

Islamic Methodologies
Made Easy

BY

Ehab Shawky

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In The Name Of Allah,
The Most Gracious, The Most Merciful



Preface

All praises be to Allah, may His peace and blessings be upon Prophet Muhammad, the rest of the prophets and those who follow their righteous path till the judgment day comes, Amen O Lord of all people.

The Qur'anic revelations began with the word "READ." The only time in which the Qur'anic verses order Muslims to ask Allah for increase in anything is in "KNOWLEDGE." Allah says that His wrath shall be cast upon those who do not use their "REASON." Truth seeking and acquiring knowledge form the foundation of Islam. Prophet Muhammad P.B.U.H. said, "*One knowledgeable Muslim is stronger in facing Satan's seductions than 1000 worshippers.*" We can all agree that our daily pursuit after the means of living holds us back from attaining enough knowledge about our religion. From this takeoff point, the idea of this book evolved.

This book is intended for provident Muslims. It is a simplified made-easy compilation including general knowledge about the main branches of the Islamic sciences. It is written in a simplified manner that allows the reader acquire basic knowledge about the emergence of these sciences, the notable figures involved in their development, and the urge behind that. This is followed by some introductory knowledge about the methodologies developed under the spotlight of these sciences.

In the second section of the book, the issue of preaching Islam is discussed, followed by a detailed explanation of the most common misconceptions and accusations held against Islam. This section tackles many of the laws included in the Qur'an and *Sunnah*. It should be noted here that the first time I wrote this section was back in 2010, and I submitted it in Al-Azhar research institute in 2011 under the name, "In response to the attacks on Islam," this is its renewed version.

The final section is a concise chronology for the history of the people of the book. The main stops in their history, among other information deemed important for the Muslim student to know are included. May the benefit of the book be completed.

The knowledge presented in this book is semi preliminary - semi inclusive, fashioned in an amiable manner to suit all readers. In short, this is a concise compilation of general Islamic knowledge that could benefit provident students and laymen evenly.

This book is about Islam, not about Muslims. Among Muslims there are those who abide by Islam, and there are those who abide by their own whim and will. People's attitudes vary from person to another; as such, it should not be taken as evidence on the original methodology of religion.

Finally, I would like to address the reader not to take everything he or she reads as if it were the absolute truth or correct opinion. Always have a critical mind. Teach yourself how to think logically and criticize whatever you read before you adopt a single idea from it. In other words, "Don't be a Flunky." Knowledge could only be acquired through learning, so don't waste your time listening to others; grab the Qur'an, start reading it, and write down your own ideas and thoughts on each and every verse you read. Don't be afraid to ponder over the verses. Work your mind into their meanings as clarified inside this text. Always prepare yourself spiritually before embarking on the Holy Book, and Allah shall lend you all the help you need. I believe that this is the Muslims' way out from the current deep dark well they have fallen into.

I hope the reader will find this book interesting and beneficial. I invoke Allah to make out of this book a guide to truth and a support for truth seekers. May Allah grant it success in holding some good between its pages for all mankind. May Allah bestow his peace and blessings upon those who search for the truth and are not arrogant. May our Creator guide us all to His righteous path, may He guide us to the truth, Amen.

