



جامعة الشريعة
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JABATAN AGAMA ISLAM SELANGOR

THE DECEPTION OF SHI'AH IN MALAYSIA

Let us all increase our *taqwa* of Allah *Subhaanahu Wata'aala* with full obedience, *yaqeen*, and *ikhlaas*. That is by performing all of His Commands and avoiding all of His prohibitions.

Indeed, we truly hope to become
among the *muttaqoon*, attaining
success and prosperity in this
world and the Hereafter. On this
blessed day, let us contemplate
upon the topic of: “The Deception
Of Shi‘ah In Malaysia.”

We have been informed and are aware of the series of raids conducted by the Selangor Islamic Affairs Department (JAIS) at the *markaz* of the Shi‘is in this state. Shi‘ism has long been declared and proclaimed as contradicting

and deviating from Ahlus Sunnah wal Jamaa‘ah in all Malaysian states. In Selangor, the fatwa that outlawed Shi‘ism was issued on 14th of February 1998, which stated:

“The ideology and teachings of Shi‘ism goes against and deviates from that of Ahlus Sunnah wal Jamaa‘ah. This understanding and teachings must be fully halted.

There are various conflicting views within their ideology, whether from the purview of ‘aqeedah, Sharee‘ah, or others.”

Shi‘ism is a *madhhab* claiming Sayyidina ‘Ali *radiyAllaahu ‘anh* as the legitimate successor to Prophet Muhammad *sallAllahu ‘alayhi wasallam*, and having far higher status than the other Companions.

The Shi‘is brazenly degrade the status of the Companions of the Messenger *sallAllahu ‘alayhi wasallam*, and even regard many of them as disbelievers (making *takfeer*) especially the three from the

Khulafaa' ar-Raashideen
(Rightly-Guided Caliphs),
namely Sayyidina Abu Bakr,
‘Umar, and ‘Uthman
radiyAllaahu ‘anhum ajma‘een.

In short, the Shi‘is firmly believe upon blasphemous beliefs and debase the status of the *Khulafaa’ ar-Raashideen*, the Companions, and even some of Mothers of the Believers (wives of the Prophet *sallAllahu ‘alayhi wasallam*).

This is a fundamental issue that clearly distinguishes the Shi‘is from other Muslims especially Ahlus Sunnah wal Jama‘ah.

Shaykh Sa‘eed Hawwa, a prominent Muslim scholar, has listed various deviations by the Shi‘is in his works.

Among them:

1- The Shi‘is believe that their imams are *ma‘soom* (infallible), far above the prophets, and are free of sins (sinless).

According to them, their imams are free from mistakes, *ghaflah* (negligence), and forgetfulness whether intentional or non-intentional, and also having higher status than the prophets.

According to their scholars, this is an *ijma'* of the previous Shi‘i generation and those afterwards.

Hence, their imams possess absolute authority, power, and executive decision in making the *haraam* as *halaal*, and the *halaal* as *haraam*.

2- They believe that al-Qur'an with the Muslims today had undergone changes. This was acknowledged by their own scholars such as al-Kulaini and Muhammad Baqir al-Majlisi in their works.

They claim to have the actual and complete al-Qur'an known as "*Mus-haf Fateemah*" and it contains three times the amount of our al-Qur'an.

3- The Shi‘is do not acknowledge the *ahadeeth* of Nabi Muhammad *sallAllahu ‘alayhi wasallam* that was narrated by many *sahaabahs* such as Abu Hurayrah, Samurah bin Jundub, ‘Amr bin al-‘As,

and others *radiyAllaahu 'anhuma ajma'een*. According to them, the Muslim *ummah* had apostate (committed *kufr*) after the demise of the Messenger *sallAllaahu 'alayhi wasallam* except for about three or four Companions such as al-Miqdad

bin al-Aswad, Abu Dharr al-Ghifaari, and Salman al-Faarisi *radiyAllaahu ‘anhum*. The Shi‘is disregard and do not believe upon the *ahadeeth* narrated by many *sahaabahs*. They would even consider them as fabricated *ahadeeth*.

