



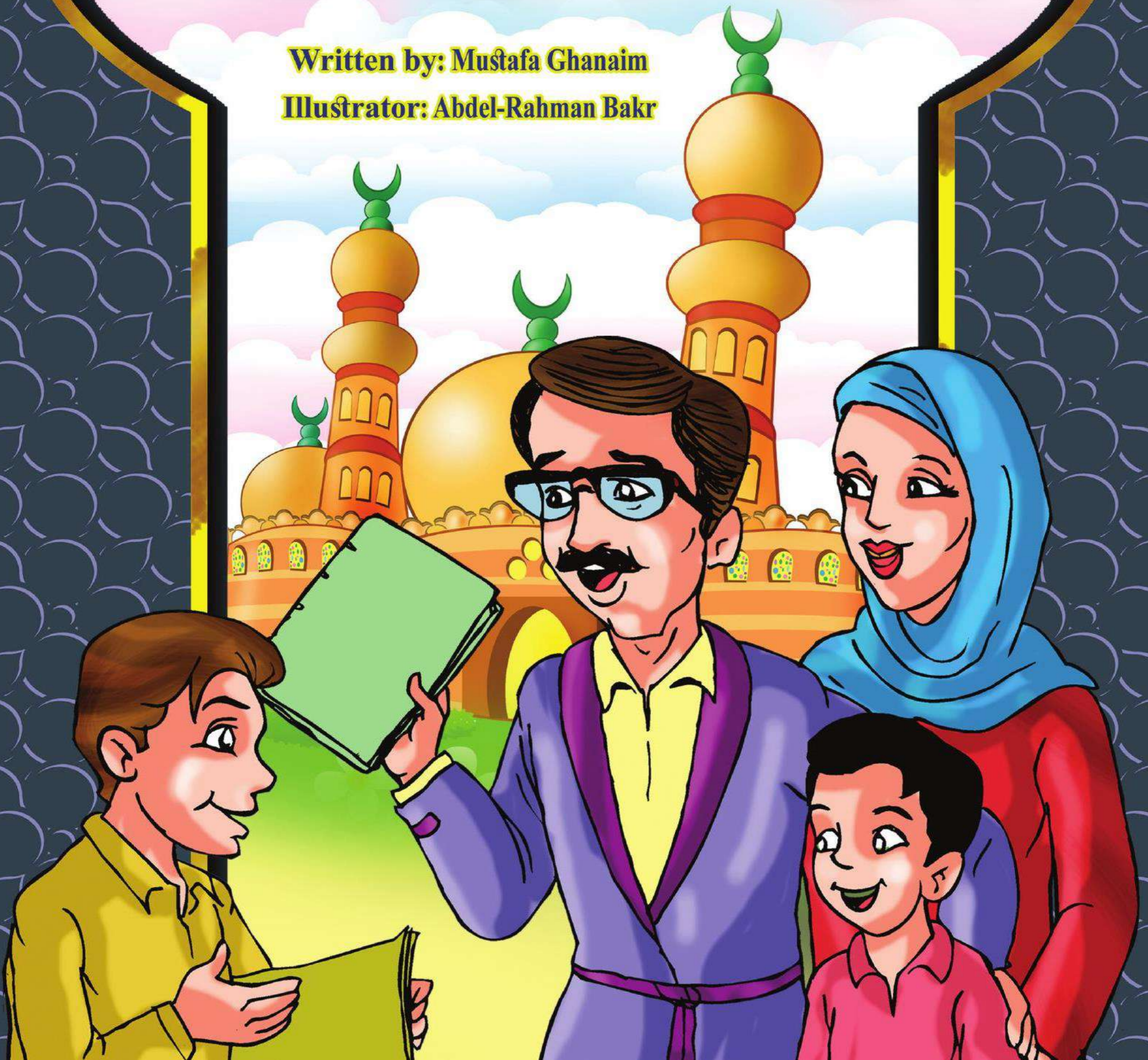
General Egyptian
Book Organization



PILLARS OF ISLAM

Written by: Mustafa Ghanaim

Illustrator: Abdel-Rahman Bakr



Pillars of Islam

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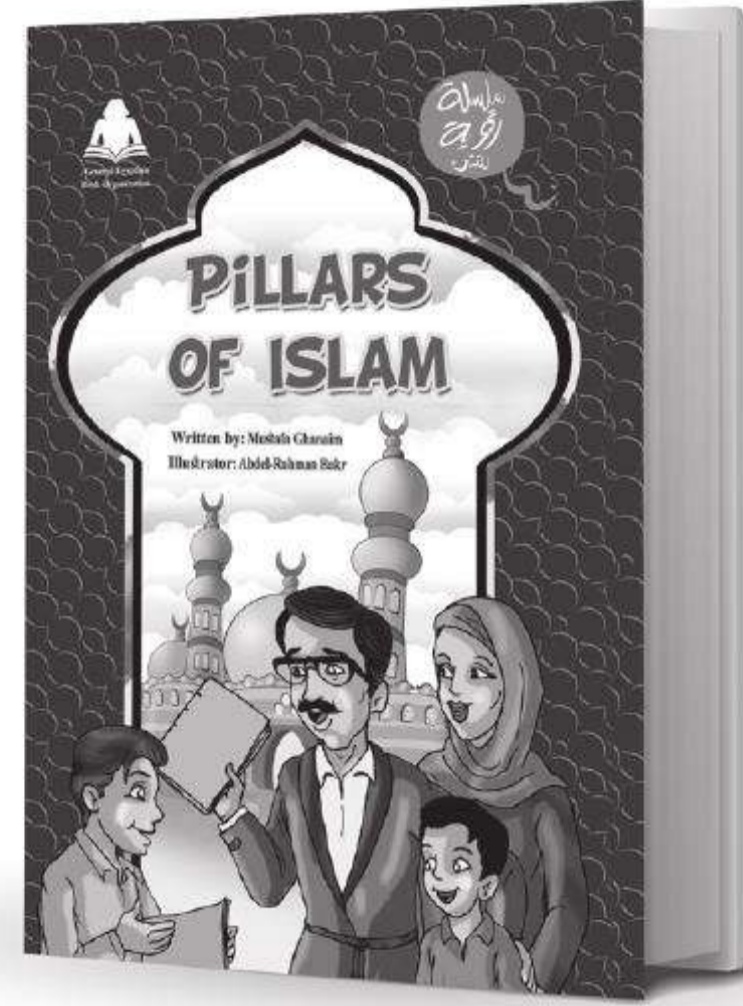
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“Ro’aya for the Young” Series

Pillars of Islam

Reviewed and Introduced by
Prof. Dr. Mohammed Mukhtar Juma’ah

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Art Director

Eman Hamed

Introduction



All Praise is due to Allah, the Lord of all worlds. May Allah's Peace and Blessings be upon our Master Prophet Muhammad Ibn ‘Abdullah, the Last of Prophets and Messengers, and upon his Household, Companions and those who follow him till the day of Judgement!

The pillars of Islam are five: The two Shahadahs (testimonies of faith), Prayer, Zakah, Fasting and Hajj (Pilgrimage) to the Holy House of Allah for those who are able to do so. Our Prophet (PBUH) says: “Islam is based upon five pillars: the testimonies that there is no god but Allah and that Muhammad is the Messenger of Allah, performing Prayer, giving Zakah, Fasting during the month of Ramadan and Pilgrimage to Holy Mosque for those can afford the journey.”

The pillars refer to the key foundations without which Islam cannot be built. At the foremost of these pillars is the testimony of monotheism, i.e. “there is no god but Allah and that Muhammad is the Messenger of Allah.” Then, comes Prayer, which is the backbone of religion, and it is a link between a slave and his Creator. Whoever maintains performing it will have it as a light, a cause of survival on the Day of Judgement and a proof for his faith. However, the one who abandons it, it will say to him on the Day of Judgment: May Allah forsake you as you have forsaken me. After Prayer, comes the payment of Zakah obliged upon those who own a certain amount of money “called Nisab”. In general, the path of charity is open for any one even if he does not own this amount of money. The last pillar is the Pilgrimage to Mecca for those who can afford it.

In this interesting book, the author, Mustafa Ghanayem attempted to shed light on these five pillars. The appendix at the end of the book provides a brief supplement on how to make Wudou' (ablution) and how to pray, prepared by the General Directorate of Fatwa and Da‘wah Research at the General Office of the Ministry of Endowments, with pictures and illustrations by Mr. Abd al-Rahman Bakr, in order to make it easy for our sons and daughters to learn. We ask Allah, the Almighty, to make this work useful for our sons and daughters, for He is the One Who guides for the best way!

We ask Allah for blessings and success!

Prof. Dr. Muhammad Mukhtar Juma’ah
Minister of Al-Awqaf (Endowments)

Introduction



This book presents the obligations and pillars of Islam. It explains for children and young people how to perform these obligations, and elaborates on the Divine wisdom of imposing them, in a narrative manner that provides information in an attractive manner.

The book is divided into six main sections: Islam has rules and pillars, Monotheism is the basis of faith wisdom and good admonition; Fasting strengthens man's strong will and determination, Zakah (charity) leads to spiritual and economic development; Hajj is a gathering of unity and equality. Salah is the main pillar of the religion; religion is in the good and kind treatment of others. This is to implant within the minds of young people that the true Islamic religion is a religion of faith, worship and ethics, and that the purpose of its obligations is to strengthen the relationship between Allah and His servants, reform the relationship between humans beings, improve behavior and elevate ethics to achieve social peace and develop our homelands.