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August, 2014*

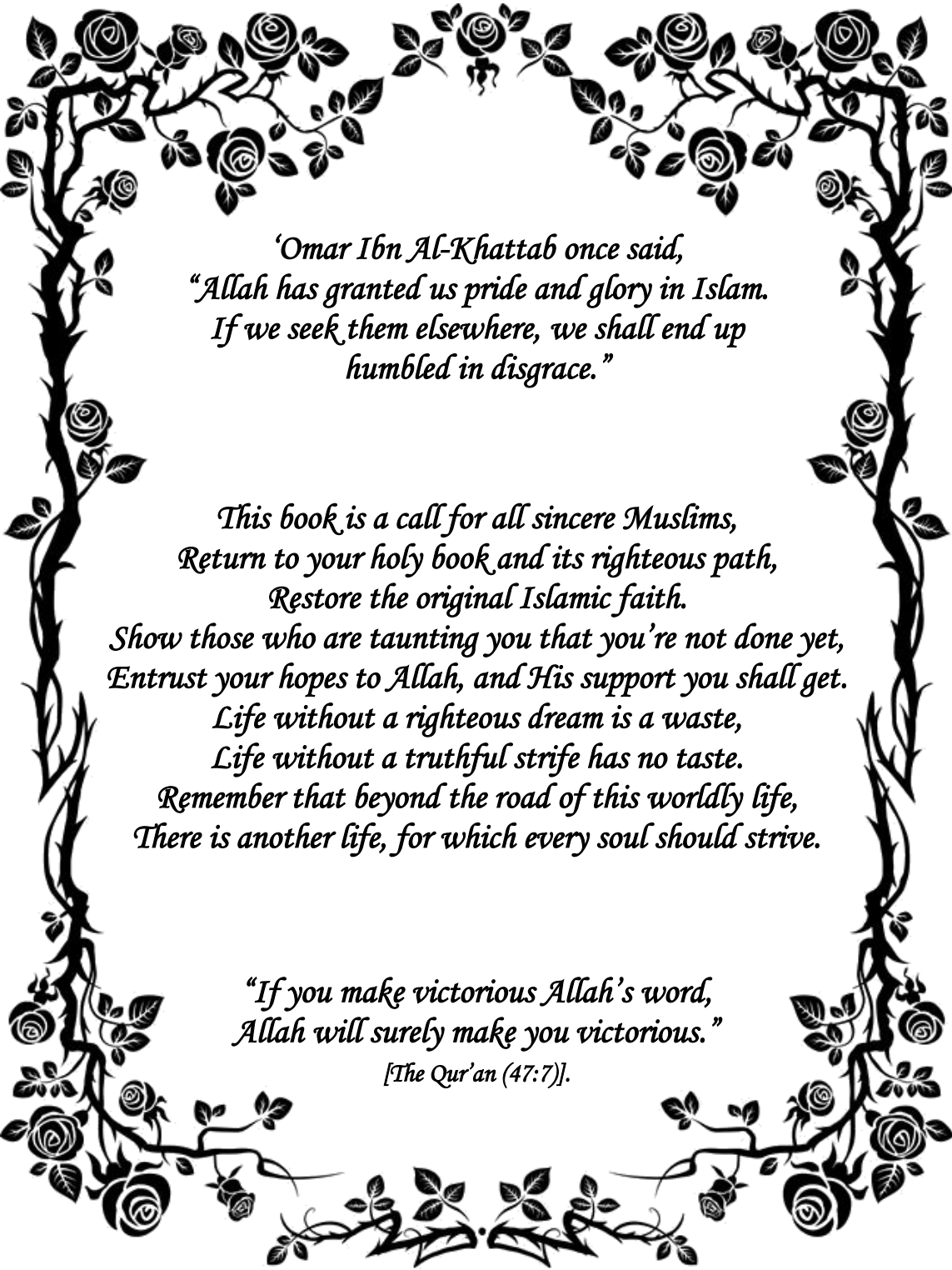
Note: If the reader is a student, then I recommend reading the book cover to cover. Most subjects are simplified in 10-30 pages atmost to facilitate the reading process. Visit the book's blog for links to audios, videos, books, and articles. If you wish to contact the author, kindly use the blog's contact form or the email on the copyrights page. Please include your questions in the body of the email. Don't include attachments as they shall be ignored. Make sure to place your questions in a simplified clear direct language. Emails longer than 100 words are spamed.

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Let’s Start Our Journey



*'Omar Ibn Al-Khattab once said,
"Allah has granted us pride and glory in Islam.
If we seek them elsewhere, we shall end up
humbled in disgrace."*

*This book is a call for all sincere Muslims,
Return to your holy book and its righteous path,
Restore the original Islamic faith.
Show those who are taunting you that you're not done yet,
Entrust your hopes to Allah, and His support you shall get.
Life without a righteous dream is a waste,
Life without a truthful strife has no taste.
Remember that beyond the road of this worldly life,
There is another life, for which every soul should strive.*

*"If you make victorious Allah's word,
Allah will surely make you victorious."*

[The Qur'an (47:7)].