The Shi‘is would only accept
ahadeeth narrated by Aal-Bayt
or the family of the Messenger
sallAllahu ‘alayhi wasallam.

Dr Musa al-Musawi, who was raised in a well-respected family within the Shi‘i community, has written a book calling the Shi‘is to abandon their ways and return to the correct belief which had been corrupted to contradict the actual teachings of Islam.

He mentioned that many of the beliefs and practices of the Shi‘is are concocted or invented by their scholars and leaders.

From among the matters that he highlighted:

1- The Shi‘is inculcate *taqiyyah*, which is to conceal or pretend (faking). It means to commit an act that is wrong and different than their belief. For example, the Shi‘is would bring a stone or soil from Karbala and perform *sujood* on it in a Shi‘i masjid

but would instead conceal that stone when performing *salaah* at a non-Shi‘i masjid.

2- They would hold a special ceremony to mourn the death of Sayyidina Husayn *radiyAllaahu ‘anh* on the Day of ‘Ashoora (10th of Muharram) with sorrow,

wailing, tears, humiliating, and physically abuse their own body with metal chains, sharp objects, and others.

3- The Shi‘is practice *mut‘ah* which is a contract or temporary marriage.

It is for the man to marry one woman or more without the presence of a witness, and the responsibility of *nafaqah* imposed only for the duration of a few hours, a night, a full day, or more.

They are of the opinion that *mut‘ah* marriages are permissible with the condition that the woman is not married or in a *mut‘ah* marriage with someone else.

4- The Shi‘is perform their *sujood* on a stone or the soil of Karbala which they carry around for *salaah*. They believe in the *barakah* that is present in the stone through kissing it, as well as its consumption (eating) provides remedy to cure

illnesses. The stone is part of earth that was taken from the grave of Sayyidina Husayn *radiyAllaahu ‘anh* in Karbala.

5- The Shi‘is would skip the Friday prayer citing that it is only *waajib* with the presence of Imam al-Mahdi.

So, without his presence, they are free to choose whether to perform *Salaatul Jumu‘ah* or *Zhuhur* prayer. In general, they would leave out the Friday prayer.

6- The Shi‘is would combine their daily obligatory prayers (perform *jama'*) which is Zhuhr with ‘Asr and Maghrib with ‘Ishaa’, whether or not in *safar* (traveling), or without a valid reason.

Even though Shi‘i scholars have issued fatwa stating it is *sunnah* to perform the *fard* prayers at their respective times, but in reality,

they would normally perform *jama'* between two prayers, Zhuhr with ‘Asr and Maghrib with ‘Ishaa’. This practice can be clearly observed at prayer areas under the care of the Shi‘is.

The deceits in the belief and practice of Shi‘is, which has major fundamental difference from Ahlus Sunnah wal Jamaa‘ah, are very clear. They deny and reject al-Qur’ān that is in our hands today. They reject *ahadeeth* or narrations from

major *sahaabahs* of Rasulullah
sallAllahu 'alayhi wasallam
such as Sayyidina Abu Bakr,
'Umar, and many others
radiyAllaahu 'anhum ajma'een.

Also, the Shi‘is would practice deeds that are contradictory to the true teachings of Islam, as it was mentioned in various fatawa by the ‘ulama’ and Islamic institutions.

In the famous *hadeeth* of Abu Najeeh al-‘Irbaad ibn Saariyah *radiyAllaahu ‘anh* whom said:

The Prophet (*sallAllahu ‘alayhi wasallam*) gave us an eloquent sermon due to which the eyes flowed with tears and the hearts were moved some

of us said, “Oh Messenger of Allah, it is as if this is a farewell sermon, so what do you advise us with?” He (*sallAllahu ‘alayhi wasallam*) said, “I have left you upon a clear way.

