

# متن القواعد الأربع

The Four Principles

## Part 1: Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismillaahir-Rahmaanir-Raheem*

In the name of Allaah, the Most Merciful, the Bestower of Mercy

أَسْأَلُ اللَّهَ الْكَرِيمَ

*As-'a-lullaahal-Kareem*

I ask Allah, the Most Generous,

رَبُّ الْعَرْشِ الْعَظِيمِ

*Rabbal-'Arshil-'Atheem*

The Lord of the Mighty Throne,

أَنْ يَتَوَلَّكَ فِي الدُّنْيَا وَالآخِرَةِ.

*Ayyatawallaka fid-dunya wal-aakhirah*

To protect you in this world and the Hereafter

وَأَنْ يَجْعَلَكَ مُبَارَّكًا أَيْنَمَا كُنْتَ،

*Wa ayyaj`alaka mubaarakan aynamaa kunt*

And to make you blessed wherever you are

وَأَنْ يَجْعَلَكَ مِمَّنِ إِذَا أَعْطَيْتَهُ شَكَرَ،

*Wa ayyaj`alaka mim-man 'idhaa u`tiya shakar*

And to make you from those who, when given, are thankful,

وَإِذَا ابْتُلِيَ صَبَرَ،

*Wa idhaab-tuliya sabar*

When tested are patient,

وَإِذَا أَذْنَبَ اسْتَغْفِرَ.

*Wa idhaa adhnabastaghfar*

And when sinful, seek forgiveness

فَإِنَّ هَؤُلَاءِ الْثَلَاثَ عُنُوانُ السَّعَادَةِ.

*Fa inna haa'ulaa'ith-thalaatha `unwaanu-sa`aadah*

For certainly, these three are the keys of happiness

## Part 2: We Have Been Created to Worship Allaah Alone

اعْلَمْ أَرْشَدَكَ اللَّهُ لِطَاعَتِهِ:

*I`lam Arshadakallahu li`taa`atih,*  
Know may Allah guide you to His obedience,

أَنَّ الْحَنِيفِيَّةَ مِلَةُ إِبْرَاهِيمَ:

*Annal-hanifiyyata millata Ibraaheem:*  
that Haneefiyah, the religion of Ibraaheem is:

أَنْ تَعْبُدَ اللَّهَ، وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ،

*An ta`buddallaha wahdahu mukhlisal labud-deen*  
That you worship Allah alone making the religion sincerely for Him

كَمَا قَالَ تَعَالَى:

*Kamaa qaala Ta`aalaa:*  
As He, The Most High, said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ الذاريات: ٥٦

{And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).} Adh Dhaariyaat (51):56

Part 3: Worship is not regarding as such unless it is  
accompanied by Tawheed

فَإِذَا عَرَفْتَ أَنَّ اللَّهَ خَلَقَكَ لِعِبَادَتِهِ؛

*Fa'idhaa 'araftha annallaha khalaqaka li`ibaadatih,*  
So when you acknowledge that Allah created you to worship Him,

فَاعْلَمْ أَنَّ الْعِبَادَةَ لَا تُسَمَّى عِبَادَةً إِلَّا مَعَ التَّوْحِيدِ،

*Fa`lam annal`ibaadata laa tusammaa `ibaadatan illa ma`at-tawheed*  
Then know that worship is not (considered) called worship except with Tawheed

كَمَا أَنَّ الصَّلَاةَ لَا تُسَمَّى صَلَاةً إِلَّا مَعَ الطَّهَارَةِ،

*Kamaa annas-salaata laa tusammaa salaatan illa ma`at-tabaarah*  
Just as prayer is not (considered) called prayer except with purification

فَإِذَا دَخَلَ الشَّرِكُ فِي الْعِبَادَةِ فَسَدَّتْ،

*Fa'idhaa dakhala-shirku fil-`ibaadati fasadat*  
So when shirk enters into worship it corrupts it (lit. It is spoiled)

كَالْحَدَثِ إِذَا دَخَلَ فِي الطَّهَارَةِ

*kal-hadathi idhaa dakhala fit-tabaarah*  
Just like impurity when entered into purity (i.e. It invalidates it)

## Part 4: Shirk When Mixed With Worship Corrupts It

فَإِذَا عَرَفْتَ أَنَّ الشِّرْكَ إِذَا خَالَطَ الْعِبَادَةَ أَفْسَدَهَا،

*Fa-ithaa `arafat aannash-shirka ithaa khaalatal `ibaadata afsadahaa*

So when you realize that shirk when it is mixed with worship, it (the shirk) ruins it (i.e. The worship,

وَأَحْبَطَ الْعَمَلَ،

*Wa abbat al `amal*  
negates all the actions

وَصَارَ صَاحِبُهُ، مِنَ الْخَالِدِينَ فِي النَّارِ.