The Methodology of Reformation in Islam

The main purpose of religion is to help us get to know the Creator who has originated everything, understand the task for which He has created us, and follow the **path** that can lead us to fulfill this task. When the Qur'an was first revealed to Prophet Muhammad P.B.U.H., its teachings and provisions were mainly concerned with reforming people's moralities and ethics. It laid down a **morally righteous path** that can lead them to the delight of knowing their Creator, fulfill the task for which He had created them, and make His teachings prevail above any other.

Prophet Muhammad P.B.U.H. said,

"Verily I was not sent except to perfect the moral standards."

The words are in the sense that this was his most important task. Anyone who studies Prophet Muhammad's attitude in different situations throughout his life—even before prophethood—will instantly understand this. The most important thing that anyone can learn from studying the lives of prophets, righteous humans, and those who followed their path, is how to live like they lived, and how to be endowed with a pinch of their characters. By all means, "*Fiqh*," or the true understanding of religion, is to acquire the spirit with which we should live and perform our rituals, not merely adopting a certain appearance while performing them, or the knowledge of the Dos and Don'ts in our religion. Our sheikhs used to say,

"Raising righteous Muslims is what matters, not building Mosques."

If you read the Qur'an and ponder over its verses, you will find that it does not speak about establishing mosques or Islamic states, it speaks about the characters and morals of those who should inhabit them. Its main concern is raising righteous persons with sound hearts. Prophet Muhammad said, "*Allah never looks at your faces or physical appearances, but He observes the hearts inside your chests.*" The reader here should understand that whenever the Islamic teachings speak of hearts, they are not referring to the organ that pumps the blood through your body, they are referring to the main instrument through which you get to sense the reality of things, and differentiate between wrong and right. Allah says in the Qur'an:

"Have the people not travelled through the land to make their hearts understand and let their ears hear, verily, it is not the eyes that go blind, but the hearts inside chests." [The Qur'an (22:46)].

Allah tells us in the Qur'an that Prophet Abraham invoked Him saying,

"[O Lord] do not disgrace me on the Day when all people are resurrected: the Day when wealth and children will be of no avail, when the only one who will be saved is the one who comes before [You] Allah with a sound heart." [The Qur'an (26:87-89)]. Later on, Allah describes him saying, "*Abraham was of the same faith [as Noah], he drew near to his Lord with a sound heart.*" [The Qur'an (37:83-84)].

Allah describes the dwellers of Paradise in the hereafter saying,

"Paradise will be brought near to the righteous and will no longer be far away. This is what you were promised—this is for everyone who often turned to Allah and kept Him in mind, who feared the Compassionate One though He is unseen, and returned to Him with a sound heart." [The Qur'an (50:31-33)].

Prophet Muhammad explained the importance of purifying the hearts saying, *“Temptations are adorned for the hearts like a straw mat, straw by straw. Whichever heart is soaked with them, a black speck is implanted therein. And whichever heart rejects them, a white speck is implanted therein, until all hearts turn into one of two types: white like Safā (i.e. some kind of white hard stones), it is never harmed by any temptations as long as the heavens and the earth shall exist. The other is like a dusty black inverted jug [that holds no water within], it does not distinguish any good nor deny any evil except through what it has been soaked with from its fancies.”* [Recorded by Muslim].

This is why Allah tells us in the Qur’an that among the supplications of those who are knowledgeable is that they say, *“O our Lord, let not our hearts deviate after you have guided us and grant us from Yourself mercy, Indeed You are a Munificent Giver.”* [The Qur’an (3:8)].

Those with sound hearts always respect good morals and incline towards what’s right. They always try to make it victorious in the best of their capacities, and where it really matters, they might sacrifice their own lives just to see it prevail. They always seek after what’s beneficial for all people, not just for themselves. They are always cheerful, easygoing and they are never troublesome. Whenever they are asked for help, they grant it. Whenever they are treated ignobly, they show patience. They are never arrogant or self-conceited. They always remember their sins, not their good deeds. They never tell a lie, cheat or betray. Based on the reports of those who had lived with Prophet Muhammad, the previous manners and characteristics are just a pinch of his personality. Allah says in the Qur’an, *“Indeed there is a good example for you in the prophet for those who wish to meet with Allah, [receive His bounty] on the judgment day and they remember Allah constantly.”* [The Qur’an (33:21)]. Whenever Lady ‘Ā’ishah was asked about his character by her students, she said, *“His manners were a personification of the Qur’an.”* Of course, who could be more knowledgeable of the Qur’an than the Prophet?

From this, one may conclude that the first pillar upon which the methodology of reformation in Islam was built is, **“Raising sound hearts.”**



Among the moral characteristics that the Qur’an focuses on, and glorifies so much is “Justice.” The sense of justice seems to comprise a very big portion of one’s faith. Those who are just, are very likely to have faith even if they don’t profess so; while those who are unjust, are very likely to be hypocrites even if they don’t waste any of the rites and rituals of religion. Those with just hearts, are the true soldiers of faith without any regards to their color, age, rank, race, etc. In the Qur’an Allah confirms many times that believers must be just and He confirms that He loves those who are just. He says in the Qur’an:

“Allah commands you to render back your Trusts to those to whom they are due, and when you judge between people, judge with justice.” [The Qur’an (4:58)].

“O believers, stand out firmly for justice, as witnesses to Allah, even if against yourselves, or your parents, or your kin, and whether it be [against] rich or poor: for Allah can best protect both. Do not follow the lusts [of your hearts], lest you swerve, and if you distort [justice] or decline to do justice, verily Allah is well acquainted with all that you do. O believers, believe in Allah and His messenger, and the scripture which He has sent to His messenger and the scripture which He sent to those before him. Any who denies Allah, His angels, His Books, His messengers, or the Judgment Day, has gone far, far astray.” [The Qur’an (4:135-136)].

“O believers, Stand fast for Allah, as witnesses to fair dealing, and let not the others’ hatred to you make you swerve to what’s wrong or depart from justice. Be just, that is closer to piety: and fear Allah. Verily Allah is well acquainted with what you do.” [The Qur’an (5:8)].

“Say [O Muhammad], ‘My Lord has commanded you to act justly. Turn your faces up toward Him at every time and place of worship, and call upon Him, making yourselves sincere towards Him in religion. As He brought you into being, so you shall return.’” [The Qur’an (7:29)].

“Allah ordains upon you justice, kindness and showing liberality towards kith and kin, and He forbids all shameful deeds, injustice and transgression. He admonishes you so that you may take heed.” [The Qur’an (16:90)].

“Allah does not forbid you as regards to those who did not fight you on account of faith, and did not expel you from your homes, that you deal justly and kindly with them. Verily Allah loves those who maintain justice.” [The Qur’an (60:8)].

Prophet Muhammad said, *“Those who are just in this life, shall be resurrected standing upon pulpits of pearls on the judgment day.”* [Recorded by Al-Hākem].

He also said, *“Allah shall protect seven kinds of people from the blazing sun on the judgment day, the first kind is just rulers.”* [Recorded by Bukhari and Muslim].

From this, one may conclude that the second pillar upon which the methodology of reformation in Islam was built is, **“Rooting the sense of Justice.”**



When Islam was first introduced to the Arabs, it was not introduced as an exclusive religion; on the contrary, it was introduced as a message for all people throughout the ages. Hence, alongside justice, the sense of equality is extremely strong in the Islamic teachings. All people are equal in the sight of the Creator except on the criterion of piety. There is no superiority for any race or nationality above another. As mentioned earlier, our appearances and this outer shape that we call the body is not actually what Allah looks at, but it’s our hearts which He observes. Those who are most pious are His most beloved. Allah says in the Qur’an:

“O mankind! Be pious to your Lord, Who created you from a single soul and from its kind He created its match, and from them He created many men and women, so fear Allah through whom you demand (Your mutual rights), and do not sever the relations of the wombs. Verily, Allah is ever an All-Watcher over you.” [The Qur’an (4:1)].

“O mankind, We have created you from male and female, and made you into nations and tribes, so that you may know one another. Verily the noblest among you in Allah’s sight, are those who are most pious. Verily Allah is All-Knowing, All-Aware.” [The Qur’an (49:13)].

The above verses stipulate that all mankind are one family in Allah’s sight. It was His plan to disperse us into different nations and tribes to fill the planet entrusted to us so that we may learn different things, and exchange our knowledge through fair cultural interaction, not cultural subjection. Allah also stipulates that the noblest among all people are not Muslims, Jews, Christians, Arabs, Persians, Romans, etc., nothing of that sort; the noblest are the most pious. Some people are Muslims, they testify that there is no God but Allah and that Muhammad is His messenger, but their hearts are empty from the justice and piety of true faith. Islam is one thing and true faith is another. This is why we see a Muslim bribee, a Muslim thief, a Muslim criminal, etc. In the verse next to the one above, Allah says:

*“The Bedouins say, ‘We have believed.’ Tell them [O Muhammad], ‘You have not believed yet, you should rather say, ‘We have submitted to Islam,’ for **faith** has not yet entered your **hearts**. But if you obey Allah and His Messenger, [Allah] will not detract any of your good deeds. Allah is most forgiving, ever merciful.’ ”* [The Qur’an (49:14)].

Hence, unlike what most Muslims think, Islam is not the apex of faith, it’s just the doorway. Consequently, piety is not to utter the testimonies of faith, it’s a force linked only to true faith when it fills the heart. It’s a power concealed inside the hearts of believers and it always guides them to what’s fair and true. ‘Omar Ibn Al-Khattab is recorded to have said, *“I swear by Allah that if non-Arabs come on the judgment day with good deeds, and we (Arabs) come empty handed, then they shall be worthier of Prophet Muhammad than us.”*

From the above we may conclude that the Islamic teachings stipulate that all **mankind** are **“One Family.”** Of course, being one family doesn’t mean that we should hate or fight each other. It means that we should be “kind & Just” towards one another. It’s true that under the stress of the world injustices we are suffering from today, some semi-knowledgeable Muslims who don’t have enough understanding of Allah’s laws and Prophet Muhammad’s teachings reciprocate hatred towards non-Muslims instead of knowledge, but this is not from Islam. Actually, this contradicts the Islamic teachings in a manifest way endangering its doer to be misguided. Prophet Muhammad said in his farewell pilgrimage, *“O People, your God is one, your father is one. There is no superiority for an Arab on a non-Arab, or for a non-Arab on an Arab, nor for a white man on a black man, or for a black man on a white man. **Verily the noblest among you in Allah’s sight are the most pious.**”* [Recorded by Ahmad].

On mentioning equality, one can’t disregard fraternity. The Prophet’s morals and teachings were a personification of these attributes. *Anas Ibn Mālek*, the Prophet’s servant reported that, *“The prophet accepted any invitation even if he was presented barley bread and soup whose taste had changed.”* [Recorded by Al-Tirmidhī]. He always made *Anas* sit and eat with him from the same plate as reported by *Anas* himself.

He used to visit the poorest of ailing persons and urged all Muslims to do likewise as recorded by Bukhari. *Anas* also reported that the Prophet P.B.U.H. said, “*I am Allah’s servant, I eat like a servant and sit like a servant.*” [Recorded by Abu Yu‘la].

‘Abdullah Ibn Mas‘uod, the companion reported that, “*A man came to the prophet to ask him about something. When he saw the prophet he quivered. The prophet P.B.U.H. said humbly, ‘Relax man. I’m but the son of a woman who ate jerked meat for sustenance.’*” [Recorded by Ibn Mājah].

‘Abdullah Ibn ‘Abbās, the prophet’s young cousin reported that, “*The prophet used to sit on the floor, eat on the floor, tether his sheep and accept a slave’s invitation.*” [Recorded by Tabarāni].

Anas reported that, “*The prophet was the most beloved person to us all, whenever we saw him approaching, we only wouldn’t get up [in his honor], for we knew how much he hated that.*” [Recorded by Tirmidhī] He would himself, however, stand up humbly for those who had taken care of him during infancy. He stood up to receive his foster mother who had reared him in infancy, and in respect he spread his own sheet for her and her husband. His foster brother was also given similar treatment.

