

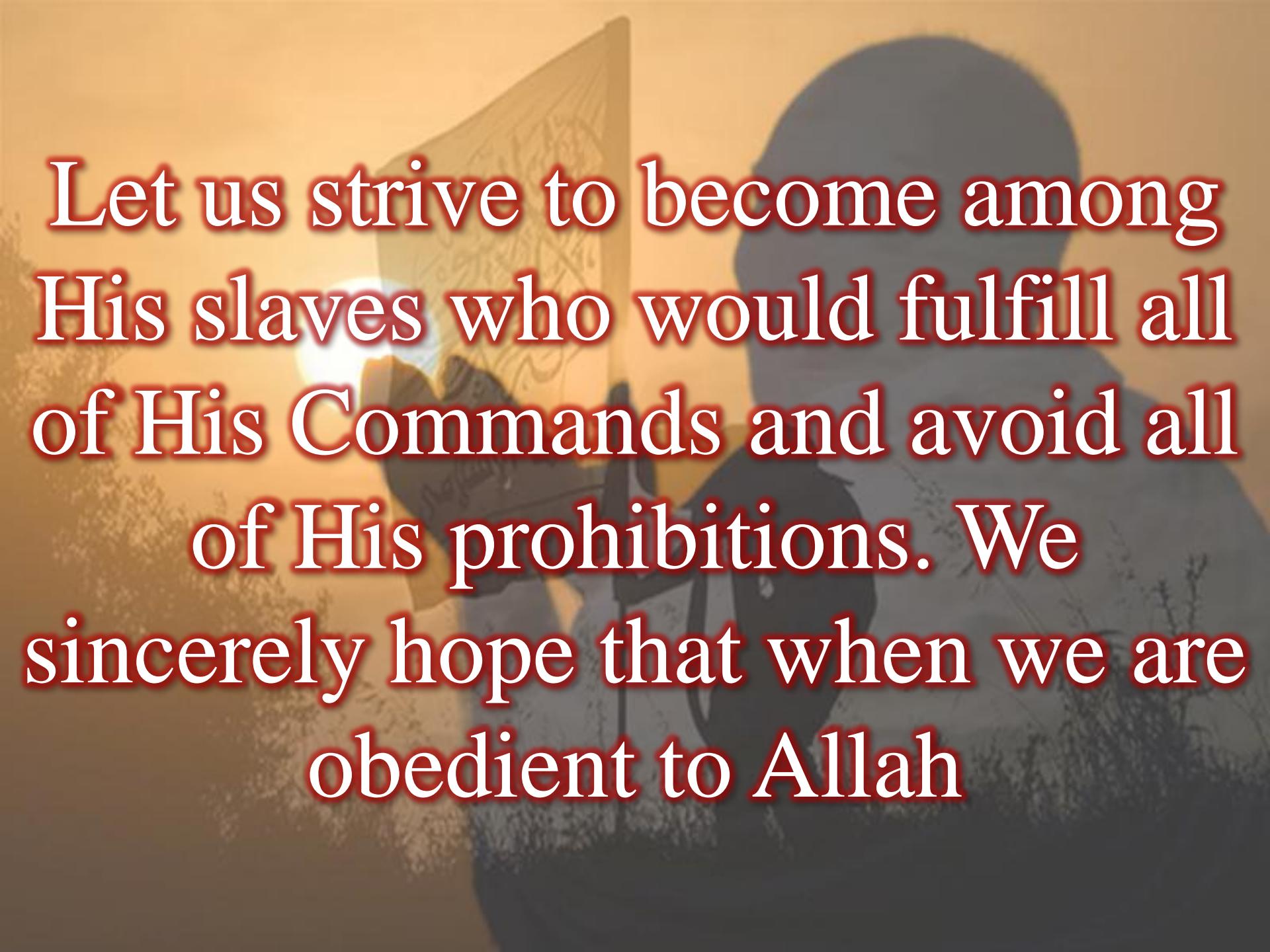


جامعة الشافعی
جامعة الشافعی
JABATAN AGAMA ISLAM SELANGOR

THE DEVIATION OF SHI'AH

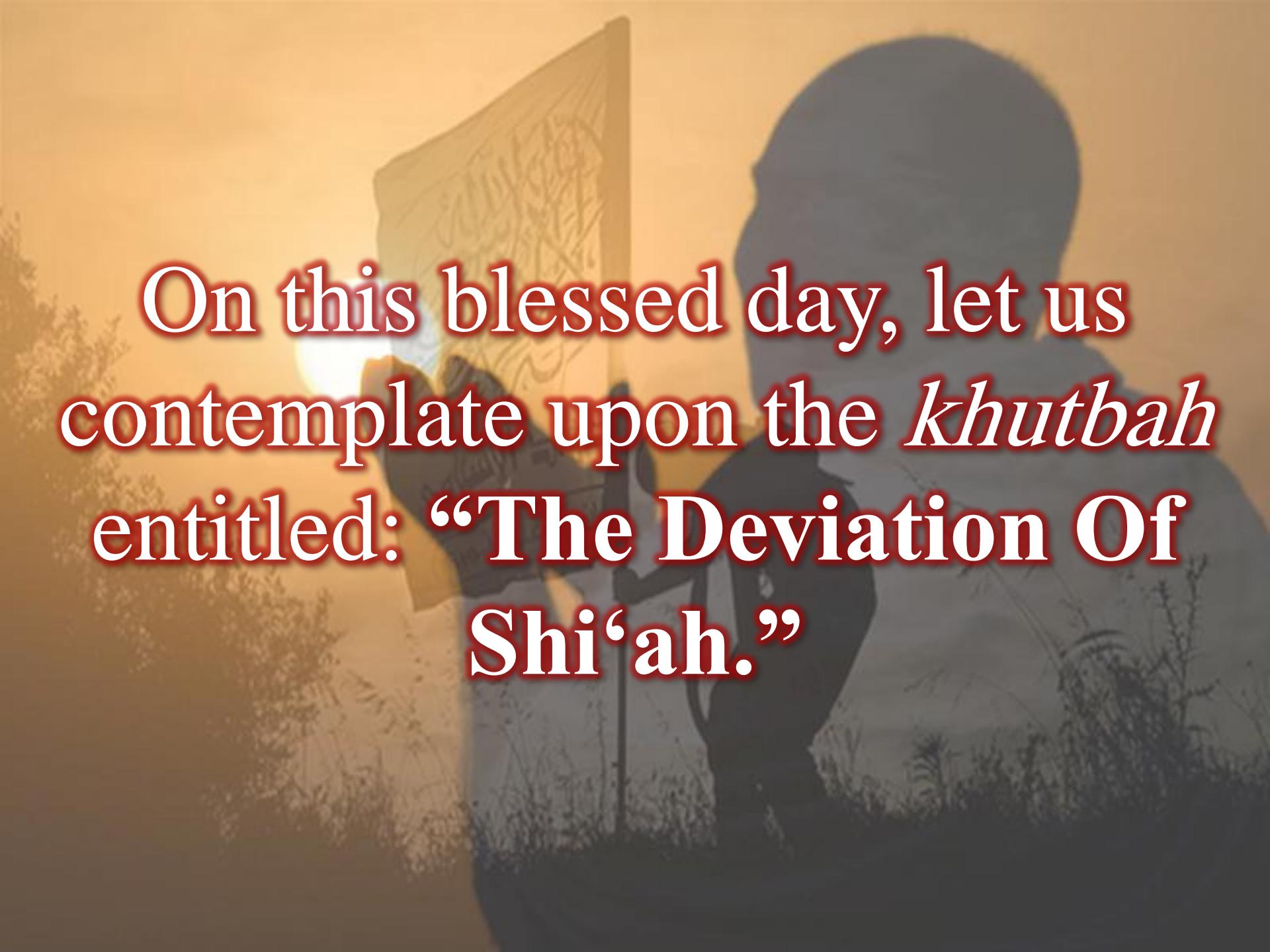


Let us have the *taqwa* of Allah
Subhaanahu Wata‘aala by being
thankful for all bounties,
especially for the *ni‘mah*
(bounty) of *imaan* and Islam.

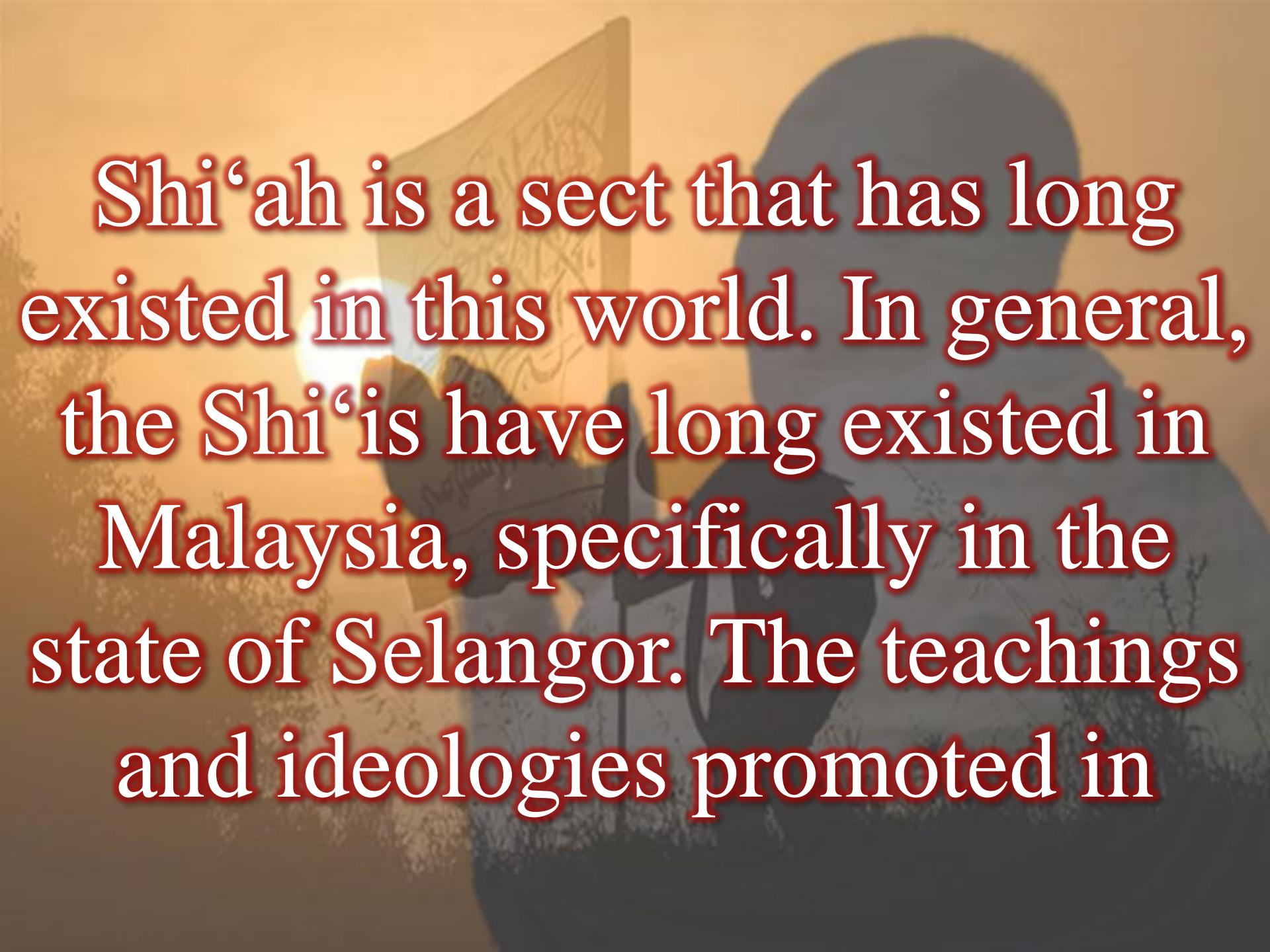
A person wearing a dark grey agal and agal, and a grey agal, stands in front of a mosque. The mosque has a large, light-colored dome and a minaret. The sky is clear and blue.

Let us strive to become among
His slaves who would fulfill all
of His Commands and avoid all
of His prohibitions. We
sincerely hope that when we are
obedient to Allah

Subhaanahu Wata‘aala and His Messenger, we will become among those granted prosperity and blessings, and ultimately pleasure in this life and the Hereafter.

A man in a traditional Islamic robe (Agal) stands next to a minaret, with a mosque visible in the background.

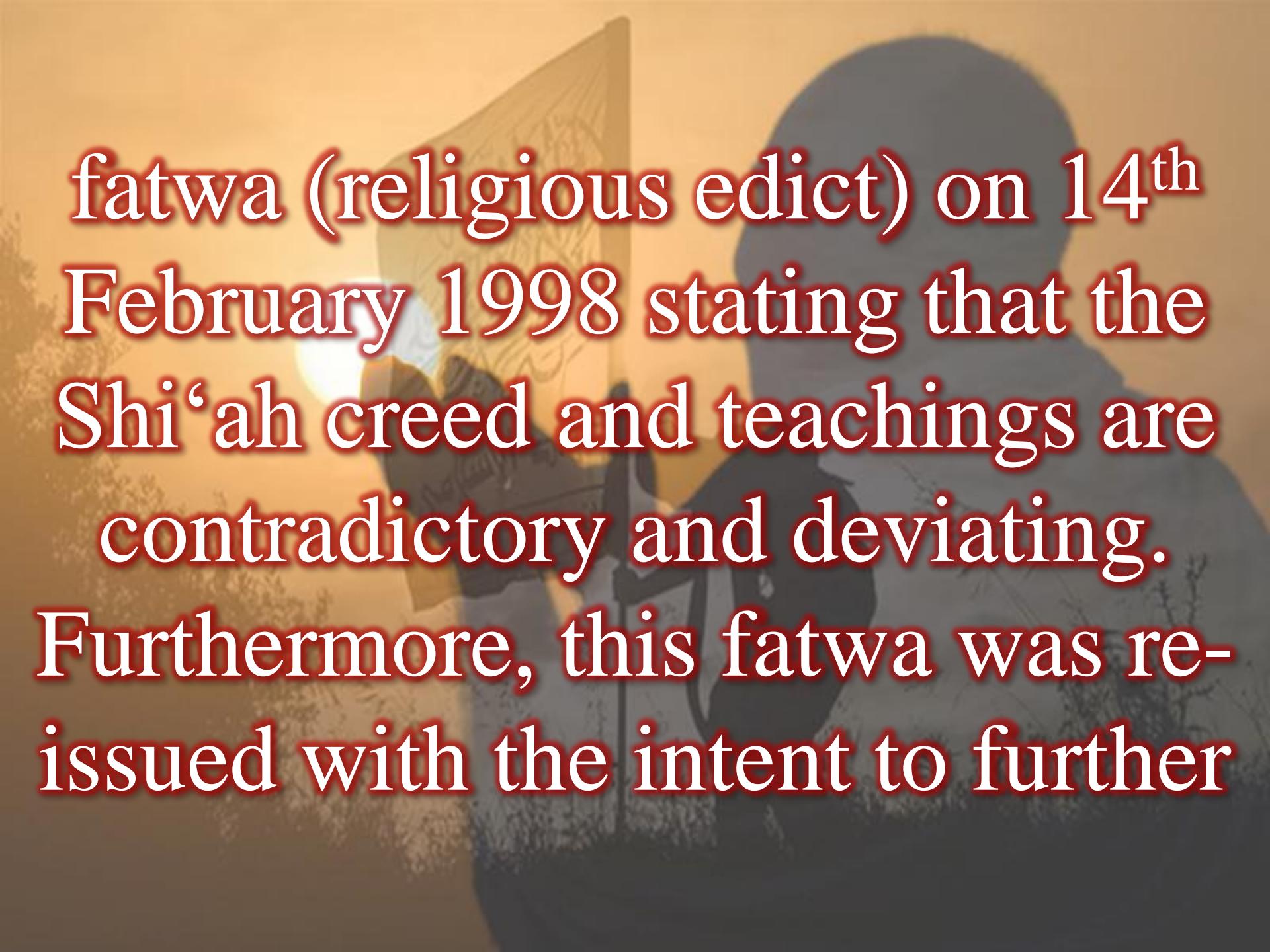
On this blessed day, let us
contemplate upon the *khutbah*
entitled: “The Deviation Of
Shi‘ah.”

A photograph of a person wearing a dark grey agal and agal cap, standing in front of a mosque. The mosque has a yellowish-tinted wall and a blue roof. The person is facing slightly to the left.

