

نماذج من الشرك والكفر المنتشر بين الناس

Examples of *shirk* and *kufr* which are spread among the people

*'The knots of Islām will be untied knot for knot if someone grows up in Islām who does not know al-jāhiliyyah.'*

(Umar Ibn Al-Khattāb)

1 إعتقاد النفع والضر في غير الله من الأحجار والأشجار والأولياء

Believing that someone else than Allāh can benefit or harm, among stones, trees and righteous men (and other things).

والدليل قوله تعالى:

And the evidence is His – the Exalted – words:

{ قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ }

**“Say: ‘Do you worship besides Allāh that which holds for you no harm or benefit? And Allāh is the Hearing and the Knowing.’” (Al-Māidah 5:76)**

2 اتخاذ وسائط وشفعاء من دون الله،

Taking intermediaries and intercessors besides Allāh.

والدليل قوله تعالى:

And the evidence is His – the Exalted – words:

{ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَنْتَبِتُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ }

**“And they worship besides Allāh things that harm them not, nor benefit them, and they say: ‘These are our intercessors with Allāh.’ Say: ‘Do you inform Allāh of that which He knows not in the heavens and on the earth?’ Glorified and Exalted be He above all that which they associate as partners with Him.” (Yūnus 10:18)**

3 التوجه بالعبادة لغير الله، كالمحبة والخوف والتعظيم، والدعاء والذبح والنذر والطواف، وغيرها.

Turning in worship to something else than Allāh. Such as loving, fearing, exalting, invoking, slaughtering, making vows, making *tawāf* and other than these.

قال عز وجل:

Allāh the Mighty and Majestic said:

{ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ }

**“And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh.” (Al-Baqarah 2:165)**

وتتمثل هذه الأنواع في الواقع في المتصوفة الذي يعكفون على عبادة القبور والأضرحة كما هو مُشاهد.

And these types of worship occurs today among the *Sūfī* who remain devoted to the worship of the graves and monuments, as it can be witnessed today.

4 الشرك في التشريع والحكم، كتشريع القوانين واللوائح والتنظيمات والأحكام التي لم يأذن بها الله ولم ينزل بها سلطانه،

*Shirk* in legislation and judgment. Such as the legislation of manmade laws, regulations and systems, and the judgments for which Allāh has not sent down His authority for.

قال تعالى:

The Exalted said:

{ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَفْصِلُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ }

**“The judgment is only for Allāh. He declares the truth, and He is the Best of judges.” (Al-An'am 6:57)**

وقال عز وجل:

And He – the Mighty and Majestic – said:

{ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا }

**“And He makes none to share in His Judgment.” (Al-Kahf 18:26)**

وقال تعالى:

And He – the Exalted – said:

{ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِّيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ }

**“Or have they partners (false gods) with Allāh, who have instituted for them a religion which Allāh has not allowed. And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the dhālimūn (polytheists and wrong-doers), there is a painful torment.” (Ash-Shūrā 42:21)**

5 الشرك في الطاعة بالإتباع والقبول والانقياد لتشريعات غير الله،

Shirk in obedience by following, accepting and submitting to other legislations than the Legislation of Allāh.

قال سبحانه وتعالى:

He – the Glorified and Exalted – said:

{ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ }

**“They have taken their scholars and monks as lords besides Allāh, and also the Masīh, the son of Maryam. And they were not commanded except to worship one God; there is no-one worthy of worship besides Him. Exalted is He above whatever they associate with Him as partners.” (At-Tawbah 9:31)**

عن عدى ابن حاتم: أتيت النبي صلى الله عليه وسلم و في عنقي صليب من ذهب فقال : يا عدى اطرح هذا الوثن من عنقك، فطرحت فانتهيت اليه و هو يقرأ سورة براءة فقرأ هذه الآية (اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ ) حتى فرغ منها فقلت: انا لسنا نعبدهم فقال : أليس يجرمون ما أحل الله فتحرمونه و يحلون ما حرم الله فتستحلونه ؟ قلت بلى قال : فتلك عبادتهم.

From 'Adī ibn Hātim: “I came to the Messenger of Allāh (sallAllāhu alayhi wa sallam) and on my neck was a cross of gold. So he said: ‘O 'Adī, remove that idol from your neck.’ So I removed it. I went to him and he was reading sūrah al-Barā'ah, and he read this verse:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ

**“They have taken their scholars and monks as lords besides Allāh.”** (At-Tawbah 9:31)

*Until he was finished with it, so I said: ‘We verily do not worship them.’ So he said: ‘Do they not forbid that which Allāh has allowed and then you also forbid it? And they allow that which Allāh has forbidden and then you also allow it?’ I said: ‘Yes, verily.’ He said: ‘Then that is the worship of them.’”*

(Sunan At-Tirmidhī)

6 تحكيم القوانين الوضعية بدلاً من شريعة رب البرية،

Arbitration with the manmade laws instead of the Law of the Lord of the creation.

قال تعالى:

The Exalted said:

{ أَفَعَيَّرَ اللَّهُ أَتَّبِعِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا }

**“Shall I seek a judge other than Allāh while it is He Who has revealed the Book (The Qurān) to you, explained in detail?”** (Al-An'ām 6:114)

وقال عز وجل:

And He – the Mighty and Majestic – said:

{ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْتَغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ }

**“Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allāh for a people who have firm Faith.”** (Al-Māidah 5:50)

وقال عز وجل:

And He – the Mighty and Majestic – said:

{ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ }

**“And whosoever does not judge by what Allāh has revealed, such are the *kāfirūn* (disbelievers).” (Al-Māidah 5:44)**

وتتمثل هذه الأنواع في الواقع في تبديل الشرائع و تحكيم شريعة غير الله والتحاكم إليها أفواجاً، فالله عز وجل يقول ( إن الحكم إلا لله).

And these types occur today in changing the laws, and arbitration with other than the Sharī'ah of Allāh and seeking judgment with them in groups (and individually). Because Allāh – the Mighty and Majestic – says: Verily the judgment is for no-one except Allāh.

7 شرك الولاية وهو إتخاذ القومية والوطنية رابطة دون رابطة الإسلام

*Shirk* in allegiance. And this is taking racism and nationalism as bond, besides the bond of Islām.

قال تعالى:

The Exalted said:

{ قُلْ أَعْيَرَ اللَّهُ أَخِيذٌ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ }

**“Say (O Muhammad): ‘Shall I take as a *walī* (helper, protector, etc.) anyone other than Allāh, the Creator of the heavens and the earth, while it is He Who feeds but is not fed.’ Say: ‘Verily, I am commanded to be the first of those who submit themselves (to Allāh as Muslims).’ And be not you (O Muhammad) of the *mushrikūn* (those who commit shirk).”**  
(Al-An'ām 6:14)

وهذه النوع يتمثل في الولاء للأنظمة الطاغوتية والأحزاب العلمانية والديموقراطية والجماعات أدعياء السلفية التي تبعد كل البعد عن منهج السلف.

And this type occurs in the allegiance to the systems of *tāghūt* and the secular and democratic parties, and also those groups who claims ‘*as-salafiyyah*’ for themselves, while they actually drive every slave further away from the *manhaj* of the *salaf*.

8 الاستهزاء بالله أو رسوله أو دينه وشرعه أو كتابه وسنة نبيه أو ثوابه وعقابه.

Making fun of Allāh or His Messenger or His Religion or His Law or His Book or the Sunnah of His Messenger or His reward or His punishment.

قال الله تعالى:

Allāh – the Exalted – said:

{ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ (65) لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ }

**“If you ask them, they will verily say: ‘We were only talking idly and joking.’ Say: ‘Was it at Allāh, and His *āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking? Make no excuse; you have verily disbelieved after you had believed.” (At-Tawbah 9:65-66)**

9 عدم تكفير المشركين وكل من لم يسلم لله ويؤمن به وحده، أو التوقف عن تكفيرهم، أو تصحيح دينهم ومذهبهم، أو إعتقاد أن تكفيرهم ليس من أصل الدين ولا علاقة له به كعوام الناس وأغلبهم الذين يذمون التكفير ويحاربون الموحدين.

Not declaring *takfīr* upon the *mushrikūn* and upon everyone who does not submit to Allāh and believe in Him alone. Or hesitating in declaring *takfīr* upon them or claiming that their religion and way is correct. Or believing that declaring *takfīr* upon them is not from *aslud-dīn* (the foundation of religion, i.e. the meaning of *Lā ilāha illā Allāh*) and that it has no relation to it, such as most of the common people believe; those who criticize *takfīr* and fight against the *muwahhidūn* (with their words and actions).

10 مظاهرة المشركين، ومعاونتهم ضد الإسلام والمسلمين، بيد أو بلسان أو بقلب أو بمال.

Assisting the *mushrikūn* and supporting them against Al-Islām and the Muslims, with the hand, the tongue, the heart or with money.

ومن المعلوم بيقين أن الانخلاع من الشرك الذي نصت عليه الآيات أنه شرط في تخلية السبيل يسبقه العلم به وبقبحه حتى يتم البراءة منه.

And what is known with certainty is, that a condition for removing oneself from the *shirk* – which has been mentioned by the verses (in the Qurān) – is that before leaving it one must have knowledge about it and its repulsiveness in order for the disassociation from it can be completed.

Ibn Al-Qayyim – *rahimahullāh* – said:

وعلى هذا الأمر العظيم أسست الملة، ونصبت القبلة، وهو قطب رحي الخلق، والأمر الذي مدارهما عليه. ولا سبيل إلى الدخول إلى ذلك إلا من باب العلم فإن محبة الشيء فرع عن الشعور به.. ولا بعثت الرسل وأنزلت الكتب إلا بالعلم ولا عُبد الله وحده وأثنى عليه ومجد إلا بالعلم، ولا عرف الحلال من الحرام إلا بالعلم، ولا عرف فضل الإسلام على غيره إلا بالعلم اهـ.

*"And upon this mighty issue (the love for Allāh) the millah (religion) was founded and the qiblah was established, and it is that which keeps the creation going and the issue which they circuit about. And there is no way for entering upon this except by way of knowledge. Because verily loving something is a branch from the feelings for it.. And the messengers were not sent, nor were the books revealed except with knowledge. And Allāh was not worshipped alone, praised and glorified except with knowledge. And the allowed and forbidden was not known except with knowledge, nor was the precedence of Islām known over what is besides it except with knowledge."*

(Miftāh Dar As-Sa'ādah vol. 1 p.87)

وقال أيضاً:

And he also said:



ولكن الأمر كما قال عمر بن الخطاب: "إنما تنقض عرى الإسلام عروة عروة إذا نشأ في الإسلام من لم يعرف الجاهلية". وهذا لأنه إذا لم يعرف الجاهلية والشرك، وما عابه القرآن وذمه وقع فيه وأقره ودعا إليه وصوبه وحسنه وهو لا يعرف: أنه الذي كان عليه أهل الجاهلية أو نظيره أو شر منهم أو دونه. فينقض بذلك عرى الإسلام عن قلبه. ويعود المعروف: منكراً، والمنكر: معروفاً، والبدعة: سنة، والسنة: بدعة، ويكفر الرجل: بمحض الإيمان، وتجريد التوحيد، ويبدع: بتجريد متابعة الرسول صلى الله عليه وسلم ومفارقة الأهواء والبدع. اهـ.

*"But the issue is as 'Umar ibn Al-Khattāb said: 'The knots of Islām will be untied knot for knot if someone grows up in Islām who does not know al-jāhiliyyah.' And this is because if he doesn't know jāhiliyyah and shirk and what the Qurān has rebuked and criticized then he will fall into it, acknowledge it, call towards t, call it correct and call it good while he doesn't know that this is what the people of jāhiliyyah were upon, or something similar to it, or worse or something else than it. So with this he undoes the knots of Islām from his heart, and what is good becomes evil and the evil becomes good. And the bid'ah becomes Sunnah, while the Sunnah becomes bid'ah. And a man is declared takfīr upon, merely for his imān and the pure tawhid, and he is declared an innovator simply for following the Messenger (sallAllāhu alayhi wa sallam) and separating from the lusts and the innovation."*

(Madārij As-Sālikīn vol. 1 p. 351-352)

قلت: هذا كلام –بفضل الله– خبير بالشرعية ومقاصدها فكيف يتوب من الشرك من لا يعرفه ولا يعلم قبحه؟! وكيف يعبد الله من لا يعرف حد العبادة والتوحيد والطاعة له وحده لا شريك له؟! وهذا كما قال الشيخ –رحمه الله تعالى–: وما عبد الله وحده وأثنى عليه ومجد إلا بالعلم.

I say: These words – by the Grace of Allāh – inform very well about the *Sharī'ah* and its meanings, because how can a person seek repentance from *shirk* while he does not have knowledge about it or its repulsiveness?! And how can a person worship Allāh when he doesn't know the limits of the worship and Tawhīd and the obedience to Him alone who has no partners?! And this is how the Shaykh – *rahimahullāhu ta'ālā* – said: *'And Allāh was not worshipped alone, praised and glorified except with knowledge.'*

وهذه الأنواع كلها مما عمّ وانتشر في سائر بقاع الأرض، في البلاد التي تنتسب للإسلام وغيرها، وأكثر من يقول لا إله إلا الله ويدّعي الإسلام قد وقع في شيء منها، نسأل الله النجاة فكان ولا بد لكل من يريد الدخول في هذا الدين أن يبرأ إلى الله من هذا الشرك ومن فعله فلا يتم إسلام عبد كره الشرك وأبغضه وأبى أن يكفر فاعليه.

And all of these types are from that which have become normal and widespread in all corners of the world. In the countries that ascribe themselves to Islām and others than them. And the most of those who say *Lā ilāha illā Allāh* and claim Islām for themselves (i.e. to be Muslims) have verily fallen into some of it. We ask Allāh for salvation. So it is and must be, for everyone who want to enter into this religion, to free himself in front of Allāh from this *shirk* and from whoever commits it (i.e. commits *shirk*). Because verily the Islām of a slave is not completed if he hates *shirk*, but refuses to declare *takfīr* upon those who commit it.<sup>1</sup>

Translated by: Abū Hājar

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<sup>1</sup> Translator: For further details regarding the issue of declaring *takfīr* upon the *mushrikūn* and its importance for the correctness of a person's Islām and Tawhīd, see the text: "*Takfīr on the mushrikūn and its relation to Al-Kufr Bit-Tāghūt*" by Shaykh Ahmad ibn 'Umār Al-Hazimī – *fakkAllāhu asrahu* – which can be found in the telegram group 'Al-Aqeedah'.