*Wa saara saahibuhu minal-khaalideena fin-naar*

And the one who does it (i.e. the shirk) is forever in the Fire,

عَرَفْتَ أَنَّ أَهَمَّ مَا عَلَيْكَ

*Arafa anna ahamma maa `alayk*

Then you will realize that the most important matter (obligatory) upon you:

مَعْرِفَةُ ذَلِكَ لَعَلَّ اللَّهَ أَنْ يُخْلِصَكَ مِنْ هَذِهِ الشَّبَكَةِ، وَهِيَ الشِّرْكُ بِاللَّهِ

*Ma`rifatu dhaalik la-`allallaaha ay-yukhallisaka min haadhibish shabakah, wa hiyash-shirku billaah,*  
Knowledge and awareness of this fact, so that Allah may save you from this evil trap  
and it is committing shirk with Allah,

الَّذِي قَالَ اللَّهُ تَعَالَى فِيهِ:

*Allathee qaall-laahu Ta`aalaa feeh*

Which Allah, The Most High, said concerning it:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنِ يَشَاءُ﴾

النساء: ١١٦

{Verily, Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that} An Nisaa (4):116

وَذَلِكَ بِمَعْرِفَةٍ أَرْبَعَ قَوَاعِدًا ذَكَرَهَا اللَّهُ تَعَالَى فِي كِتَابِهِ.

*Wa dhaalika bima`rifati Arba`i Qawaa`ida Dhakarahallaabu Ta`aalaa Fee Kitaabih*

And that (will be achieved) by the knowledge and awareness of four principles which Allah the Most High, mentioned in His book.

## Part 5: The First Principle

### الْقَاعِدَةُ الْأُولَى

*Al-Qaa'idatul-Oolaa*  
The first principle

أَنْ تَعْلَمَ أَنَّ الْكُفَّارَ الَّذِينَ قَاتَلُوكُمْ رَسُولُ اللَّهِ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*An Ta`lama annal-kuffaara-latheeena Qaatalahum Rasoolullaahu `alayhi wasalam*  
That you know the Kuffar, who the Messenger of Allaah *sallallaahu `alayhi wasalam*  
fought,

مُقِرُّونَ بِأَنَّ اللَّهَ — تَعَالَى — هُوَ الْخَالِقُ، الْمُدَبِّرُ،

*Muqirroona bi annallaaha Ta`aalaa Huwal-Khaaliqu-Mudabbir*  
Used to affirm that Allah, The Most High, was the Creator and the Disposer of all the  
affairs

وَأَنَّ ذَلِكَ لَمْ يُدْخِلُهُمْ فِي الْإِسْلَامِ؛

*Wa anna dhaalika lam yudkhilhum fil-Islaam*  
But that didn't enter them into Islam

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

*Wad-Daleelu Qawluhu Ta`aalaa*  
And the proof is His saying the Most High:

فَقُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمَعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ  
اللَّهُ فَقْلَ أَفَلَا يَشْكُونَ

يونس: ٣١

{Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?"} Yunus (10):31

## Part 6: The Second Principle

الْقَاعِدَةُ الثَّانِيَةُ  
*Al-Qaa`idatu-thaaniyah*  
The second principle

### 6.1 SOME REASONS OF THE MUSHRIKEEN FOR COMMITTING SHIRK

أَنَّهُمْ يَقُولُونَ:

*Annahum yaqooloon*  
That they (the Mushrikeen) say:

مَا دَعَوْنَاهُمْ وَتَوَجَّهَنَا إِلَيْهِمْ

*Maa da`awnaahum wa tawaj-jahnaa ilayhim*  
“We do not call upon and turn towards them

إِلَّا لِطَلَبِ الْقُرْبَةِ وَالشَّفَاوَةِ،

*Illaa hitalabil-qurbati wash-shafaa`ah*  
except to seek nearness and intercession (i.e.-with Allah).“

فَدَلِيلُ الْقُرْبَةِ؛ قَوْلُهُ تَعَالَى:

*Fadaleelul-qurbati; qawluhu Ta`aalaa:*

So the proof against seeking this nearness (through others, like *Amliyah*) is the saying of the Most High:

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أُولَئِكَ أَمَّا مَا نَعْبُدُهُمْ إِلَّا لِيُقْرِبُونَا إِلَى  
اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا  
يَهْدِي مَنْ هُوَ كَذِبٌ كَفَّارٌ