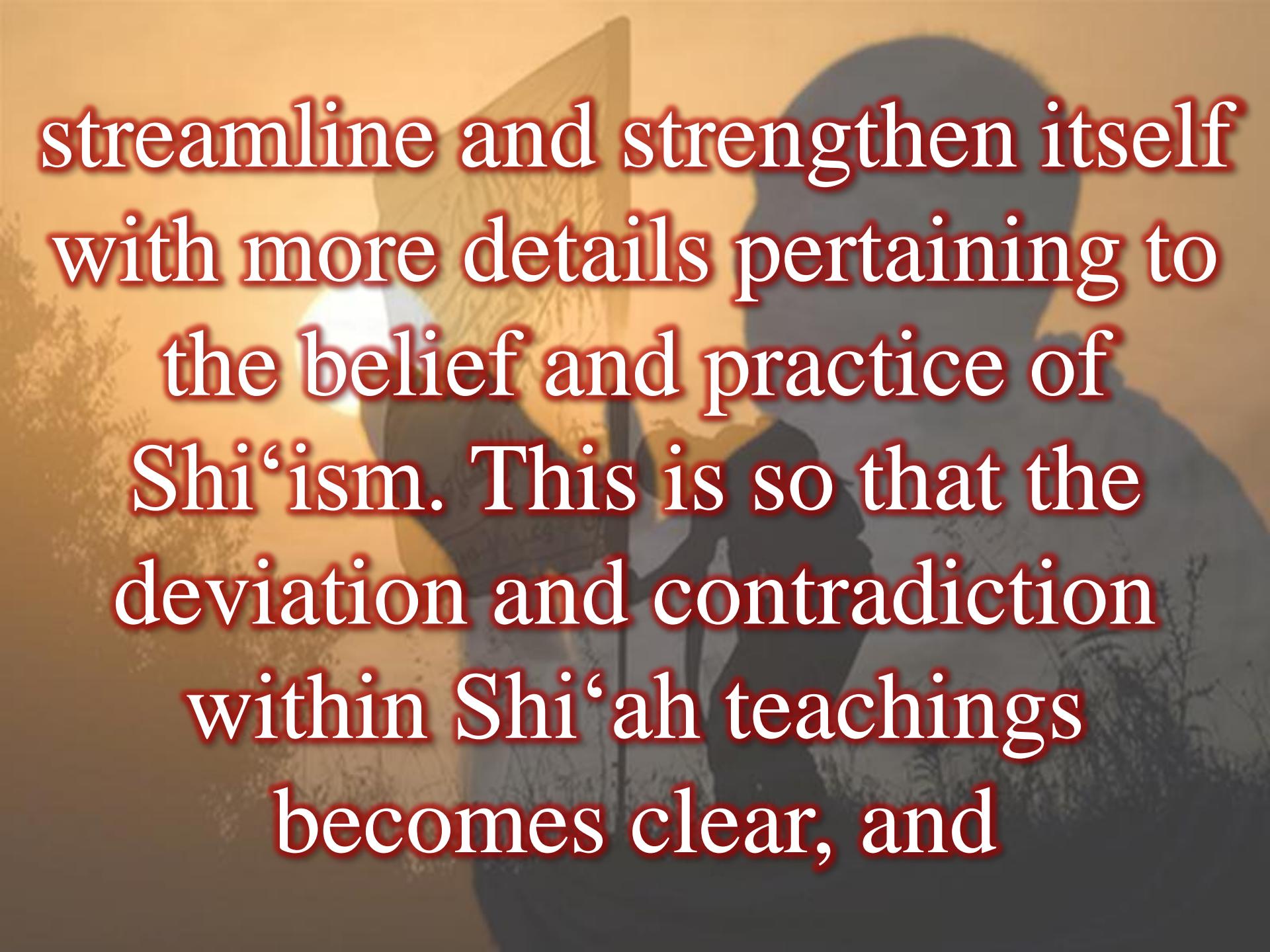
Shi‘ah is a sect that has long existed in this world. In general, the Shi‘is have long existed in Malaysia, specifically in the state of Selangor. The teachings and ideologies promoted in

Shi‘ism not only divides the Muslim *ummah* but more importantly it causes deviation within the ‘aqeedah of the Muslim *ummah*. There are several matters espoused by Shi‘ism

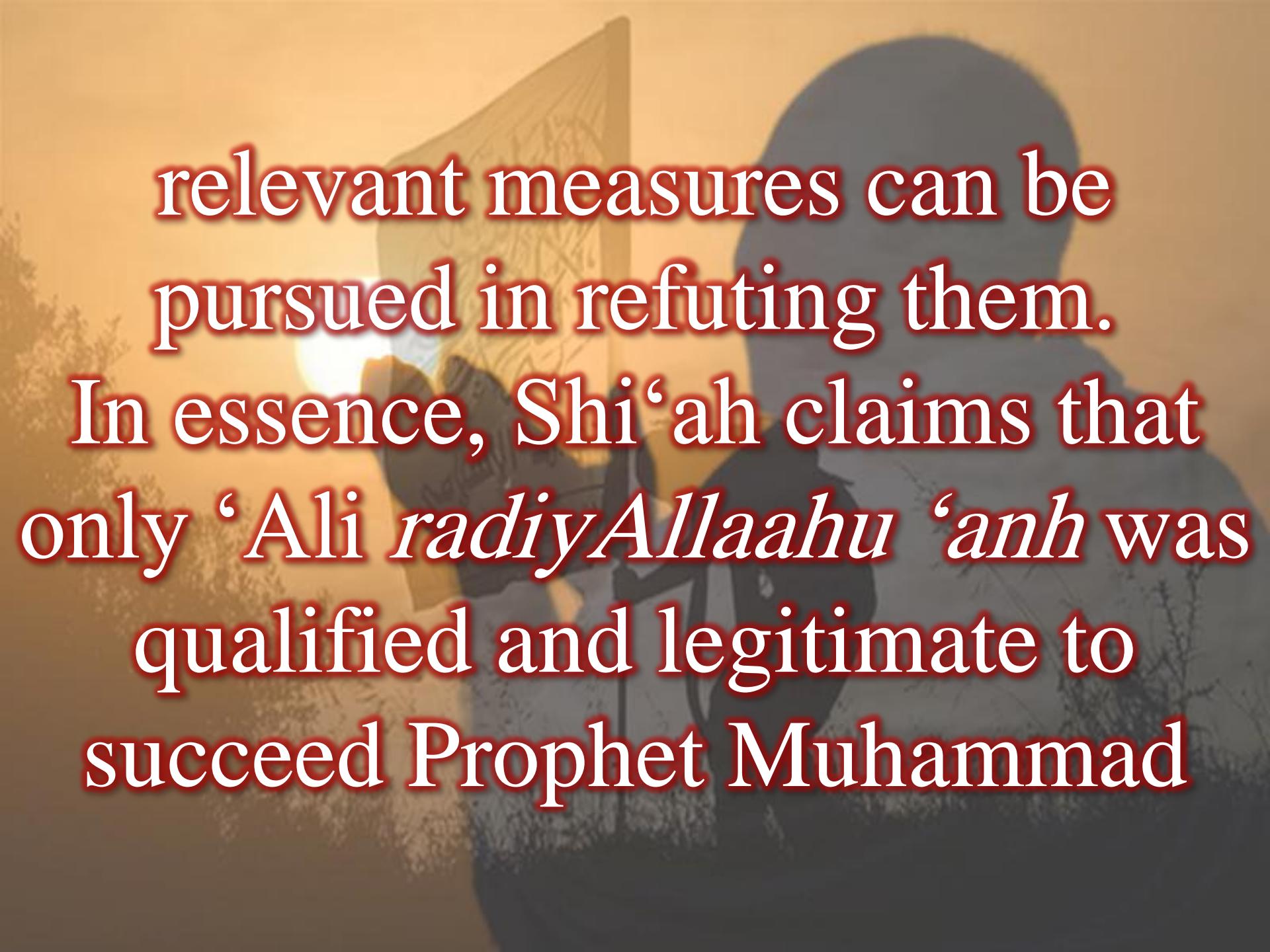
including those that pertains to
'aqeedah and Sharee'ah that are
found to have deviated from the
true 'aqeedah of *Ahlus Sunnah*
Wal Jamaa'ah. Hence, state of
Selangor has issued a

A person wearing a dark hoodie is seen from the side, facing right. They are holding a flag with white Arabic calligraphy on a dark background. The flag is partially visible, showing the top left corner.

fatwa (religious edict) on 14th February 1998 stating that the Shi‘ah creed and teachings are contradictory and deviating. Furthermore, this fatwa was re-issued with the intent to further

A person in traditional Islamic clothing, possibly a shaykh, is sitting in a dark room. A lamp in the background casts a warm glow, illuminating the person's face and some foliage on the left. The person is wearing a dark cap and a light-colored robe.

streamline and strengthen itself
with more details pertaining to
the belief and practice of
Shi‘ism. This is so that the
deviation and contradiction
within Shi‘ah teachings
becomes clear, and

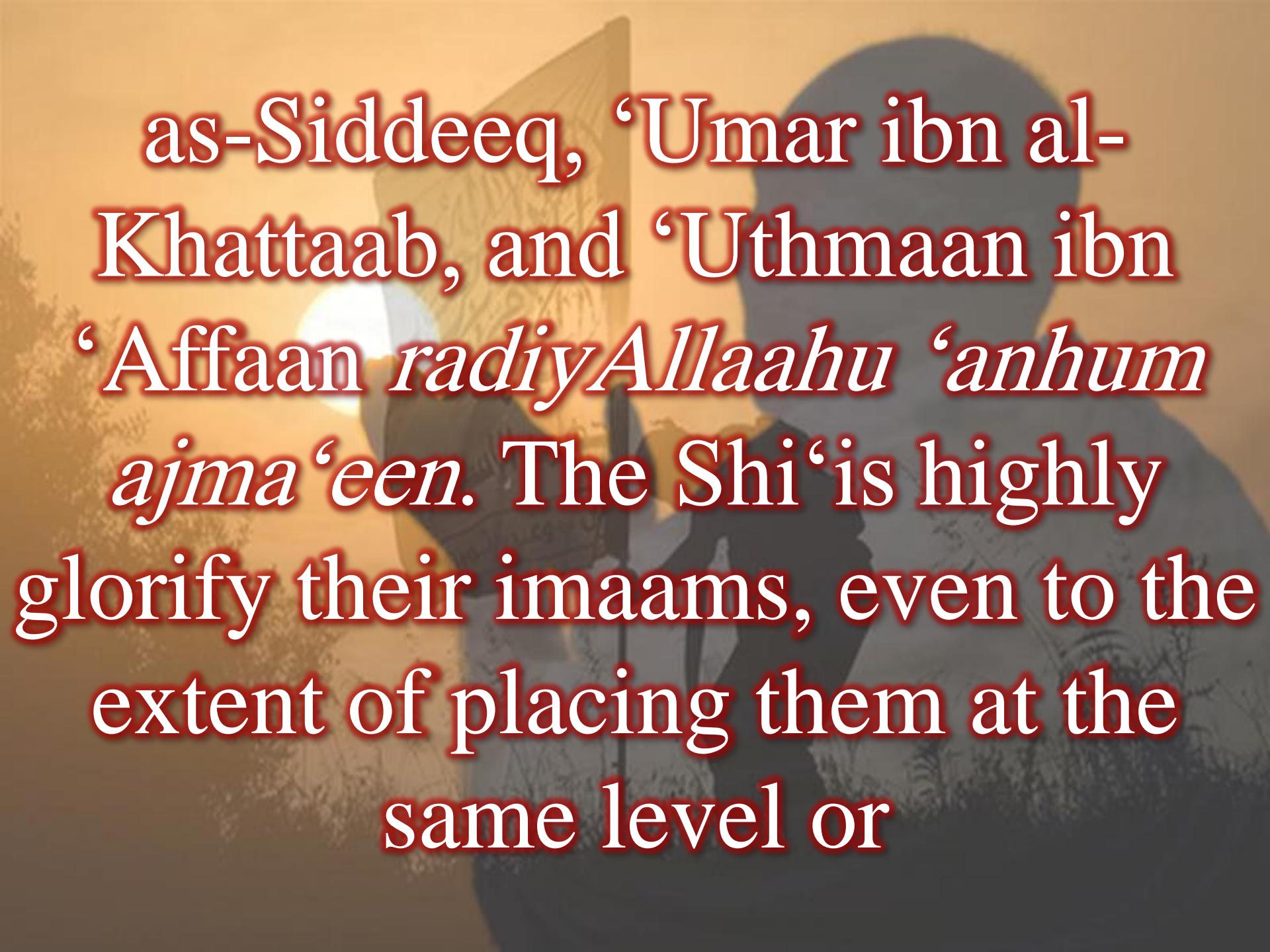


relevant measures can be pursued in refuting them.

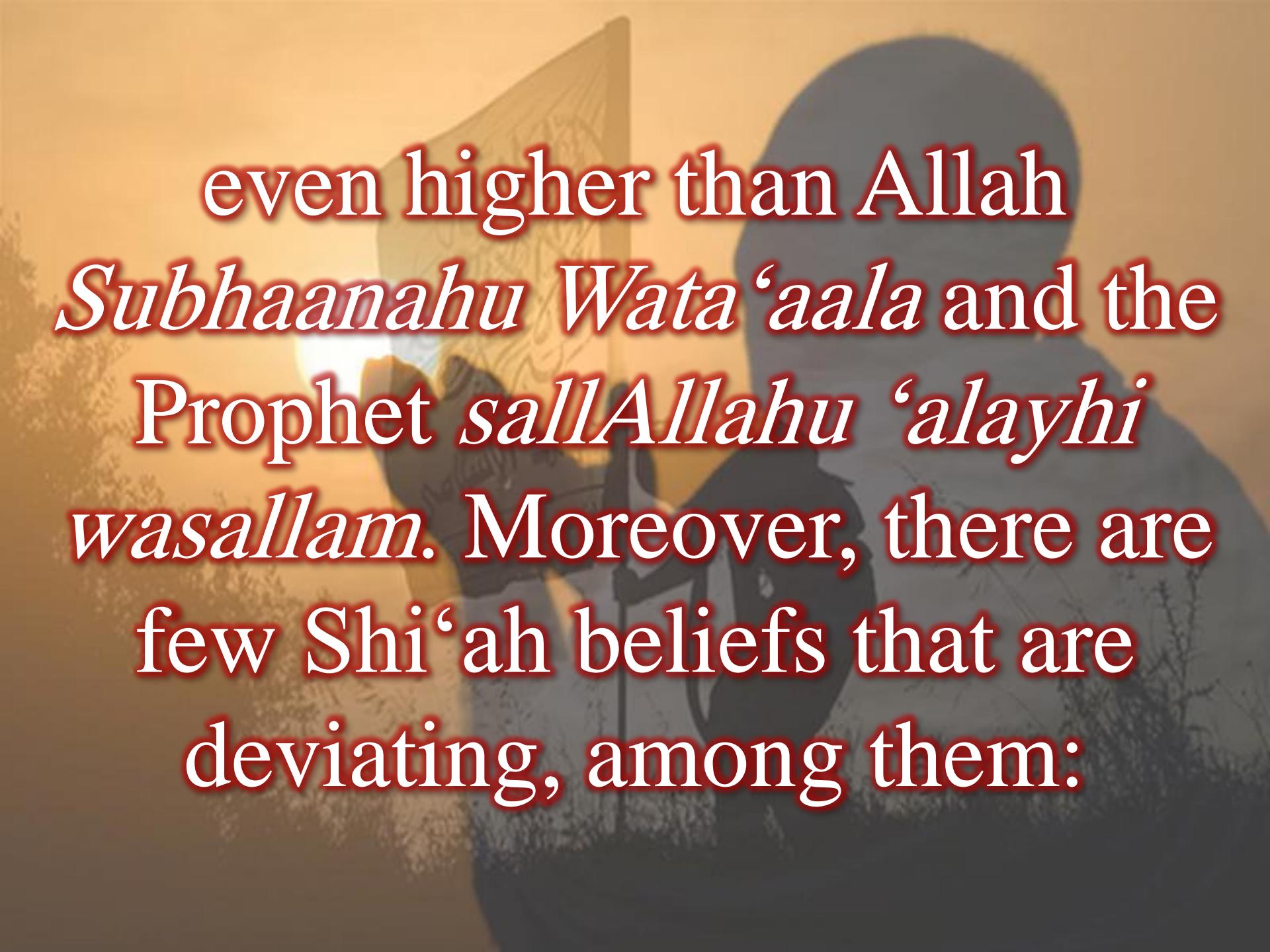
In essence, Shi‘ah claims that only ‘Ali *radiyAllaahu ‘anh* was qualified and legitimate to succeed Prophet Muhammad

sallAllahu ‘alayhi wasallam.