Abu Dhar, the companion reported that, “*The prophet avoided sitting at a prominent place in any gathering. People coming in always had difficulty in spotting him, and had to ask which one was the Prophet.*” [Recorded by An-Nasā’ī].

‘Abdullah Ibn Abi-Aufa, the companion reported that, “*The prophet never disdained to walk along with widows, slaves, and the wretched until their needs were fulfilled.*” [Recorded by An-Nasā’ī].

On one of their journeys, the Prophet’s companions were preparing to roast a goat. One of them said that he would slaughter the animal, another said that he would skin it, while a third one said that he would cook it; the prophet then said that he would gather some wood and light the fire. Their response was, “*O Prophet, we can do everything.*” The prophet said, “*I have no doubt that you can, but I do not like distinctions to be made, nor does Allah like any one of His servants to exert any superiority over his companions.*” [Recorded by Abu Dāwood].

From the above few examples, one may conclude that the third pillar upon which the methodology of reformation in Islam was built is, “**Rooting the sense of Equality and Fraternity.**”



Now to the very important question that the reader here should ask him or herself, “*If Islam is a beautiful religion and its teachings are that terrific, then why are the Islamic countries so backward?! Why are Muslims killing Muslims everywhere?! Why are the most fanatic religious people today Muslims?!*” The previous, among hundreds other questions always give us a terrible headache when we think about them. No matter how different the answers maybe, there is always one thing in common. It comprises the most preferred reason stated by Muslim thinkers, and it comes in parallel with what we have explained in the previous few pages, they say:

“Muslims are extremely sick and in real urgent need for treatment. They have a heart condition. Their malady is the lack of piety and piousness.”

I hope you understood now why I found it so important to start this book with the title mentioned earlier, and why I said that the first pillar upon which the methodology of reformation in Islam was built is **“Raising sound hearts.”** The problem in my humble opinion is that in the course of time, Muslims’ faith declined from being built upon pondering over our Creator’s own words, working our hearts in understanding them and living with the guidance we find therein, into being built upon studying other books including different opinions written by men. The Muslims’ hearts were gradually emptied from the piety acquired from the words of our Creator, only to be filled with the opinions of men about God’s words. This is the true *Fitnah* or religious tribulation into which Muslims have fallen. Prophet Muhammad prophesized about this to his companions in many occasions, and he told us of the remedy. Our treatment is right between our hands, but we are too blind to realize it.

Prophet Muhammad P.B.U.H. said in the farewell speech, *“I am but a man, and my God’s messenger (i.e. angel of death) is about to come to me and I shall answer his call, but I leave with you two important trusts: the first of which is Allah’s book, in it is guidance and light, so whoever holds tight to it and follow its guidance, he shall remain on the righteous path, and whoever misses it, he shall go astray.”* [Recorded by Muslim].

Companion *Hudhaifah Ibn Al-Yaman* reported that the prophet P.B.U.H. informed him that after his departure, differences and conflicts will erupt. So *Hudhaifah* asked the prophet, *“O prophet, what do you order me to do if I live to see those times?”* The prophet answered, *“Learn the book of Allah, and abide by what you learn. Verily, inside it is the way out from all tumults.”* He repeated this thrice. [Recorded by Abu Dāwood, An-Nasā’ī, Al-Hākem and agreed on by Dhahaby].

If you ponder over the life of the early Muslims, you will find that this generation represents a great model for the Muslim nation today. Like us, they were lagging far behind the other nations, they were sinking in darkness and ignorance, fornication was something natural and widely spread during their times, so was drinking, usury, gambling, waylay, road robbery, polytheism, atheism, idolatry, burglary, burying female babies alive out of shame... you name it. In short, their conditions were close to ours today. When the persons of this generation, men, women and even perceiving children received the Qur’an in the correct manner, when they listened to the verses of the Qur’an and pondered deeply over their meanings, those who were the worst of all nations changed. Within few years, the Qur’an raised from them a unique generation that jumped from its position at the tail of all nations to the head. Muslims who were ignorant Bedouins were turned into being the best of all monks in their piety and worship, the best of all knights in their chivalry and bravery, and the closest in their manners and conduct to the prophets. This is why Sheikh *Qurāfy* (626-684 A.H.) said, *“If the prophet P.B.U.H. had no other miracle but his companions, they would suffice in confirming his Prophethood.”*

