

GENERAL QUESTIONS

By Mawlana Faizani

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“Who ever interveneth in a good cause will have the reward thereof...” (Qur'an 4:85)

Mail check or cash to:
Mawlana Faizani International
P.O. Box 8461
Rolling Meadows,
Illinois 60008, USA

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Preface

Praise be to Allah, the Master of the world. Peace and blessings be upon the noblest of the messengers and prophets (Muhammad) and upon his family.

Dear readers!

If the sincere believers and devout Muslims, without giving due regard to fanaticism and jealousy, reflect upon the present conditions of certain religious circles and political parties, indeed, they will come face to face with the confusing situation currently plaguing religious affairs. This is why the world of Islam is heading towards political backwardness, social degeneration, and spiritual diversity. Most of our brothers have witnessed the explosive disputes and debates of these parties. We, without blatantly objecting to current life styles, religious circles, and so on, now, for the first time, put into print this beautiful work, which illuminates the path to peace and improvement to the world of Islam, and is based on the teachings of the Holy Qur'an and the sayings of the illustrious prophet, peace be upon him. Allah willing, with complete illumination and clarity, the respectful readers will discover the following points and general truths:

I. The books and epistles of University

of Insight into God are the summary and product of the spiritual and political experiences suffered by the oppressed spiritual leader from Afghanistan, Mawlana (Muhammad Ataullah) Faizani. By reading these books and epistles, interested readers can truly understand the Muslims' pain, spiritual disease, and the reasons for their backwardness and political diversity. In the meanwhile, they can also find, to their heart's content, ways of healing, which are totally Qur'anic and logical solutions free of hardship.

Praise be to Allah, that with His help, the first edition of this eloquent work, with complete corrections and beautiful binding, is published. Allah willing, soon it will become the means through which peace and improvement may be brought to the present condition of Muslims and humanity.

II. Logically, we may accept that by attending some general lectures and reading a few volumes only, it is very difficult to completely comprehend the fundamental issues in the atomic analysis of Man. Therefore, we hope that interested readers obtain, in consecutive order, the published books of this great scholar, Faizani, from the Office of The Cultural Affairs of University of Insight into God, and thereby inform themselves.

III. We apologize that we cannot fully

describe the works of this spiritual scholar, this learned, revolutionary, and zealous Afghan man, because our capacity of knowledge and understanding falls short of the weight and substance of his spiritual and illuminating work. We repeat: we are certain that after serious reading of his books and practicing of the principles of his school, you will surely be unanimous with us in saying this expression:

**"Musk is that which smells on its own
Not that which Attar would describe"**
(Aattar)

IV. The book that you are now holding is the summary of truths contained in the six volumes of epistles for the fortification of faith. In order to fully understand some of its subject matter, you may need the knowledge of the teachers of University of Insight into God. Therefore, we have written the address in the back of this book.

In summary, from a spiritual point of view, there is only one way left to heal today's corrupt societies, and that is to practice and apply the Qur'anic truths with purity of heart and complete faith.

We hope that Muslims hold their hands together in unity, and remain firm. And, Allah willing, resolutely move forward in order to fulfil our Islamic and social responsibilities. Certainly,

in the shortest time possible, the
victory will belong to the
knowledgeable and practicing believers,
who sincerely put into practice the
Divine commands.

“Verily, the help of Allah is (always) near!” (2 : 214)

**I SEEK REFUGE IN ALLAH FROM SATAN THE ACCURSED
IN THE NAME OF ALLAH, MOST GRACIOUS, MOST**

MERCIFUL

“Praise be to Allah, who hath guided us to this (felicity): Never could we have found guidance, had it not been for the guidance of Allah” (7:43) In other words, if Almighty Allah had not guided us to this righteous path, we could have never found it.

Introduction

For perceptive, God seeking, and broad-minded youths, it is necessary for them to understand, when possible, the reasons for the cause of the rapid advancement of Muslims in the early age of Islam. Moreover, they should know what has caused the current backwardness and diversity amongst this huge mass of pious Muslims. In regards to these subjects, if we recommend the reading of the commentaries, and other lengthy Islamic works; in lay terms, we have caused these pure-hearted youths to become lost in finding the black peas (almost impossible). This notion itself is deceiving and straying onto the wrong path. It does not mean that Muslim youths, in order to heal their inner pain and find answers to their complex questions, will not benefit from reading commentaries of the Qur'an and Hadith. But the truth is that today's youth no longer has the time to read commentaries and recite the interpretations. So, by looking at this reality, does this not mean that we

refuse to answer their questions or cause people to stray onto the wrong path? The answer is yes. Therefore, by realising this reality, we now present these truths to the brothers and lovers of Islam and humanity through '102' instructive questions in the following seven chapters.

Supremacy Of Man

1. Has the domination of Man over all other creatures on land and sea been accomplished by the brain?

2. If this domination of things depends on the brain, then aren't elephants, whose brain weighs about seven and one-half kilograms, more deserving than humans in discovering the secrets of things?

Species	Brain weight (gram)	Body weight (ton)	Brain weight as a % of body weight
Man	1500	0.07	2.1
Sperm whale	7820	37.0	0.021
Asian elephant	7500	5.0	0.15
Fin whale	6930	90.0	0.008
Killer whale	5620	6.0	0.094
Pilot whale	2670	3.5	0.076
Bottlenose dolphin	1600	0.17	0.94
Dolphin	840	0.11	0.74
Cow	500	0.5	0.1
Mouse	0.4	0.000012	3.2

"The brain of the sperm whale weighs 7,800g, the elephant's weighs 7,500g,

and man's weighs 1,500g, the dolphin's 840g, and the brain of a mouse weighs 0,4g. If these figures are used to determine intelligence, then the sperm whale and the elephant are five times as intelligent as man, who in turn is twice as intelligent as the dolphin, which in turn is 2,000 times as intelligent as mouse. Should we rank animals in order of how large their brains are in relation to their body weight, then the mouse would come out on top with its brain comprising 3.2%, the dolphin's 0.9%, and the sperm whale's 0.021%. Neither absolute brain weight nor the relationship between brain weight and body size provide us with sensible criteria for comparing the intelligence of different species."

Note: *The above info is quoted from the Marine Mammal Myths' web chapter, 2002.*

3. Why did Man, with one small brain, about one and one-half kilogram, become so successful in inventing many wonderful things, while the bigger animals, such as elephants, did not?

4. Why did Man allow himself to lawfully (or unlawfully) use whatever he found?

5. Why is the human body, contrary to all other animals, created vertically, and that of other animals created horizontally?

6. Why is Man, contrary to all creatures of this planet, created in the best stature?

Secrets To The Advancement Of Muslims At The Early Age Of Islam

1. What was the secret of success and soundness of heart and body to the pious Muslims in the early age of Islam, and what was the cause of it?

2. Did the reality of faith and worship belong to the people of the early age of Islam, or has a portion of it also reached the next generations?

3. If a part of it has really reached present-day Muslims, why are we in a defeating situation, contrary to the pious Muslims of the early age of Islam, who, with all their poverty, weakness, lack of tools, equipment, and knowledge, prevailed over the strongest powers of the world, and we no longer even have influence over the disobedient members of our own families?

4. If no share or portion of it has reached us, then, for the followers of the Qur'an, what is the claim to being correct? Because Allah, The Exalted Being, has said, "And say: Truth has (now) arrived, and falsehood perished: For falsehood is (by its nature) bound to perish" (17:81).

5. Do you know that truth is truth and falsehood is falsehood? Everywhere, and at all times, falsehood must not overcome truth.

6. Ponder well: Is it not strange if falsehood overcomes truth?

7. Is this adversity and backwardness of today's followers of Islam not stating our abstention from truth and reality?

8. What have we lost that has distanced us from truth, reality, and Allah, The Exalted Being?

9. How can we successfully reach truth and reality?

In response to all these unsolved puzzles, we should exclaim yes! The followers of University of Insight into God, simply by using their one and one half kilogram brain and one-half kilogram heart, guarantee the improvement and soundness of the individual and society, with the help of Allah, The Exalted Being.

**Heart Weight As A Percentage Of Total Body Weight
In Man And Several Bird Species**

Man	0.42
Broad-winged Hawkbuzzard	0.57
Ostrich	0.98
Sparrow	1.68
Mourning Dove	1.11
Siberian Tit	1.72

Ruby-throated Hummingbird

2.37

Note: The above info. is quoted from the Earth life web chapter, 2002.

The Individual Discomforts

1. Why is Man unintentionally always caught up in a sort of internal conflict?
2. What are the motivating factors and what are their sources?
3. What causes the contradicting and annoying thoughts in Man's brain and heart?
4. Why is Man involuntarily dragged towards these vicious thoughts?
5. How is it possible to control these vicious thoughts so that they may not become the cause of annoyance to us?
6. Why can't Man often prevent those thoughts?
7. Why does Man sometimes remain sound, and other times become unsound and harmful?
8. Why does man often think of evil and wrongdoing, and then becomes their target?
9. What causes Man to have less

interest towards Allah, The Exalted Being, although He has bestowed upon us all the favors for our comfort?

10. Why does Man fall more for ungodly things? He is highly interested in them and loves to get them, never thinking about the Beneficent, who has favored him with honor.

11. To the servant, who witnesses this exhibition; what obstacle becomes the cause of lack of love towards and even denial of Allah, The Exalted Being?

12. In opposition, what motive causes closeness and relation of the servant to Him, The Most High and Exalted Being?

13 Man believes that there is a maker for every product. Why then, does he deny the creation of the creatures in the world's ordered exhibition?

The Social Discomforts

1. What leads Man, with all the intelligence and knowledge that he possesses, towards this savagery and these bestial actions?

2. Why does Man commit shameful and disgraceful acts, thereby becoming worse than rapacious animals, solely to satisfy his egotistic and depraved desires?

3. What things force a person or persons to exploit and kill thousands of his fellow human beings?

4. Have we not heard with our own ears and seen with our own eyes the examples of these imminent and ongoing massacres all over the world, led by those who claim to be the forerunners of modern civilization?

5. In your opinion, could Man destroy in himself the originating sources of this adversity and mischief, and could he develop and strengthen in himself the morale of spreading justice, kinship and peaceful equality?

Searching For Ways Of Soundness For Man

1. What sort of program and what kind of school should be established in the world, that if its graduates do not do goodness to the human race, they would never do harm?

2. Is it possible to design an intransitive educational program with a broad range of books so that its graduates will never again do harm, and that 80% to 90% and even 100% of them become exemplary servants of society in whatever profession they may be?

3. How could we strengthen in ourselves

the angelic inspirations and beneficence, and destroy the evil, satanic temptations?

4. How could we prevent present-day socially destructive crimes?

5. What could always keep Man sound, and through which ways could he attain this goal?

6. What could become the cause of total soundness and improvement in Man's body?

7. In your opinion, which organ is the steering wheel of Man's body in doing good or evil?

8. What is the meaning of this noble Hadith? *"There is a piece of flesh in the body. If it is sound, the whole body is sound. If it is bad, the whole body is bad. Verily that is the heart."*

9. What relation does the improvement or the corruption of the body have to the soundness of the heart?

10. What is the aim of soundness or corruption of the heart?

11. In your opinion, is the corruption of the heart due to tainted blood, or, conversely, does the well being of the blood induce the heart's soundness?

12. Though the nonbelievers claim that, from the medical point of view, their

hearts are healthier than those of the followers of monotheism and Islam, what is the reality of "In their hearts is sickness" (2:9)?

Why Is Man Called "Dead"

1. Do the five sensitive organs such as ears, eyes, nose, tongue, and hands contain all these senses of hearing, seeing, etc, in their essence?
2. If this is the inherent talent of the sensitive organs, then why is it that after death, though externally they appear complete, the eyes cannot see, the ears cannot hear, and the hands cannot move?
3. After death, what is it that diminishes from Man, which causes other humans to say that he is dead?

Religious Questions

1. The Muslim scholars *Ahema* and interpreters of the Qur'an *Mufasereen*, may Allah bless them, say that the entire Qur'an is contained in "In the name of Allah, Most Gracious, Most Merciful" (1:1). How can we prove this?
2. The Muslim scholars *Ahema* and interpreters of the Qur'an *Mufasereen*, may Allah bless them, are unanimous in their research that the entire Qur'an

is epitomized in the opening chapter of the Qur'an *Fatiha*. How can this be proven?

3. Although we know through this explicit text of the Holy Qur'an, "This day have I perfected your religion for you" (5:3) that Islam and its guidance are complete, why do the males and females, both wretched and prosperous, and even the saints and prophets of the world of Islam, peace be upon them, find it necessary to say, "Guide us to the right path" (1:7), in every prayer? Although we are guided, that verse signifies the request for guidance. Does this mean that we are not guided or that we cast doubts on our guidance?

4. "The way of those on whom Thou hast bestowed Thy Grace" (1:8). Who are the prophets, messengers and other benevolent beings? The path of prophets, peace be upon them; sometimes some of them were even martyred or injured like: Noah, Zakaria, Jesus, and others, peace be upon all of them. Therefore, what could the grace be?

5. Why did Allah, The Exalted Being, say after the abbreviated letters in the second chapter of the Holy Qur'an: "In it is sure guidance, without doubt, to those who fear Allah" (2:2)? Therefore, what is guidance for all people? Or, in other words, why did He not say, guidance to the people? What secret does this truth teach us, or, what authority does it bring to us?

6. Why did Allah make the belief in the unseen the first and basic step of faith's acceptance? It is stated: "Who believe in the unseen" (2:3). What is belief in the unseen (belief in detail and in brief)? What truth can be gained from this? Explain; especially that faith in Allah, The Exalted Being, has been arranged at the beginning of the phrase "*Amantu bellah*, I believe in Allah".

7. What is the unseen, and why is it believed that Allah, The Exalted Being, is hidden? Though He, Almighty Being, says: "We are nearer to him than (his) jugular vein" (50:16).

8. "Those who are steadfast in prayer" (2:3). The second sign of a believer, (physical action). (a) What are physical actions? (b) How does this action affect us, internally and externally?

9. "And spent out of what we have provided for them" (2:3). The third sign of the believers, (economical help). According to the scholars, *Zakat* obligatory charity is to be paid out of the wealth, and *Fitrah* charity for the sake of fasting, etc. Then what is the reality of the above-mentioned verse?

10. Why did Allah, The Exalted Being, after stating four verses with signs of the believers and two verses with signs of the nonbelievers, state eleven verses with two examples (that together

become thirteen signs) about the hypocrites, which, in comparison with the signs of the believers, are three times greater, and in comparison with the signs of the nonbelievers, are six and one-half times greater? In the beginning of the text, He, The Almighty, has negated their faith in Himself and in the last day. And for this confession, He has not accepted them as believers.

11. What should we do so that we can understand the origin of faith, the confession by tongue, and testimonial of the heart? Bearing witness by the tongue can be understood, but no one knows the testimonial of the heart.

12. Allah, The Exalted Being, states in the glorious Qur'an: "In their hearts is a disease" (2:10). He Almighty has pointed out a severe disease in the hearts of the nonbelievers. Logically, what could the reality of this disease be?

13. "Allah hath set a seal on their hearts" (2:7). As the Interpreters have said, He Almighty has placed the seal of rejection on their hearts. Then, what responsibility do the nonbelievers have, if the interpretation is correct that they have been created nonbelievers from the beginning? If not, what is the correct interpretation?

14. The Glorious Qur'an ascribes the intellect, the intention, faith,

disease, sensuality, eyes, etc., to the heart. Conversely, the enemies of Islam state that this claim is completely in vain and opposes the intellectual basis. Therefore, what is the answer?

15. What reality does the verse: “Then set not rivals unto Allah” (2:22) explain? Are inner rejection and idolatry included in this rivalry or not? If they are included, then what is the inner rivalry? **(a)** Though the Muslims say: We love Allah, The Almighty; they apparently love their wives, children, and sensuality much more. Why? **(b)** Though the Muslims say: We fear Allah, The Exalted Being; they fear the bailiff (executive officer) and powerful people a hundred times more. Why? **(c)** Though the Muslims say: We believe that Allah, The Exalted Being, is present and watching, why do the wrongdoers hide crimes such as bribery, theft, adultery etc., from a five-year-old child? They do not sin in front of him and do not commit that unlawful act, but they have no fear from the presence of Allah, The Exalted Being.

16. It is said that angels are the luminous and gentle beings who are exempt from all the needs of reproduction, giving birth, eating, and drinking. Where are these beings created? How do they appear? And where do they live? If they do not reproduce and do not give birth, where do they come from?

17. How do the maidens and the lads, whom Allah has promised for the believers, reproduce and give birth? Where is their dwelling place?

18. In your opinion, what are the seventy-four verses about angels and their domination on human beings for? And what are they?

19. In your opinion, what is the difference between the Soul of Man and that of animals?

20. Is it true that the mouth is the organ through which food enters and nourishes the body? Which organ could be the mouth through which Man's Soul gets nourishment and becomes fortified? And where is it?

21. Where does the Soul go after death?

22. Does Man's Soul have any relation with his body after death or not?

23. If it is not related, then what is its reality?

24. How does the angel Israel, peace be upon him, know that someone's hour has come?

25. It is said that Jinn, like human beings, are responsible for enjoining what is right and forbidding what is wrong. Do they have their own prophets?

Explain.

26. Where are Jinns created and where do they live?

27. Without a doubt, everyone feels the existence of devils, who whisper in the hearts of Man. Do these creatures reproduce themselves or not? In what angle with our planet or with other planets is their realm placed?

28. According to the clear verses that Allah, The Exalted Being, has revealed, religious scholars say that devils do not die until the Day of Judgment. If there is no death for them, then, through means of reproduction, will they not inhabit the earth's surface and possibly all other planets?

29. If it is not true that all devils were created at the beginning of Creation, then what life span do they have? Naturally, through their technique of hiding, they will be stronger than all human beings. How can the weak human beings confront them without defeat?

30. Why has Allah, The Exalted Being, mentioned and explained the name of Satan and his works in '156' places in the Holy Qur'an? In your opinion, what is the reason for this?

31. In your opinion, is the devil's level of knowledge, which is directed

towards the spokesmen of the world, the same as the level of knowledge, which is directed towards the poor farmers? Explain.

32. The quickest means of finding insight may be discovered in the following verse, "I have created Jinns and Men, that they may worship me" (51:56) which religious scholars have interpreted as "To acquire insight into Me". In your opinion, what could that quickest means of finding insight be?

33. According to the basic principles of the Islamic jurisprudence, such as: *Nurul-Anuar*, *Hassami*, *Shashi*, etc, if the verse is revealed as a command *hukm* and has no forbidden context or contradiction, then we should accept it as obligatory *Fardh*. Why did Muslims not apply '2500' verses which Allah, Almighty has revealed about the different sorts of creations?

34. Prophet Muhammad, peace be upon him, has greatly encouraged Muslims to study the secrets of greatness and wisdom in the creations of the material world. He has counted one minute of reflection in this reality to be equivalent to one year of worship, and an hour of reflection better than sixty years of worship. Why?

35. Why did Muhammad, peace be upon him, encourage Muslims not to think about the nature of God, The Exalted

Being, but has said to pay attention to all the favors and creations of the world? As he said: *“Think about the creation of Allah and do not think about the nature of Allah”* (Hadith)

36. Why did the Muslims only take five hundred verses of commands from the Qur'an, and forgot the rest of the '6166' verses?

