

SHINTO (PART 2 OF 2): AN EXAMPLE OF POLYTHEISM

Rating: 4.4

Description: A look at the beliefs and rituals in Shinto that mark it as a religion of pure polytheism.

Category: [Articles](#) [Comparative Religion](#) [Uncommon Faiths](#)

By: Aisha Stacey (© 2012 IslamReligion.com)

Published on: 21 May 2012

Last modified on: 05 Nov 2012

The Shinto religion could be described as very localised. Adherents are concerned with worship either in their local shrine or in their home. It is a much ritualised religion that emphasizes humankind's essential goodness. Although Shinto teaches and requires high moral and ethical standards, it has no commandments or laws as such. There is no Supreme Being or God, and Shinto has no founder. Basically Shinto consists of belief in and worship of Kami. To allow for easy understanding Kami are often described as divine beings, however they are not like the gods and demi gods of other faiths.



Kami are not omnipotent, they do not exist in another universe or spiritual plane and they are not perfect beings. They make mistakes, behave badly and on occasions are downright evil. The Kami have many qualities in common with human beings and it is their duty to protect human beings. In turn human beings should look after the Kami, thus the ritual worship and offerings made to the Kami at shrines and home shrines across Japan. The word Kami can be translated to spirits or spirit beings, but it also refers to the essence of existence that is found in everything.

Kami is the sacred or mystical element in almost anything. It is in everything and is found everywhere, and is what makes an object itself rather than something else. The word Kami means that which is hidden. In Islam we also have creatures that are often described as spirits and are called jinn. The Arabic word jinn is from the verb 'Janna' and means to hide or conceal. They explain the strange phenomena that effect and often harass human beings. People not aware of the reality of the Jinn, are usually not able to explain such events or attribute them to the souls of the dead.

The jinn are a creation of God, with no divine attributes. They live in the world with us but apart from us and are capable of being good or evil. In Islam however the great majority of jinn are evil and have been responsible for tempting and leading many people into the great sin of polytheism. The Kami are given offerings in the hope of appeasing them and encouraging them to protect and intervene in the lives of humankind. In Islam such adoration of the jinn would be considered a very great sin

and could possibly result in eternal hellfire. In Islam we are taught to shun the jinn and learn ways to protect ourselves from their mischief and evil doing.

Islam also states categorically that none is worthy of worship apart from God alone. While the emphasis on good and righteous behaviour that is found in Shintoism is commendable, it is however brought about by something that Muslims consider to be totally unacceptable. In Islam it is God alone who directs the affairs of humankind. No matter how many offerings are made before a shrine or altar, it cannot change the fate decreed by God. Engaging in such behaviour serves little purpose other than tying a person to superstition and fear.

When making their offerings the followers of Shintoism engage in purification rituals. The agents used in the rituals performed at the beginning of any religious ceremony are usually water and salt. Shubatsu is a purification ritual in which salt is sprinkled on priests or worshippers, or on the ground to purify it. One notable use of salt in purification is found in Sumo wrestling when the fighters sprinkle salt around the ring to purify it. One of the simplest purification ritual is to rinse the face and hands with pure water at the start of a shrine visit in order to make the visitor pure enough to approach the Kami. Purity rituals also include bathing and standing under waterfalls.

Shinto festivals (matsuri) generally combine the solemn rituals with joyful celebrations that sometimes include drunken behaviour. The purification rituals and the offerings are often combined with music, dancing, and praise, and Shinto priests bless everything with the branch of the sacred sakaki tree dipped in holy water. Another, shamanistic type of Shinto ritual exists, usually in rural areas, in which miko (women shamans) speak for the Kami by falling into a trance. At the shrines the most traditional five offerings are rice, rice wine (sake), water, salt, and evergreen branches. They are offered in small, symbolic quantities, presented in white pottery containers and depending upon the region, season and festival, local produce including fruit and vegetables are also offered. It is traditional to offer any delicacy to the Kami before the people partake of it.

Another important element of Shinto festivals are processions, in which the local shrine's Kami is carried through the town in a palanquin. It is the only time of the year that the statues leave the shrine. There are also decorated floats in which people sit, and these are pulled through the streets to the accompaniment of flute and drum music. Some festivals are calm but many are energetic and noisy. To many outsiders, this combination of ritual and solemnity combined with vulgarity seems very irreverent however the followers of Shintoism believe it encapsulates the relationship Shinto has with the real world.

Shinto shrines and home altars not only contain statutes and idols but a range of talisman to keep people safe while travelling or to provide them with good health, success in business, safety during childbirth etc. Special talismans are purchased at Shinto shrines to bring good luck and ward off evil spirits. They include arrows, small charms and small plaques (ema) which have a blank side on which people can write a wish or request. In most Shinto shrines there is a wall covered with wooden ema that

contain requests written to the Kami.

A Muslim understands that the worship carried out in Shinto involves many elements of *shirk*^[1]. Giving offerings, keeping statues and talismans and believing that creatures other than God can affect our lives are all aspects of polytheism. It is God who controls everything and nothing happens without His Will. In the religion of Islam belief in One God, without partners or associates is essential; it is the focal point of the religion. It is for this reason that Islam is often referred to as pure monotheism. It is not adulterated with strange concepts or superstitions such as the rituals that exist in Shintoism. God poses a question, am I not better, He asks.

Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any deity with God? Say, "Bring forth your proofs, if you are truthful." (Quran 27: 64)

Footnotes:

[1] *Shirk* is the sin of idolatry or polytheism. It is the deification or worship of anyone or anything other than the One God.

The web address of this article:

<https://webcache001.islamreligion.com/articles/5150/shinto-part-2>

Copyright © 2006 - 2023 IslamReligion.com. All rights reserved.