Sir *Muhammad Iqbal* (1877-1938 A.D.), the famous philosopher and convert to Islam said, *“The Qur’an is not just a book, it’s much more than that. When it enters the heart it changes the person, and if the person changes, the world changes.”*

The generation of the companions is enough as evidence on this. When they dealt correctly with the Qur'an and worked their hearts and minds in pondering over its meanings, it produced this fast marvelous result in less than 40 years.

One very famous example is *'Omar Ibn Al-Khattab*; speaking about the story of his faith, he said, *"When I heard the Qur'an, my heart softened, I wept and Islam entered my heart."* [Recorded by Ibn Hishām].

Afraid of its effect, the disbelievers used to make noise besides any Muslim reciting the Qur'an so that they may distract others from listening to what he says. Allah described their attitude saying, *"And those who disbelieved said, 'Listen not to this Qur'an and make noise amidst its recitation that you may gain the upper hand'."* [The Qur'an (41:26)].

However, no one feels the warmth of the sun except those who are subjected to its light. So is the case with the Qur'an, it only affects those who ponder over its verses. Unlike what most Muslims think, our main duty towards the Qur'an is not to memorize its verses, it's to ponder over their meanings. Allah says in the Qur'an itself:

"...and We have sent down unto you [O Muhammad] the Message, so that you may clarify to the people what was sent to them, and that they may give thought." [The Qur'an (16:44)].

"[Here is] a Book which We have sent down unto you, full of blessings, that they may ponder over its verses, and that people of understanding may receive admonition." [The Qur'an (38:29)].

"Do they not ponder over the Qur'an? If it had been from any entity other than Allah, they would have found therein many discrepancies." [The Qur'an (4:82)].

"So relate to them these stories may they ponder over them." [The Qur'an (7:176)].

"Thus We make plain Our revelations for those who reflect." [The Qur'an (10:24)].

"Do they not ponder over the Words (of Allah)?" [The Qur'an (23:68)].

If some cannot see the sun's light because it's cloudy, this doesn't mean that the sun is not there or that its effect doesn't exceed this fading light coming through the clouds. It just means that you have to show some perseverance until the clouds are dispersed by the light. So is the case with the Qur'an, its miracle will always be there preserved by its sender till the end of time. All we need to do is ponder enough over its verses till we reach the circle of its influence. It is a great regret that the long time we have spent away from this circle has caused us to stop believing in its existence and its unique capability of making a real change in our lives.

The more you ponder over the verses of the Qur'an, and connect the related verses together in order to extract the true meaning intended, the stronger will your heart be connected to it. You will find that your deeds are affected by its provisions all the time and even your speech. Try it yourself, write your notes on the empty margins of your own copy of the Qur'an so that you may return to them every time you read the same part again. Look up the meanings of the words you don't understand online or in Arabic dictionaries (*Ma'ajem Lughawyah*). Stop referring to voluminous exegesis for the meanings. Believe me when I say that this way, you will end up having a deeper and better understanding of Islam.