Mustafa Ghanaim

**President of the World Literature Series for
Children and Young People**

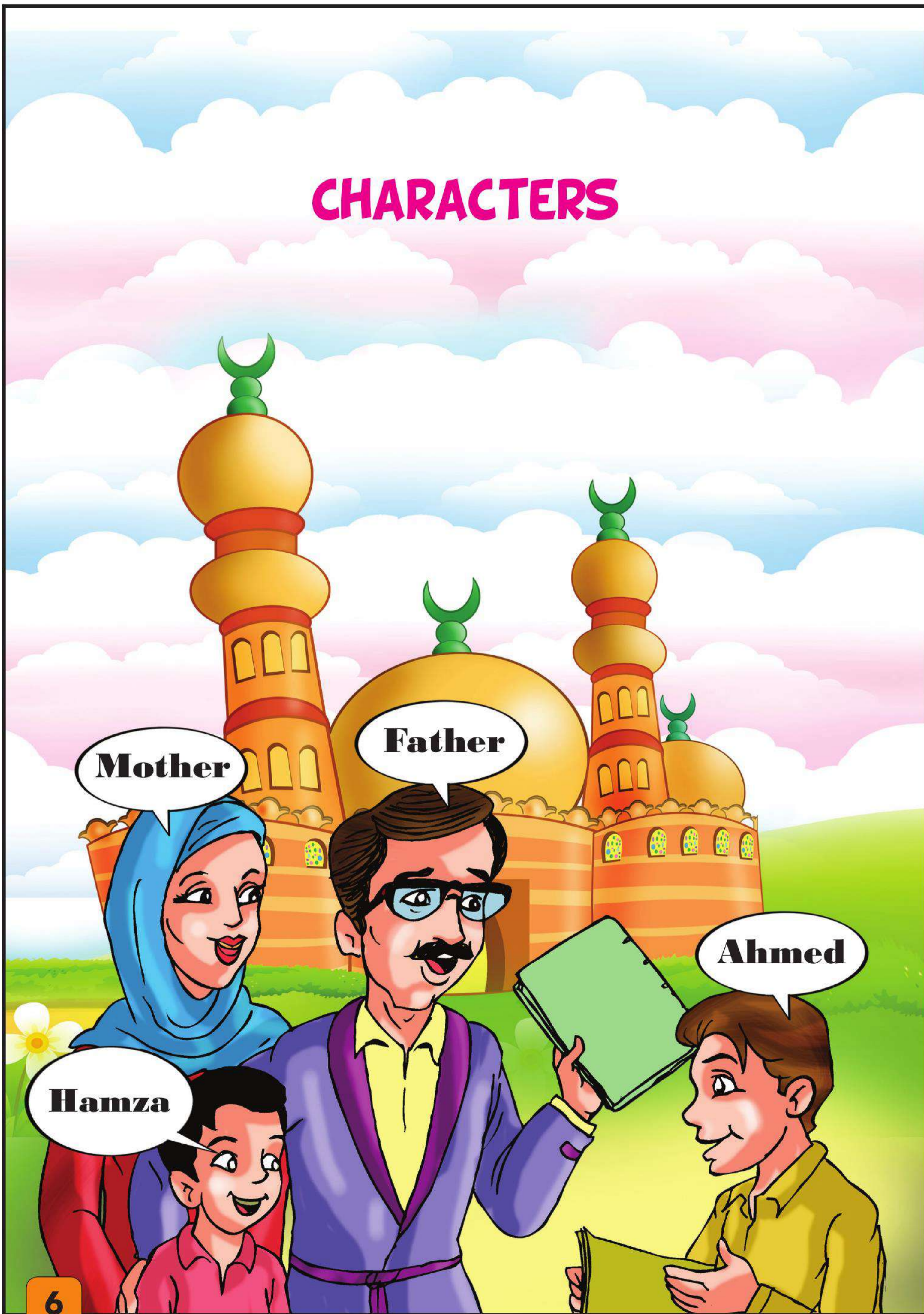
CHARACTERS

Mother

Father

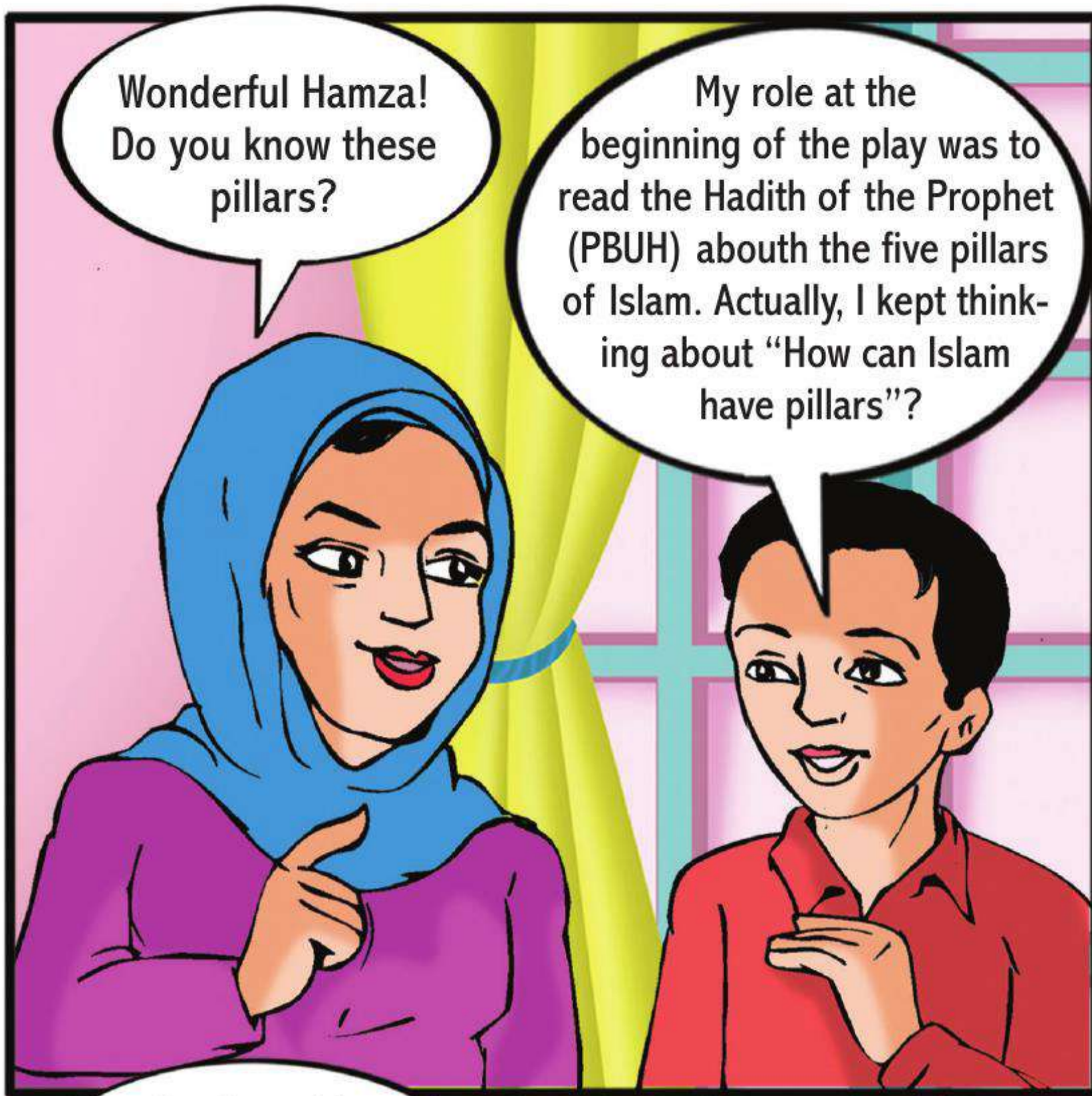
Ahmed

Hamza



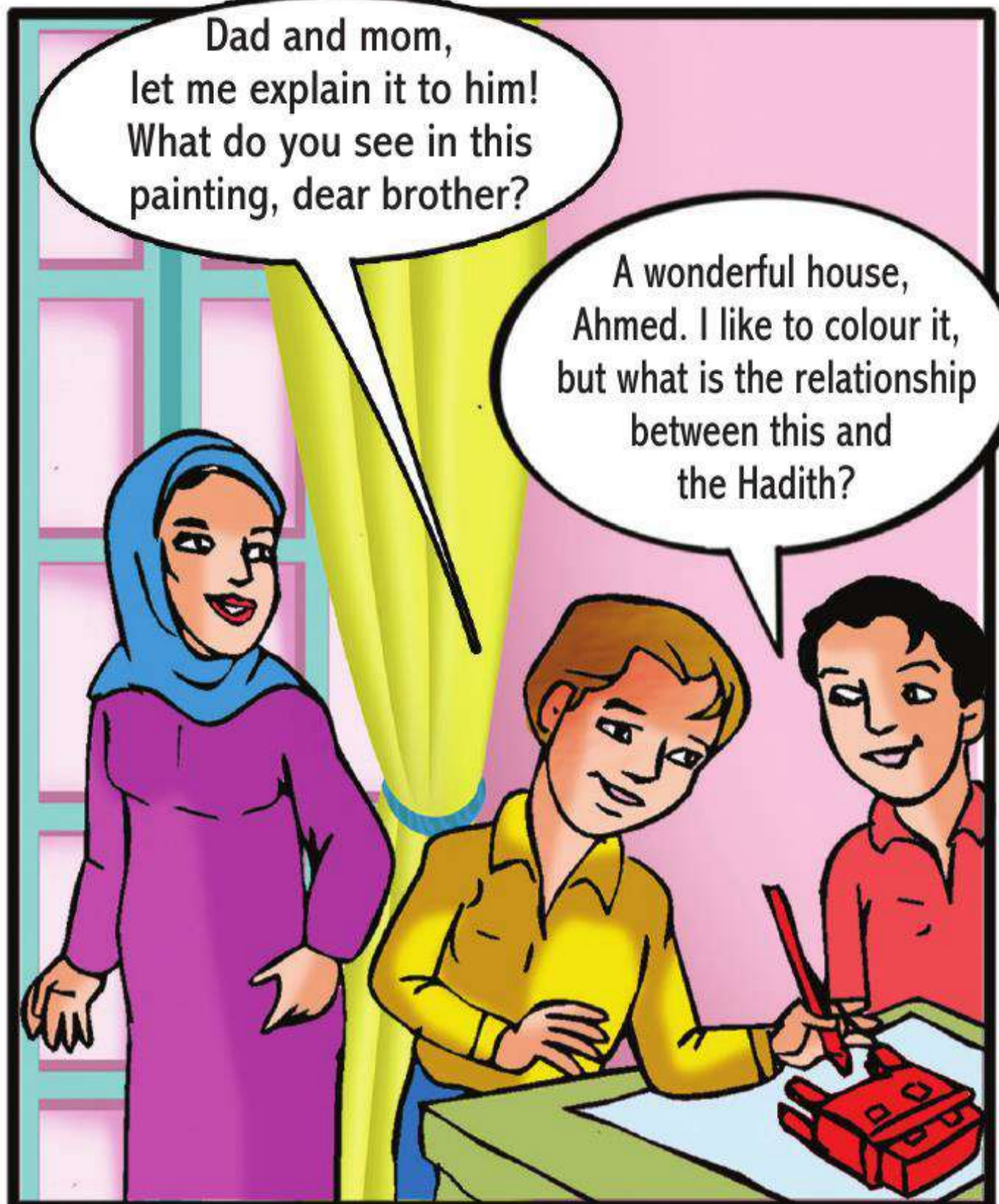
Islam Has Rules and Pillars





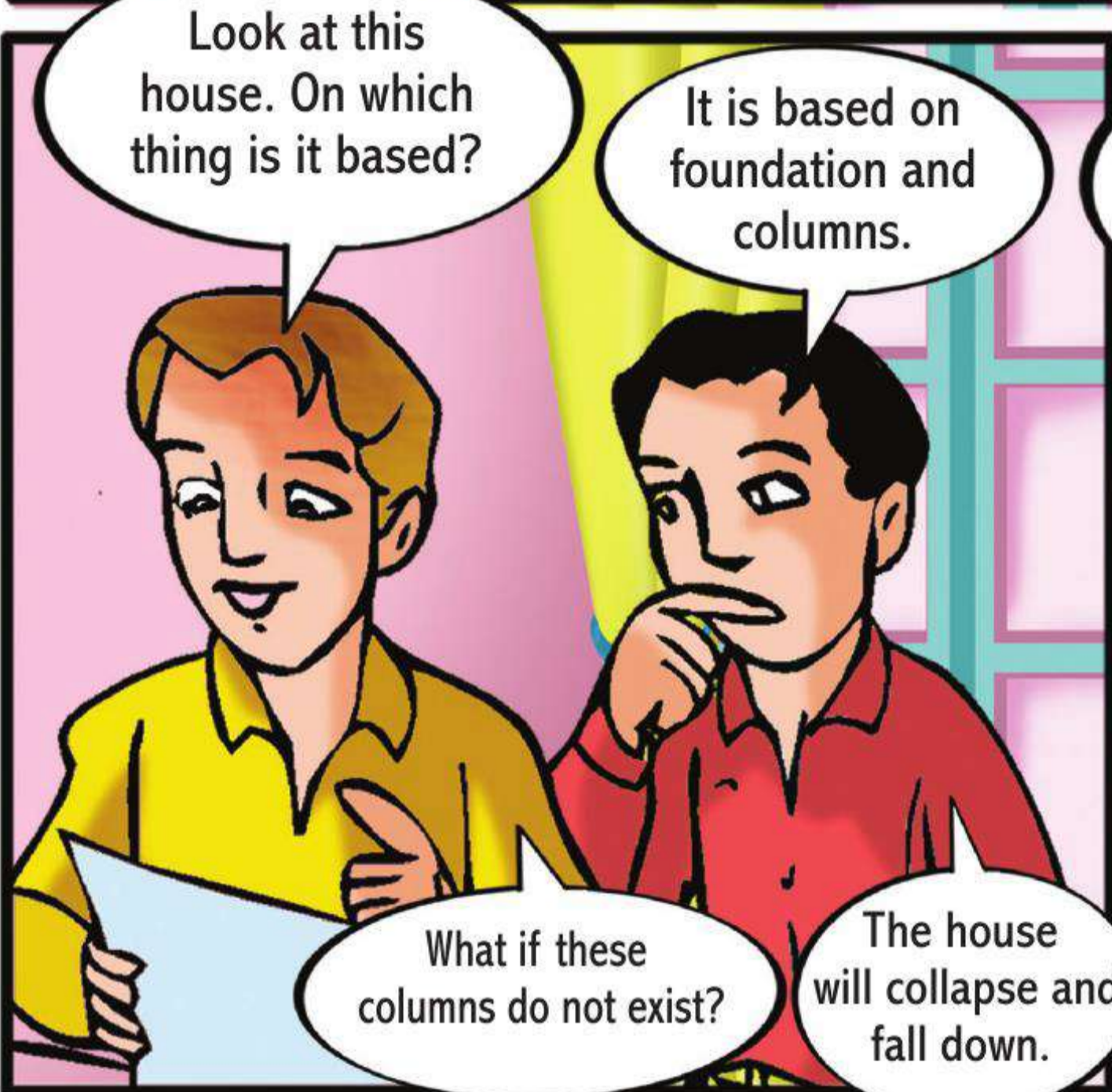
Wonderful Hamza! Do you know these pillars?

My role at the beginning of the play was to read the Hadith of the Prophet (PBUH) about the five pillars of Islam. Actually, I kept thinking about "How can Islam have pillars"?



Dad and mom, let me explain it to him! What do you see in this painting, dear brother?

A wonderful house, Ahmed. I like to colour it, but what is the relationship between this and the Hadith?

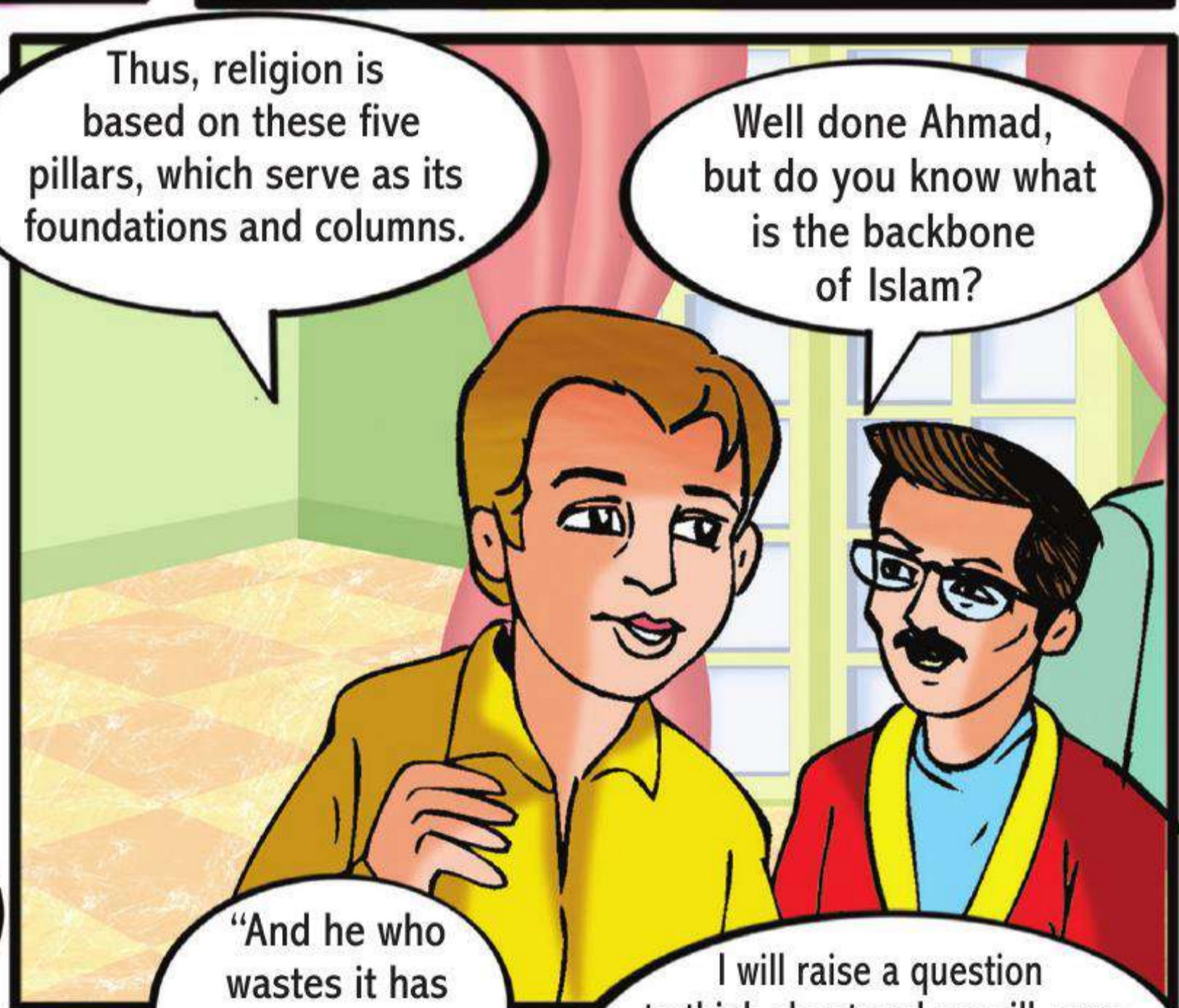


Look at this house. On which thing is it based?

It is based on foundation and columns.

What if these columns do not exist?

The house will collapse and fall down.

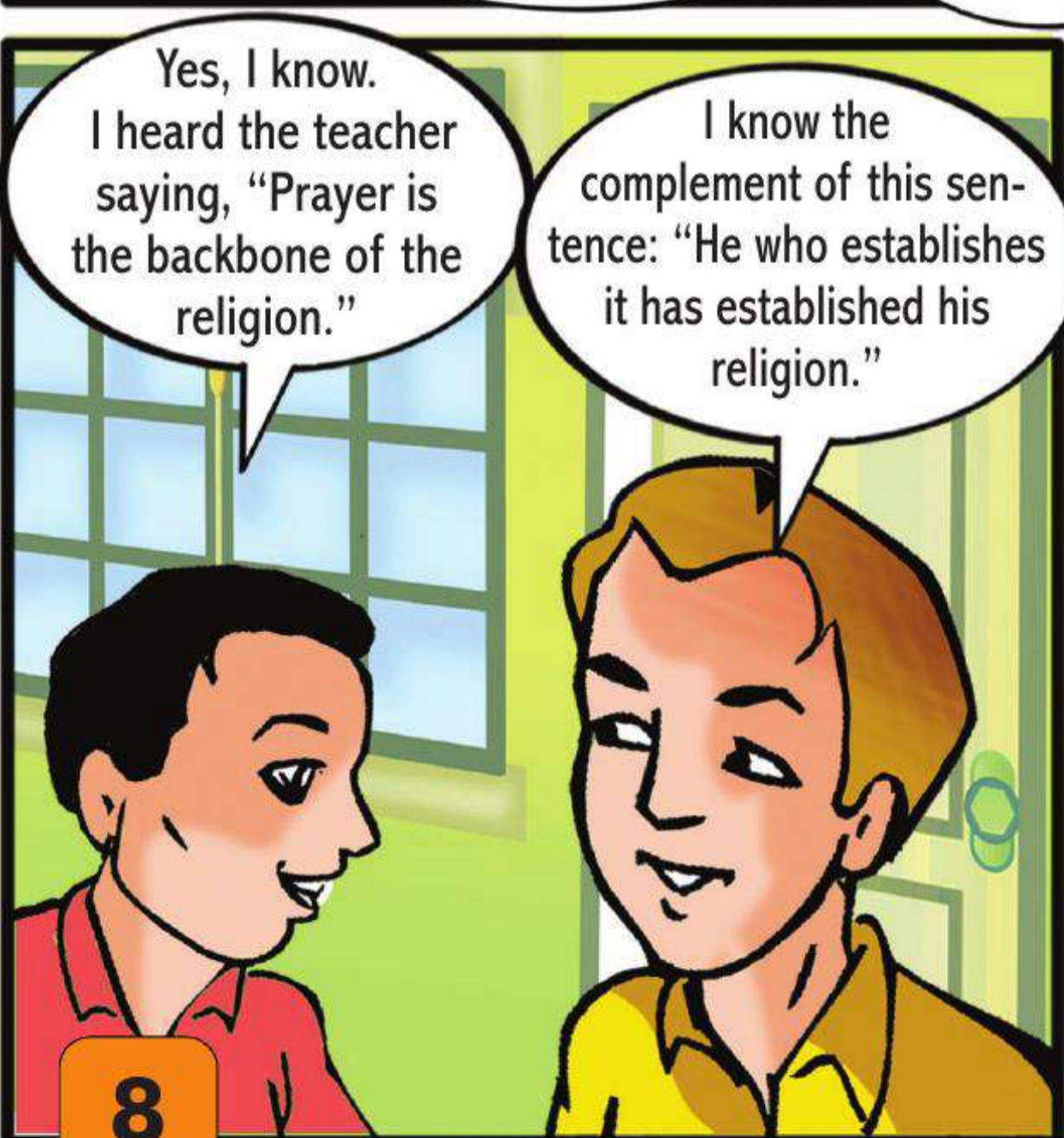


Thus, religion is based on these five pillars, which serve as its foundations and columns.

Well done Ahmad, but do you know what is the backbone of Islam?

"And he who wastes it has wasted the religion."

I will raise a question to think about and we will come back to discuss it later: Why was Prayer, out of the other pillars, the backbone of the religion?

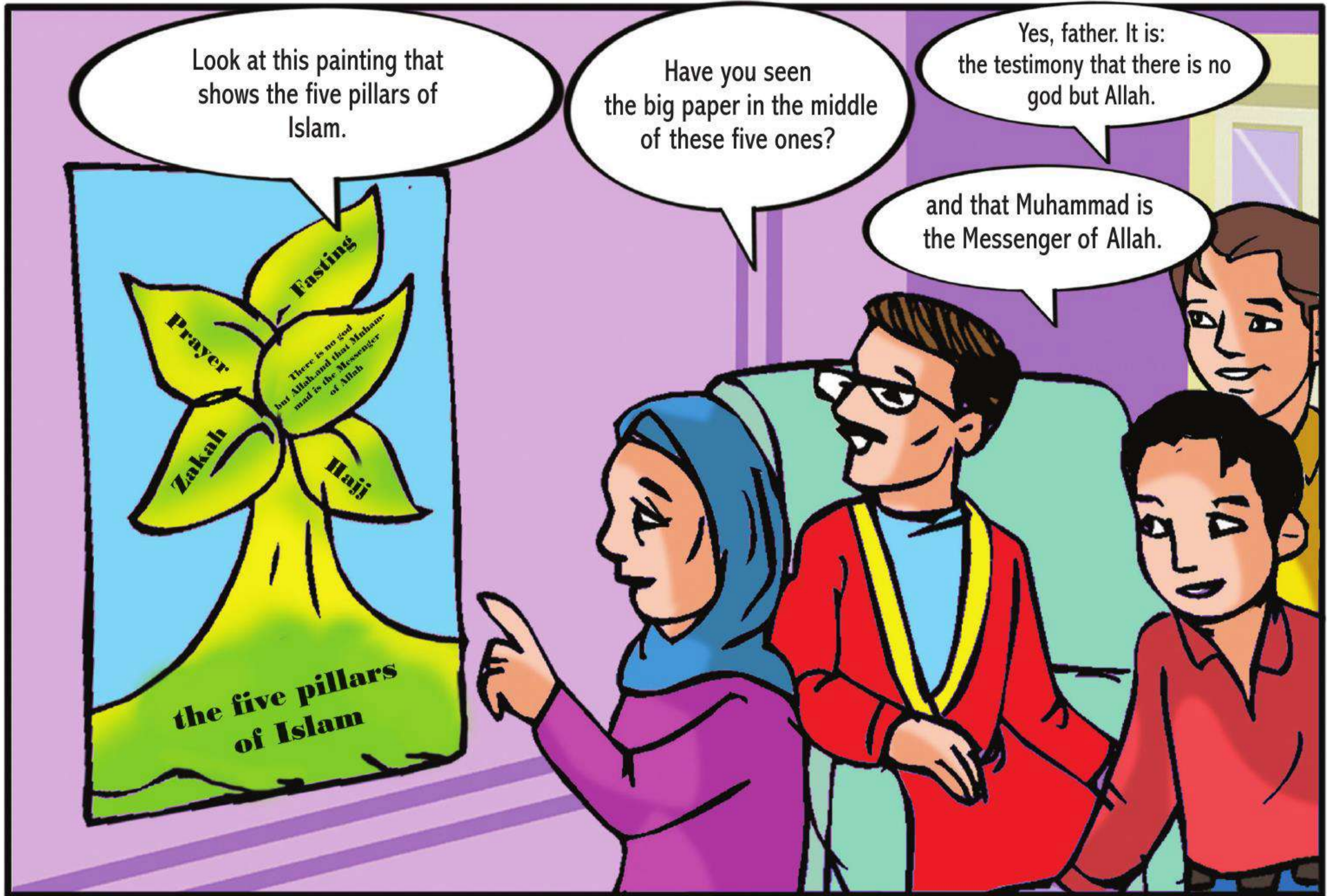


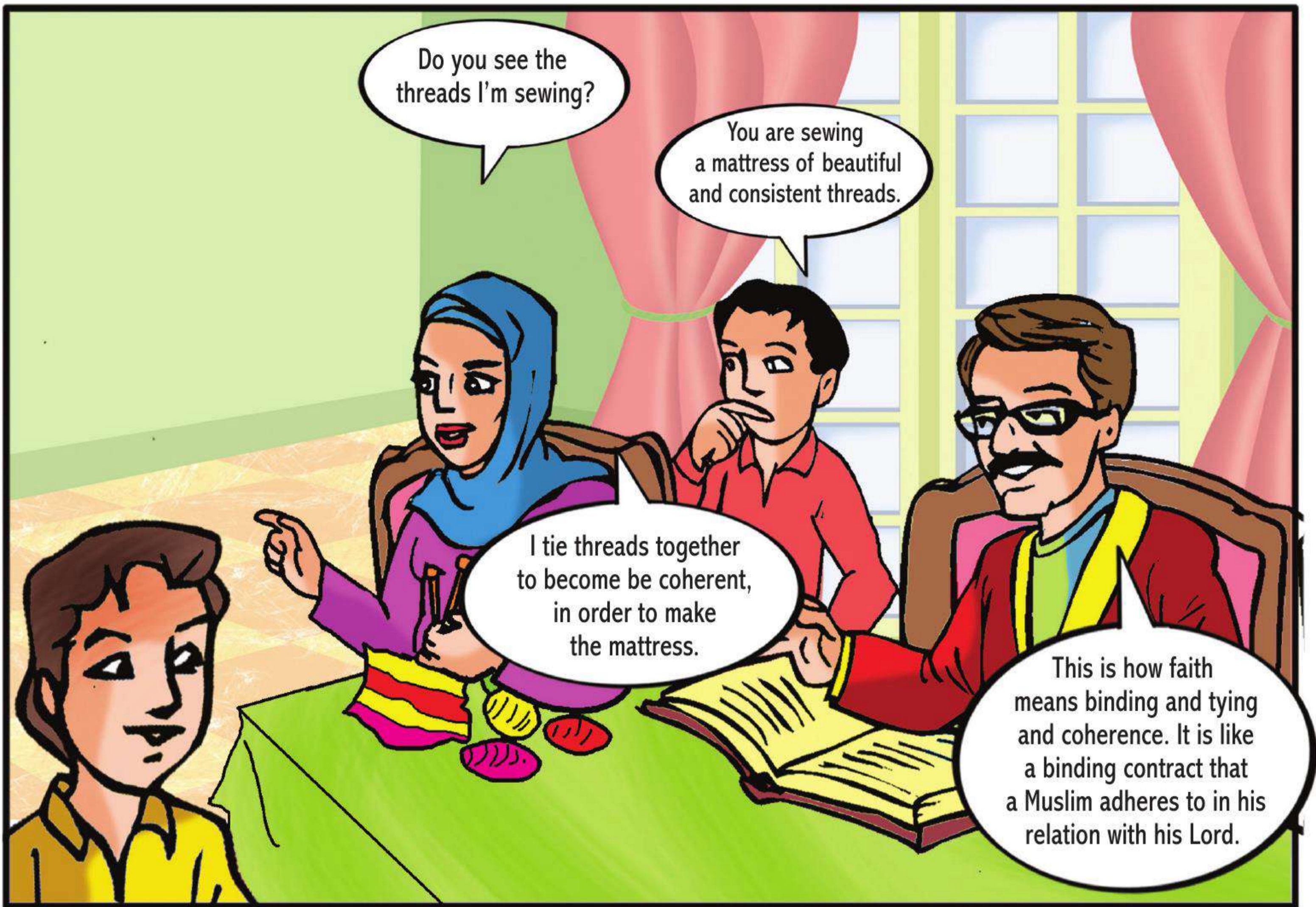
Yes, I know. I heard the teacher saying, "Prayer is the backbone of the religion."

I know the complement of this sentence: "He who establishes it has established his religion."



Monotheism is the Basis of Faith



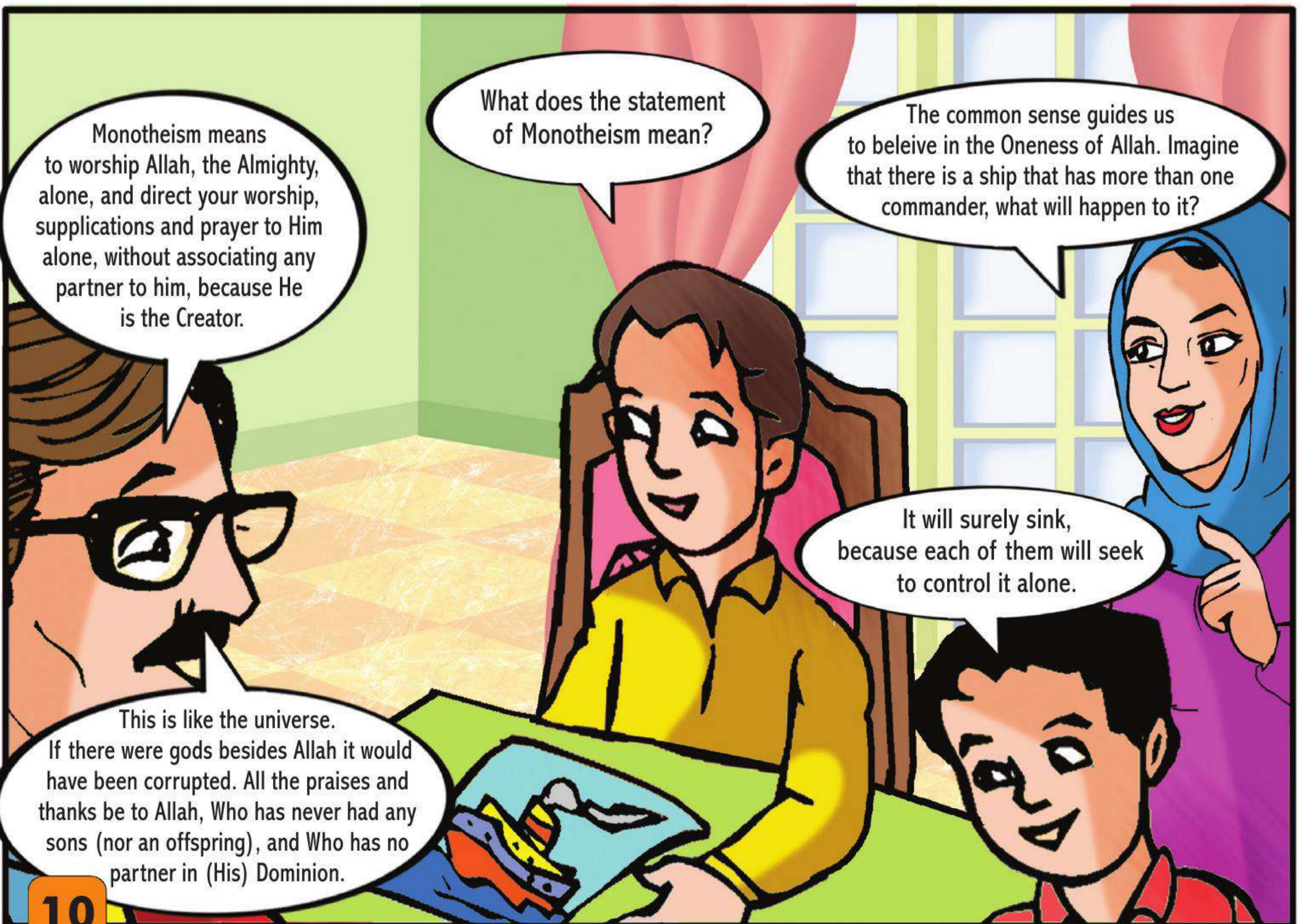


Do you see the threads I'm sewing?

You are sewing a mattress of beautiful and consistent threads.

I tie threads together to become coherent, in order to make the mattress.

This is how faith means binding and tying and coherence. It is like a binding contract that a Muslim adheres to in his relation with his Lord.



Monotheism means to worship Allah, the Almighty, alone, and direct your worship, supplications and prayer to Him alone, without associating any partner to him, because He is the Creator.

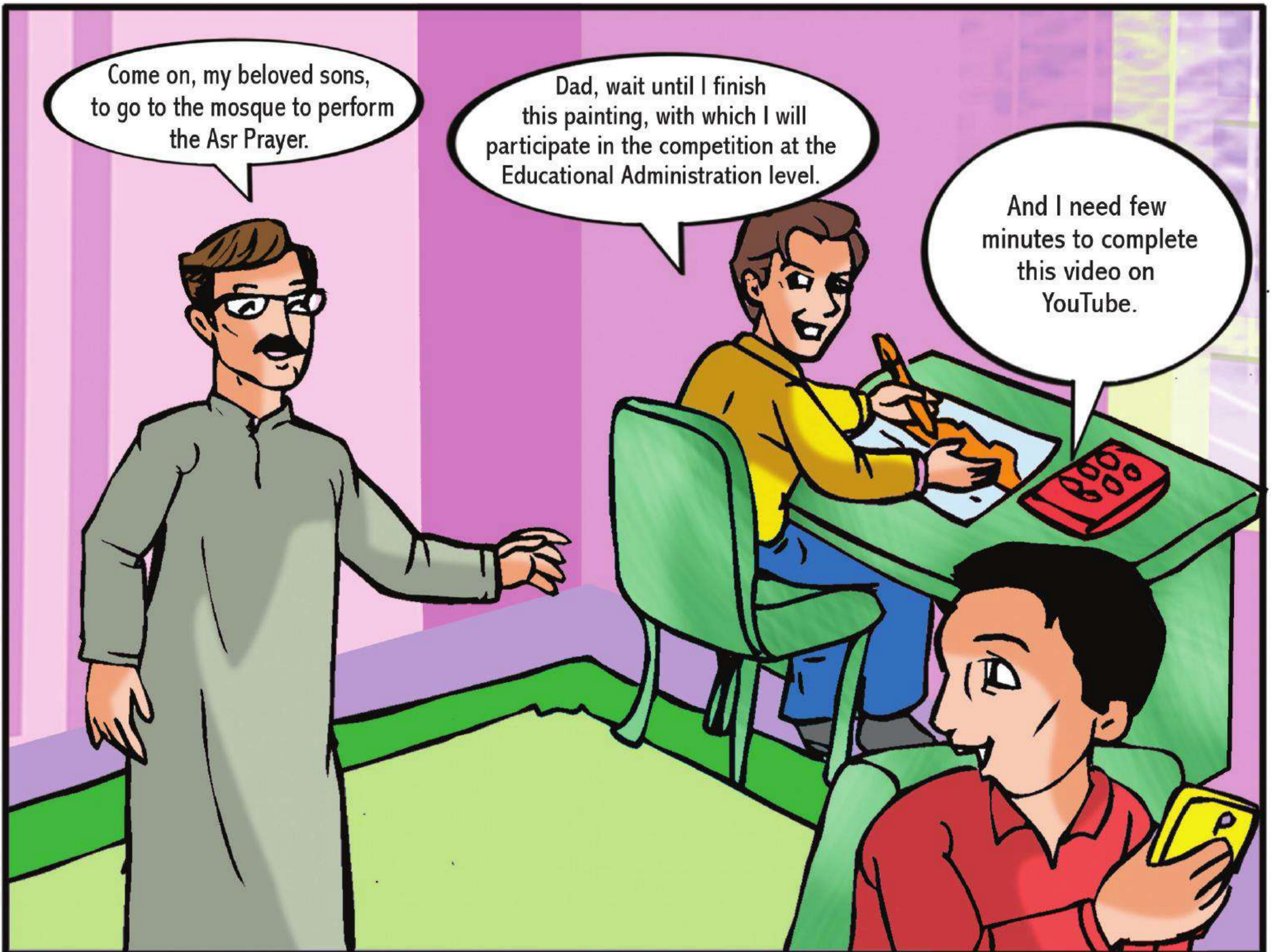
What does the statement of Monotheism mean?

The common sense guides us to believe in the Oneness of Allah. Imagine that there is a ship that has more than one commander, what will happen to it?

It will surely sink, because each of them will seek to control it alone.

This is like the universe. If there were gods besides Allah it would have been corrupted. All the praises and thanks be to Allah, Who has never had any sons (nor an offspring), and Who has no partner in (His) Dominion.

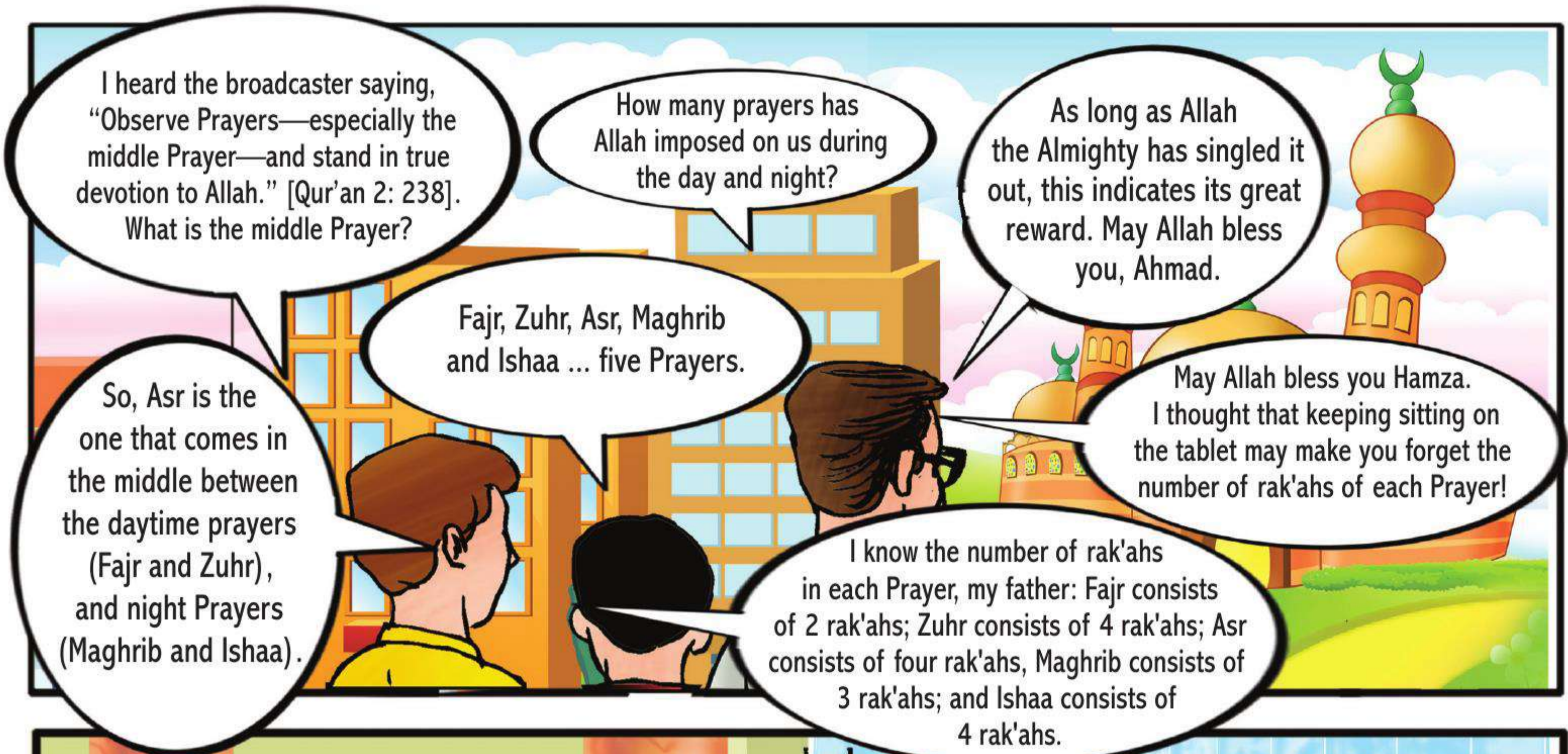
Wisdom and Good Advice



postscript

1- Sahih al-Bukhari, Book of "Timings of Prayer," Chapter on the virtue of performing Prayer at the beginning of its prescribed timing, Hadith no. 527.