الزمر: ٣

{And those who take *Auliyâ'* (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. } Az-Zumar (39):3

وَدَلِيلُ الشَّفَاعَةِ، قَوْلُهُ تَعَالَى:

*Wadaleelu sh-shafaa`ati, qawlahu ta`aalaa:*

And the proof (against) of intercession (through Awliyyah) is the saying of the Most High:

وَيَعْبُدُونَ مِنْ دُوْنِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ

وَيَقُولُونَ هَؤُلَاءِ شُفَعَوْنَا عِنْدَ اللَّهِ

يونس: ١٨

{And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh."} Yunus (10):18

## 6.2 THE FORBIDDEN SHAFAA'AH

وَالشَّفَاعَةُ شَفَاعَاتٍ:

*Wash-shafaa`atu shafaa`ataan*

And intercession is of two types:

شَفَاعَةُ مَنْفِيَّةٍ، وَشَفَاعَةُ مُثْبَتَةٍ.

*Shafaa`atun manfeeyah, wa shafaa`atun muthbatah*

The prohibited intercession and the affirmed intercession:

فَالشَّفَاعَةُ الْمَنْفِيَّةُ:

*Fash-shafaa`atul manfeeyah*

The prohibited intercession

مَا كَانَتْ تُطْلَبُ مِنْ غَيْرِ اللَّهِ

*Maa kaanat tutlabu min ghayrillaah*

Is that which is sought from other than Allah

فِيمَا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ؟

*Feemaa laa yaqdiru `alayhi illallaah*

Concerning that which none is able to do, except Allaah.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

*Wad-daleelu qawlahu Ta`aalaa*

And the proof is the saying of the Most High:

يَأَيُّهَا الَّذِينَ إِمَّا مَنْفَعُوا مِمَّا رَزَقْنَاكُمْ مِّنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ

فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾ الْبَقْرَةُ:

{O you who believe! Spend of that which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zâlimûn (wrong doers).} Al Baqarah (2): 254

### 6.3 THE AFFIRMED SHAFAA'AH

وَالشَّفَاعَةُ الْمُثْبَتَةُ: هِيَ الَّتِي تُطْلَبُ مِنَ اللَّهِ،

Wash-shafaa`atul muthbatah: biyal-latee tutlabu min Allaah,

And the affirmed intercession: it is that which is sought from Allah,

وَالشَّافِعُ مُكَرَّمٌ بِالشَّفَاعَةِ،

Wash-shaafi`u mukarramun bish-shafaa`ah

and the intercessor is honored with the intercession

وَالْمَشْفُوعُ لَهُ مَنْ رَضِيَ اللَّهُ قَوْلُهُ وَعَمَلَهُ بَعْدَ الْإِذْنِ:

Wal-mashfoo`u lahu man radhiyallaahu qawlabu wa `amalahu ba`dal 'idhn

and the one interceded for, is one whom Allah is pleased with his speech and actions, after He gives permission,

كَمَا قَالَ تَعَالَى:

Kamaa qaala Ta`aala:

as He, The Most High, said:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴿٢٥٥﴾ الْبَقْرَةُ:

{Who is he that can intercede with Him except with His Permission?} Al Baqarah(2): 255

## Part 7: The Third Principle

### القَاعِدَةُ التَّالِثَةُ

*Al-qaa`idatuth-thaalithah*  
The third principle

أَنَّ النَّبِيَّ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ —

*Annan-nabijya sallallaahu `alayhi wasallam*  
That the Prophet sallallaahu `alayhi wasallam

ظَهَرَ عَلَى أُنَاسٍ مُتَفَرِّقِينَ فِي عِبَادَاتِهِمْ،

*Thahara `alaa 'unaasin mutafarriqeena fee `ibaadaatihim*  
Encountered people differing in their forms of worship.

مِنْهُمْ مَنْ يَعْبُدُ الْمَلَائِكَةَ،

*Minhum may-ya`budul malaa'ikah*  
Among them were people who worshipped the angels,

وَمِنْهُمْ مَنْ يَعْبُدُ الْأَنْبِيَاءَ وَالصَّالِحِينَ،

*Wa minhum may-ya`budul anbiya'a wa-saaliheen*  
and amongst them is he who worshipped the prophets and the righteous men

وَمِنْهُمْ مَنْ يَعْبُدُ الْأَشْجَارَ وَالْأَحْجَارَ، وَمِنْهُمْ مَنْ يَعْبُدُ الشَّمْسَ