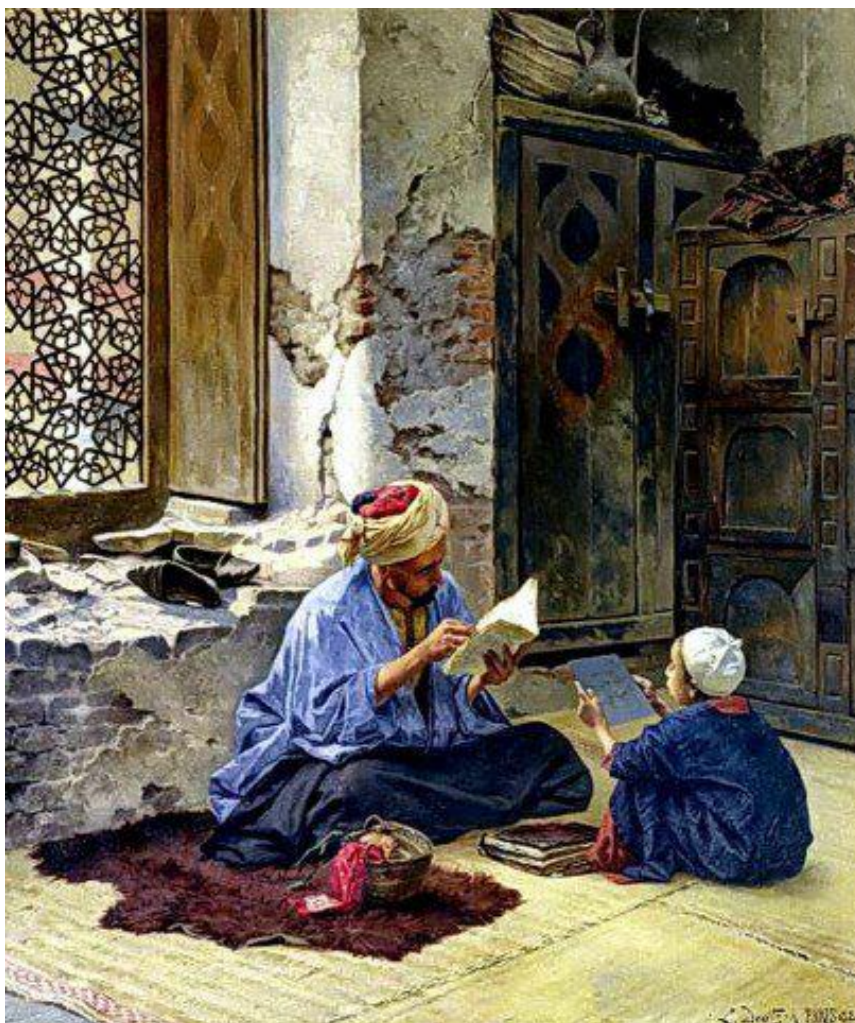
Nasr Ad-Deen Dinét (born as Alphonse-Étienne Dinét) (1861-1929 A.D.) was a French orientalist and painter. He embraced Islam in 1927. He said in his great book “The life of Prophet Muhammad,” “Nevertheless, there was one miracle, the only one placed to Mohammad’s credit, and which was the cause of great anxiety among the Quraysh idolaters: the miracle of the “Ayat,” a word generally rendered by “Verses,” but really meaning, “miraculous signs” of the Qur’an. The miracles wrought by earlier Prophets had been transient, so to say, and for that very reason, rapidly forgotten, while that of the Verses may be called “The Permanent Miracle.” Its activity was unceasing.”

The Palestinian poet “*Nicola Joseph Hannah*” (1923-1999 A.D.) described how the Qur’an touched him saying, “I read the Qur’an and it stunned me, I pondered deeply over its meanings and it fascinated me, I read it again and I believed. How couldn’t I believe when the miracle of the Qur’an is between my hands, and I’m looking at it and feeling its effect all the time? It’s a miracle not like any other, an everlasting divine miracle that stands as a proof on itself. It doesn’t need anyone to speak about it nor preach it.”

The Turkish scholar *Bediüzzaman Said Nursî* (1877-1960 A.D.) said, “I was confused for a long time, do I follow this scholar or that, and while I was tumbling in my confusion, a divine idea came to my heart and cried: ‘The source of all those springs, the origin of all schools of thought, and the sun for all those planets is the Qur’an; it is the unity of all, it is the ultimate guide and best teacher.’ Since then I embarked upon the Qur’an, I took shelter in it and obtained strength from it.”



Section I: The Islamic Sciences



Starting from this page and till the end of this section, this will be no more than a brief introduction to the different Islamic sciences in an easy simplified interesting manner. I hope that any Muslim reading this book will find it enough to help him or her form a good background about these sciences. Huge detailed books always force their readers to embark on them for long times; the end product is that they forsake the Qur'an and miss its spiritual purification effect. Purifying your heart and removing the dust from above your God-given pure innate characters is what truly matters.

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