Its night is like its day, none
strays from it after me except
that they are destroyed.
Whomsoever lives amongst
you after me then they will see
many differences,

so upon you is to follow what
you know from my *sunnah*
and the *sunnah* of the Rightly-
Guided Caliphs. Stick to it
and bite onto it with the molar
teeth.

And you must obey, even if
(your leader is) an Abyssinian
slave. For the believer is like
the camel (with a ring on its
nose), where he is directed, he
follows.”

(ibn Maajah: *saheeh*)

This *hadeeth* clearly stated that the *Khulafaa' ar-Raashideen* whom are Sayyidina Abu Bakr, 'Umar, 'Uthman, and 'Ali *radiyAllaahu 'anhum ajma'een* were all leaders that were guided under direct tutelage of Prophet Muhammad *sallAllaahu*

'alayhi wasallam. The same goes out to the Companions, they are the best of people after the demise of Rasulullah *sallAllahu 'alayhi wasallam.*

Hence, we as Muslims must be very vigilant with any belief, creed, and ideology that clearly violate and deviates from the fundamentals and teachings of Islam. What more with those that have been officially gazetted as deviant and

corrupted? In matters pertaining to belief, only qualified ‘*ulama*’ should be our reference point. Indeed, Islam is a religion that is clearly upon the Truth and clearly distinguished from disbelief.

Allah Subhaanahu Wata ‘aala
mentions in al-Qur’an:

“O you who have believed,
obey Allah and obey the
Messenger and those in
authority among you.

And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.”

(an-Nisaa' 4:59)

The conclusions drawn from

today's *khutbah* are as follows:

1- Al-Qur'an and as-Sunnah are
the two final and primary source
of reference for the entire
Muslim *ummah*.

2- Every teaching,
understanding, or belief that
goes against the fundamentals
of Islam such as rejecting al-
Qur'an and as-Sunnah must be
rejected and abstained from.

3- Shi‘ism has been declared as deviated and contradicting Ahlus Sunnah wal Jamaa‘ah, as mentioned in various *fatawa* issued.

4- The National Fatwa Council, Department of Muftis, and qualified Muslim scholars are those with the expertise to be referred to regarding every teachings, ideologies, or beliefs.

5- Increasing our authentic Islamic knowledge through qualified teachers and erudite scholars is from among the noble effort to save ourselves from falling into the trap of deviant teachings and beliefs.

6- His Royal Highness, the Sultan of Selangor, as the head of the Muslims in this state, sincerely hope that there are no Shi‘is from among the residents of Selangor, as various *fataawa* have been issued in declaring Shi‘ism as deviated.

“Whoever Allah guides – he is the [rightly] guided; and whoever He sends astray – it is those who are the losers.”
(al-A‘raaf 7:178)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي
وَإِيَّاکُمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَفَقَّلَ
مِنِي وَمِنْكُمْ تِلَاقُتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَفُولُ
قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيْمَ لِيْ وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

**O Allah, You are the Almighty
Lord, we are grateful unto You
for having bestowed upon us
Mercy and Blessings, nourishing
us to strive to continue in
strengthening the Muslim nation
especially the state of Selangor,
as an advanced, progressive,
peaceful, and benevolent state.**

We beseech and beg You, Ya Allah, to strengthen our *imaan*, increase our good deeds, strengthen our unity, increase our provision, enrich us with beneficial knowledge, nourish our soul with beautiful *akhlaaq*, guide us to the Path that is Pleasing to You,

protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.

**Oh Allah, we ask You to open up
the hearts of the Muslim *ummah*
especially in Selangor, to fulfill
their *zakaat* obligation as You
had decreed in al-Qur'an. Bless
the lives of those who have
fulfilled their *zakaat* obligation,
loving and caring for the poor
and needy.**

**Purify their wealth and soul so
that they will live according to
that which pleases You. Protect
the poor and needy from
disbelief and everlasting poverty.**

Allaahumma ameen



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR