

The reality of Shirk and grave worship

Bralwis and other believe that Shirk is to believe that another than Allah can create and has same powers as Allah, while one can see that the Mushriks of Makkah used to believe that Allah is the sole creator and none is equal to him in His powers. There are many verse of the Quran showing their belief in Allah being their creator and sustainer:

Allah (Ta'ala) said: **“And if you ask them who created them, they will surely say: "Allah". How then are they turned away (from the worship of Allah, Who created them)?”** (Az-Zukhruf : 87)

Allah (Ta'ala) said: **“Say: "Whose is the earth and whosoever is therein? If you know!" They will say: "It is Allah's!" Say: "Will you not then remember?" Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" They will say: "Allah." Say: "Will you not then fear Allah." Say "In Whose Hand is the sovereignty of everything? And He protects (all), while against Whom there is no protector, (i.e. if Allah saves anyone none can punish or harm him, and if Allah punishes or harms anyone none can save him), if you know." They will say: "(All that belongs) to Allah." Say: "How then are you deceived and turn away from the truth?"”** (Muminun: 84-89)

In fact they worshiped idols they made from their saints and others to seek these saints' intercession from Allah and to get close to Allah, as indicated in the following verses: **“And they worship besides Allah things that hurt them not, nor profit them, and they say: "These are our intercessors with Allah”** (Yunus : 18) and **“We do not worship them except that they might bring us near to Allah”** (Az-Zumar : 3)

And in great difficulties they would leave the worship of these idols and worship only Allah, as Allah (Ta'ala) said: **“And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allah Alone). But when He brings you safely to land, you turn away. And man is ever ungrateful”** (17 : 67)

Below on can see that Shah Waliyullah clearly explains the reality of the Shirk of the Mushriks of Makkah, their belief that Allah was their creator, yet they would dedicate some forms of worship to idols made from saints to get close to Allah. Also Shah Waliyullah clearly said that many Sufis do the same kind of Shirk at graves, and they have turned the graves of saints into places of worship:

Shah Waliyullah explained the different kinds of Shirk (polytheism) in his "Hujjatullah Al-Balighah" (English translation done by Marcia K. Hermansen):

"CHAPTER 39

The Categories of Associationism (Shirk)

The true nature of associationism (*shirk*) is that a person should think that the amazing effects emanating from a revered personage only emerge due to his being characterized by an attribute of perfection which is unknown among humans, but which rather is restricted to the Necessary Being, may His magnificence be exalted. Rather he believes that this is not found in anyone else unless God bestows the mantle of divinity upon another, or annihilates this other in His essence, and makes him subsist through His essence, or something of this sort which the believer in these varieties of superstitions holds. An example is what was reported in the hadith, "*THE POLYTHEISTS USED TO UTTER THE FOLLOWING FORMULA OF 'TALBIYYA' : 'WE ARE AT YOUR SERVICE (LABBAIK), WE ARE AT YOUR SERVICE, YOU HAVE NO PARTNER EXCEPT AN ASSOCIATE OVER WHOM YOU POSSESS SOVEREIGNTY WHILE HE DOES NOT.'*" (Muslim, chapter of Hajj)" Thus they humbled themselves to the furthest extent before this other, and they behaved toward this person in the way people behave with respect to God, may He be Exalted.

This concept has various embodiments and forms, and the divine law only discusses embodiments and forms of it which people practice with the intention of associationism, so that they become anticipated sources of *shirk* and customarily inseparable from it. This is similar to the practice of the divine law in establishing the causes that entail good or evil actions as being tantamount to those acts themselves. We want to alert you to those things which God, may He be Exalted, has made anticipated sources (*mazinnat*) of associationism in the divine law brought by Muhammad, may there be peace and blessings upon the one who brought it, so that he forbade them.

