

مِثْرُ القَوَاعِدِ الأَرْبَعِ

The Four Principles

By Muhammad ibn 'Abdil Wahhaab

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,

رَبَّ الْعَرْشِ الْعَظِيمِ

Rabbal-'Arshil-'Atheem

The Lord of the Mighty Throne,

أَنْ يَتَوَلَّكَ فِي الدُّنْيَا وَالْآخِرَةِ.

Ayyatawallaaka fid-dunyaa wal-aakbirah

To protect you in this world and the Hereafter

وَأَنْ يَجْعَلَكَ مُبَارَكًا أَيْنَمَا كُنْتَ،

Wa ayyaj`alaka mubaarakan aynamaa kunt

And to make you blessed wherever you are

وَأَنْ يَجْعَلَكَ مِمَّنْ إِذَا أُعْطِيَ شَكَرَ،

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

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

وَإِذَا ابْتُلِيَ صَبْرًا،

Wa idhaab-tuliya sabar

When tested are patient,

وَإِذَا أذْنَبَ اسْتَغْفَرَ.

Wa idhaa adhnabastaghfar

And when sinful, seek forgiveness

فَإِنَّ هَؤُلَاءِ الثَّلَاثَ عُنْوَانَ السَّعَادَةِ.

Fa inna haa'ulaa'ith-thalaatha `unwaanus-sa`aadah

For certainly, these three are the keys of happiness

Part 2: We Have Been Created to Worship Allaah Alone

اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ:

I`lam Arshadakallahu liṭaa`atih,
Know may Allah guide you to His obedience,

أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ:

Annal-haneeḥfiyyata millata Ibraaheem:
that Haneefiyyah, the religion of Ibraaheem is:

أَنْ تَعْبُدَ اللَّهَ، وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ،

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

كَمَا قَالَ تَعَالَى:

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

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ 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 `arafta annallaha kbalaqaka 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 الطَّهَّارَةِ،

Kamaa annas-salaata laa tusammaa salaatan illa ma`at-tabaarah

Just as prayer is not (considered) called prayer except with purification

فَإِذَا دَخَلَ الشِّرْكَ فِي الْعِبَادَةِ فَسَدَتْ،

Fa'idhaa dakhalsb-shirku fil-`ibaadati fasadat

So when shirk enters into worship it corrupts it (*lit. It is spoiled*)

كَالْحَدَثِ إِذَا دَخَلَ فِي الطَّهَّارَةِ،

kal-hadatbi idhaa dakhala fit-tabarab

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-ithbaa `arافتا annash-shirka ithaa khaalatal `ibaadata afsadabaa

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

وَأَحْبَطَ الْعَمَلَ،

Wa ahbatal `amal

negates all the actions

وَصَارَ صَاحِبُهُ، مِنَ الْخَالِدِينَ فِي النَّارِ.

Wa saara saahibubu minal-khaalideena fin-naar

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

عَرَفْتَ أَنَّ أَهَمَّ مَا عَلَيْكَ

`Arafta anna abamma maa `alayk

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

مَعْرِفَةَ ذَلِكَ لَعَلَّ اللَّهَ أَنْ يُخَلِّصَكَ مِنْ هَذِهِ الشَّبَكَةِ، وَهِيَ الشِّرْكَ بِاللَّهِ

Ma `rifatu dbaalik la-`allallaaba 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 qaalall-laahu Ta`aalaa feeb

Which Allah, The Most High, said concerning it:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾

النساء: ١١٦

{Verily, Allāh 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 بِمَعْرِفَةِ أَرْبَعِ قَوَاعِدَ ذَكَرَهَا اللَّهُ تَعَالَى فِي كِتَابِهِ.

Wa dbaalika bima `rifati Arba `i Qawaa `ida Dbakaraballaahu 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 قَاتَلَهُمْ رَسُولُ اللَّهِ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

An Ta`lama annal-kuffaaral-latheena Qaatalahum Rasoolullaahi sallallaahu `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`aalaal-Humal-Khaaliqul-Mudabbir
Used to affirm that Allah, The Most High, was the Creator and the Disposer of all the affairs

وَأَنَّ ذَلِكَ لَمْ يَدْخُلْهُمْ فِي الْإِسْلَامِ؛

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

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

Wad-Daleelu Qawlubn Ta`aalaal
And the proof is His saying the Most High:

﴿ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ

اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿ 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

القَاعِدَةُ الثَّانِيَةُ

Al-Qaa`idatu-thaanayah
The second principle

6.1 SOME REASONS OF THE MUSHRIKEEN FOR COMMITTING SHIRK

أَنَّهُمْ يَقُولُونَ:

Annabum yaqooloon
That they (the Musbrikeen) say:

مَا دَعَوْنَاهُمْ وَتَوَجَّهْنَا إِلَيْهِمْ

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

إِلَّا لَطَلَبِ الْقُرْبَةِ وَالشَّفَاعَةِ،

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

فَدَلِيلُ الْقُرْبَةِ؛ قَوْلُهُ تَعَالَى:

Fadaleelul-qurbati; qawluhu Ta`aala:
So the proof against seeking this nearness (through others, like Awliyiyah) is the saying of the Most High:

﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى

اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا

يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾ 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:

Wadaleelush-shafaa`ati, qawlubu ta`aala:

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

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ

وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا 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 شَفَاعَتَانِ:

Wash-shafaa`atu shafaa`ataan
And intercession is of two types:

شَفَاعَةٌ مَنفِيَّةٌ، وَشَفَاعَةٌ مُثَبَّتَةٌ.

Shafaa`atun manfeeyyah, wa shafaa`atun mutbbatab
The prohibited intercession and the affirmed intercession:

فَالشَّفَاعَةُ الْمَنفِيَّةُ:

Fash-shafaa`atul manfeeyyah
The prohibited intercession

مَا كَانَتْ تُطَلَبُ 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 qawlubu Ta`aala
And the proof is the saying of the Most High:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾ البقرة: ٢٥٤

{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 الْمُثَبَّتَةُ: هِيَ الَّتِي تُطَلَّبُ مِنَ اللَّهِ،

Wash-shafaa`atul mutbbatabah: hiyal-latee tutlabu minAllaab,
And the affirmed intercession: it is that which is sought from Allah,

وَالشَّافِعُ مُكْرَّمٌ بِالشَّفَاعَةِ،

Wash-shaafi`u mukarramun bish-shafaa`ah
and the intercessor is honored with the intercession

وَالْمَشْفُوعُ لَهُ مِنْ رَضِيَ اللَّهُ قَوْلَهُ وَعَمَلَهُ بَعْدَ الإِذْنِ؛

Wal-mashfoo`u labu man radhiyallaabu 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﴾ البقرة: ٢٥٥

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

Part 7: The Third Principle

القَاعِدَةُ الثَّالِثَةُ

Al-qaa`idatutb-thaalithah
The third principle

أَنَّ النَّبِيَّ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ —

Annan-nabiyya sallallaahu `alayhi wasallam
That the Prophet sallallaahu `alayhi wasallam

ظَهَرَ عَلَى أَنَسٍ مُتَفَرِّقِينَ فِي عِبَادَاتِهِمْ،

Thabara `alaa 'unaasin mutafarriqeen fee `ibaadaatibim
Encountered people differing in their forms of worship.

مِنْهُمْ مَنْ يَعْبُدُ الْمَلَائِكَةَ،

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

وَمِنْهُمْ مَنْ يَعْبُدُ الْأَنْبِيَاءَ وَالصَّالِحِينَ،

Wa minbum may-ya `budul anbiyaa'a was-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 minbum may-ya `budul ashjaara wal-ahjaar, wa minbum 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 qaatalabum Rasoolullaahi sallallaahu `alayhi wasallam
The messenger of Allah sallallaahu `alayhi wasallam fought them

وَلَمْ يُفَرِّقْ بَيْنَهُمْ؛

Wa lam yufarriq baynabum
And did not differentiate between them

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

Wad-daleeln qawlubn ta`alaa
And the proof is the saying of the Most High:

﴿ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ﴾

الأَنْفَالُ: 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

وَدَّلِيلُ الشَّمْسِ وَالْقَمَرِ؛

Wa daleelush-shamsi wal-qamar
And the proof of the sun and the moon (being worshipped)

قَوْلُهُ تَعَالَى:

Qawlubn Ta`alaa
Is the saying of the Most High:

﴿ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ

وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ

تَعْبُدُونَ ﴿ فَصَلت: 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

وَدَّلِيلُ الْمَلَائِكَةِ؛ قَوْلُهُ تَعَالَى:

Wa daleelul-malaa'ikati; qawlubn ta`alaa:
And the proof of the angels (being worshipped) is the saying of the Most High:

﴿ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّنَ أَرْبَابًا ﴾ 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 يَعْيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ
إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ
إِنْ كُنْتُ قُلْتُهُ، فَقَدْ عَلِمْتَهُ، تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ

أَنْتَ عَلَّمُ الْغُيُوبِ ﴾ [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 daleelul-saaliheena; qawluhu ta'aalaa:

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

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ 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 daleelul-ashjaari wal-ahjaar, qawlubu Ta`aala

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

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنْوَةَ الثَّلَاثَةَ 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 اللَّيْثِيِّ — رَضِيَ اللَّهُ عَنْهُ —

Wa hadeethu Abee Waaqidinil Laythee — Radhiyallaahu `anhu
And the Hadith of Abu Waaqid Al Laythee- radhiyallaahu `anhu

﴿قَالَ: خَرَجْنَا مَعَ النَّبِيِّ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ —

Qaala: kharajnaa ma`an-nabiyyi sallallaahu `alayhi wasallam
Who said: "We departed with the Prophet sallallaahu `alayhi wasallam

﴿إِلَىٰ حُنَيْنٍ وَنَحْنُ حَدَثَاءُ عَهْدٍ بِكُفْرٍ،

Ilaa hunaynin wa nahnu hudathaa'u `abdin 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 وَيُنَوِّطُونَ بِهَا أَسْلِحَتَهُمْ،

Ya`kufoona `indahaa wa yanooṭoona bibaa aslihatabum
They used to devote themselves to and hang their weapons upon,

يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ،

Yuqaalu lahaa 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

القَاعِدَةُ الرَّابِعَةُ

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

أَنَّ مُشْرِكِي زَمَانِنَا أَغْلَظُ شِرْكًَا مِنَ الْأَوَّلِينَ،

Anna mushrikee zamaaninaa aghlatbu shirkan minal amwaleena
That the Mushrikeen of our time are worse in their shirk than the Mushrikeen who came before.

لَأَنَّ الْأَوَّلِينَ يُشْرِكُونَ فِي الرَّخَاءِ،

Li'annal-amwaleena yushrikoona fir-rakhaa'
This is because those who came before committed their shirk during times of ease

وَيُخْلِصُونَ فِي الشِّدَّةِ،

Wa yukhlisoona 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 wasb-shiddah
During (times of) ease and hardship

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

Wad-daleelu qawlubu Ta`aalaa:
The proof is the saying of the Most High:

﴿ فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى

الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿ 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 آلِهِ وَصَحْبِهِ وَسَلَّمَ.

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