وَالْقَمَرَ،

*Wa minhum may-ya`budul ashjaara wal-ahjaar, wa minhum may-ya`budush-shamsa wal-qamar*  
And amongst them is he who worshipped the trees, the stones, and others who  
worshipped the sun and the moon

وَقَاتَلَهُمْ رَسُولُ اللَّهِ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ —

*Wa qaatalahum Rasoolullaahi sallallaahu `alayhi wasallam*  
The messenger of Allah sallallaahu `alayhi wasallam fought them

وَلَمْ يُفْرِقْ بَيْنَهُمْ؟

*Wa lam yufarriq baynahum*  
And did not differentiate between them

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

*Wad-daleelu qawluhu ta`aalaa*

And the proof is the saying of the Most High:

﴿ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونُ الَّذِينَ كُلُّهُمْ لَهُمْ لَهُمْ ﴾

الأنفال: ٣٩

{And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh), and the religion (worship) will all be for Allâh Alone [in the whole of the world].} Al Anfaal (8):39

## 7.1 PROOF OF THE SUN AND MOON BEING WORSHIPPED

وَدَلِيلُ الشَّمْسِ وَالْقَمَرِ:

*Wa daleelush-shamsi wal-qamar*

And the proof of the sun and the moon (*being worshipped*)

قَوْلُهُ تَعَالَى:

*Qawluhu Ta`aalaa*

Is the saying of the Most High:

﴿ وَمِنْ عَائِدِهِ الْيَوْمُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا سَبُّحُوا لِلشَّمْسِ

وَلَا لِلْقَمَرِ وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُمْ إِنْ كُنْتُمْ إِيمَانَهُ

تَعْبُدُونَ ﴿ فصلت: ٣٧

{And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them, if you (really) worship Him.} Fussilat (41):37

## 7.2 PROOF OF THE ANGELS BEING WORSHIPPED

وَدَلِيلُ الْمَلَائِكَةِ: قَوْلُهُ تَعَالَى:

*Wa daleelul-malaalikati; qawluhu ta`aalaa:*

And the proof of the angels (*being worshipped*) is the saying of the Most High:

﴿ وَلَا يَأْمُرُكُمْ أَنْ تَنْخِذُوا الْمَلَكِكَةَ وَالنَّبِيِّنَ أَرْبَابًا ﴾ ﴿٨٠﴾  
آل عمران: ٨٠

{Nor would he order you to take angels and Prophets for lords (gods).} Aali 'Imran (3):80

### 7.3 PROOF OF THE PROPHETS BEING WORSHIPPED

وَدَلِيلُ الْأَنْبِيَاءِ؛ قَوْلُهُ تَعَالَى:

*Wa daleelul anbiyaa'i, qawluhu Ta'aalaa:*

And the proof of the prophets (being worshipped) is the saying of the Most High:

﴿ وَإِذْ قَالَ اللَّهُ يَعْصِيَ أَبْنَ مَرْيَمَ إِنَّكَ قُلْتَ لِلنَّاسِ أَنْتَنِي وَأُمِّي  
إِلَّا هُنَّ مِنْ دُونِ اللَّهِ قَالَ سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ  
إِنْ كُنْتُ قُلْتُهُ، فَقَدْ عَلِمْتَهُ، تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ  
أَنْتَ عَلَمُ الْغُيُوبِ ﴾ الآية [١١٦] [المائدة: ١١٦].

{And (remember) when Allâh will say (on the Day of Resurrection): "O Eesa (Jesus), son of Maryam (Mary)! Did you say to men: 'Worship me and my mother as two gods besides Allâh?' " He will say: "Glorified are You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen)} Al Ma'idah (5):116

### 7.4 PROOF OF THE RIGHTEOUS MEN BEING WORSHIPPED

وَدَلِيلُ الصَّالِحِينَ؛ قَوْلُهُ تَعَالَى:

*Wa daleelus-saalihina; qawluhu ta'aalaa:*

And the proof of the righteous (being worshipped) is the saying of the Most High:

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَتَّغَوْنَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيْمُونَ أَقْرَبُ﴾

وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ﴿الآية [الإسراء: ٥٧].﴾

{Those whom they call upon [like 'Eesa (Jesus) – son of Maryam (Mary), 'Uzair (Ezra), angels and others] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they ['Eesa (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His torment} Al 'Israa (17):57

## 7.5 PROOF OF THE TREES AND STONES BEING WORSHIPPED

وَدَلِيلُ الْأَشْجَارِ وَالْأَحْجَارِ؛ قَوْلُهُ تَعَالَى:

*Wa daleelu l-ashjaari wal-ahjaari, qawluhu Ta`aalaa*

And the proof of the trees and the stones (*being worshipped*) is the saying of the Most High:

﴿أَفَرَءَيْتُمُ الَّذِي وَالْأَعْزَىٰ ١٩ وَمَنْوَةَ الْثَالِثَةَ الْأُخْرَىٰ﴾ النجم: ١٩ - ٢٠

{Have you then considered Al-Lât, and Al-'Uzzâ (two idols of the pagan Arabs). And Manât (another idol of the pagan Arabs), the other third?} An Najm (53):19-20

وَحَدِيثُ أَبِي وَاقِدِ الْلَّيْثِيِّ — رَضِيَ اللَّهُ عَنْهُ —

*Wa hadeethu Abee Waaqidinil Laythee – Radhiyallaahu `anhu*

And the Hadith of Abu Waqid Al Laythee- radhiyallaahu `anhu

قَالَ: خَرَجْنَا مَعَ النَّبِيِّ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ —

*Qaala: kharajnaa ma `an-nabiyi sallallaahu `alayhi wasallam*

Who said: "We departed with the Prophet sallallaahu `alayhi wasallam

إِلَى حُنَيْنٍ وَنَحْنُ حُدَّثَاءُ عَهْدٍ بِكُفْرٍ،

*Ilaa hunaynin wa nahnu budathaa'u `ahdin bikufrin*

To Hunayn and we had recently left kufr (*disbelief*).

وَلِلْمُشْرِكِينَ سِدْرَةٌ

*Wa lilmushrikeena sidrah*

The Mushrikeen (*polytheists*) used to have a tree

يَعْكُفُونَ عِنْدَهَا وَيَنْوُطُونَ بِهَا أَسْلِحَتَهُمْ،

*Ya`kufoona `indahaa wa yanootoona bihaa aslihatahum*

They used to devote themselves to and hang their weapons upon,

يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ،

*Yuqaalu labaa dhaatu anwaat*

They called it Dhaat Anwaat

فَمَرَرْنَا بِسِدْرَةٍ فَقُلْنَا:

*Fa mararnaa bisidratin faqulnaa*

So we passed by a tree and we said:

يَا رَسُولَ اللَّهِ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ. الْحَدِيثَ.

*Yaa RasoolAllaahij-`al lanaa dhaata anwaatin kamaa lahum dhaatu anwaat. Al-hadeeth*

O Messenger Of Allaah! Appoint for us a Dhaat Anwaat like they have a Dhaat Anwaat.

*Al-hadeeth*

## Part 8: The Fourth Principle

### الْقَاعِدَةُ الرَّابِعَةُ

*Al-qaa`idatur-raabi`ah*  
The fourth principle

أَنَّ مُشْرِكِي زَمَانِنَا أَغْلَظُ شِرْكًا مِنَ الْأَوَّلِينَ،

*Anna mushrikee zamaaninaa aghlathu shirkana minal anwaleena*

That the Mushrikeen of our time are worse in their shirk than the Mushrikeen who came before.

لَأَنَّ الْأَوَّلِينَ يُشْرِكُونَ فِي الرَّخَاءِ،

*Li'anna l-anwaleena yushrikoona fir-rakhaa'*

This is because those who came before committed their shirk during times of ease

وَيُخْلِصُونَ فِي الشِّدَّةِ،

*Wa yukhli soona fish-shiddah*

And (made their worship) purely for Allah during times of hardship.

وَمُشْرِكُو زَمَانِنَا شِرْكُهُمْ دَائِمٌ

*Wa mushrikoo zamaaninaa shirkuhum daa'imun*

(However) the shirk of the Mushrikeen of our time is continuous,

فِي الرَّخَاءِ وَالشِّدَّةِ؛

*Fir-rakhaa'i wash-shiddah*

During (times of) ease and hardship

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

*Wad-daleelu qawluhu Ta`aalaa:*

The proof is the saying of the Most High:

فَإِذَا رَكِبُوا فِي الْفُلُكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الْدِينَ فَلَمَّا نَجَّنَهُمْ إِلَى

الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾ العنكبوت: ٦٥

{ And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. } Al Ankaboot (29):65

تَمَّتْ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى أَلِهِ وَصَحْبِهِ وَسَلَّمَ.

Tammat wa sallallaahu `ala muhammadin wa `ala aalihî wa sahibîhi wa sallam  
And Allah, Subhanahu wa ta'ala, knows best. And may the prayers of Allah be upon Muhammad, his family and his  
companions