1) Among them is their former custom of prostrating before idols and stars, so that prostration before other than God was forbidden. God said, may He be exalted, "**Prostrate not to the sun nor to the moon; but prostrate to Allah Who created them.**" (41 : 37)

Association (of others with God) in prostration necessarily entailed associationism with regard to the divine management, as we have alluded to. The matter is not as certain Theologians think, i.e., that being exclusively worshipped is one of the commands of God, may He be Exalted, which may vary with the variation in religions and which can not be pursued through demonstrated proof. How could it be, for if it were thus, God, may He be Exalted, would not have required them (the associators) to consider Him unique in creation and management. As He, the Greatest Speaker said, "**Say: Praise be to Allah, and peace be on His servants whom He has chosen! Is Allah better (or those others that they associate with Him)**" (27 : 59) and so on for five verses.' RATHER THE TRUTH IS THAT THEY HAD ACKNOWLEDGED HIS EXCLUSIVE CLAIM TO CREATION AND DIVINE MANAGEMENT IN IMPORTANT MATTERS and they agreed that worship is attendant on these two things, according to what we have indicated in the discussion of the

meaning of belief in the unity of God.' Therefore God held them responsible for what He enjoined on them,' and **"God has the convincing argument."** (6 : 149)

2) Among them (the types of *shirk*) is that they used to request assistance with their needs such as in curing the sick and meeting the needs of the poor, from other than God. They would make vows to them, expecting the accomplishment of their purposes through these vows, and they would recite their names, hoping for their blessing. Therefore, God, may He be Exalted, made incumbent upon them that they say during their prayers: **"Thee alone do we worship, Thee alone do we ask for help."** (1 : 4) And He said, may He be Exalted, **"Call upon no one except God."** (72 : 18) The meaning of "calling upon" (*du'a*) is not "worship" (*ibada*) as certain of the interpreters of the Qur'an said, it rather means "seeking help," according to the saying of God, may He be Exalted, **"No, but you call (*tad'una*) upon Him and He removes the thing because of which you call upon Him."** (6 : 41)

3) Among them are that they used to call some of the ones whom they associated with Him, "daughters of God" and "sons of God." They were then forbidden this most strongly, and we have explained the secret behind this previously.

4) Among them is that they used to think that "their rabbis and monks were lords besides God," may He be Exalted, in the sense that they used to believe that whatever things they declared permissible were permitted, and that there was nothing wrong with them in themselves; and they believed that whatever they declared forbidden was prohibited and that they Would be blamed for doing it. Then when His, may He be Exalted, saying was revealed: **"They have taken their rabbis and monks,"** (9 : 31) 'Adi ibn Hkim asked the Prophet of God about it. He answered, "They used to say that things were permitted for them, so that they regarded them as lawful; and they used to forbid them some things so that they considered them forbidden."

The secret behind this is that making something permitted or forbidden is an expression for a creative process (*takwin*) that is operative at the level of Malakut whereby one will or will not be held accountable for a certain thing. Thus this creative process (*takwin*) is the reason for a person being or not being held accountable for a thing, and this is part of the Attributes of God, may He be Exalted."

As for the attribution of permitting or prohibiting to the Prophet, it is in the sense of his speech being a decisive sign (*imara*) of God's permitting or forbidding. As for the attribution of them (permitting and forbidding) to the legal interpreters (*mujtahidun*) of his community, this is in the sense of their transmitting this element of the divine legislation based on the revealed text of the lawgiver, or their inferring the meaning of his words.

You should know that when God, may He be Exalted, sends a Prophet and confirms his message by miracles, and through him permits some things which had been forbidden to them, some people find in themselves a resistance to this," so that there remains in their hearts an inclination to forbid it due to the prohibition which had existed in their community. This (vacillation) may be occur in two ways. If it is due to a hesitation in confirming this divine law, then the person who hesitates is a disbeliever in the Prophet. If it is due to a belief

that the first ban took place in such a way as to render abrogation impossible because God, may He be Exalted, had bestowed on some human being a robe of divinity, or because this person was annihilated in God and subsisted through Him, so that his forbidding or disliking an act required that it would produce a loss in a person's wealth and his family; then this one is a polytheist (*mushrik*) who affirms that there is a sacred wrath, displeasure, forbidding and permitting on the part of someone other than God.

