store again."

No, your body ain't doing it, your body is your servant. Allah created your body to be your servant and the first time you tell your body to do something wrong, your body says, "No. Just like me when you get close to that fire, you may never have got burned in your life but you start saying, "No, no."

First time you went to grab somebody's money and some money that didn't belong to you, some say, "No." If you were raised not to drink and religion taught you shouldn't drink, the first time you thought to get you liquor something said, "No don't do that, that's wrong." So it goes for every other sin. If you consciously approach sin, something in this body, in this nature says, "No, don't do it."

IWDM: You got daredevils, they take all kinds of risks and they be facing death, looking at it. Some artists draw a description of it to show how near he was getting to it and how sure it was. They paint the picture of a skeleton looking at you, saying, "Come on."

IWDM: Skeleton looking at them and saying come on and he just resisting but something telling you, "Don't do that." Of course, the closer he gets to death something says, "Don’t do that." If he's a big enough daredevil he just goes right on. Heed no warning.

IWDM: In the Quran, this “Nafsen la ‘amara” is not what we think it is. Nafsen la ‘amara this is not saying flesh is sinful. This is saying that you can give yourself to just blind actions. Blind action. Following your impulse. Just blind action. You can give yourself to that so much until that builds up a compulsive tendency to just keep on going in that direction. Now you're following it compulsively. They're compulsive spenders. That's the last woman I want in my house, a compulsive spender. I'm telling you, I think I joined the monks before I accept the compulsive spender, handling my bank account. She may be in the house but I guarantee you, she isn't handling my bank account. That's compulsive spending; you can’t handle her brother if you want to get means.

IWDM: No, no, no. It faults on you then you're just killing yourself, you was committing suicide. You want to get better off in life and you're just a compulsive spender. Going out just buying. Buying and buying ain't checking nothing.

IWDM: Just throwing it out there, just getting and taking and never have anything. Somebody take care, you pretty soon ain't have anything.

IWDM: You like quicksand and worse.

IWDM: This la-amārah, see, "la" is an intensive. The use in the Arabic grammar, the use of the "la" is an intensifier. "La" it says intense. That's what it says. Says, "intense." La-amārah, the emphasis is intensified. The emphasis on that is intensified. The word, the very word itself, this is another power of the Qur'anic language, to say in the language, to give in the language exactly what's happening in the subject, whatever the subject is. The language is really a perfect picture of the subject itself.

The language is saying, "La-amārah," got intensifier on. It's talking about that intense tendency in you to just be compulsive, jump the gun, do it without thinking. "Well certainly, I know that leads to sin." Yes, that kind of tendency in us will definitely lead to sin. That's what Allah is saying.

But how do you come to that state? Allah didn't create any Nafsen la-amārah. Allah created Nafsen wahidah- One, one, and it can perform in certain ways. Or it takes three stages of development. After while it becomes compulsive then you are a demanding person, "I've got to have this. I'll kill you, nigga, if you don't give it."

IWDM: "Yea they will kill you if you don't give them $20. I'll kill you, nigga. I need $20; I got to have $20, nigga."

IWDM: That's compulsive urge to go out and get that drink or whatever, right? Smoke or whatever. It's going to kill you if you don't give them the money to go out there and get his thing, or maybe get one, jump in his car, and shoot across the city like a missile or something. Whatever his compulsion is, that's what it is then you demand and you demand. A compulsive person become a demanding person. You see this la-amārah? Certainly if we give ourselves to that kind of thing, we are headed for sin and destruction.

Now look what G-d says in Qur'an of the situation that Adam and his wife got in with the Satan. He says that they were made to slip as “fa azalahuma shaitaan”. The Satan caused them to slip. Now we've heard the expression, "Oh that shook his faith. That shook his faith." The Arabic term here “azalahuma” it makes us think of slipping but the slipping was caused by something shaky, azalla so the foundation began to shake. The foundation's been shaking but the feet slip, got off balance, both of them again, the Qur'an is not blaming flesh.

The Qur'an blames both of them, the man and the woman, whereas some other religions report the story and they tend to say that the woman was really the weak one, that the man actually was too strong to be approached by Satan so Satan went through the woman and deceived the man and brought them down. In Al Islam, Islam does not get it that way. It says that Satan, Shaitaan, Satan caused them to slip, both of them azalahuma caused both of them to slip.

Now to conclude this, the biggest test and threat for our common sense life is sitting posed in something that's been going on for centuries. What is that? A tendency among the so-called learned, the scholars, the so-called learned people, to go to either one of the extremes. One extreme is to become obsessed with the interest to indulge knowledge, to indulge the appetite for knowledge, to become obsessed with it to the extent that you're looking for knowledge now just for knowledge's sake. You want knowledge for knowledge's sake. That leads to terrible consequences.

Knowledge is a dangerous thing like fire. The fire has so many wonderful benefits when respected for its purpose but if you become blind to its purpose, then knowledge becomes as destructive and as dangerous for us in our environment as fire that's got out of control. Yes, very dangerous.

This world tends, we used to say, it tends to go to extreme of intellectualizing everything. Intellectualizing, taking you into extreme intellectualism. Intellectualism, when everything is intellectual. Exercising the intellect is the highest thrill and they lose sight on the purpose for the knowledge. Pretty soon, instead of the world being filled with helpful knowledge, it's filled with harmful fire, burn the people up.

The other extreme is go to the cold side. One going for the fire, the other one going for the cold. Another extreme, they go to the cold side and become angelic, puritanical to the extreme that you can't even smile like a human being, you've got to smile like an angel. You can't have a conversation like a human being. You can't even eat like a human being; you've got to eat like an angel. The human being eats like this "Mmmm," but the angel will never say, "Mmmm."

IWDM: The angel just, [rolls eyes]

IWDM: That means there's something different. [rolls eyes]

IWDM: The human being said "Mmmm."

IWDM: That's the other extreme. We're now concluding it. Going back to the beginning of the trouble, Satan invited the man and his wife to eat of the forbidden tree and Satan promised eternal life, didn't he, so you become his angels, eternal life, living. Satan offered sustenance and also longevity.

IWDM: Now, he didn't invite them to poverty, did he?

Audience: No.

IWDM: He invited them to security. So it seemed. But what does Allah say of Satan? Allah says, "Satan threatens you with poverty. He threatens you with poverty. He threatens you with poverty". Satan threatens us with poverty. Then, that means that his invitation to longevity and to sustenance, the food of angels or whatever, his invitation is really his way of threatening us with poverty.

Now, look, when you see this world offering you everything, colored TV you're poor, you know good and well even the commercial, the cartoon sketch itself knows that you ain't got no money. They offer you $700, maybe $1,000 colored TV and all those impressive things offered to enticing you all day long, that television, right?

Now, what is it doing? It's threatening you with poverty. It's making the situation that you were comfortable with one generation ago be intolerable now. Can’t tolerate. I will never go back to that standard of living. It's increasing your expectation and deceiving you and just it keeps increasing your expectation. While it seem to be just offering you plenty and offering you more. It is really threatening you of poverty. It makes you conscious of what you don't have.

Yes. The worst thing here is the extremes. Common sense, when it's healthy enough, it checks us against extremes. Allah says in Quran that devil invites to extremes. Khomeini, we pray G-d forgiving his sins, if he had some. Maybe some Shias think he never had a sin. But I don't know. If he had any sin, I pray Allah forgive Imam Khomeini all his sins and accept him in heaven. Grant him peace in heaven. He called America the big satan.

Now, I know a lot of us, we don't-- Right away we want to jump on Khomeini. But when I first heard it, I said to myself, "That's the way it looks, the man is just calling a spade a spade or whatever it is, a pitch fork a pitch fork or whatever it is.

Now, we know that America has great life, great decency, great purpose, great history. But we have to admit that only the very very special few can survive in America as human beings. America will wipe out your humanity. America will wipe out your common sense. Oh, yes. It gives you false ideas of what is right and wrong. It have you talking about morality and there nothing in the language but immorality. Yes, it confuses the moral senses of the people.

That's the environment in America. The cultural environment of America. What they call pop culture, popular culture. It does away with undermining all those values, all those respects and principles that you had before as a church goer on or whatever as an obedient son, obedient daughter. It just undermines it and undermines it until it brings all of us down to sit on the sofa with the devil. As that comedian said, "Hell is so hot today. I thought I saw Satan sitting on the sofa".

I appreciate you coming out today and giving us the chance to talk to you on the respect in our religion for common sense. I'm going to sum it up to you in this way. The major issue of disrespect to common sense is the issue we mentioned at first, that man is born in sin, that flesh is sin. That's one. Another one is the belief that certain children of the man had something to save them and certain ones didn't. Certain ones inherit his better side and others inherit his worse side. Therefore, they were doomed because they inherited something naturally. That's wrong too.

The Bible says that Noah had three sons. The first son was condemned. We were taught in church teaching, church religion, we were taught that we are the sons, or the children of Ham. That our color is a curse on us. That we were cursed black, that's what we were taught. Now, I'm sure many of the church white people know about this. They were taught the same. In fact, I think they were given a heavier dose than we got, judging by the way they treated us back there in that time.

Yes. They believed it more so than we did. But I think we believed it a little bit because if we didn't, I don't think we would have tolerated a lot of that stuff so long. I think we'd be in much better shape, now. I think we'd be doing much more to dignify ourselves now, if we didn't buy part of that lie, if not all of it. You have to get rid of it. Those are the real evils. The common sense is worn with that. When somebody tell me I'm different from them, that I'm inferior because I'm black skinned and because my hair is nappy, common sense tells me, "Don't buy it".

Common sense says, "Don't buy it". I don't care how much they decorated it into some kind of the study of the genes and some twist of science to impose that false science on me. Something in me, common sense says, "Don't buy it". I heard that so-called intelligence ones arguing the genetic makeup of blacks. Trying to convince us with scientific language that we're inferior genetically. Common sense is looking at it, say, "Hey, you stupid in hell, I don't buy it".

Certain things just won't set with common sense and we need to promote return to good health to common sense. Don't just want common sense but in order to keep up with the time and be able to survive, the war of Satan that he keeps upstage and he keeps improving his war upon us. We have to keep improving upon our common sense. We have to build the excellence of common sense all the time. Build for the excellence work, for the excellence of common sense to make that common sensibility a little better.

The prophet said, peace be upon him. Allah prescribed excellence for everything and that includes common sense. The environment for it. You can have corn kernels or corn seeds or you can have wheat and you can have apple seeds. But if you don't have the right environment for it, it ain't going to grow. You ain't going to get no crop. The environment part is the Quran demonstrated in the life of Muhammed the prophet. We ask Allah for mercy, for forgiveness and mercy and guidance always. Thank you. As Salamu Alaikum.