2- Saheeh al-Bukhari, Book of "Adhan," Chapter on "The Virtue of Congregational Prayer," Hadith no. 645.



I heard the broadcaster saying, "Observe Prayers—especially the middle Prayer—especially the middle Prayer—and stand in true devotion to Allah." [Qur'an 2: 238]. What is the middle Prayer?

How many prayers has Allah imposed on us during the day and night?

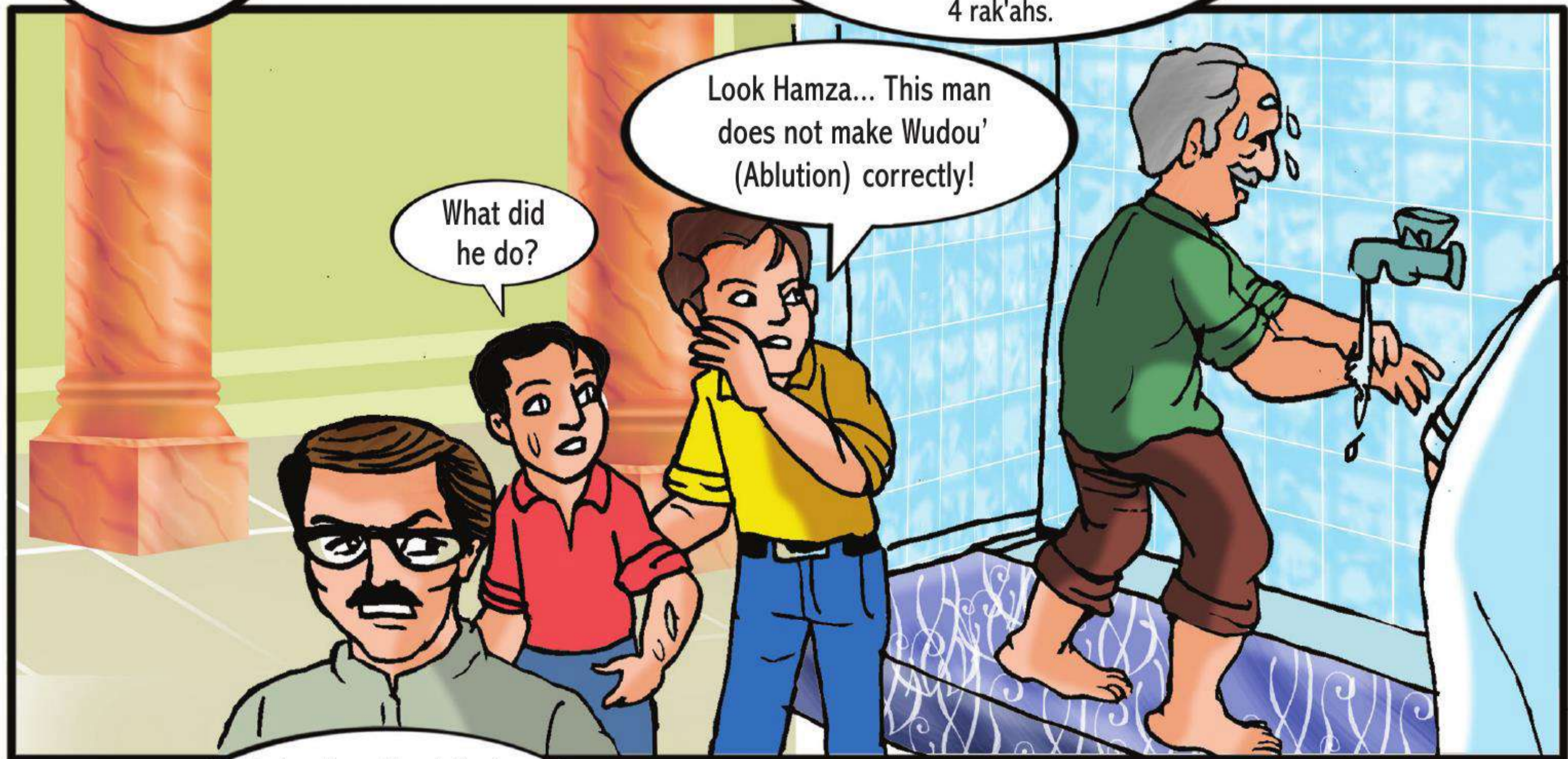
As long as Allah the Almighty has singled it out, this indicates its great reward. May Allah bless you, Ahmad.

Fajr, Zuhr, Asr, Maghrib and Isha'a ... five Prayers.

May Allah bless you Hamza. I thought that keeping sitting on the tablet may make you forget the number of rak'ahs of each Prayer!

So, Asr is the one that comes in the middle between the daytime prayers (Fajr and Zuhr), and night Prayers (Maghrib and Isha'a).

I know the number of rak'ahs in each Prayer, my father: Fajr consists of 2 rak'ahs; Zuhr consists of 4 rak'ahs; Asr consists of four rak'ahs, Maghrib consists of 3 rak'ahs; and Isha'a consists of 4 rak'ahs.

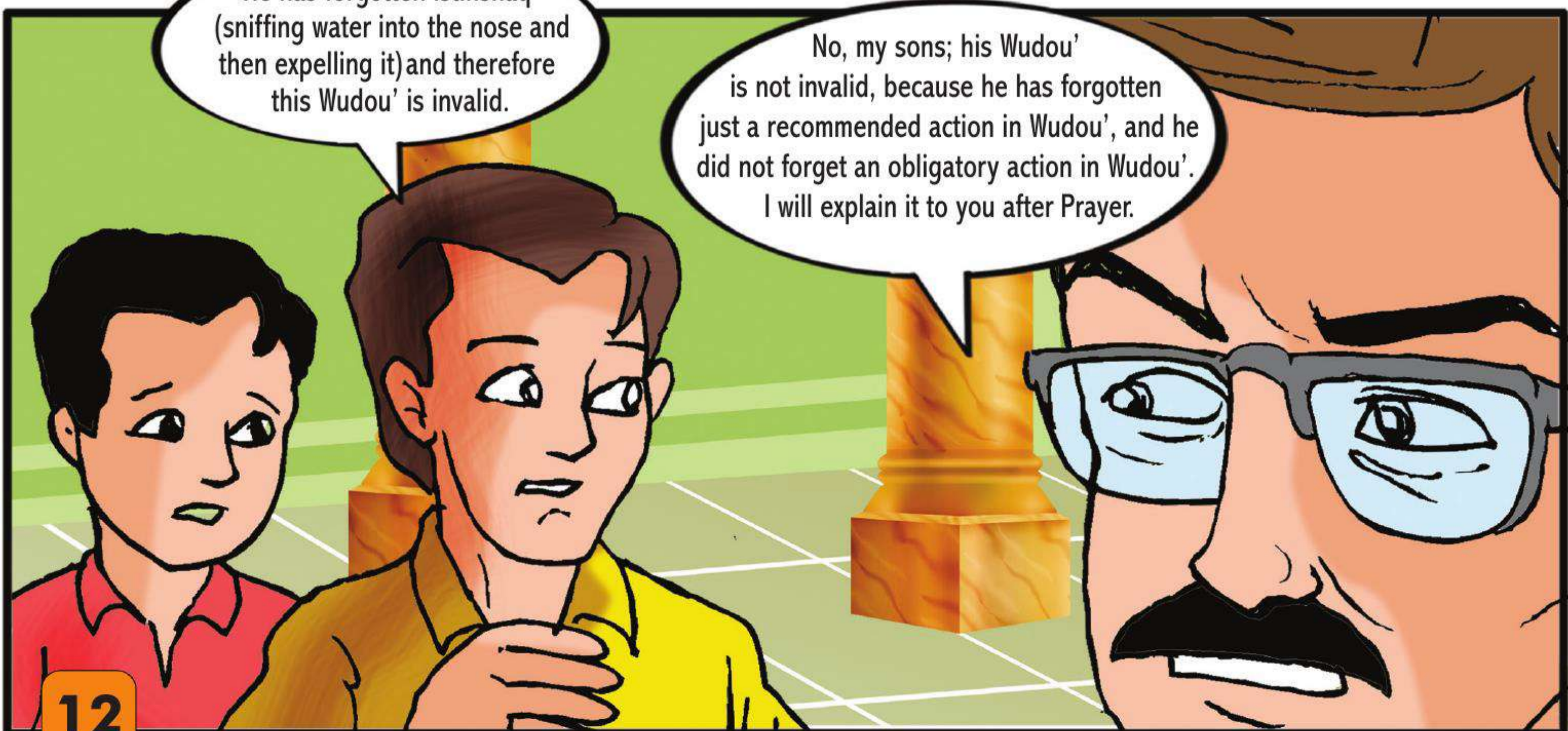


Look Hamza... This man does not make Wudou' (Ablution) correctly!

What did he do?

He has forgotten istinshaq (sniffing water into the nose and then expelling it) and therefore this Wudou' is invalid.

No, my sons; his Wudou' is not invalid, because he has forgotten just a recommended action in Wudou', and he did not forget an obligatory action in Wudou'. I will explain it to you after Prayer.



I understood, my father, that ablution is Sunnah and obligatory, and that sniffing is one of the Sunnahs of ablution.

Yes, he has left a Sunnah, and abandoning the Sunnah does not invalidate his ablution is invalidated by leaving an obligatory one. You should have asked first, and understood before you make hasty judgments on the man.

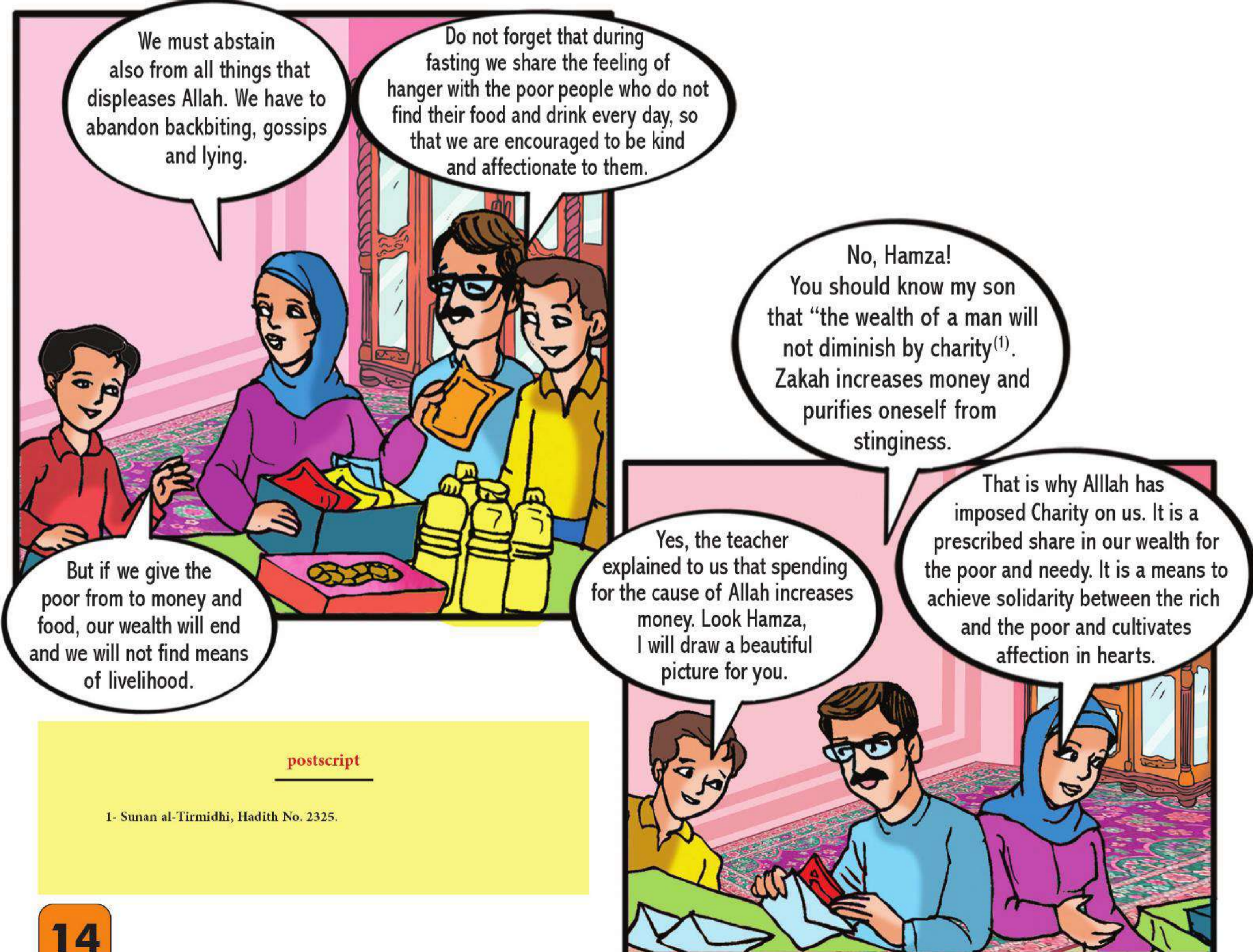
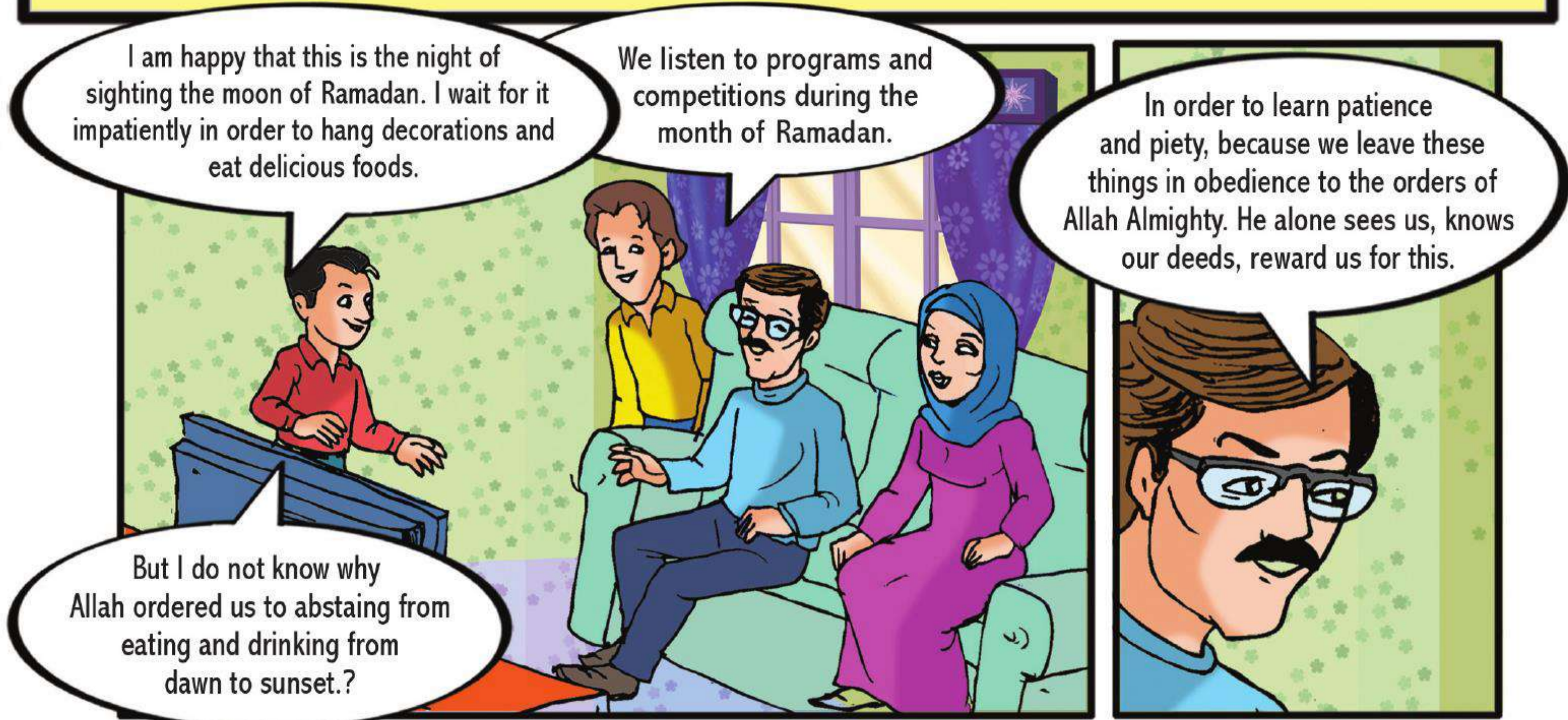
What are the obligatory actions in Wudou', dad?

The obligatory actions of Wudou' are six:

- 1- The person who makes Wudou' begins with the intention; that is he intends to make Wudou'.
- 2- Washing the face from forehead to the end of the chin, and from the ear to the other ear.
- 3- Washing the right hand from the tip of the fingers up to and including the elbow, then washing the left hand in the same manner.
- 4- Wiping over the head.
- 5- Washing the right foot from the fingers to the heels, then washing the left foot in the same manner.
- 6- Making these actions in order.

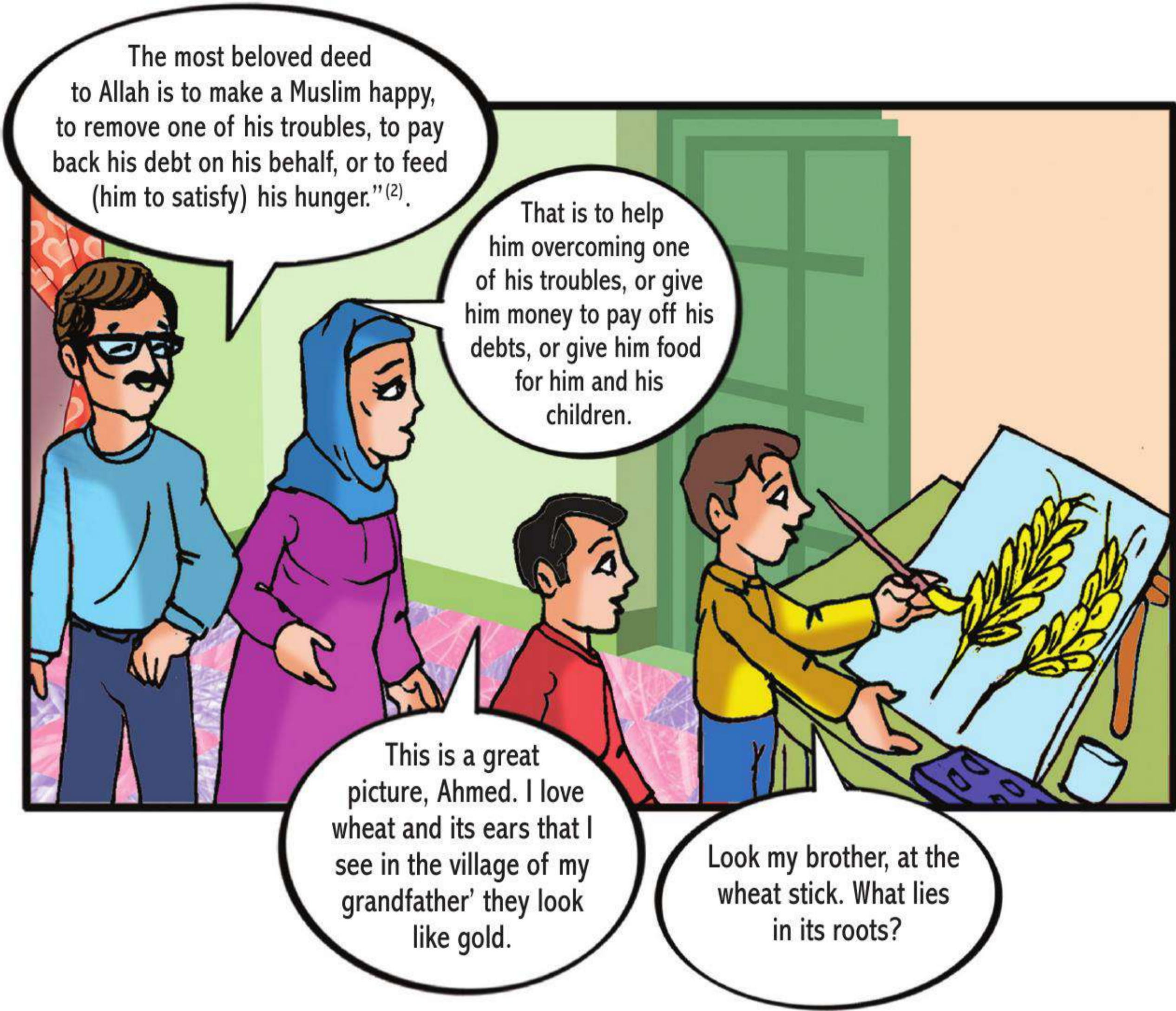
Now we got it, dad.

Fasting Means Patience and Zakah Means Development



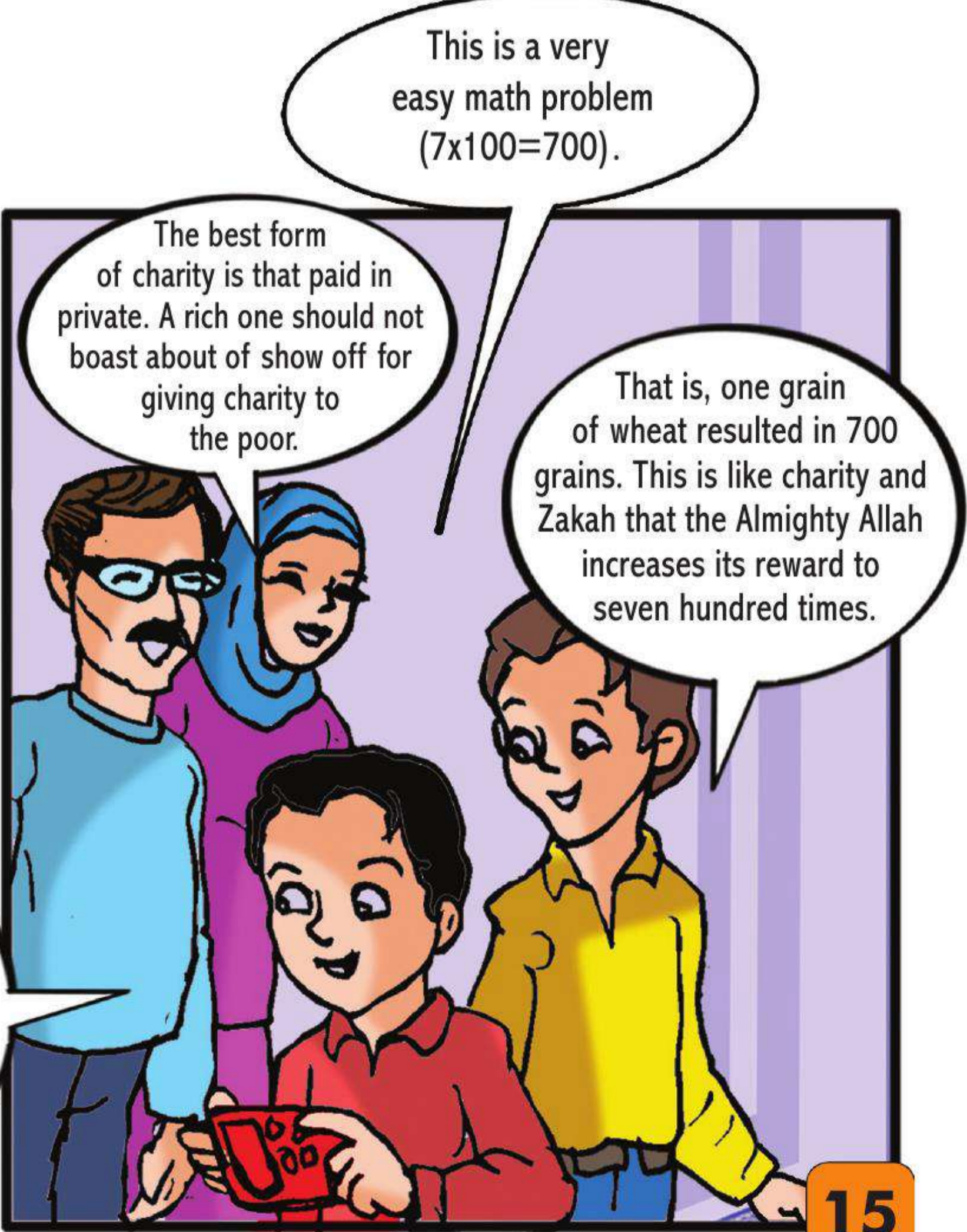
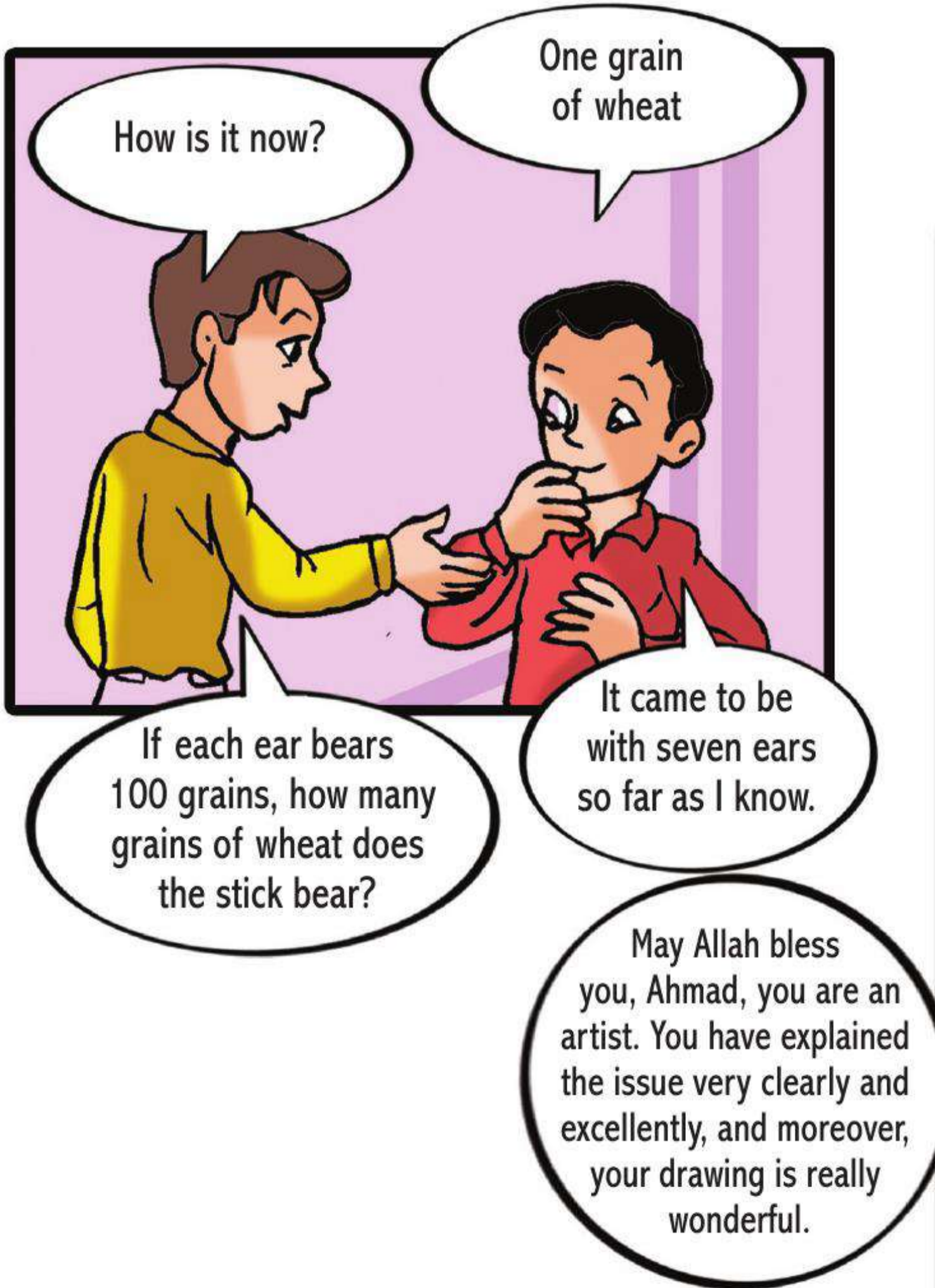
postscript

1- Sunan al-Tirmidhi, Hadith No. 2325.

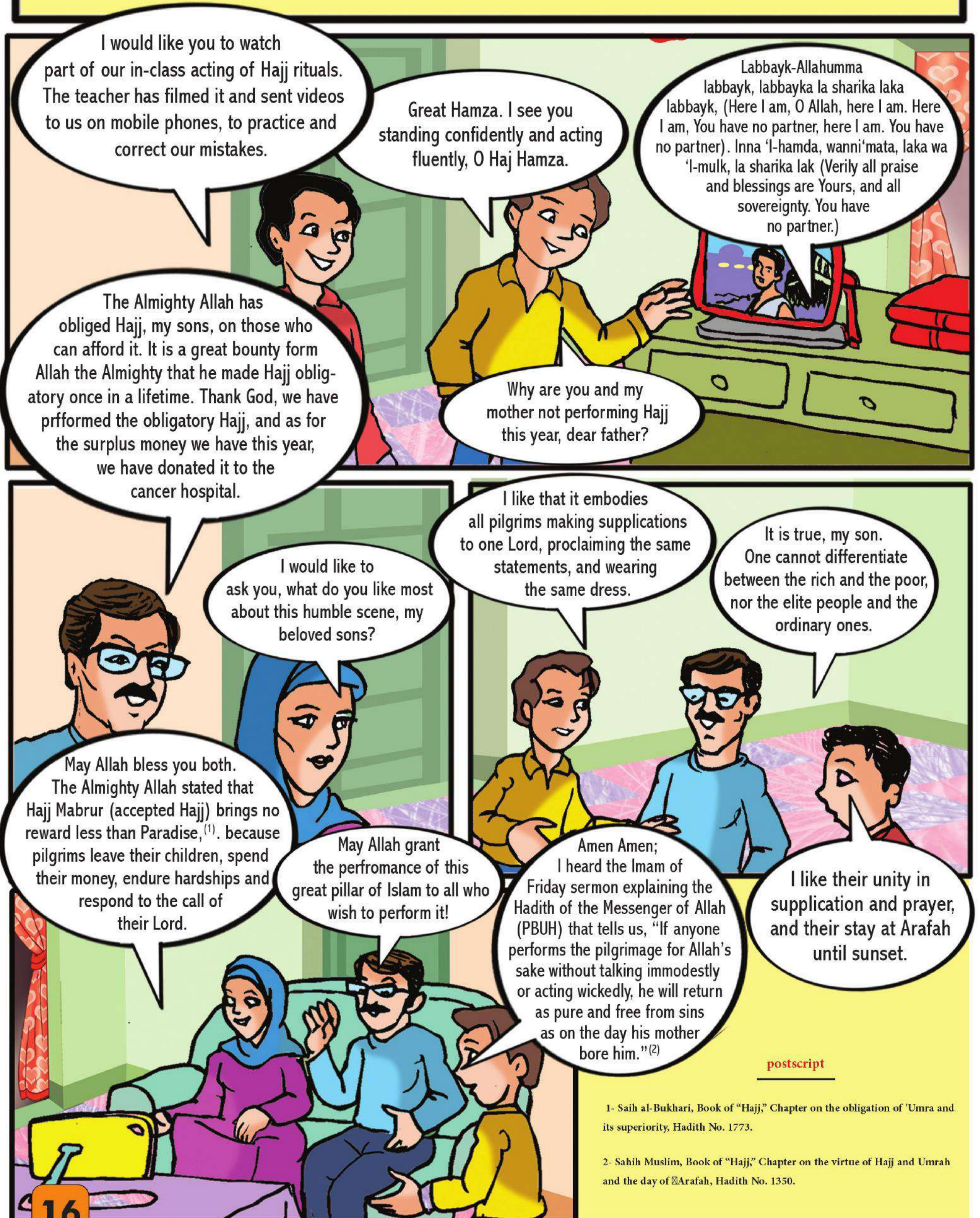


postscript

2- Al-Tabarani, Al-Mujam al-Kabir, 12/453, Hadith No. 13646.



Hajj, the Gathering of Unity and Equality



I would like you to watch part of our in-class acting of Hajj rituals. The teacher has filmed it and sent videos to us on mobile phones, to practice and correct our mistakes.

Great Hamza. I see you standing confidently and acting fluently, O Haj Hamza.

Labbayk-Allahumma labbayk, labbayka la sharika laka labbayk, (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. You have no partner). Inna 'l-hamda, wanni'mata, laka wa 'l-mulk, la sharika lak (Verily all praise and blessings are Yours, and all sovereignty. You have no partner.)

The Almighty Allah has obliged Hajj, my sons, on those who can afford it. It is a great bounty from Allah the Almighty that he made Hajj obligatory once in a lifetime. Thank God, we have performed the obligatory Hajj, and as for the surplus money we have this year, we have donated it to the cancer hospital.

Why are you and my mother not performing Hajj this year, dear father?

I would like to ask you, what do you like most about this humble scene, my beloved sons?

I like that it embodies all pilgrims making supplications to one Lord, proclaiming the same statements, and wearing the same dress.

It is true, my son. One cannot differentiate between the rich and the poor, nor the elite people and the ordinary ones.

May Allah bless you both. The Almighty Allah stated that Hajj Mabruur (accepted Hajj) brings no reward less than Paradise,⁽¹⁾ because pilgrims leave their children, spend their money, endure hardships and respond to the call of their Lord.

May Allah grant the performance of this great pillar of Islam to all who wish to perform it!