5) Among them is that people used to seek to gain favor from idols and the stars by sacrificing to them, either through invoking their names during the sacrifice, or by sacrificing to idols designating them, which they were forbidden to do.

6) Among them are that in order to draw closer to those whom they associated with God, they would set free a Sa'iba and a Bahira." Thus God, may He be Exalted, said, **"Allah has not made (any rule in the nature of) a Bahira or a Sa'iba."** (5 : 103)

7) Among them was their belief that the names of certain people were blessed and exalted, and that to tell a lie while swearing by their name would incur a loss of wealth or an injury to family, so they refrained from doing this. They therefore used to make their opponents swear oaths by the names of those alleged "partners," then this was forbidden to them. The Prophet said, *"Whoever makes an oath by other than God, commits shirk."* Some of the scholars have interpreted this as being rigorous and a threat, but I do not hold this position. What is meant, in my opinion, is the oath made in the name of other than God that one will do or will abstain from doing something in the future," and an oath in which no exception is made by saying, "If God wills," according to the belief which we have mentioned.

8) Among them is the performance of a pilgrimage in honor of anyone other than God, may He be Exalted. This occurs when people go to visit spots sacred to those whom they worship other than God, and believe that by alighting in those places they will draw closer to these ones. This the divine law forbade. The Prophet said, *"Do not saddle your camel except (to travel) to three mosques. (Mecca, medina and Jeruslaem"*, (Bukhari, Muslim, Abu Dawud, Tirmidhi, Nasai, darimi, ibn Hambal)

9) Also among them was their practice of naming their sons "Abd al-'Uzza Abd Shams," (Such names refer to being the slave of the pre-Islamic God al-'Uzza or the sun (*al-shams*)) and so forth. God said, **"He it is who created you from a single soul, and made from it its spouse that he might take rest in her, (then when he covered her, she bore a light burden, and she passed [unnoticed] with it, but when it became heavy they cried unto Allah, their Lord, saying: If thou givest unto us a righteous son we shall be of the thankful. But when He gave unto them a righteous son, they ascribed unto Him partners in respect of that which He had given them. But God is high exalted above all that they associate with him)." (7 : 189-190)**

It is reported in the hadith that Eve called her son 'Abd al Harith' (Tirmidhi) and that this was due to an inspiration from the devil. It is confirmed in innumerable hadith reports that the Prophet changed the names of his companions 'Abd al-

'Uzza and 'Abd Shams and suchlike to `Abd Allah and 'Abd al-Rahman and other similar names. (Ibn Hambal)

These are embodiments and forms of associationism, which the law giver forbade due to their being forms of it, and God knows better." "

Shah Waliyullah further wrote about the people of Jahiliyah p 361 and after:

“Chapter 74: The explanation of what had been the condition of the people of the Jahiliyya which the Prophet reformed

The Children of Ishmael had inherited the codes of their father Ishmael, and remained following that divine law until the time of 'Amr ibn Luhayy, for he interpolated things into it according to his worthless opinion and thus was led astray, and led others astray. Part of his legislation was the worshipping of idols, allowing a bull to wander at will, and setting free a she-camel, so religion was thereby falsified, and the sound was mixed with the corrupt, and ignorance, polytheism and unbelief overcame them. Therefore, God sent our master Muhammad, may the peace and blessings of God be upon him, to straighten their deviations and to reform their corruptions. Therefore he, may the peace and blessings of God be upon him, examined their divine law and whatever in it agreed with the codes of Ishmael, may peace be upon him, or was from the rituals of God, he retained. Whatever in it was distorted or corrupted or adopted the emblems of polytheism and unbelief he nullified and recorded its nullification. When a thing fell under the topic of customary behaviors, and so on, he explained its proper manners and reprehensible aspects in such a way as to avoid the disasters of conventions, and he forbade the corrupt customs and commanded the sound ones. Whatever issue of principle or practice had been abandoned during the interval, he reinstated as fresh and as lush as it had been before, so that through this the blessing of God was fulfilled and His religion was made straight. The people of the Jahiliyya at the time of the Prophet, may the peace and blessings of God be upon him, used to accept the possibility of the mission of the prophets, belief in requital, believed in the principles of the types of piety, and put into practice the second and third stages of the supports of civilization.

AMONG THE PRINCIPLES AGREED UPON AMONG THEM (THE PEOPLE OF THE IGNORANT AGE) WAS THE BELIEF THAT GOD, MAY HE BE EXALTED, HAD NO PARTNER IN THE CREATION OF THE HEAVENS AND THE EARTH AND THE SUBSTANCES IN THEM, AND THAT HE HAD NO PARTNER IN MANAGING THE GREAT AFFAIRS AND THAT NO ONE COULD REJECT HIS ORDER NOR FRUSTRATE HIS DECREE ONCE IT HAD BECOME SETTLED AND DECIDED, and this is His saying, may He be exalted, "**If you asked them who created the heavens and the earth they would answer Allah,**" and His saying, "**No; upon Him you will call,**" and His saying, "**All upon whom you call for help lose their way except Allah.**" But it was due to their deviance in religion that they held

that there were personages among the angels and the spirits who could manage (the affairs of) the people of the earth except for the most major matters, by improving the status of a person who worshipped them in matters which involved his personal affairs, his children, and his wealth. They compared them to the situation of the kings in relation to the king of kings and to the situation of the intercessors and courtiers in relation to the Sultan administering the power. What gave rise to this were the pronouncements of the divine laws concerning the entrusting of affairs to the angels, and the answering of the prayers of those people who are closest (to God), so they supposed that this was an administration (of power) on their part like the administration of kings, by analogy of the unseen to the visible world, and this was false.

Among (the accepted principles of the pre-Islamic world) was God's transcendence of what is not appropriate for His exalted state and the forbidding of heresy concerning His names, but among their heresies was their claim that God took the angels as daughters, and that the angels were made intermediaries so that God could acquire from them knowledge which He did not have, in analogy to the king and his spies.

Among their beliefs was that God decreed all events before they take place, and this is the saying of Hasan al-Basri, that the people of the Jahiliyya continued to mention predestination in their speeches and poetry and the divine law only added a confirmation to this...

(They also knew) that among the divisions of worship is purity, and taking a full bath after a major ritual impurity continued to be a usual practice among them and likewise circumcision and the other natural virtues. It is said in the Torah that God, may He be exalted, made circumcision a brand of Abraham and his descendants. The ablution (wudu') was performed by the Magians, the Jews, and others, and the wise men among the Arabs used to do it. Prayer was also found among them. Abu Dharr, may God be pleased with him, prayed for three years before he became acquainted with the Prophet, may the peace and blessings of God be upon him, and Quss ibn Saida al-Iyadi used to pray." What was preserved of the prayer among the religions of the Jews and the Magians and what was left among the Arabs were the respectful acts, especially the prostration, and saying petitionary prayers and litanies; and the alms tax was also found among them. A customary practice among them was the entertainment of the guest and the traveler, supporting the whole family, giving alms to the poor, keeping the bonds of kinship, and helping those struck by the calamities of God; they were praised for these things; and they recognized that these constituted human fulfillment and happiness. Khadija said (to Muhammad), "By God, God will never debase you, since you honor the bonds of kinship, entertain the guest, support the family, and aid those struck by God's calamities," and Ibn al-Daghina said something like this to Abu Bakr al-Siddiq.' They also used to practice fasting from dawn to dusk and the Quraish used to fast in 'Ashfira' during the Jahiliyya and retreat for devotions to the mosque, and `Umar once made a vow to do a night of devotions during the Jahiliyya and he asked the Prophet for advice about that," and 'As ibn Wa'il left a will that a certain slave should be freed.