37. What information do you have concerning the '254' verses about the ego and its three forms?

38. In your opinion, what is the ego?

39. What are the different kinds of the ego?

40. What is the aim of the different stages of the ego?

41. How does the change occur in the ego's alteration from one state to another?

42. What qualities did the illustrious Muhammad, peace be upon him, possess, with which he changed the fifteen-hundred-year-old beliefs of the idolaters?

43. After they entered Islam, what caused the polytheists *Mushrekin* to be prepared to sacrifice anything for Allah, The Exalted Being, and to spread monotheism and destroy any close friends who opposed Islam?

44. According to the verse: "So lose not heart nor fall into despair; for ye must gain mastery if ye are true in faith" (3:139), it was necessary that the believers should dominate the affairs of the entire world. But now, directly or indirectly, all the Islamic countries have fallen prey to the east or west. Does this mean that our faith is not acceptable to Allah, The Exalted Being, or His promise (*Nauzu billah*) has been contradicted? We seek refuge in Allah, may Allah forgive us.

45. Does the present victory of the enemies of Islam over Islamic society not clearly prove that our actions are wrong and contradict the verses of the Qur'an, or does it mean something else?

46. Should we blame this backwardness of Islamic society (*Nauzu billah*) on the commands of the Qur'an, or does it show our deviance from the path of truth and justice?

47. All the scholars and Muslim leaders state, with absolute Qur'anic proof, that prayer *Salat* prohibits man from all illegal deeds and words. Similarly, they state that all worship, such as remembrance of Allah, fasting, charity, and pilgrimage, etc. becomes the cause of fortification of faith and spiritual power. If we reflect upon this, however, we will find that in the society of believers, our prayers did not become the means for the

purification of the ego and refinement of the heart, but conversely, we have caused the darkness in our hearts and the anger of Allah (God of earth and time) upon us. Do you not see that forty-one Islamic countries have fallen prey to the east or west? What is the reason for this?

48. What is faith? How does it affect the external and internal aspects of Man?

49. Allah, The Almighty says in the Holy Qur'an: "For prayer restrains from shameful and evil deeds; and remembrance of Allah is the greatest. And Allah knows what ye do" (29:45). By performing prayers five times daily, why are most of us not able to restrain ourselves from the following behaviors: backbite, accusation, selfishness, egotism, etc.?

50. Is the present method of prayer not based on Almighty Allah's will, or is our performance not the way it should be?

51. Why can we not feel the presence of the heart during the performance of prayers?

52. If you pick up a piece of dust from the earth with the tips of your two fingers five times a day and put them in a bag, after a year, the bag will certainly be full. Is the effect of prayers five times daily, which we performed for ten, twenty, thirty years

or more, less than a piece of dust? Is that why we still did not get the light in our hearts, which could at least make us externally feel the presence of Allah? What is the problem? How can it be corrected?

53. From the start of different methods of worship, such as recitation of the Qur'an, prayer, and remembrance of Allah; why does Man, though absorbed in worship, hear whispers and allow his heart to wander in hundreds of different places?

54. Allah, The Exalted Being, says: "Ah! Pity on the servants! There comes not a messenger to them but they mock him!" (36:30). If we reflect upon the translation and commentary of the above verse, we will determine that Allah, The Almighty, has addressed the gentlest one of believers, and has said so. Reflect that this action, which was taking place against them, was coming from the side of Allah's servants and believers of monotheism. What could have not happened from the side of those who denied monotheism and jurisprudence? What do we gain from reflecting upon these facts? It is worthy of further contemplation.

Our Tradition

1: - All kinds of benevolent deeds that are done merely for Allah's sake and that bring peace to his creatures; this is our tradition.

2: - All the efforts that take shape under the supremacy of Monotheism and are acted upon for the welfare of society; this is our policy.

3: - To perform benevolent deeds and provide physical assistance for any one, or for the whole of society, in order to maintain the happiness of Allah, The Highest Almighty; this is our tradition.

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Note: Since the author of this book is not present during publication, any errors found herewith are ours alone, and we hope the reader will patiently excuse us.