Amen Amen; I heard the Imam of Friday sermon explaining the Hadith of the Messenger of Allah (PBUH) that tells us, "If anyone performs the pilgrimage for Allah's sake without talking immodestly or acting wickedly, he will return as pure and free from sins as on the day his mother bore him."⁽²⁾

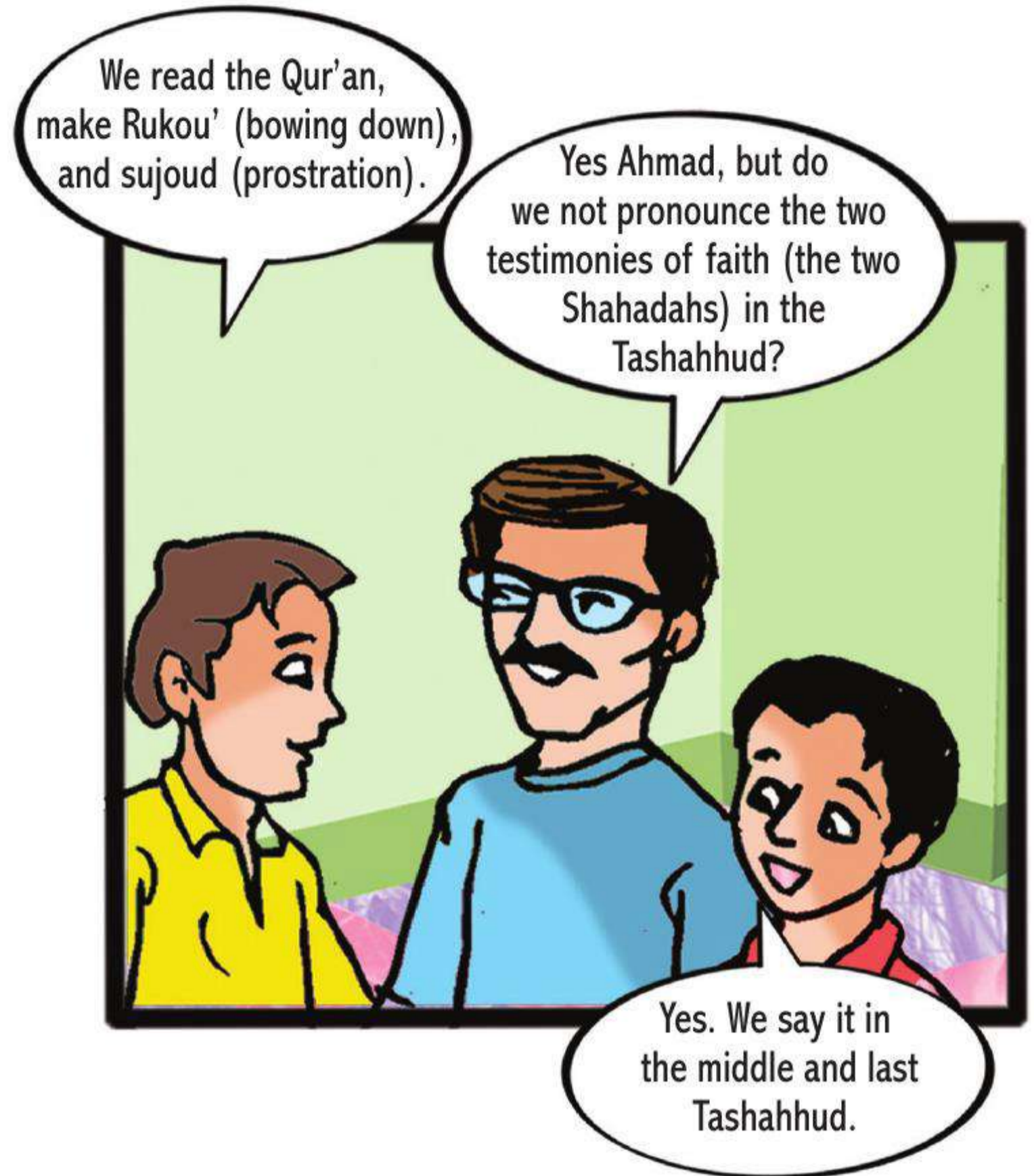
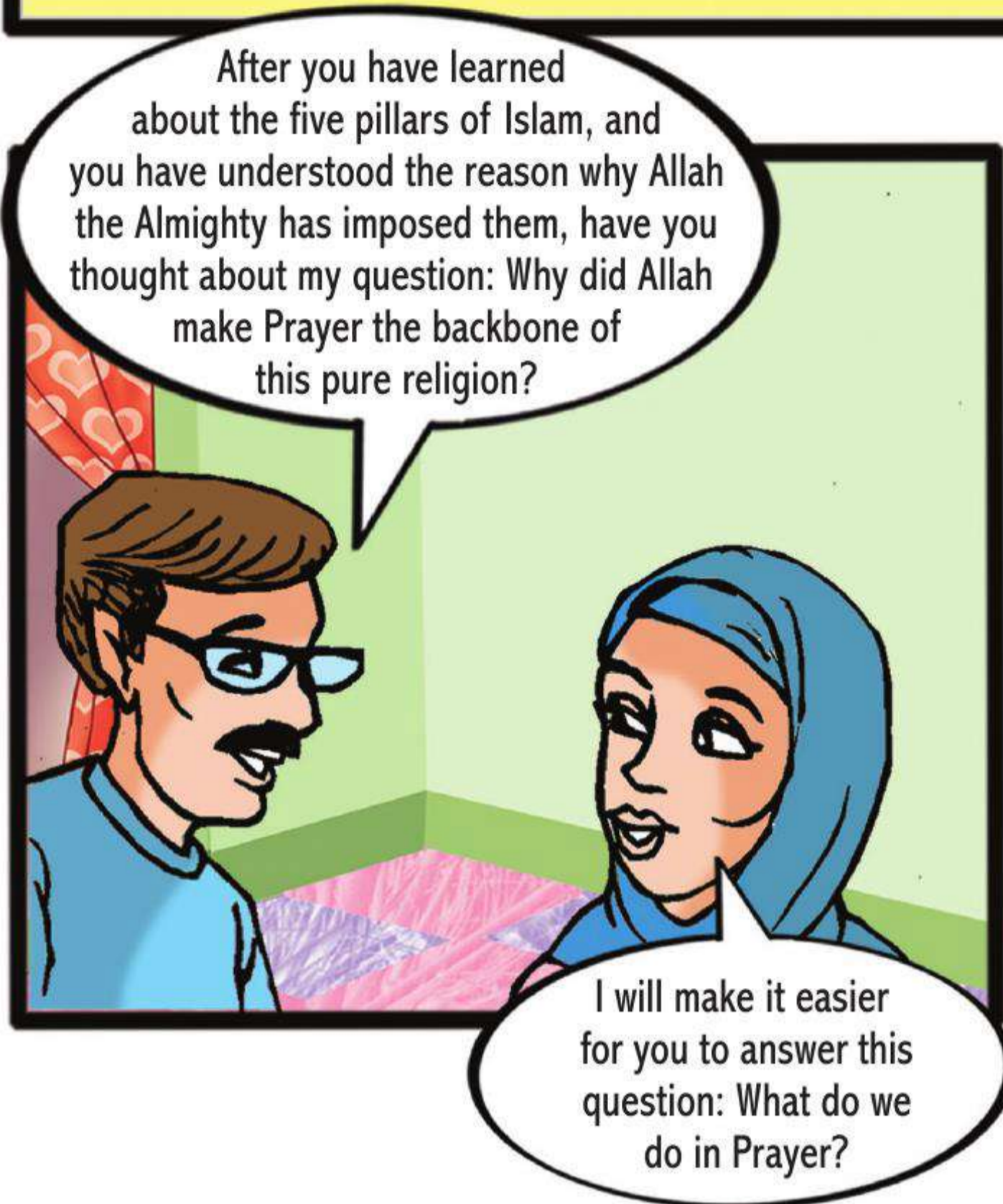
I like their unity in supplication and prayer, and their stay at Arafah until sunset.

postscript

1- Sahih al-Bukhari, Book of "Hajj," Chapter on the obligation of 'Umra and its superiority, Hadith No. 1773.

2- Sahih Muslim, Book of "Hajj," Chapter on the virtue of Hajj and Umrah and the day of Arafah, Hadith No. 1350.

Prayer is the Backbone of Religion, and religion is Good Treatment



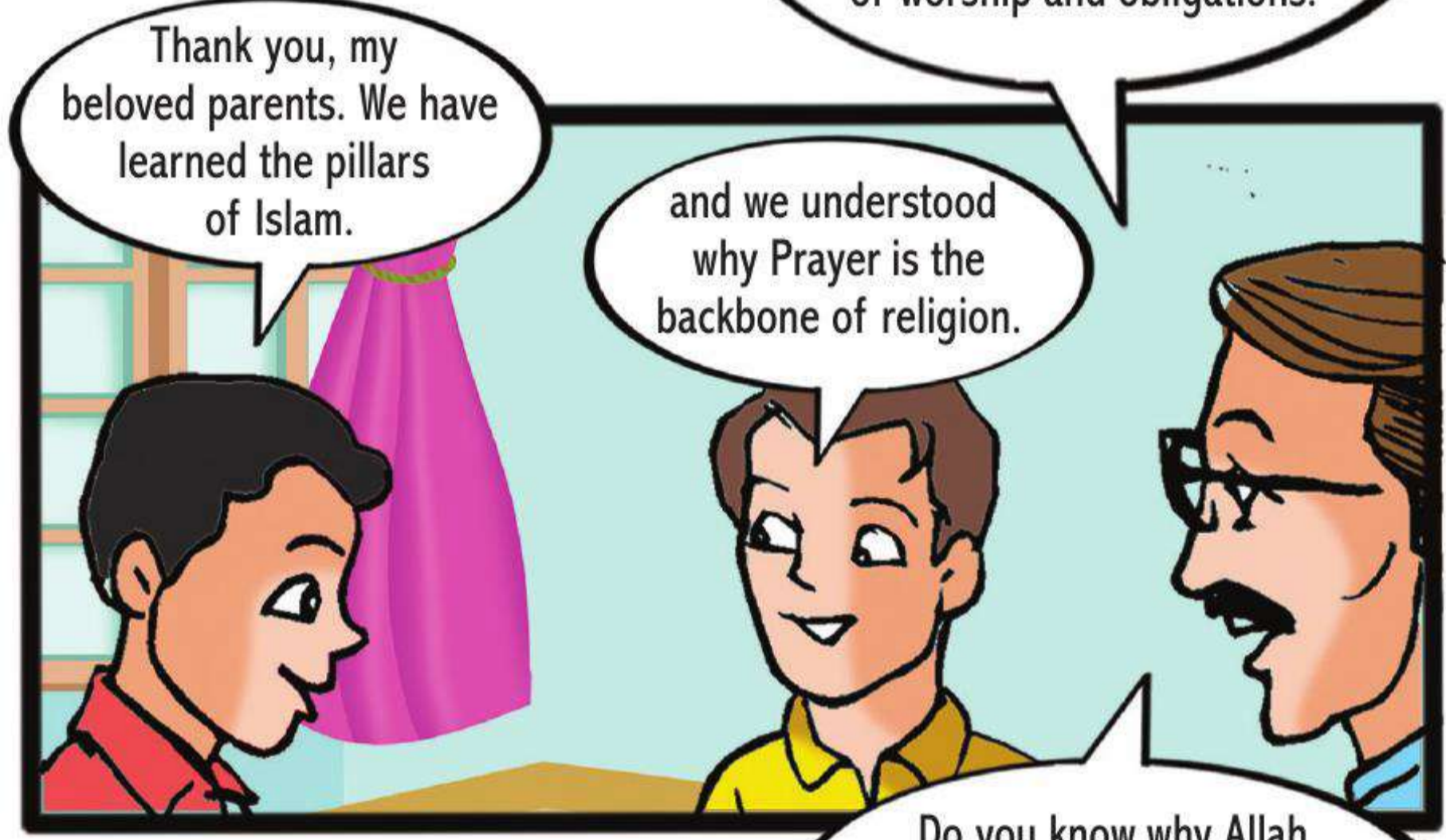


Also, we leave our work, games and study, as if we sacrificing our time.

This means that we perform all the five pillars of Islam during Prayer.

Therefore, Allah made it the backbone of Islam, and the link between a person and the Lord of the World.

It was due to the great virtue of Prayer, Allah has imposed it directly to His Prophet during the journey of Israa and Mi'raj, and not through revelation like all other acts of worship and obligations.



Thank you, my beloved parents. We have learned the pillars of Islam.

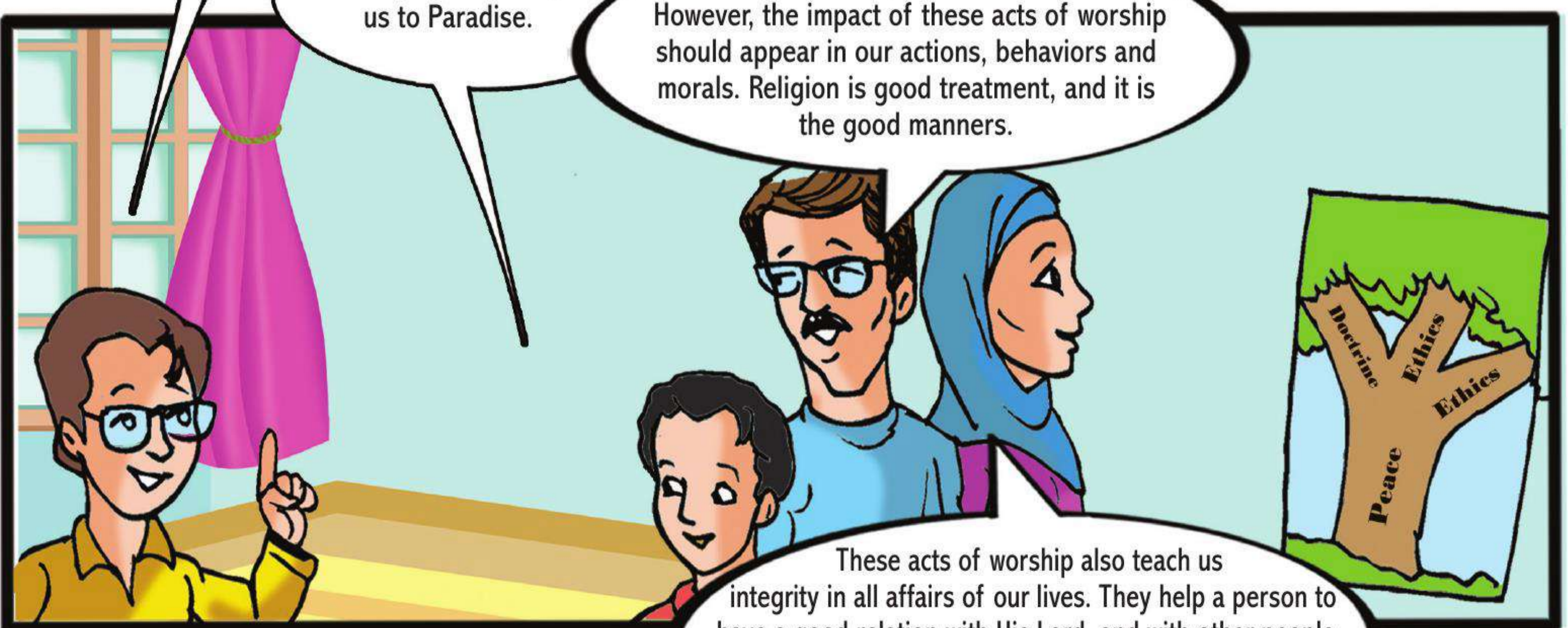
and we understood why Prayer is the backbone of religion.

Do you know why Allah has imposed But I have a final question these obligations on us?

To get closer to Him and that He, the Almighty, helps us in all our affairs.

To love us and bring us to Paradise.

Well done my dear children. However, the impact of these acts of worship should appear in our actions, behaviors and morals. Religion is good treatment, and it is the good manners.



These acts of worship also teach us integrity in all affairs of our lives. They help a person to have a good relation with His Lord, and with other people. This leads to the cohesiveness of communities, the strength of homelands and the pleasure of Allah.

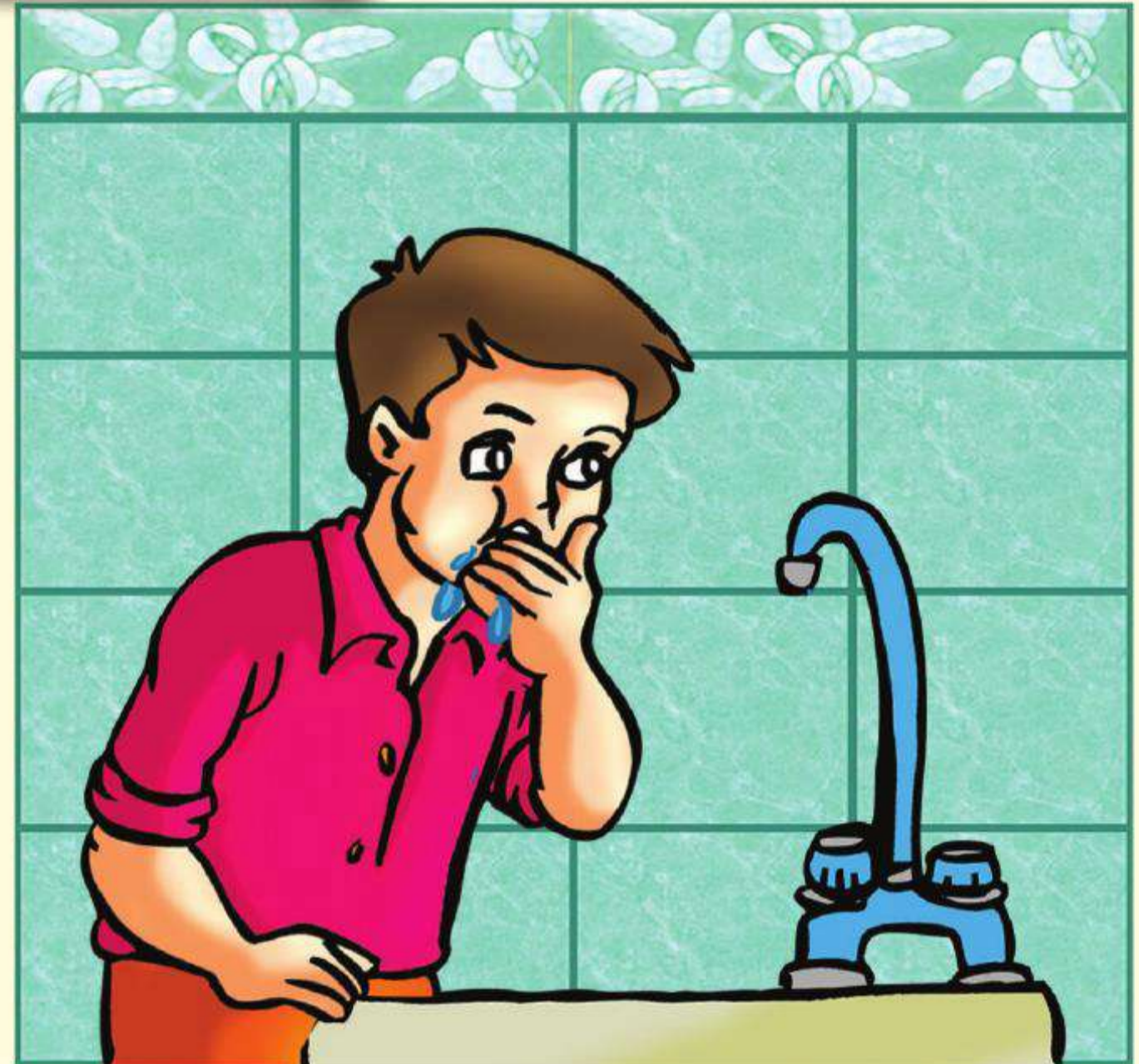
Appendix of Images

Prepared by the General Directorate of Fatwa
and Da'wah Research at the General Office of the
Ministry of Endowments

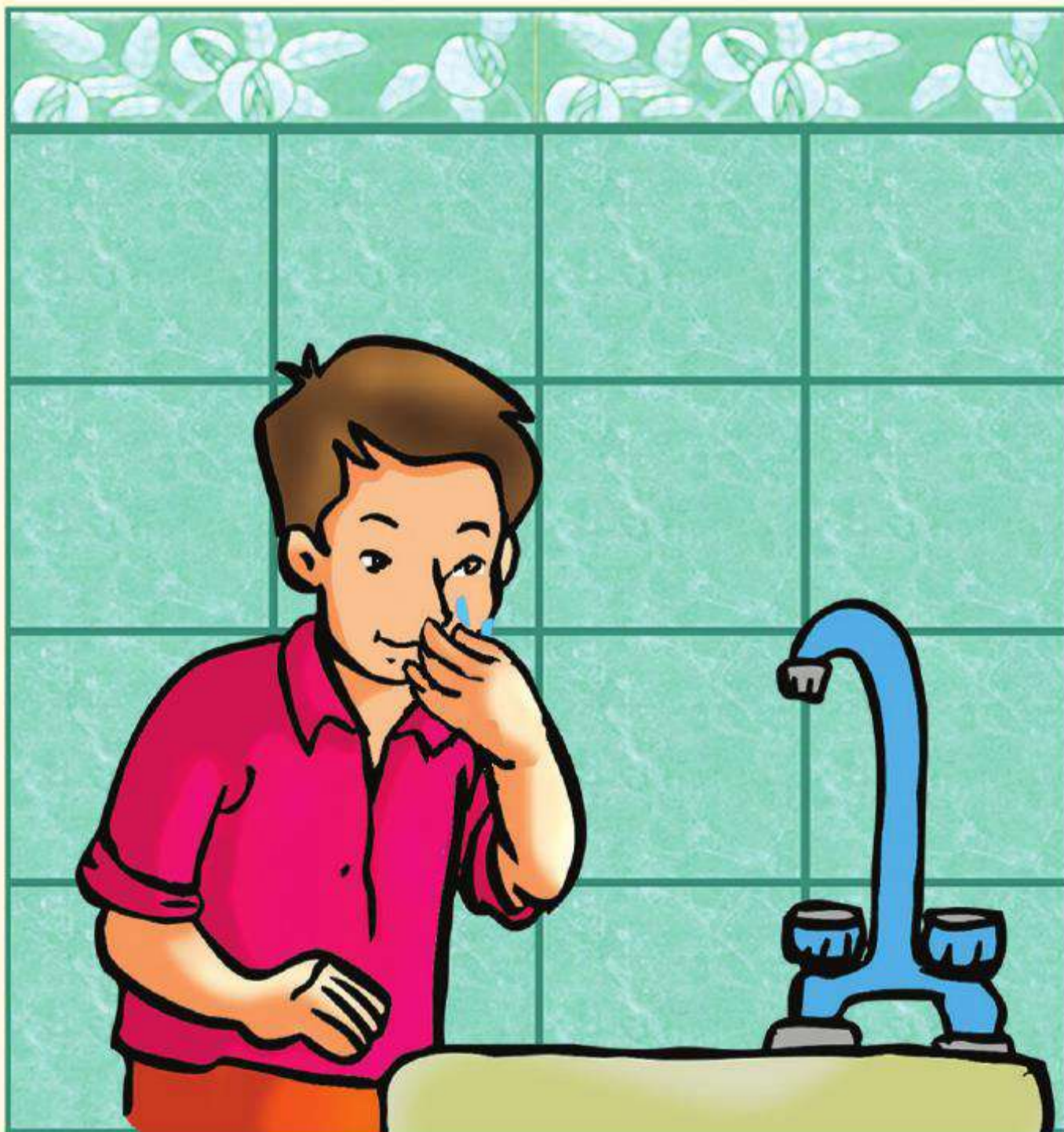
First: Steps of Ablution



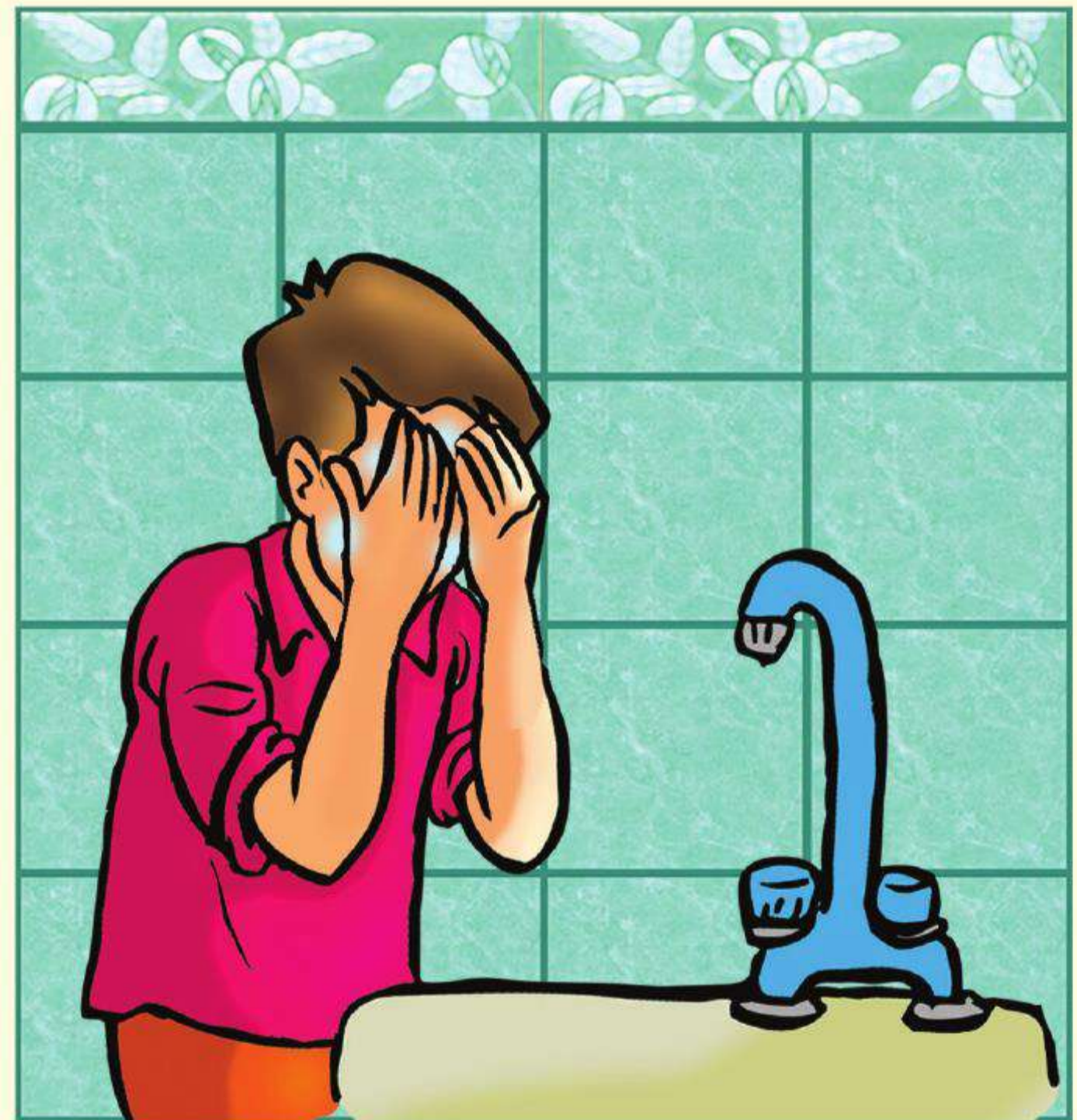
1- Holding the intention of performing the ablution, then mentioning the name of Allah saying: "Bismillah ar-Rahman ar-Raheem (In the name of Allah, the Most Compassionate, the Ever Merciful)", and washing palms three times.



2- Rinse the mouth three times.



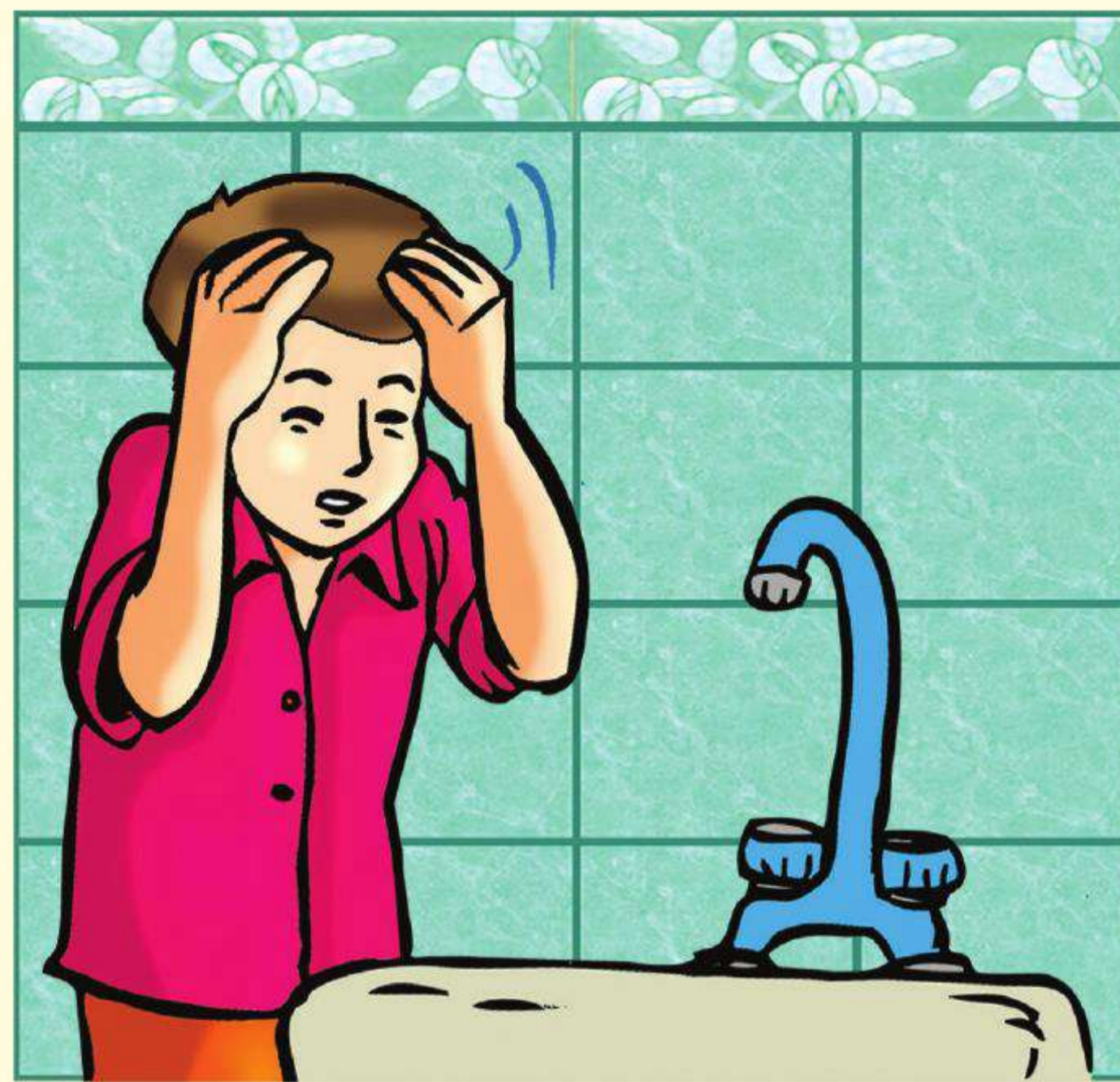
3- Sniffing water into nose by putting water in the right hand and inhaling it for three times.



4- Wash the face from the forehead to the bottom of the chin along, from one ear to the other ear three times.



5- Washing the right hand from the tip of the fingers of the hand to the elbow three times, then washing the left hand like that.



6- Wiping over the head.



7- Wiping the ears from inside and outside.



8- Washing the right foot three times, then washing the left foot three times.

To say after completing the Ablution: “Ash-hadu an la Ilaha 'illallahu wahdahu la sharika lahu wa ash-hadu anna Muhammadan ‘ abduhu wa Rasuluhu. Allahumm ij'alni min at-tawwabin waj'alni min al-mutatahhirin.”

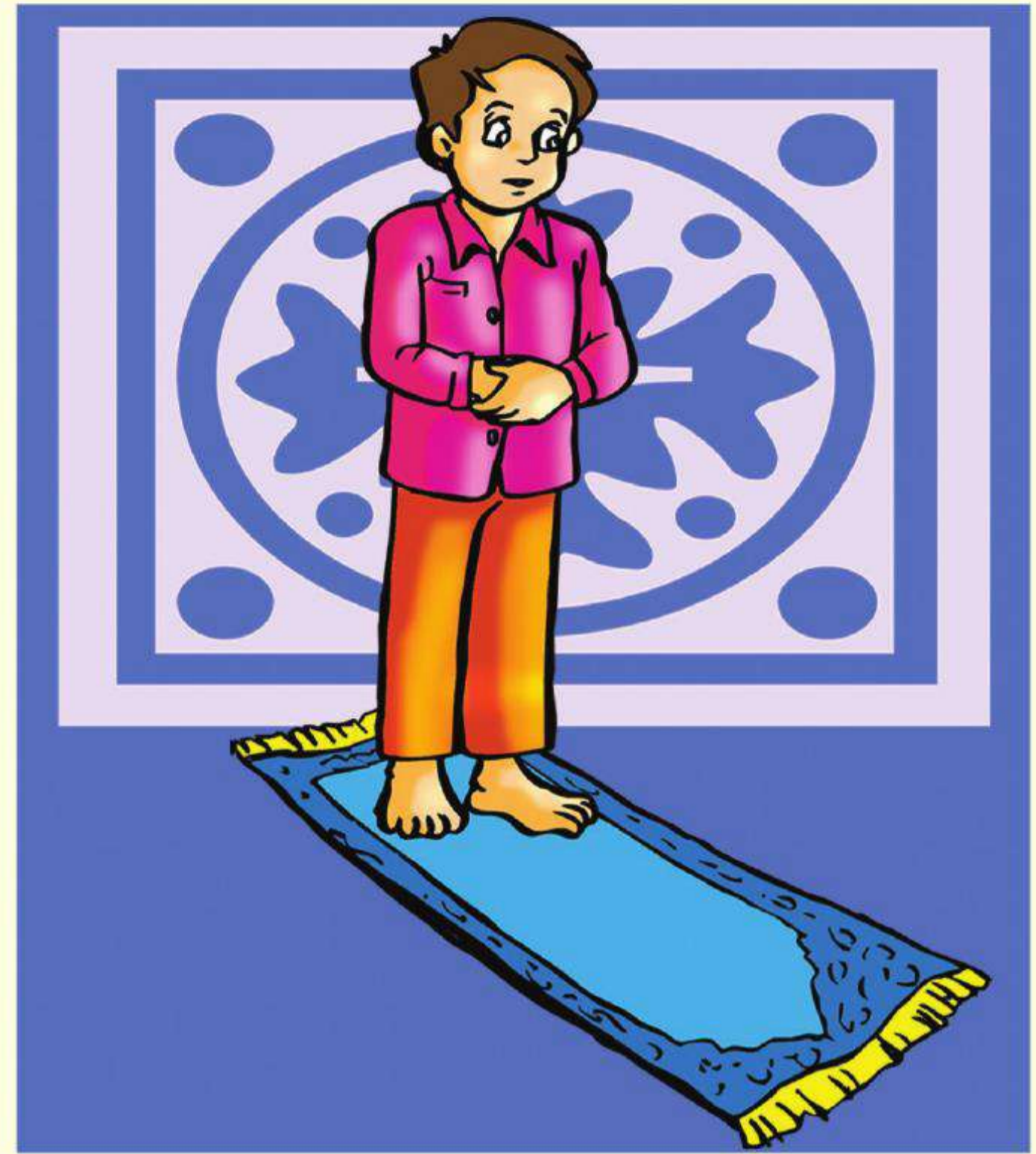
'I testify that none has the right to be worshipped but Allah Alone, there are no partners for Him. And I testify that Muhammad is His servant and Messenger. O Allah! Make me among the repentant, and make me among those who purify themselves.’⁽¹⁾.

1- Sunan Al-Tirmidhi, the Book On Purification, Chapter about What is said after Wudu, hadith no. 55.

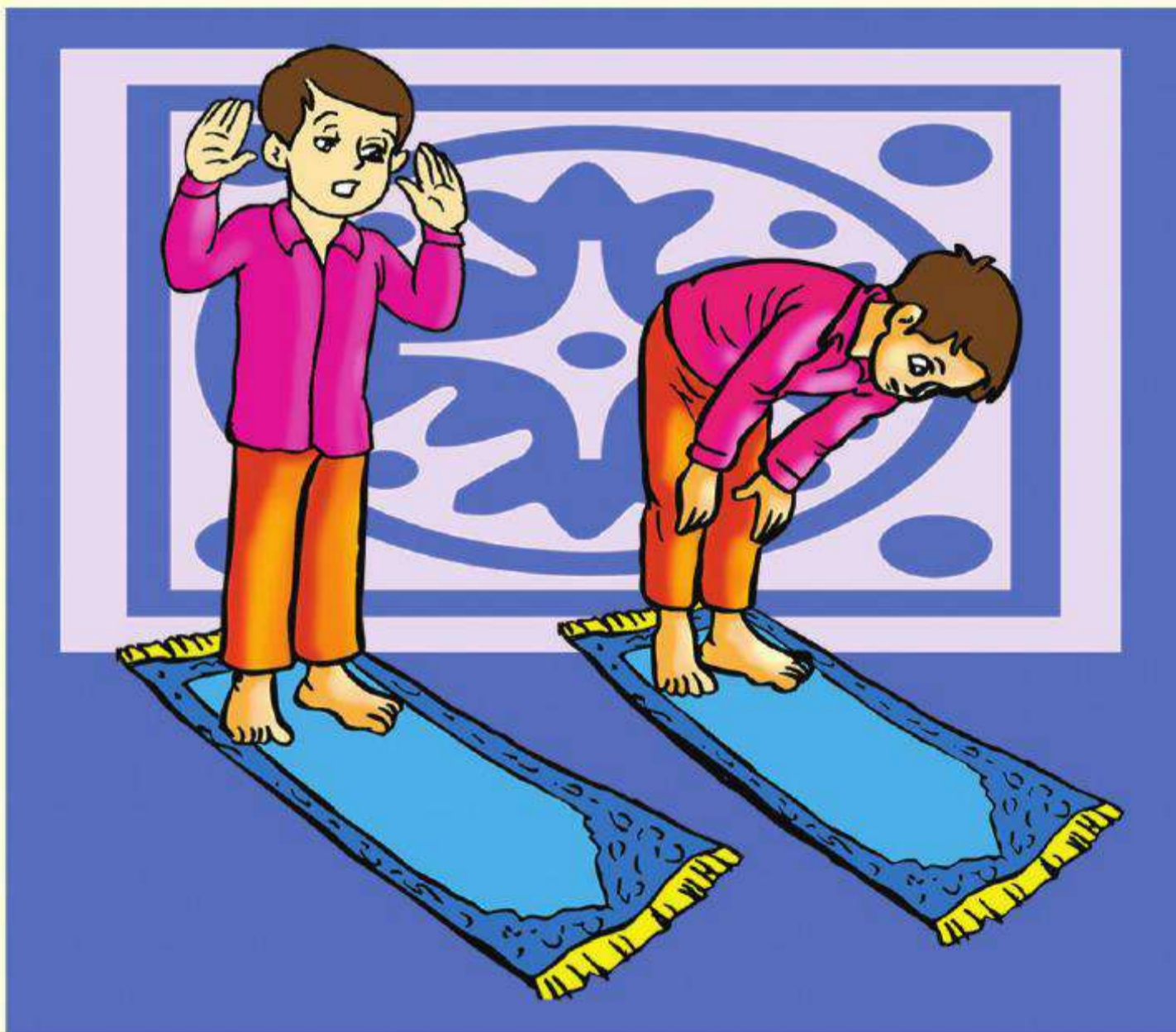
Second: Steps of Prayer



1- Facing the Qiblah, i.e. the direction of the Ka'bah, holding intention: That is to have the intention of performing either an obligatory or just recommended Prayer, raising one's hand up to the level of his ears and saying: Allahu Akbar (Allah is the greatest).



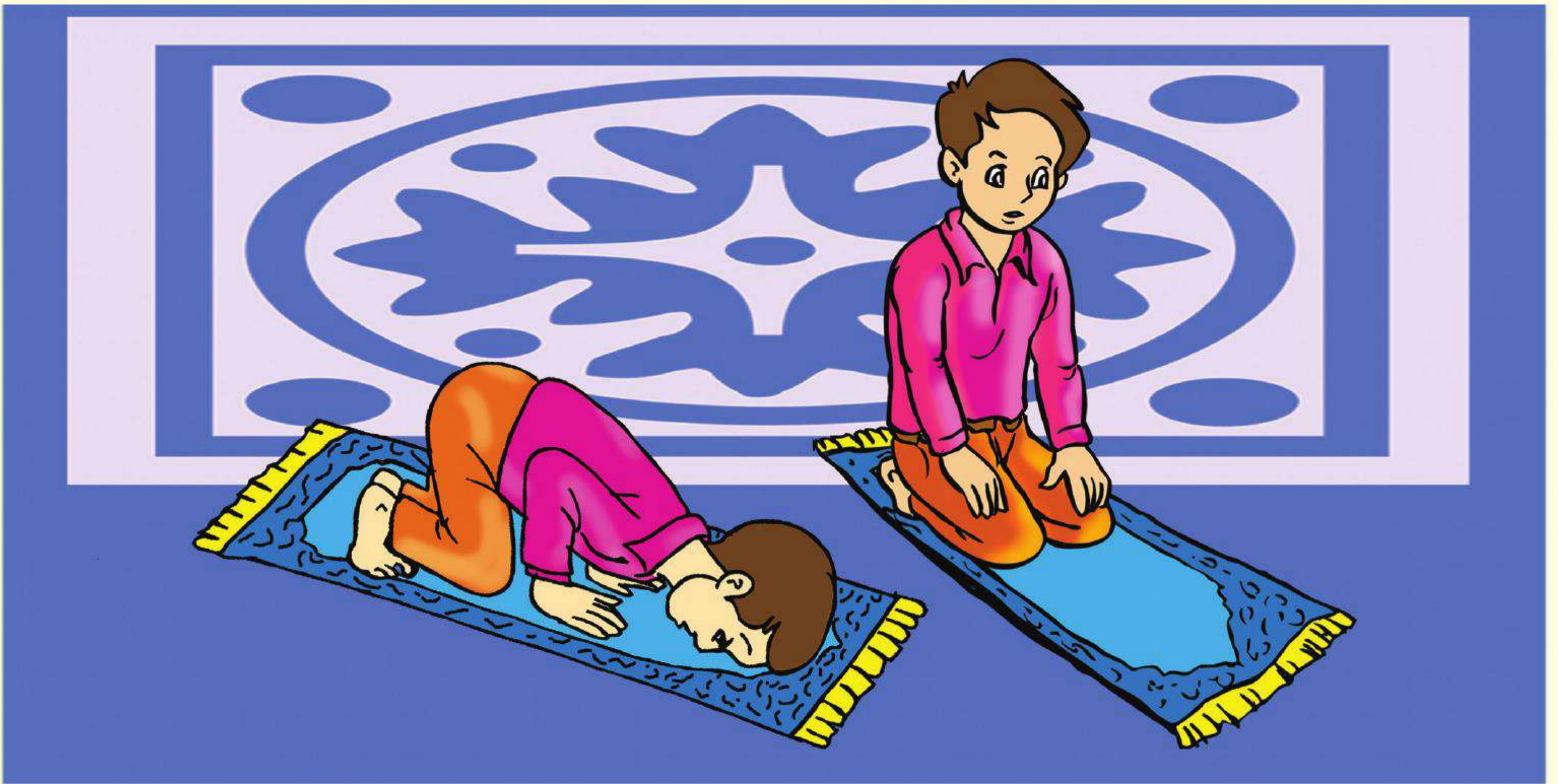
2- Placing the right hand on his left one, saying the supplication of the opening of the Prayer: Subhanaka Allahumma wa bihamdika, wa tabaraka ismuka, wa ta'ala jadduka, wa la 'ilaha ghayruk (Glory is to You O Allah, and praise. Blessed is Your Name, and Exalted is Your Majesty. There is none worthy of worship but You, reciting Surat al-Fatihah in every Rak'ah, and reciting some verses from the Glorious Qur'an after Surat al-Fatihah in the first and second Rak'ahs of the Prayer. The supplication of the opening of the Prayer is said in the first Rak'ah only.



3- Raising one's hands up to the level of shoulders and say: Allahu Akbar, then he kneels, putting his hands on his knees, and says three times, "Subhana Rabbiyal-Azeem" (Glory to my Lord the Exalted).



4- Standing, raising the hands to the level of the shoulders, and saying: "God hears those who praise Him." (God hears those who glorify Him).



5 - To prostrate with his palms, knees, toes, forehead and nose on the ground, according to the Prophet's saying: "I have been commanded to prostrate on the seven bones on the forehead, and he pointed with his hand on his nose, hands, knees, and the ends of the feet" ⁽¹⁾, and he says "Glory be to my Lord, the Most High" three times, then sits straight between the two prostrations and says, "Lord, forgive me - Lord, forgive me." Then He says the takbeer for prostration again, like the first prostration, and thus he has completed the first rak'ah.

1- Sahih Muslim, the Book of Prayer, Chapter: The Limbs Of Prostration And The Prohibition Of Tucking Up One's Hair And Garment Or Having Ones Hair In A Braid When Praying, hadith no. 490.



6- One then says: Allahu Akbar, stands up to perform the second Rak'ah doing the same thing he did in the first Rak'ah and sits down to say the Tashahhud.

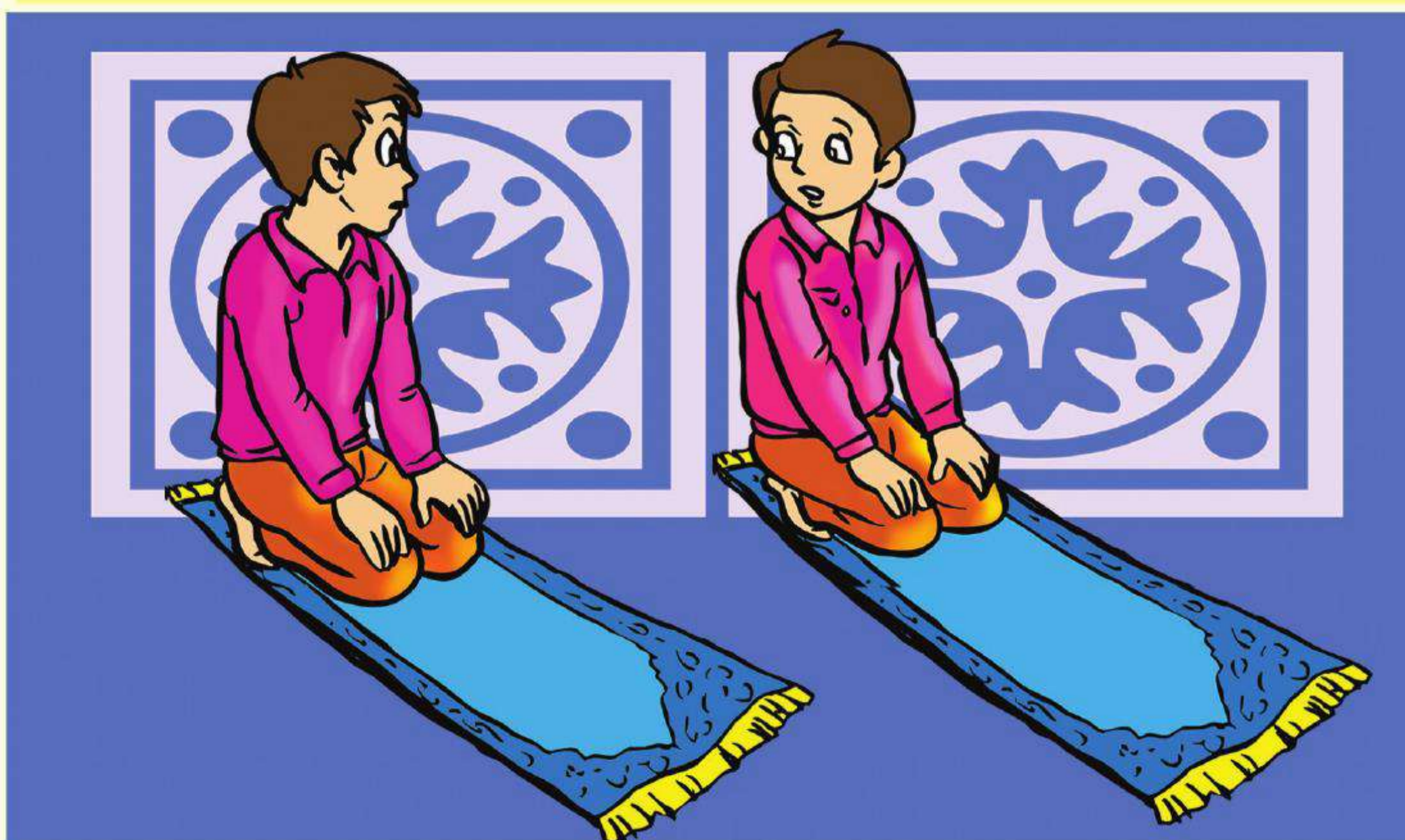


7- After completing the second Rak'ah, one sits down to say the middle Tashahhud: "Attahiyyatu lillahi wassalawatu, wattayyibat, assalamu 'alayka 'ayyuhan-Nabiyyu, wa rahmatullahi wa barakatuh, assalamu 'alayna wa 'ala 'ibadillahis-salihin. Ash-hadu an la ilaha illallah wa ash-hadu anna Muhammadan 'abduhu wa rasuluh. (All greetings of humility are for Allah, and all prayers and goodness. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is none worthy of worship but Allah, and I bear witness that Muhammad is His slave and His Messenger)⁽¹⁾ Then one stands up to perform the third rak'ah if the Prayer includes three or four Rak'ah.

Tashahhud is pronounced after in the second Rak'ah in the Fajr Prayer; after both the second and fourth Rak'ahs in Zuhr, 'Asr and 'Ishaa Prayers; and after the second and third Rak'ah in Maghrib Prayer. In the last tashahhud, a form of sending blessings to the Prophet (PBUH) is added (which is called Abrahamic blessings): "Allahumma salli 'ala Muhammadin wa 'ala Aali Muhammadin, kama sallayta'ala Ibrahim wa 'ala Aali Ibrahim, innaka hamidun majid. Allahumma barik'ala Muhammadin wa 'ala Aali Muhammadin, kama barakta 'ala Ibrahim wa 'ala Aali Ibrahim, innaka hamidun majid." (O Allah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious. O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim, You are Praiseworthy, Most Glorious).⁽²⁾

1- Sahih Al-Bukhari, the Book of Asking Permission, hadith no. 5935.

2- Sahih Al-Bukhari, the Book of the Prophets, hadith no 3370



8- One then says salutation to the rights and left sides: Asl-lamu alaykum wa rahmatu Allah "Peace and mercy of Allah be upon you."



General Egyptian
Book Organization



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Sherin Saad El-Din

Arabic Language Editing

Dr. Ayman Ibrahim Tagine

“Ro’aya” Series for the Young

“Ro’aya” Series for the Young is a series issued by the Egyptian Ministry of Awqaf, represented by the Supreme Council of Islamic Affairs, and the Ministry of Culture, represented by the General Egyptian Book Organization.

The Series aims at fostering the young people’s linguistic, cognitive, and creative skills, as well as providing them with cultural and scholarly content that contribute to building their characters and protecting them against the deviated and radical thought.

Prof. Dr. Mohammad Mukhtar Juma’ah
The Minister of Awqaf

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