In summary, the people of the Jahiliyya used to perform various acts of

religious piety. As for the pilgrimage to the house of God and respecting its rites and honoring the sacred months ' the matter is too obvious to be obscure. They had among themselves types of incantations and talismans and they had interpolated polytheism into this. Their method of slaughtering continued to be cutting the neck and piercing the throat, and they didn't strangle the animal nor did they cut open its stomach. They preserved a remnant of the religion of Abraham, may peace be upon him, in abandoning astrology and the discussion of the intricacies of natural phenomena, except those things to which natural insight spontaneously forced them. The foundation of knowing about the future was the art of dream interpretation, and the good tidings of the prophets before them; then soothsaying entered amongst them and casting lots with divining arrows, and augury from the flight of birds, although they recognized that this was not part of the original religion. This is the saying of the Prophet, may the peace and blessings of God be upon him, when he saw (in the Ka`ba) a picture of Abraham and Ishmael, may peace be upon them, with divining arrows in their hands, "Indeed they (the Meccans) knew that the two of them never had recourse to divination." The descendants of Ishmael had kept the codes of their father until 'Amr ibn Luhayy arose among them, and this was about three hundred years before the mission of the Prophet, may the peace and blessings of God be upon him."

Shah Waliyullah wrote in his "Al-Fauz Al-Kabir Fi Usul Al-tafsir" p 4, as translated by GN Jalbani and published by Kitab Bhavan, India:

"Polytheism

It means proving existence of attributes, as belong to God alone, in others also. For example, people generally held the belief that there did exist other beings besides God who possessed their own will to act freely as if to say "Be, and it happens". Or they accepted the existence of beings who possessed personal Knowledge not attainable through sense-organs, rationality, a dream, or an inspiration. They had the wrong notion that these beings could heal a sick, hurl a curse on a person, and, by expressing their displeasure, make a person poor, sick and unhappy, or otherwise could bestow mercy on a person which enabled him to lead a healthy, happy and pleasant life. THESE POLYTHEISTS DID NOT ASSOCIATE ANYBODY WITH GOD IN THE CREATION OF SUBSTANCES AND ADMINISTRATION OF IMPORTANT AFFAIRS. THEY DID NOT BELIEVE THAT THERE EXISTED POWER IN ANY CREATURE BY WHICH HE COULD PREVENT GOD FROM DOING THE WORK, HE DECIDED TO DO. THEIR POLYTHEISM RELATED TO AFFAIRS PECULIAR TO CERTAIN SERVANTS. They thought that just as a worldly lord could send his chosen officers to various parts of his country, vesting them with full powers to act freely in specific cases as long as they did not receive fresh instructions from him and their recommendations for those who sought

redress were accepted by the worldly Lord, precisely in the same manner the Supreme Lord (God) conferred on some of His servants the role of divinity, and pleasure or displeasure of these servants of His had an influence on the fate of the people. Thus, they thought it was necessary to seek the nearness of these select so that their prayers become acceptable to the Absolute Ruler (God), also through the recommendations of these selected persons.

In view of this, the Polytheists decided to bow down before these beings, to offer sacrifices for them, to take an oath by their names, to seek help from their extraordinary powers (namely 'Be and it becomes'). They would carve their images from stone, copper, glass etc, and make the spirits of the dead focus of their deep attention. With the passage of time, these stone images became semblances of Deity for the ignorant. This is how the great confusion took birth.

Anthropomorphism (Tashbih)

This means to prove the presence of human attributes in God. They would thus say that angels were God's daughters, and that He accepted intercession of His select servants made on behalf of the people even though otherwise He might not find them acceptable, just as sometimes do the worldly Kings in relation to their responsible officers. When they could not comprehend the true attributes of God such as Knowledge, and power of hearing and seeing, they started judging them also in the context of their own knowledge, and capacity of hearing and seeing. And this was how they went astray, taking God as corporal and boundable.

Change (Tahrif)

The story of the Change is that the children of Prophet Ismail followed their grandfather Abraham's Shariah (law) till Amr b. Luhayy, may God nurse him, appeared. He carved idols and made their worship compulsory for them. He also instituted superstitions, such as 'Bahira', 'Saba', 'Wasila', 'Ham', 'Al-lqtisam lil Azlam' and many others! This change took place three hundred years before the birth of the Holy Prophet.

In addition to these evil practices, they adhered to the traditions of their forefathers, and considered it as a decisive argument in their favour. The Prophets who had gone before had spoken about the Resurrection, and the Gathering, but they had given no details, nor stated it as distinctly with all particulars as given in the Qur'an (though rather very summarily). Since the Polytheists were not given detailed account of life after death, they considered the happening of Resurrection as impossible and far remote.

Even though these people acknowledged the prophethood of Prophets Abraham, Ismail, and also that of Prophet Moses, they felt confused about the existence of human qualities in these prophets, which constitute a veil on their perfect beauty, and thus entertained doubts about them. The trouble was that they did not recognise the

reality behind the Divine Administration which required that prophets should be raised. What they thought – and were familiar with – was that the prophets should be like Him who has sent them. Therefore, they considered prophets in human forms something very remote and unbelievable, and to support their contention they talked of doubts, weak and not worth listening. For example they asked how a man who needed food and drink could be a prophet. Why did not God send an angel for this purpose? Why did He not send revelation to every person individually? If you ponder a little and take true the picture, which has been drawn of the conditions, creeds, and actions of the Polytheists, then you better take into consideration the conditions of the people of these times, particularly of those living on the borders of the Muslim countries. **THEY HAVE BROUGHT MANY CHANGES AND THINK EXCEEDINGLY HIGH OF THE CULT OF SAINTHOOD (WILAYAT).** Inspire of the fact that they recognise this trait in the ancient saints, they consider the existence of such saints an impossibility in the present age. **THEY VISIT THEIR GRAVES AND TOMBS, AND INDULGE IN MANY FORMS OF POLYTHEISM.** Are they not considerably given over to Anthropomorphism and Change? It has been stated in a sound Tradition that 'you will surely follow in the footsteps of those who have gone before you', and it appropriately applies to the Muslim community of the present days, involved as it is in various acts of evil and corrupt beliefs. May God, protect us from this."

Shah Waliyullah wrote in "Al-Budur Al-Bazighah" p 151, as translated by GN Jalbani and published by Kitab Bhavan, India:

"There may be some who believe that God is most noble, He is the master and is effective in the universe but that He has put on one of His servants the robe of honour and deification and has made him effective, enabling him to act freely in a part of the world. it is just as the chief king at times puts on some one of his slaves a robe of the king and appoints him as a ruler in some part of his country while he himself remains as the chief of kings and they remain as the kings. Similarly Allah is the God of gods, and they are simply the gods, but they have a great rank before God and have free hand in His kingdom and can intercede for people with Him. Their tongues hesitate to name them the servants of God and make them equal to the people in general. Thus, they turned away from the reality and named them as the sons of God, His dear ones and His beloveds; and named the rest of the people as their servants. They accordingly named themselves the worshippers of Jesus, the servants of such and such and of Isfandiyar (the Divine power, goodness) etc. This is the religion of the Jews, the Christians, the Polytheists, and the extremists among the hypocrites in the religion of the Holy Prophet in these days of ours.

THERE ARE PERSONS WHO HOLD THE BELIEF THAT GOD IS ACTUALLY EFFECTIVE IN HIS CREATION BUT THERE ARE HIS SERVANTS WHO HAVE ANNIHILATED THEMSELVES IN HIM. THUS, GOD IS PLEASED IF THEY ARE PLEASED AND IF THEY ARE PLEASED GOD IS ALSO PLEASED. THUS ACCORDING TO THEM , THEY DO NOT DO AN ACTION BUT THAT THE ACTION OF GOD IS ENTERED INTO THEIR ACTION. HAD THESE PEOPLE KNOWN THAT THIS BELIEF IS A POLYTHEISM and that God is not pleased with that, they would not have entertained such a belief but God blinded them, so they could not see."

He further wrote in "Al-Budur Al-Bazighah" p 151

"The Holy Prophet had spoken the truth when he had said *"you will surely follow in the foot-steps of those before you span by span, arm by arm, to an extent that if they had ever entered in the hole of a lizard You will follow them in that as well"* The Companions asked "O, Prophet of God, you mean the Jews and the Christians". Thereupon, he said, "May I not tell you what the hypocrites of the prophet's community had invented namely, rigus of polytheism, and had aroused thereby his trustee to anger and had disquieted the heart of the bearer of his knowledge and his revelation"? **VERILY WE HAVE SEEN PERSONS AMONG THE MUSLIMS WHO ARE SO WEAK IN THEIR FAITH, THAT THEY HAVE TAKEN THE RELIGIOUS CHIEFS AND HEADS AS THEIR LORDS AGAINST GOD, HAVE MADE THEIR TOMBS AS MOSQUES, ARE MAKING PILGRIMAGE TO THESE TOMBS, VESTIGES AND TRACES, JUST AS THE JEWS AND THE CHRISTIANS WERE DOING IT.** We have seen persons among them who change the words from their proper places saying "Good is for God and the bad is for us". It is just as the Jews used to say, "The fire will not touch us but for a few days", and used intercession and belovedness at the improper places, as it was done by those who went before them. They had picked up some things from the Hindu religion and some from the religion of the Magians. They continue to stick to them tenaciously with the result that they broke up into parties and consequently began to judge the text analogically. This is how they went astray and led others astray.

Have you searched out the truth as to why God had declared the Jews and the Christians as infidels for taking their bishops and monks as Lords against God? Have you not seen that they believed in the eternity of a person while they had acknowledged that such a one was his father and such a one was his mother or believed in the necessity of a person while they had acknowledged that yesterday he was not anything to be mentioned, or the end of the series of the Being to a man while they had acknowledged, that many generations had passed away before him? Nay, but all these are contradictions and the worst is he who believes in them. Have you not seen them believing in the incarnation of God

namely that the eternal one had entered into the temporal one-, Then why do they say that God sent such and such and made such and such revelation to him nor such a one died or such and such will intercede before his Lord and that his intercession would be accepted and similar words? **The truth is, that they had taken the tombs of their prophets as mosques.** The devil had a sway over them and had made them forget the memory of God. Their tongues hesitate to certify that he is the master of something against God. The fact is, that if God was to intend to destroy Jesus Christ, son of Mary and his mother and all who are on the earth, there is none to prevent Him. The belief in the nobility and deification of holy persons had entered into their hearts and impressed them deeply. But a holy person is a human being from among those He has created. His excellence lies in this, that the revelation was made to him and under God's order he has commanded the people to follow what He has commanded him to do and refrain from what He has prohibited, telling them all this from the side of his Lord. Every nobility is derived from these things and from nothing else. Indeed, we have brought before you clear proofs and after that no excuse is left for a person, even if he were to bring many an excuse. You, therefore, ponder over this.

Have you not seen the polytheists of Mecca that they acknowledged the termination of the series of Being with God, as God has said, "**If you were to ask them who created the heavens and the earth, they will certainly say, Allah**". But it did not prevent them from associating others with God. You must have heard about the Tradition that "knowledge will be removed away before the Resurrection". Two persons were quarrelling, one saying beware, sixty years and the other saying that beware, seventy years. They then referred the matter to one who was more learned than them. He told them beware, ninety years, and took an oath of Him in whose hand was his life that it had actually happened in the other verses. I do not find anyone but that there was polytheism in him, as God has said "**Many of them will not believe but that they are the polytheists**". GOD HAS DECLARED THE POLYTHEISTS OF MECCA AS INFIDELS BY THEIR SAYING ABOUT A GENEROUS MAN WHO USED TO BRAY THE GRUEL OF PARCHED BARLEY FOR THE PILGRIMS THAT HE HAS BEEN PUT IN THE POSITION OF DEIFICATION. THEY, THEREFORE, BEGAN TO CALL HIM FOR HELP AT A TIME OF HARDSHIPS."

Comment: So for Shah Waliyullah, Al-Lat was a pious man, who used to make Sawiq, and people started to invoke him for help and this is how they put him in the level of deification and started to worship him. Also Shah Waliyullah repeated many times that Mushrik of Makkah did not make any equal to Allah in His creation of powers, rather they sought intercession of His close ones, the saints. And nowadays people who build mosques on

graves of saints and do pilgrimage to their graves (Urs) are similar to the Mushrik of Makkah.