They would mock the
Companions of the Prophet and
declare them as apostates
especially the three Rightly-
Guided Caliphs namely Abu
Bakr



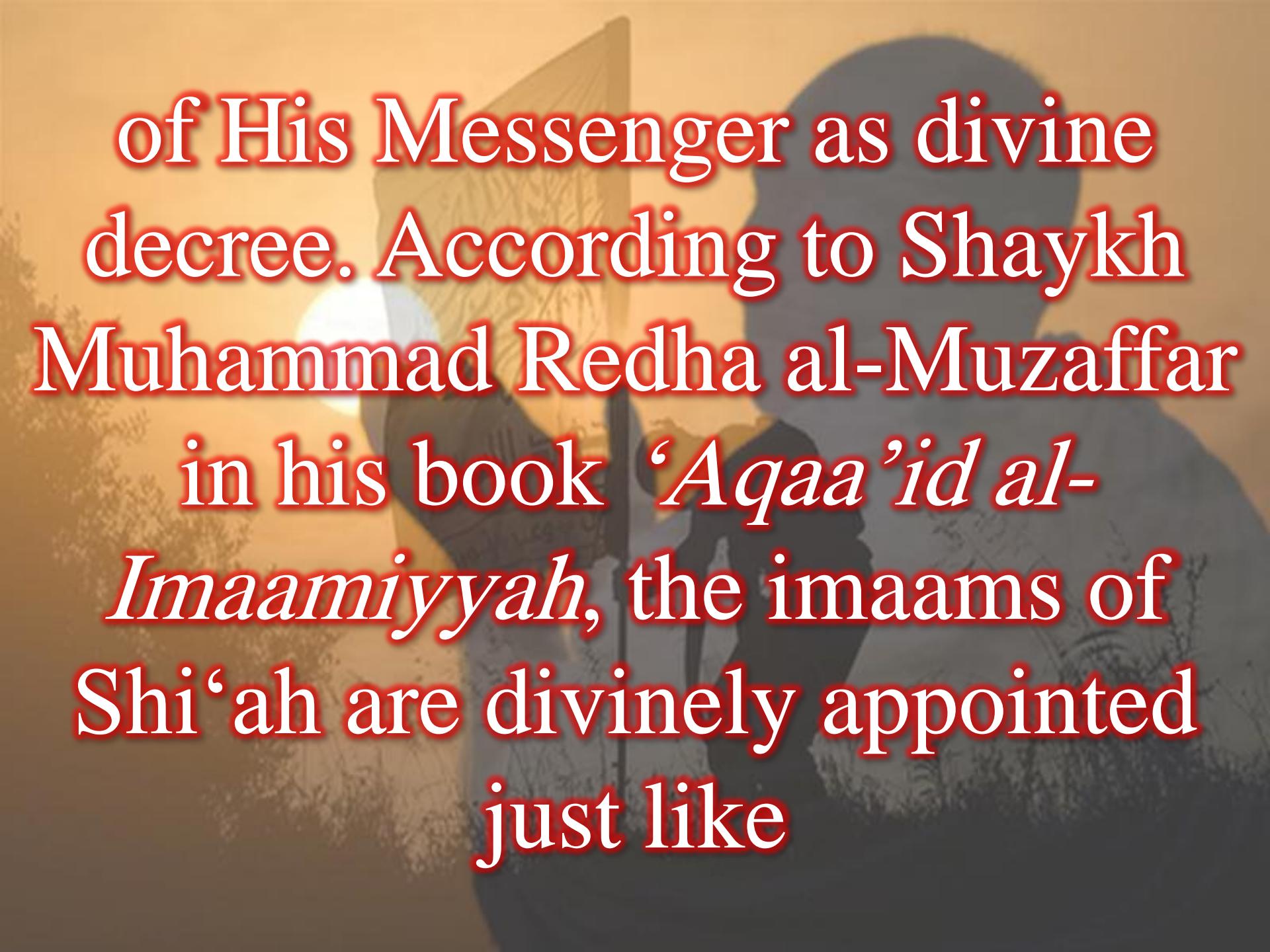
as-Siddeeq, ‘Umar ibn al-Khattaab, and ‘Uthmaan ibn ‘Affaan *radiyAllaahu ‘anhum ajma‘een*. The Shi‘is highly glorify their imaams, even to the extent of placing them at the same level or



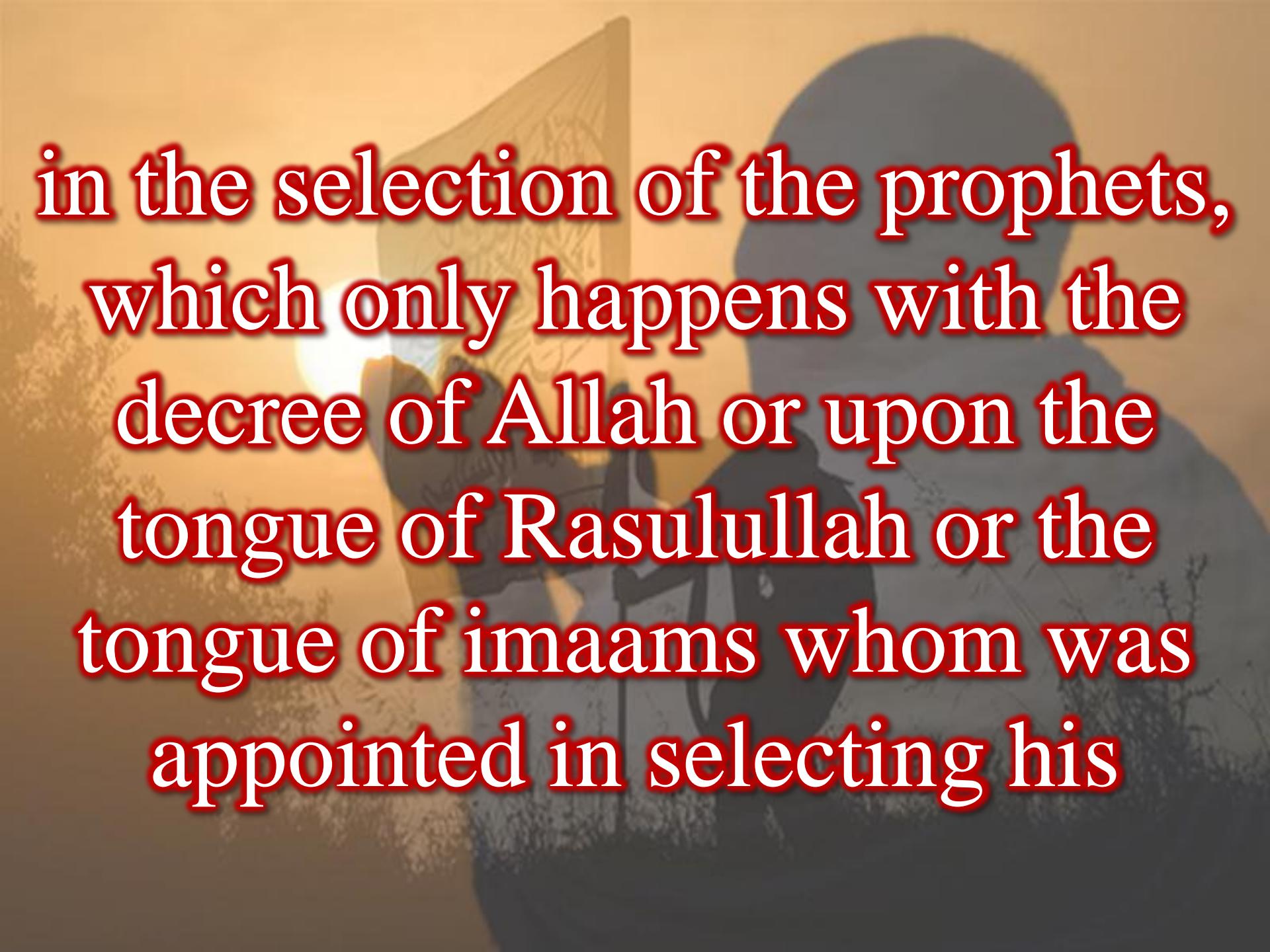
even higher than Allah
Subhaanahu Wata‘aala and the
Prophet *sallAllahu ‘alayhi
wasallam*. Moreover, there are
few Shi‘ah beliefs that are
deviating, among them:

1- The *khilaafah* is divinely inherited

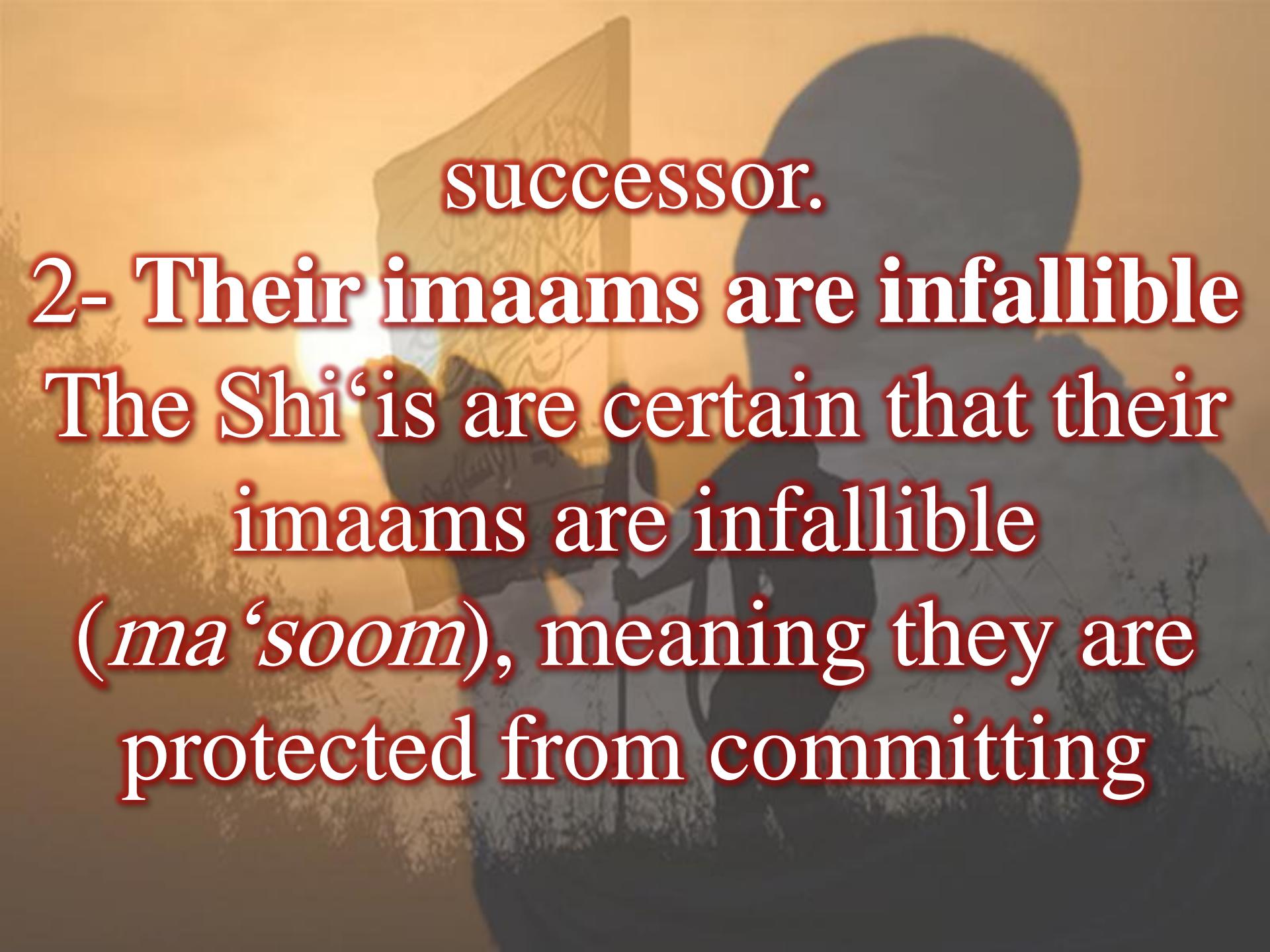
Shi‘is believe that their imaams have been predetermined by Allah *Subhaanahu Wata‘aala* conveyed through the tongue

A photograph of a man with a beard and glasses, wearing a white short-sleeved shirt and dark trousers. He is sitting on a light-colored stone or concrete bench. In the background, there are trees and a building with a visible minaret, suggesting a mosque or similar Islamic site.

of His Messenger as divine decree. According to Shaykh Muhammad Redha al-Muzaffar in his book ‘*Aqaa’id al-Imaamiyyah*, the imaams of Shi‘ah are divinely appointed just like



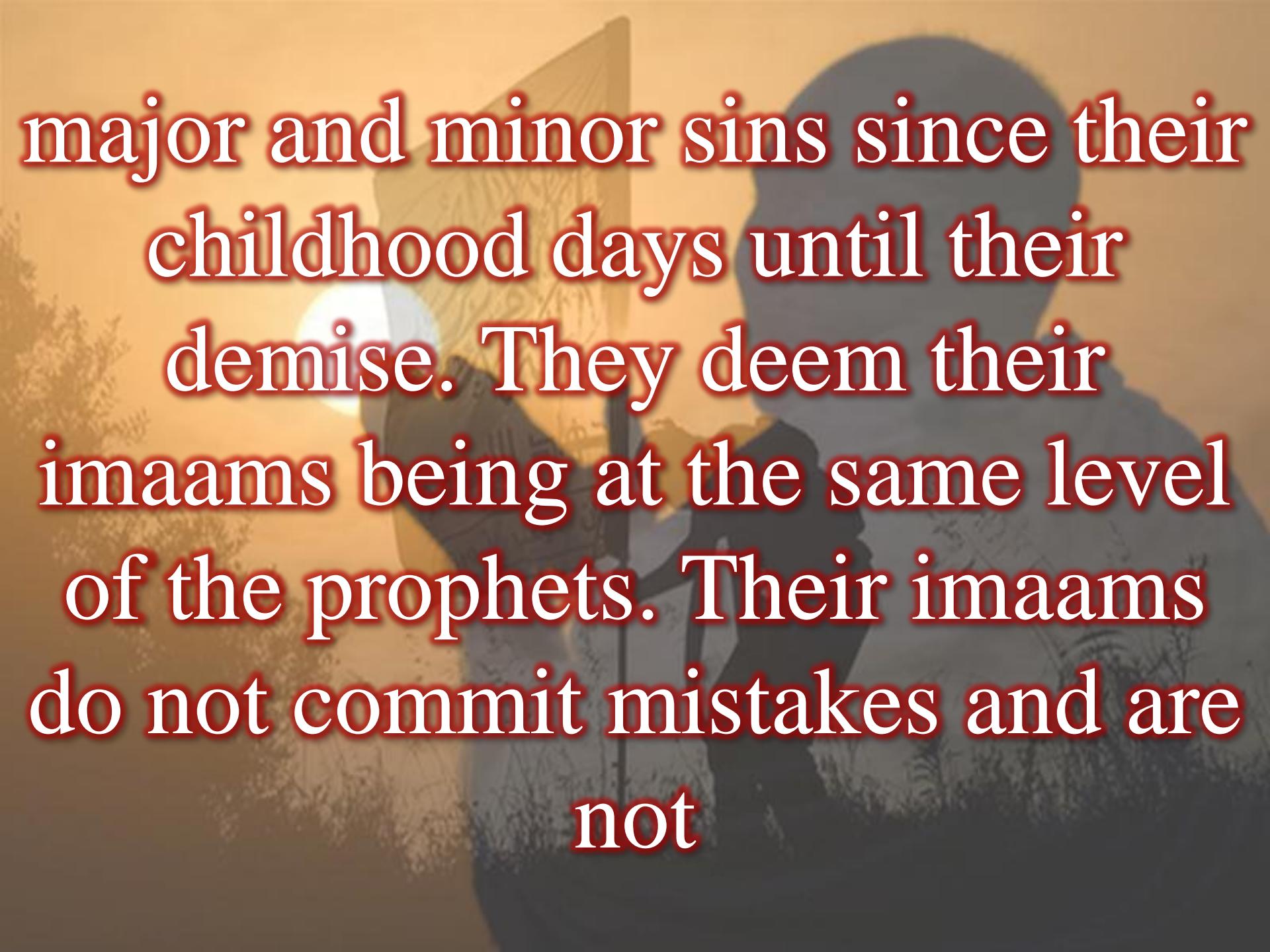
in the selection of the prophets,
which only happens with the
decree of Allah or upon the
tongue of Rasulullah or the
tongue of imaams whom was
appointed in selecting his



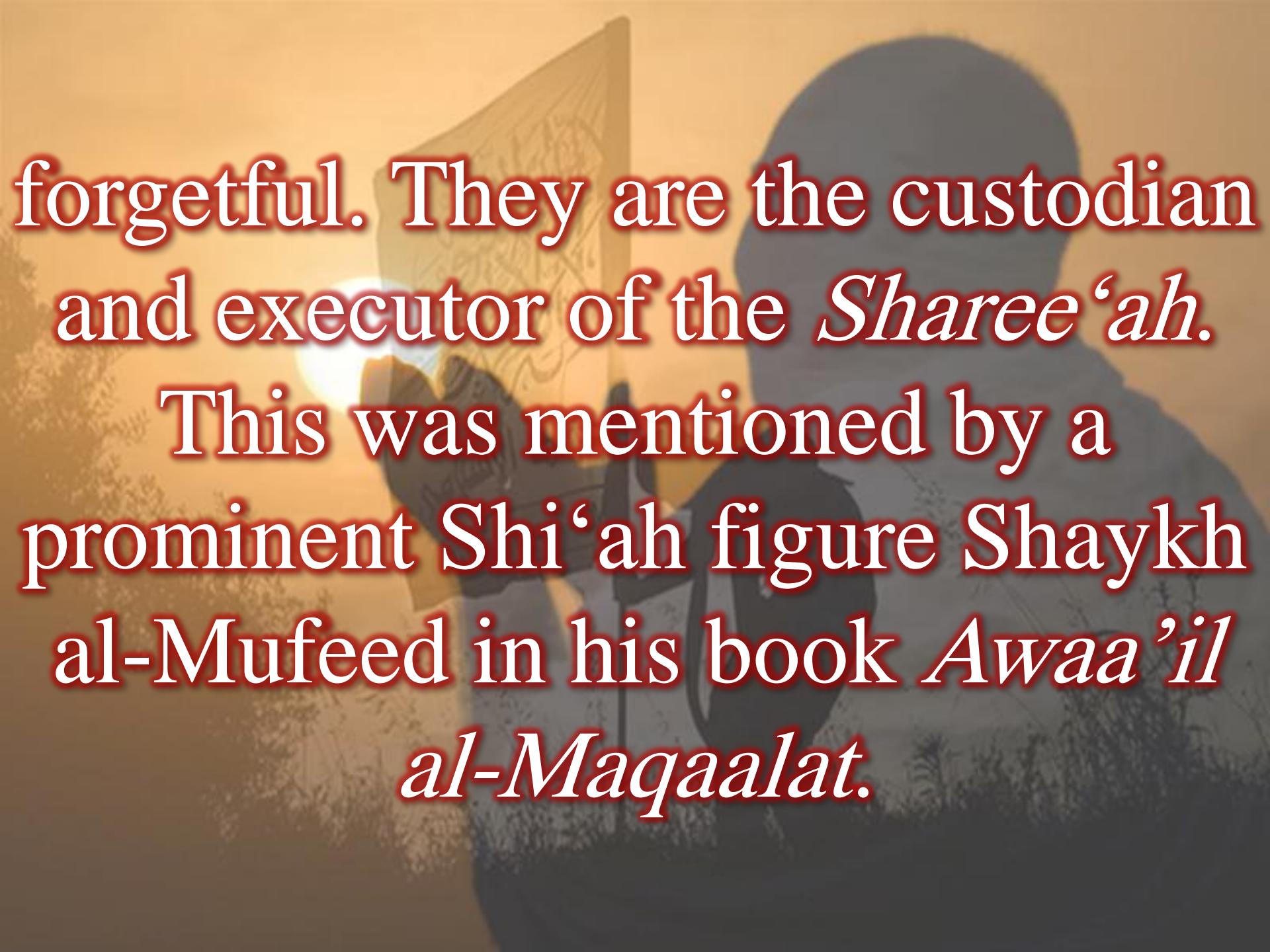
successor.

2- Their imaams are infallible

The Shi‘is are certain that their
imaams are infallible
(ma‘soom), meaning they are
protected from committing

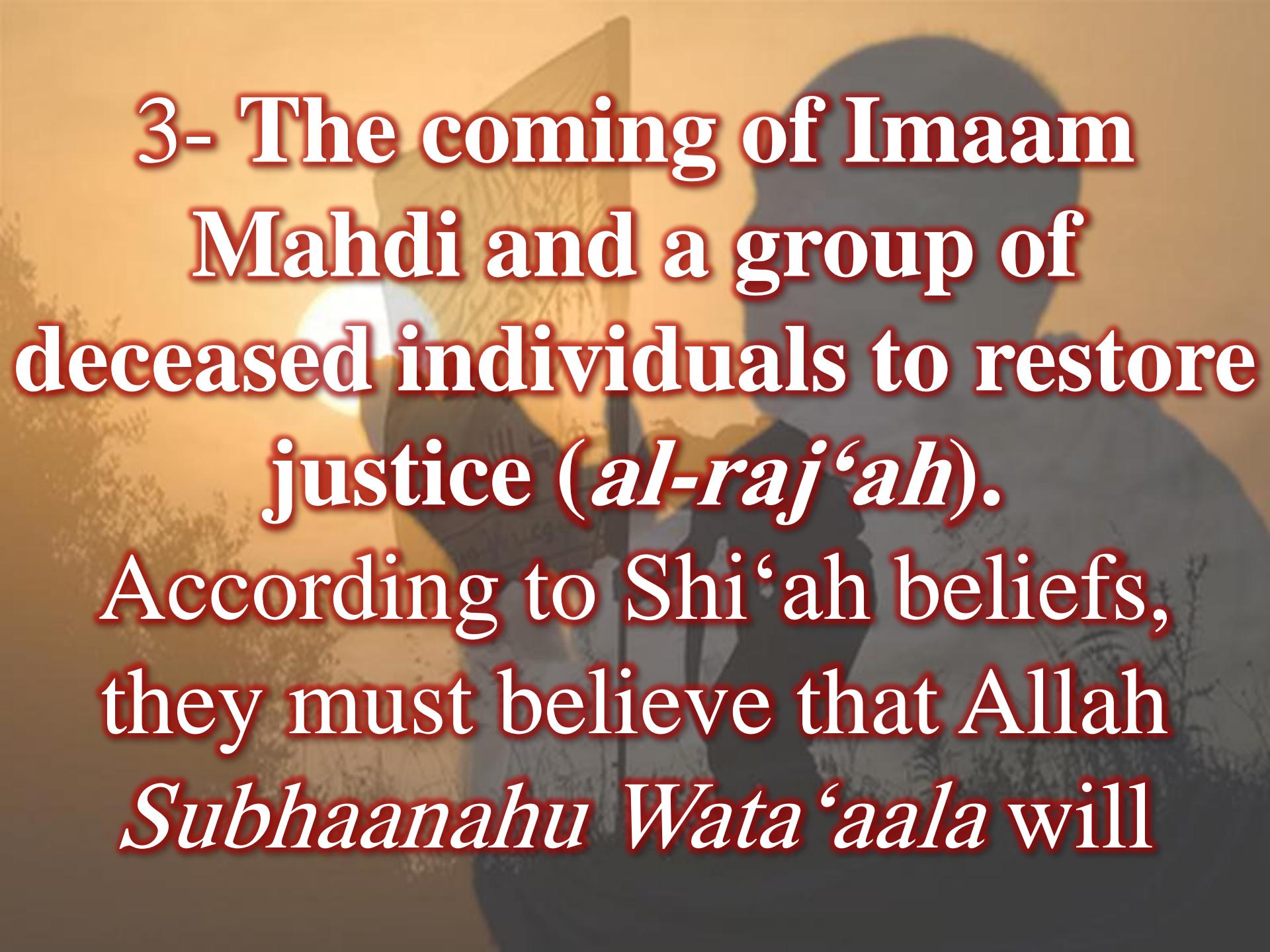
A person wearing a grey agal and agal, a white agal, and a grey agal, stands outdoors. They are wearing a grey agal and agal, a white agal, and a grey agal. The background shows some trees and a building.

major and minor sins since their childhood days until their demise. They deem their imaams being at the same level of the prophets. Their imaams do not commit mistakes and are not



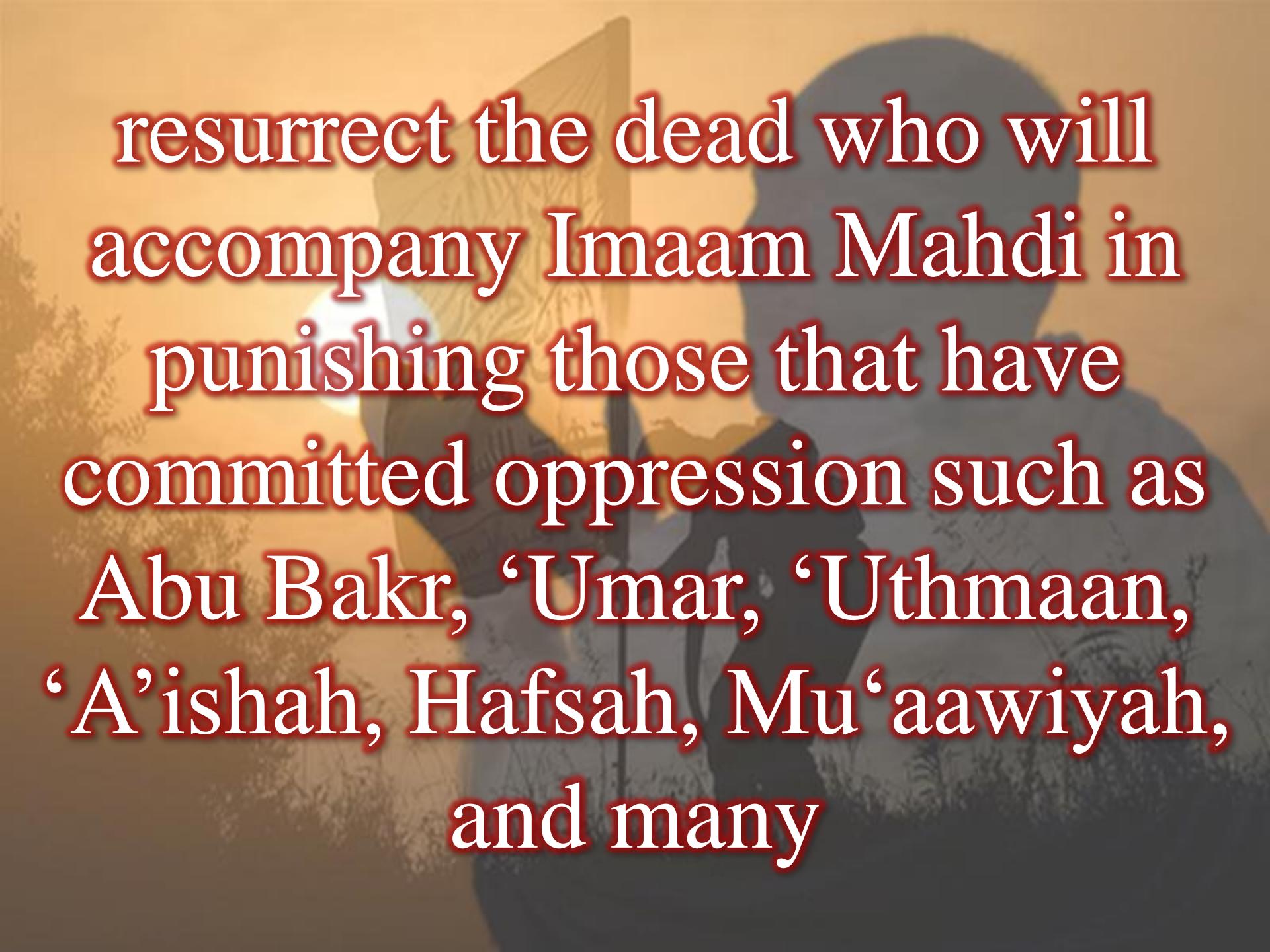
forgetful. They are the custodian
and executor of the *Sharee‘ah*.

This was mentioned by a
prominent Shi‘ah figure Shaykh
al-Mufeed in his book *Awaa‘il
al-Maqaalat*.

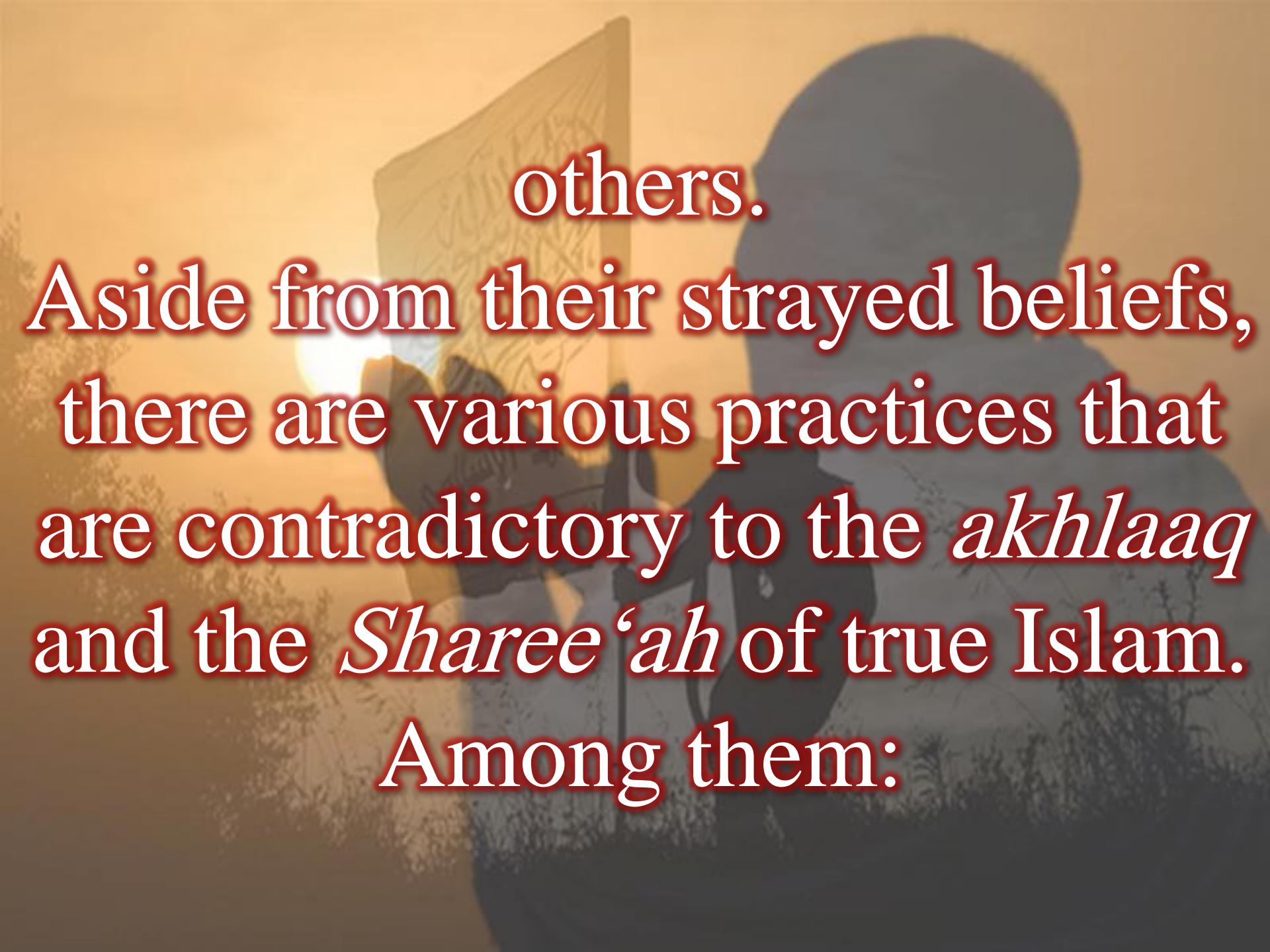


3- The coming of Imaam Mahdi and a group of deceased individuals to restore justice (*al-raj‘ah*).

According to Shi‘ah beliefs, they must believe that Allah *Subhaanahu Wata‘aala* will

A person in traditional Islamic clothing, possibly a scholar or imam, stands outdoors. They are wearing a dark grey or black agal and agaam. The background shows some trees and a clear sky.

resurrect the dead who will accompany Imaam Mahdi in punishing those that have committed oppression such as Abu Bakr, ‘Umar, ‘Uthmaan, ‘A’ishah, Hafsah, Mu‘aawiyah, and many



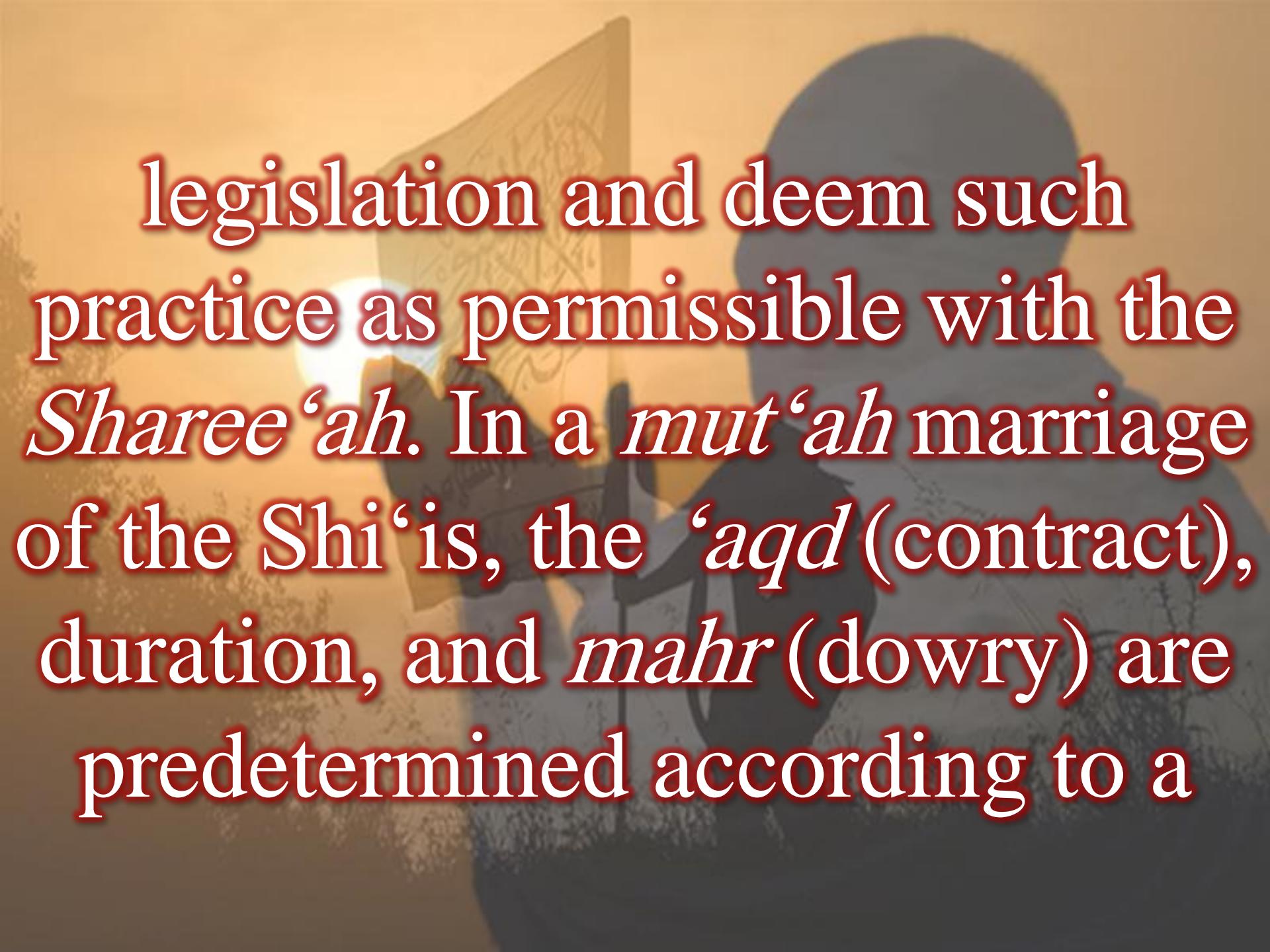
others.

Aside from their strayed beliefs, there are various practices that are contradictory to the *akhlaaq* and the *Sharee‘ah* of true Islam.

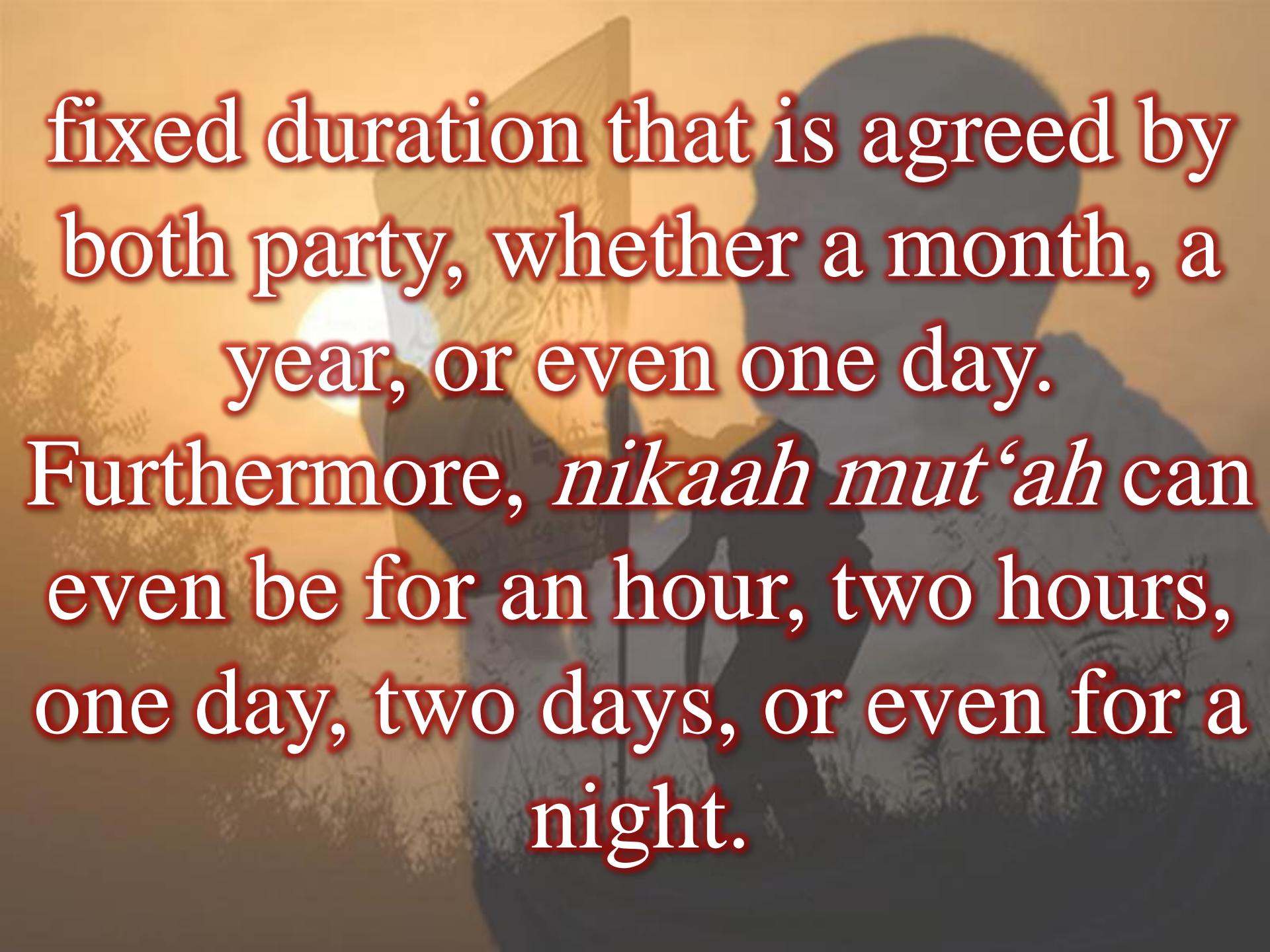
Among them:

1- *Mut‘ah* marriage

The Shi‘is still continue to practice *nikaah mut‘ah* that was once permitted in the early days of Islam, until today. They reject the abrogation of that particular

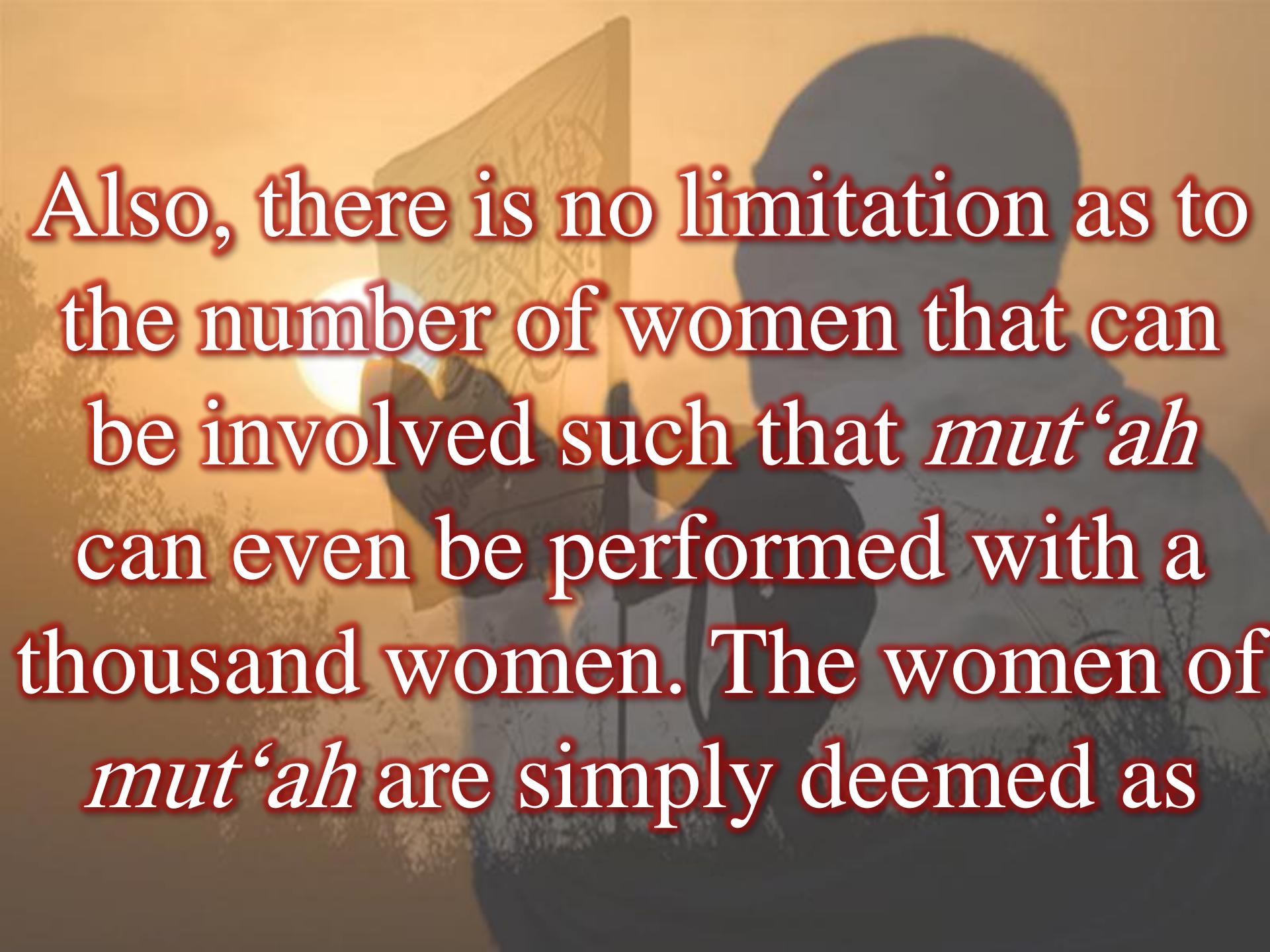
A photograph of a woman wearing a dark grey headscarf and a man in a dark suit and tie standing outdoors. They are positioned in front of a building with a yellow wall and a dark roof. The woman is looking towards the camera, and the man is slightly behind her, also looking towards the camera.

legislation and deem such practice as permissible with the *Sharee‘ah*. In a *mut‘ah* marriage of the Shi‘is, the ‘aqd (contract), duration, and *mahr* (dowry) are predetermined according to a

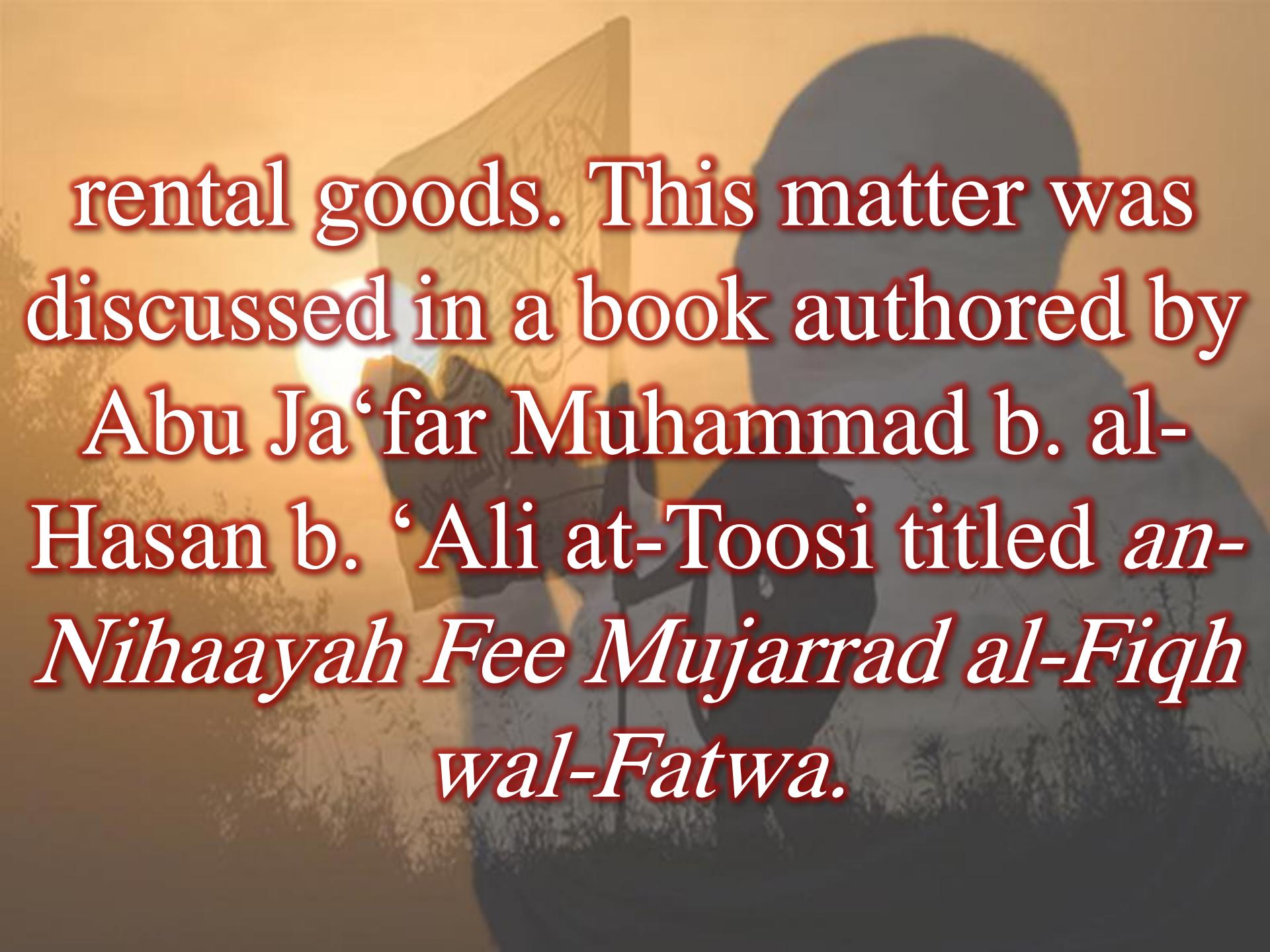
A photograph of a man and a woman in traditional Islamic wedding attire. The man is wearing a white agal and agal, and the woman is wearing a white hijab and a light-colored dress. They are standing outdoors with trees and a building visible in the background.

fixed duration that is agreed by both party, whether a month, a year, or even one day.

Furthermore, *nikaah mut‘ah* can even be for an hour, two hours, one day, two days, or even for a night.

A photograph showing a woman wearing a dark grey or black headscarf and a man in a dark suit and tie standing together outdoors. They appear to be in a public space with other people and possibly a building in the background.

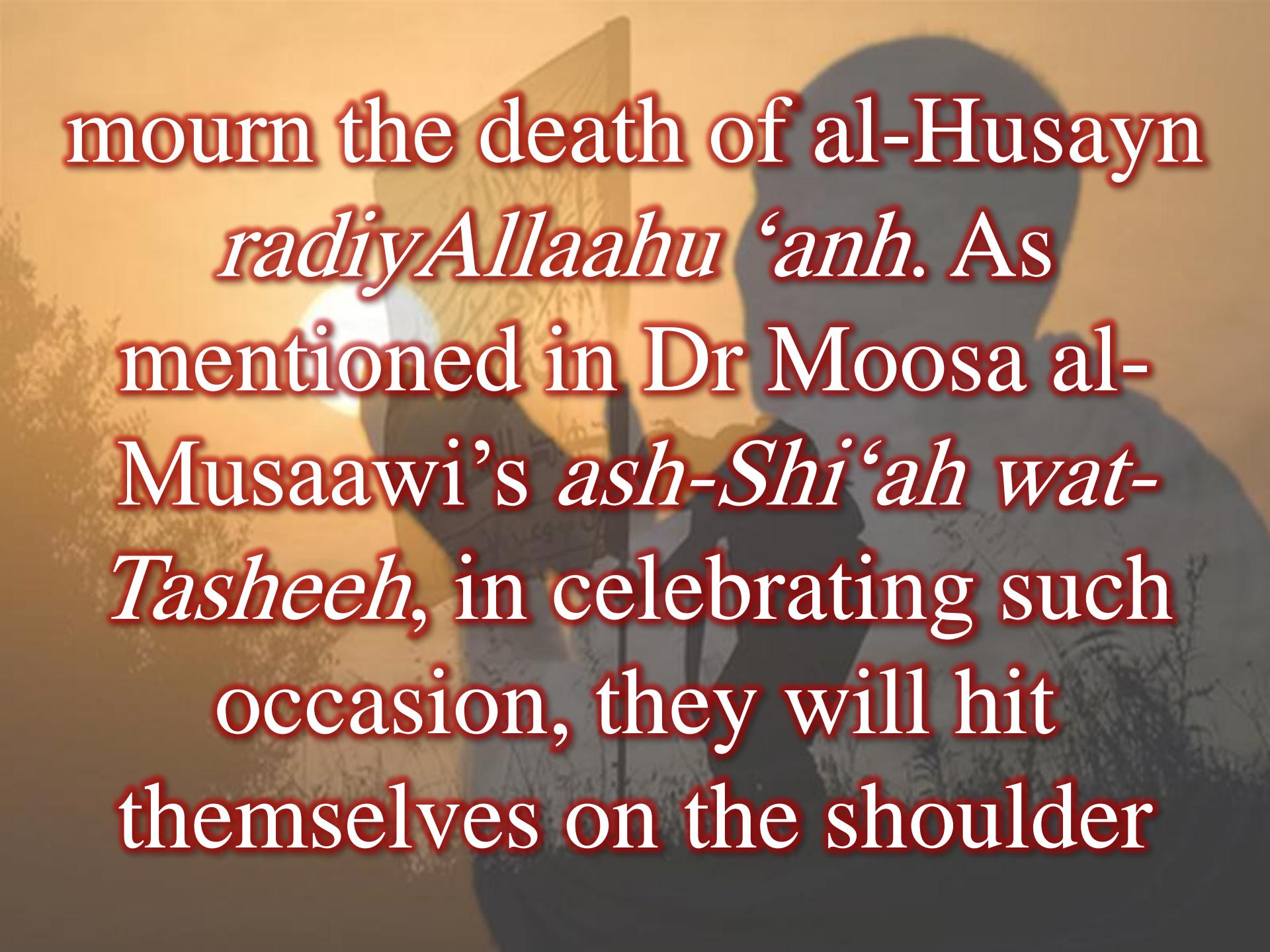
Also, there is no limitation as to the number of women that can be involved such that *mut‘ah* can even be performed with a thousand women. The women of *mut‘ah* are simply deemed as



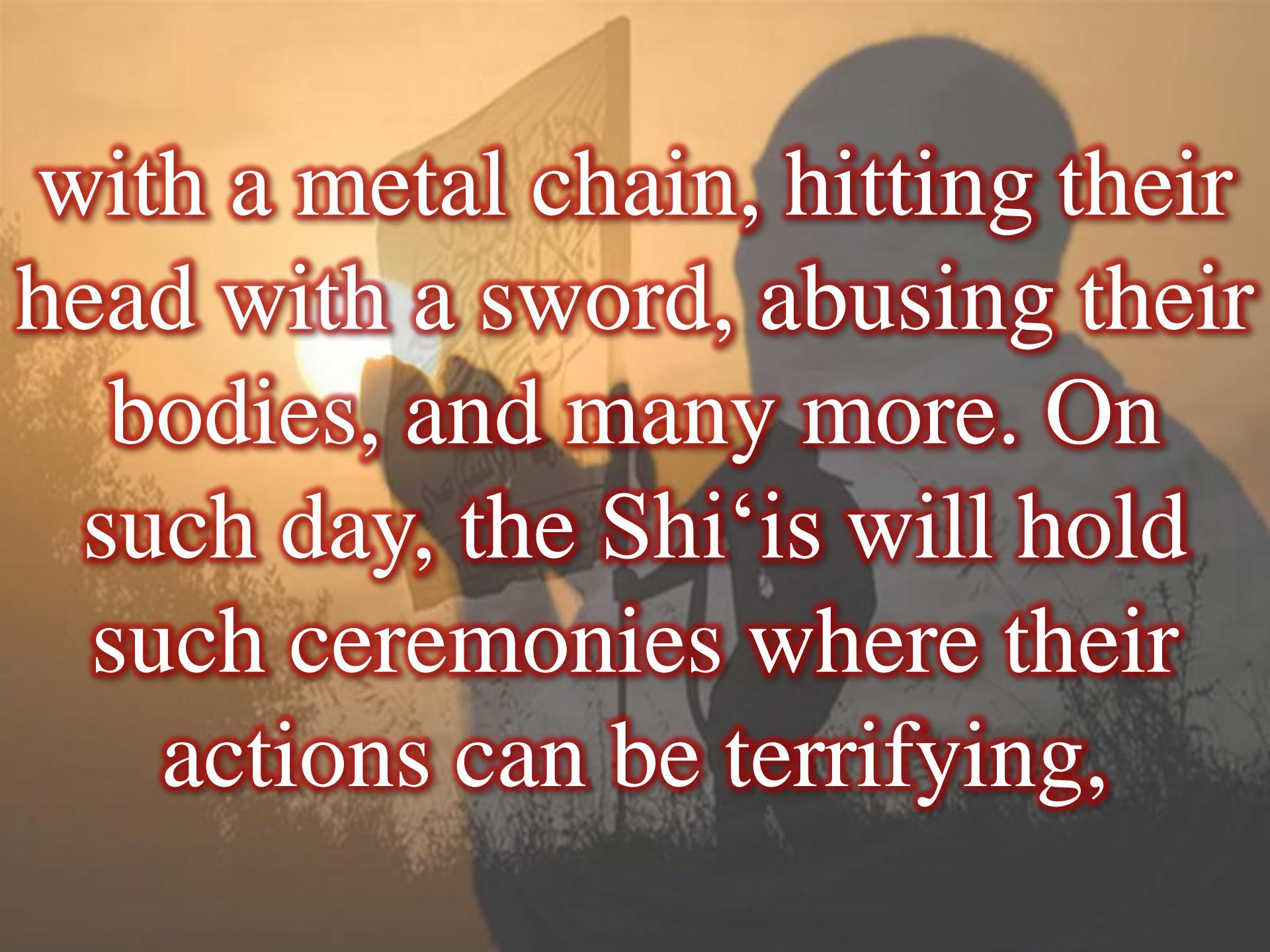
rental goods. This matter was discussed in a book authored by Abu Ja‘far Muhammad b. al-Hasan b. ‘Ali at-Toosi titled *an-Nihaayah Fee Mujarrad al-Fiqh wal-Fatwa*.

2- Mourning the death of al-Husayn by physically injuring their own bodies

The Shi‘is will have their ceremony of whipping their body and slapping their chest on the 10th of Muharram to



mourn the death of al-Husayn
radiyAllaahu ‘anh. As
mentioned in Dr Moosa al-
Musaawi’s *ash-Shi‘ah wat-
Tasheeh*, in celebrating such
occasion, they will hit
themselves on the shoulder

A person in traditional Islamic clothing, specifically a grey agal and agal, is shown from the waist up. They are performing self-flagellation, holding a metal chain in their right hand and a wooden sword in their left hand, striking their upper back and shoulder area. The background is a plain, light-colored wall.

with a metal chain, hitting their head with a sword, abusing their bodies, and many more. On such day, the Shi‘is will hold such ceremonies where their actions can be terrifying,

only harming themselves.

3- Insulting the wives of

Prophet Muhammad

sallAllahu ‘alayhi wasallam

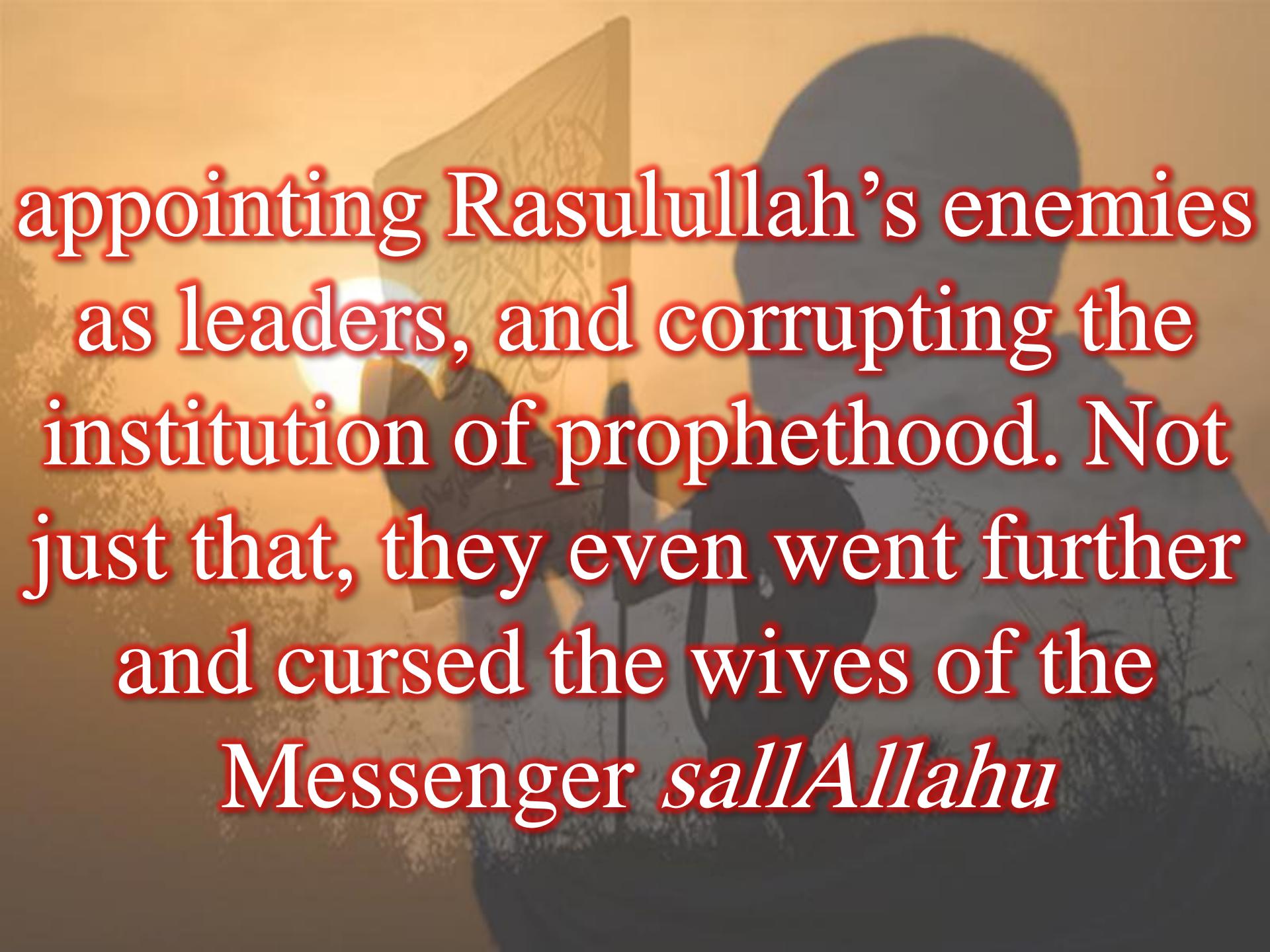
The Shi‘is would abuse and
insult the wives of Prophet

Muhammad *sallAllahu*

‘alayhi wasallam, as mentioned in *Tuhfah al-‘Awwaam* by al-Sayed Manzur Husain. He stated that this was because the wives had disobeyed the commands of Rasulullah,

A person wearing a dark cap and a light-colored robe is seen from the side, holding a book (likely the Quran) with both hands. The background is dark and out of focus.

rebelled against divine
revelation, changing the
religion, deceitful in attributing
al-Qur'an as revelation for
Rasulullah, preventing
Rasulullah from fulfilling
obligatory acts,

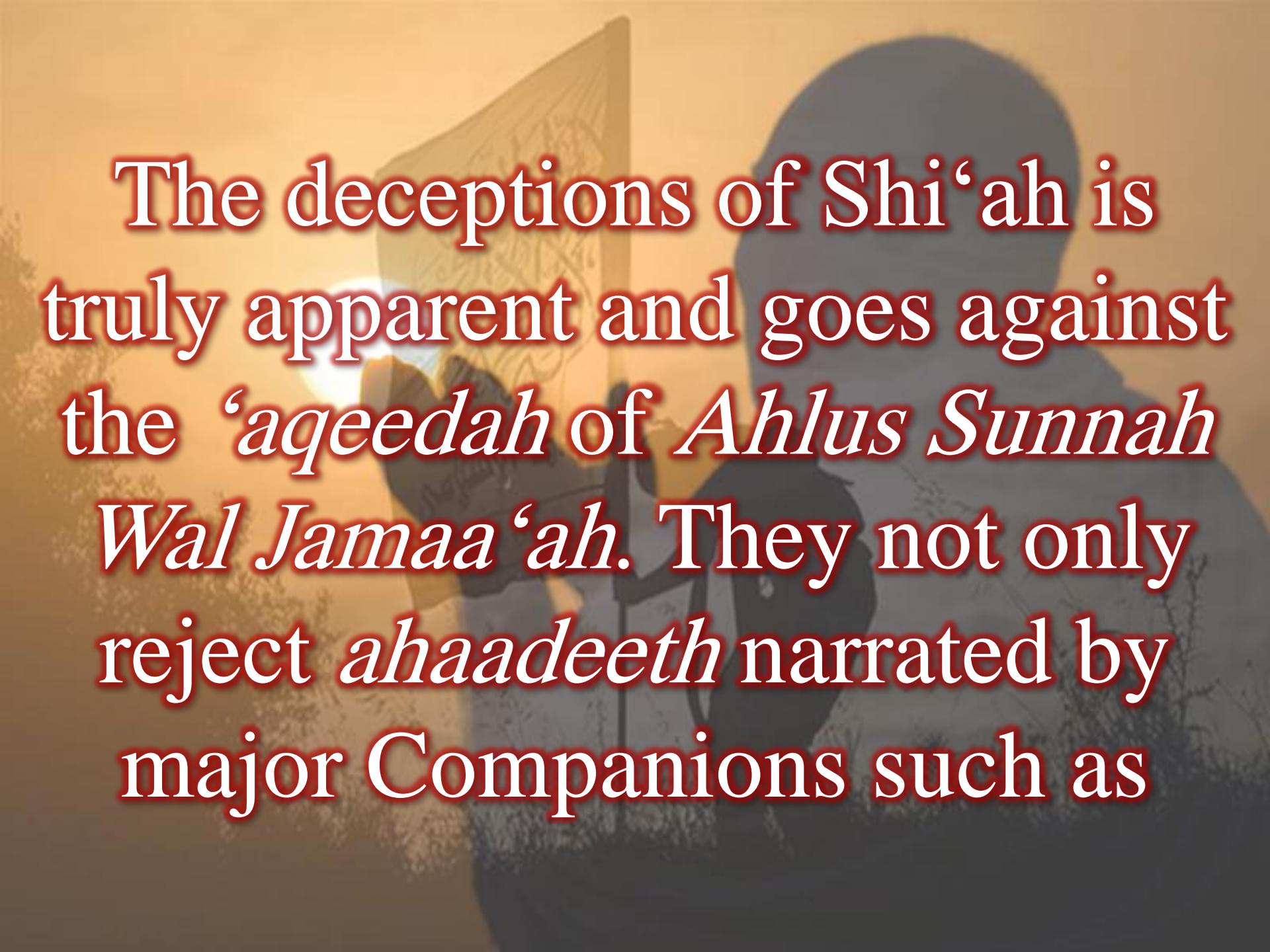


appointing Rasulullah's enemies as leaders, and corrupting the institution of prophethood. Not just that, they even went further and cursed the wives of the Messenger *sallAllahu*

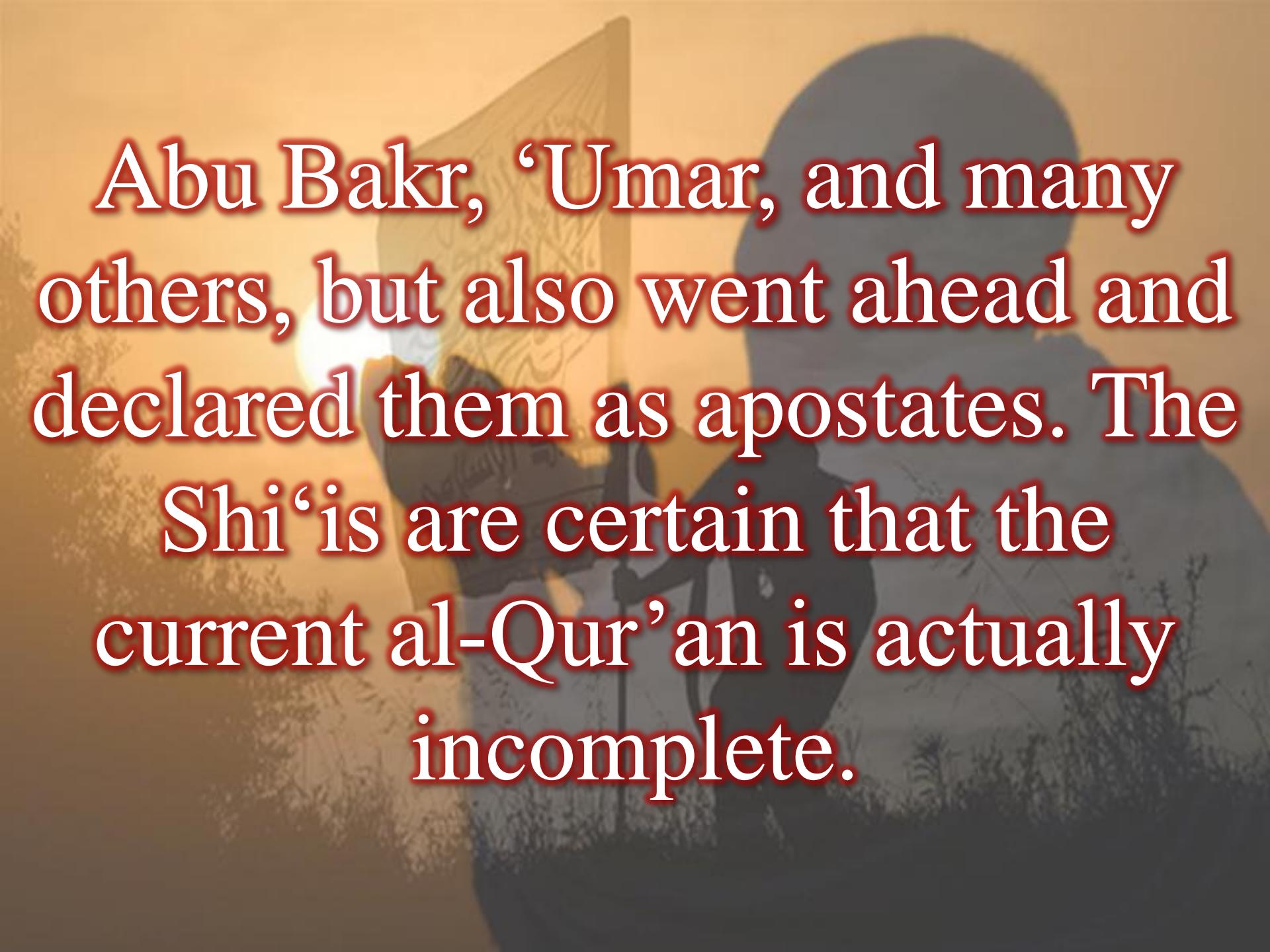
A person in a traditional grey robe stands next to a wooden plaque with Arabic calligraphy. The background is a warm, golden-yellow color.

*‘alayhi wasallam, radiyAllaahu
‘anhum ajma‘een.*

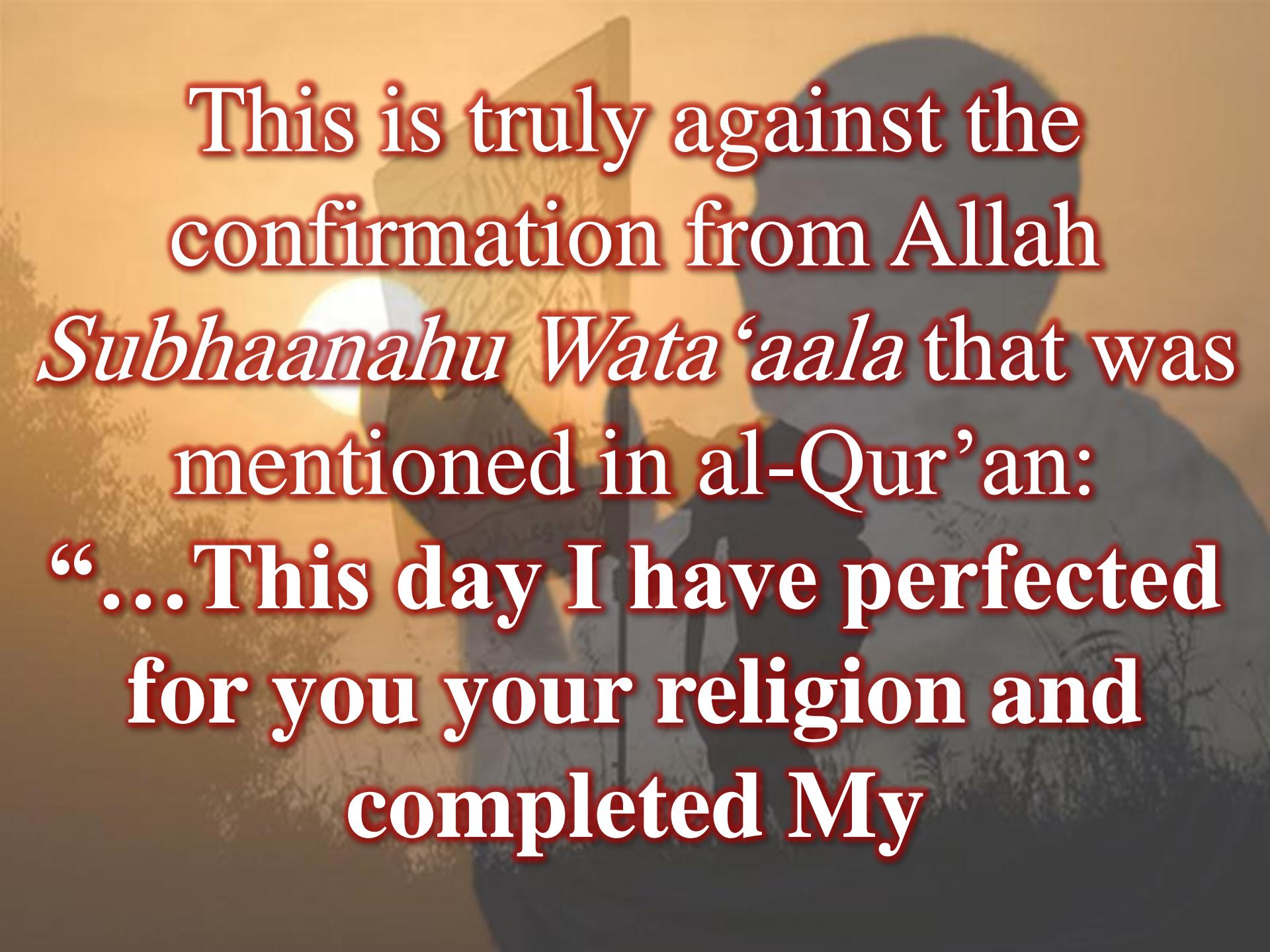
Na‘oodhubillaahi min dhaalik.

A person wearing a dark hoodie is seen from the side, facing right. They are holding a smartphone in their right hand, looking intently at the screen. The background is a plain, light-colored wall.

The deceptions of Shi‘ah is
truly apparent and goes against
the ‘aqeedah of *Ahlus Sunnah*
Wal Jamaa‘ah. They not only
reject *ahaadeeth* narrated by
major Companions such as

A person wearing a dark grey or black jellabiya and agal (headband) is seen from the side and back, facing right. They are holding a large, open book, likely the Qur'an, with both hands. The book has a dark cover and white pages. The background is a plain, light-colored wall.

Abu Bakr, ‘Umar, and many others, but also went ahead and declared them as apostates. The Shi‘is are certain that the current al-Qur’an is actually incomplete.



This is truly against the confirmation from Allah *Subhaanahu Wata‘aala* that was mentioned in al-Qur’ān:

“...This day I have perfected for you your religion and completed My

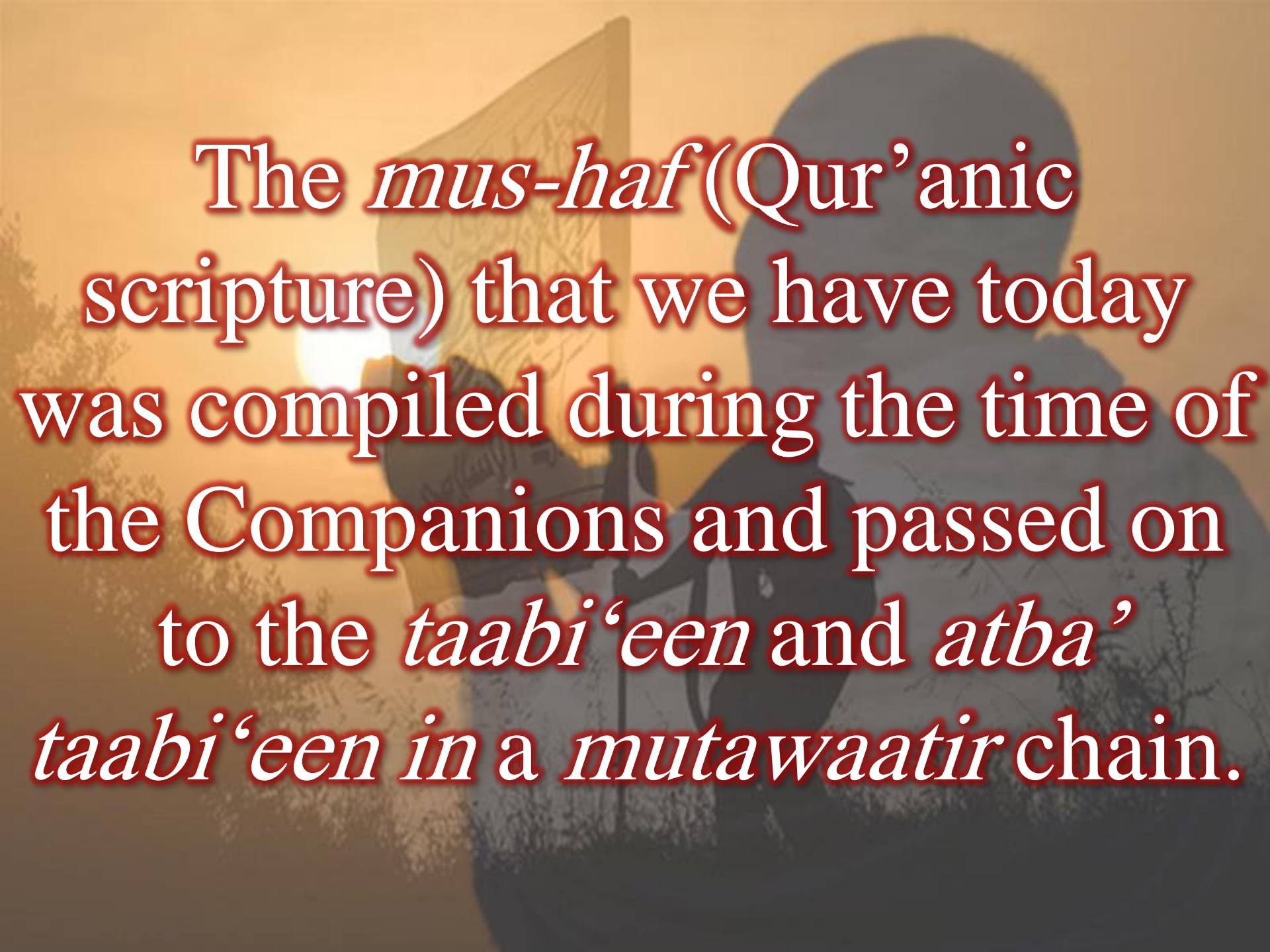
A person in traditional Islamic clothing, wearing a white agal and a grey agal, stands outdoors. In the background, a large, light-colored mosque with multiple domes and minarets is visible against a clear sky.

favor upon you and have
approved for you Islam as
religion..."

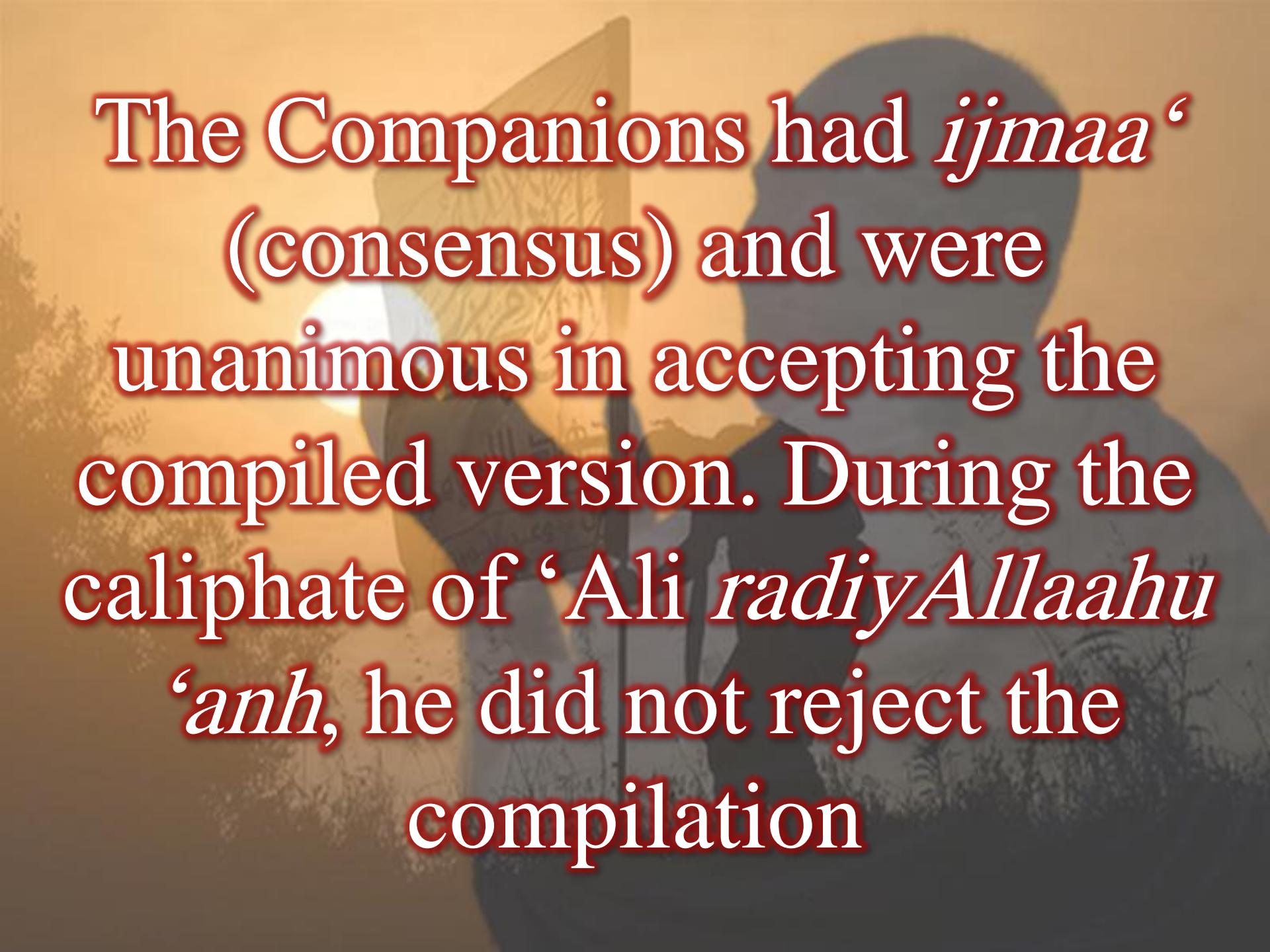
(al-Maa''idah 5:3)

Allah *Subhaanahu Wata 'aala*
also mentions in al-Qur'an:

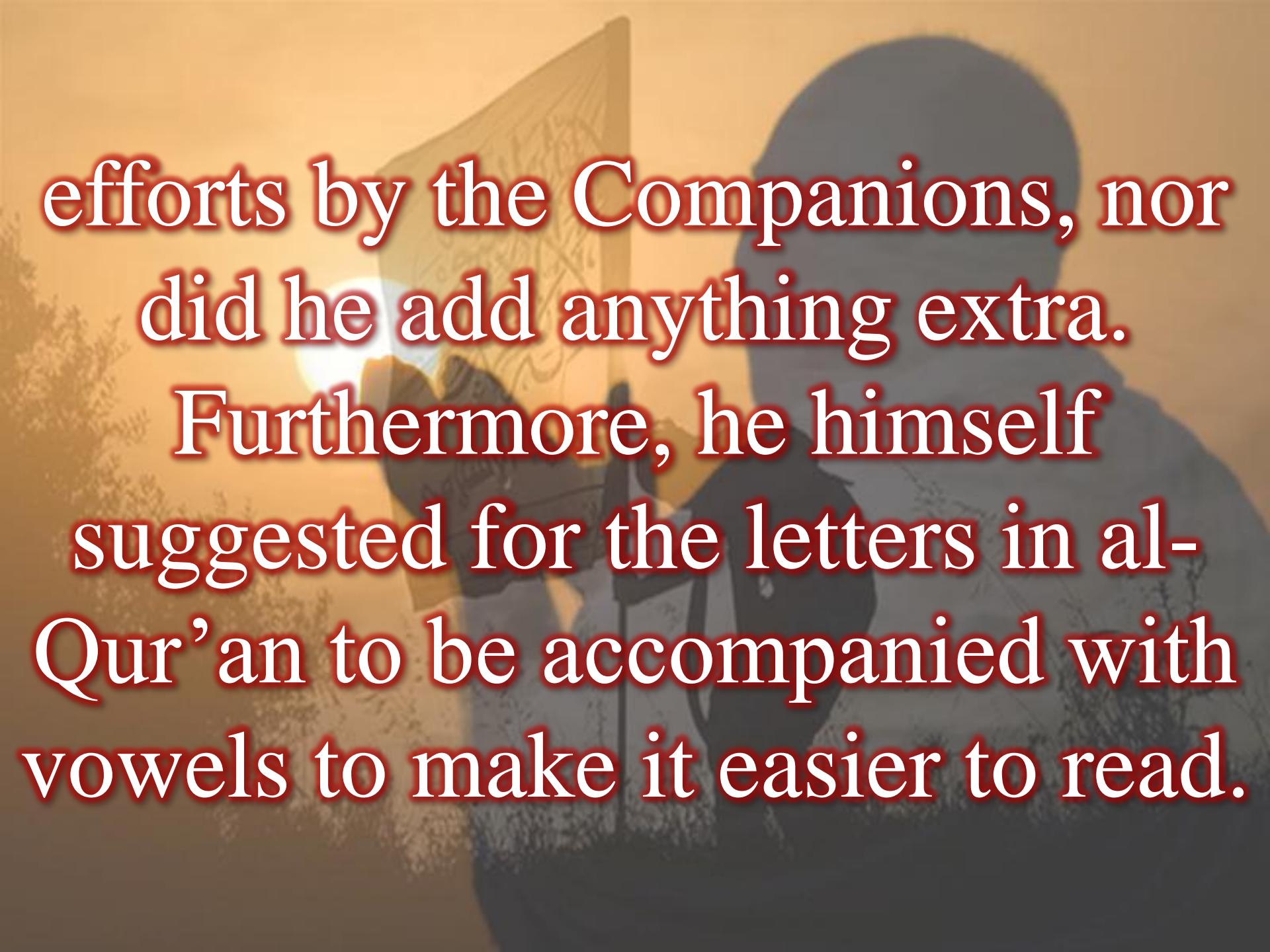
**“Indeed, it is We who sent
down the Qur'an and indeed,
We will be its guardian.”**
(al-Hijr 15:9)

The image shows a person from the side, wearing a dark grey or black traditional Islamic garment. They are holding an open book, which appears to be a Qur'an, with both hands. The book is open to a page showing Arabic script. The background is a solid yellow color.

The *mus-haf* (Qur'anic scripture) that we have today was compiled during the time of the Companions and passed on to the *taabi'een* and *atba' taabi'een* in a *mutawaatir* chain.

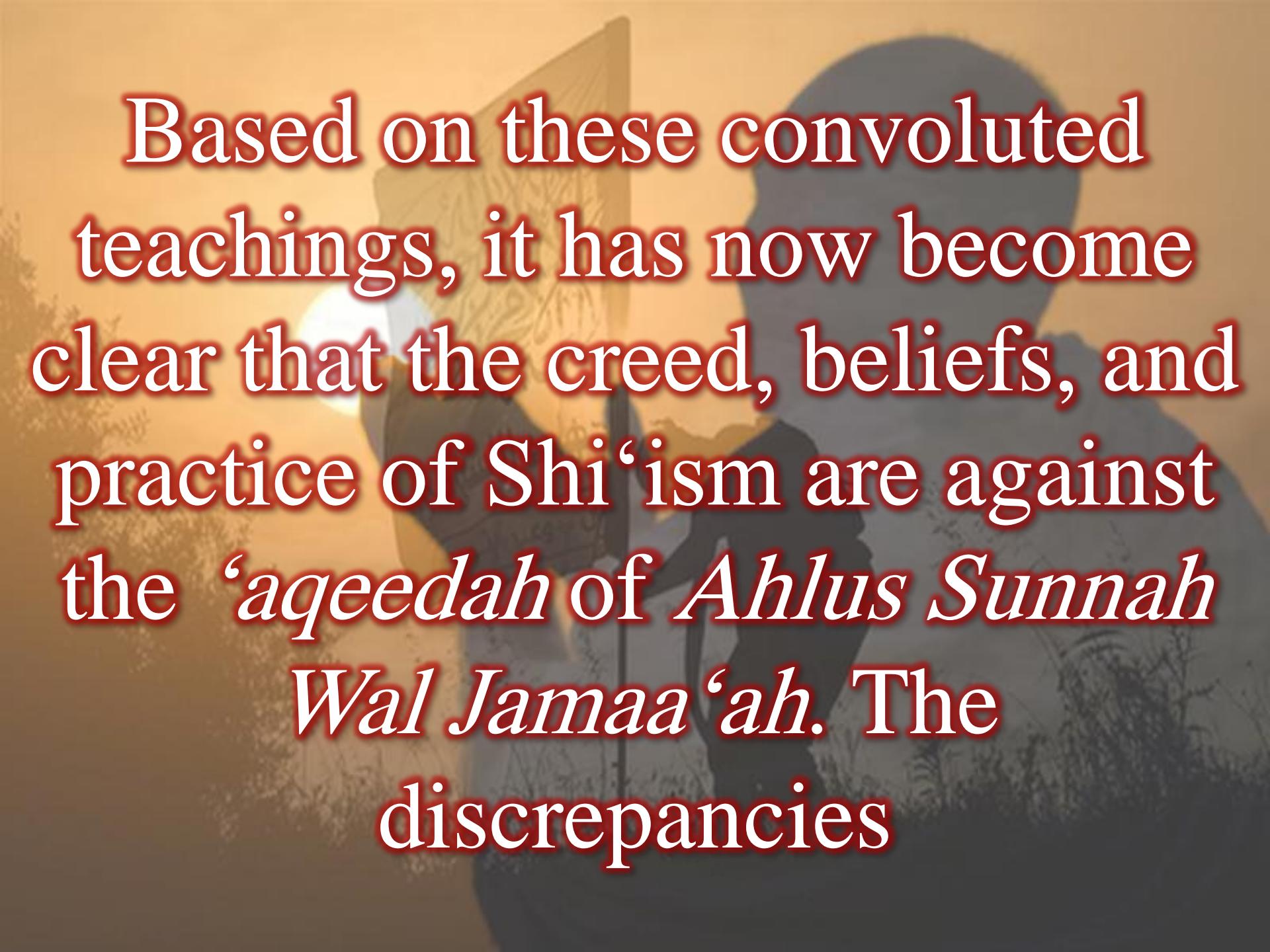
A person in traditional Islamic clothing, wearing a grey agal and a white agal, stands outdoors. The background shows a building with a yellow sign and some trees.

The Companions had *ijmaa'*
(consensus) and were
unanimous in accepting the
compiled version. During the
caliphate of 'Ali *radiyAllaahu*
'anh, he did not reject the
compilation

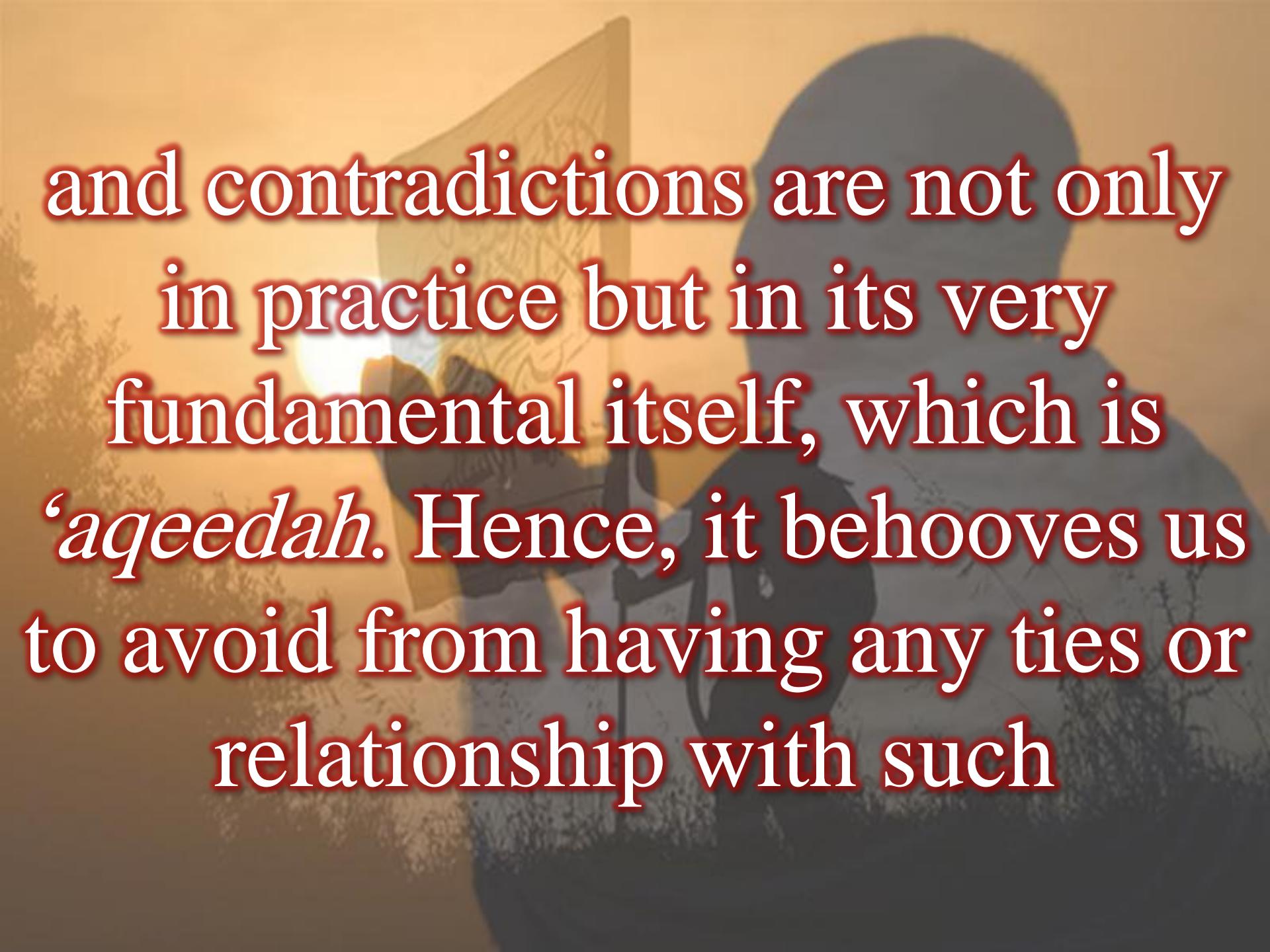
A person wearing a dark grey or black jellabiya and a matching agal (headband) is seen from the side and back. They are holding a large, open book, likely the Qur'an, with both hands. The book has a dark cover and is bound in the middle. The background is a plain, light-colored wall.

efforts by the Companions, nor
did he add anything extra.

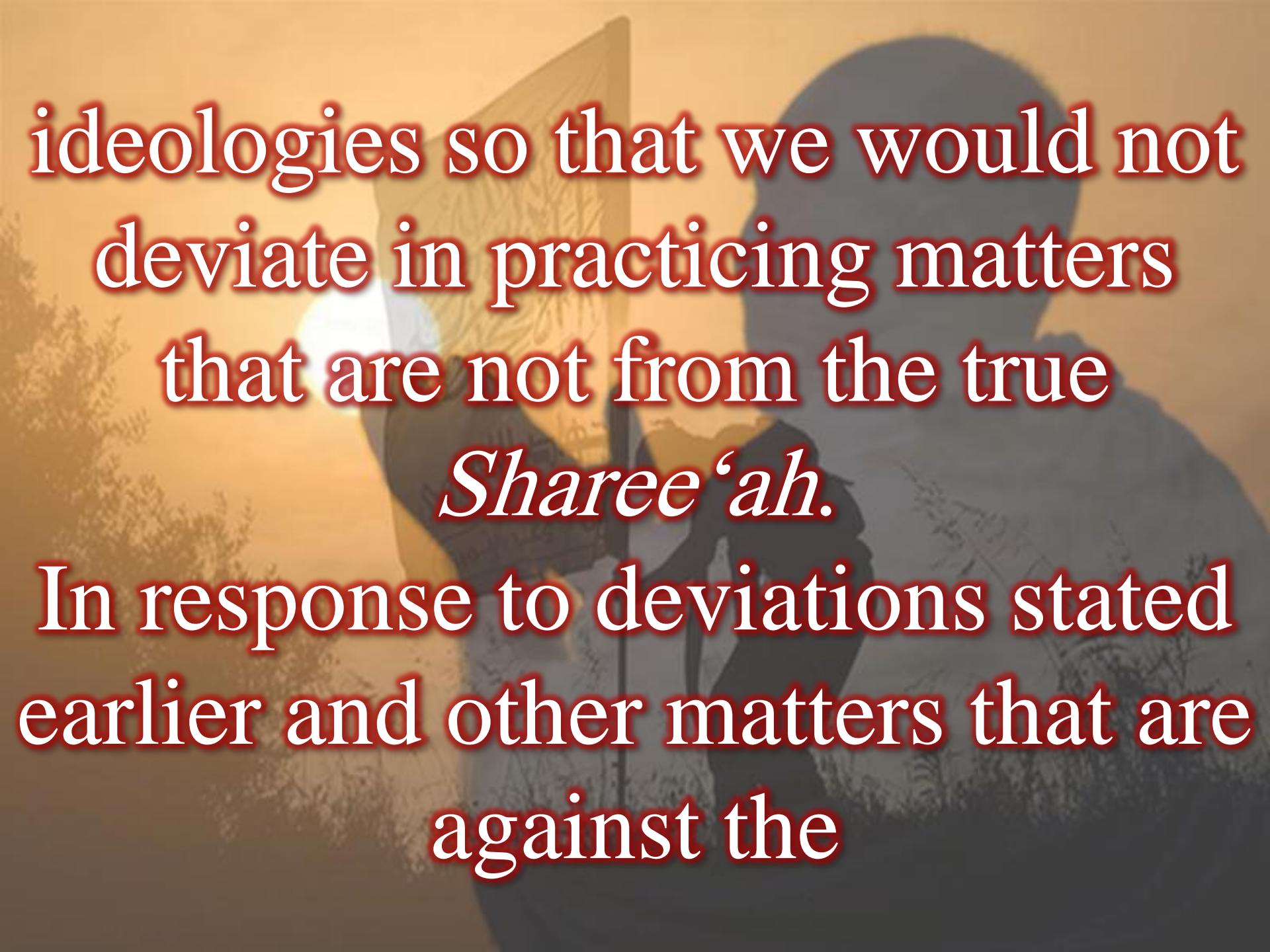
Furthermore, he himself
suggested for the letters in al-
Qur'an to be accompanied with
vowels to make it easier to read.

A person in traditional Islamic clothing, possibly a shaykh, stands outdoors. They are wearing a dark agal (headband) and a grey agal ghutra (cap). The background shows some trees and a clear sky.

Based on these convoluted teachings, it has now become clear that the creed, beliefs, and practice of Shi‘ism are against the ‘*aqeedah* of *Ahlus Sunnah Wal Jamaa‘ah*. The discrepancies



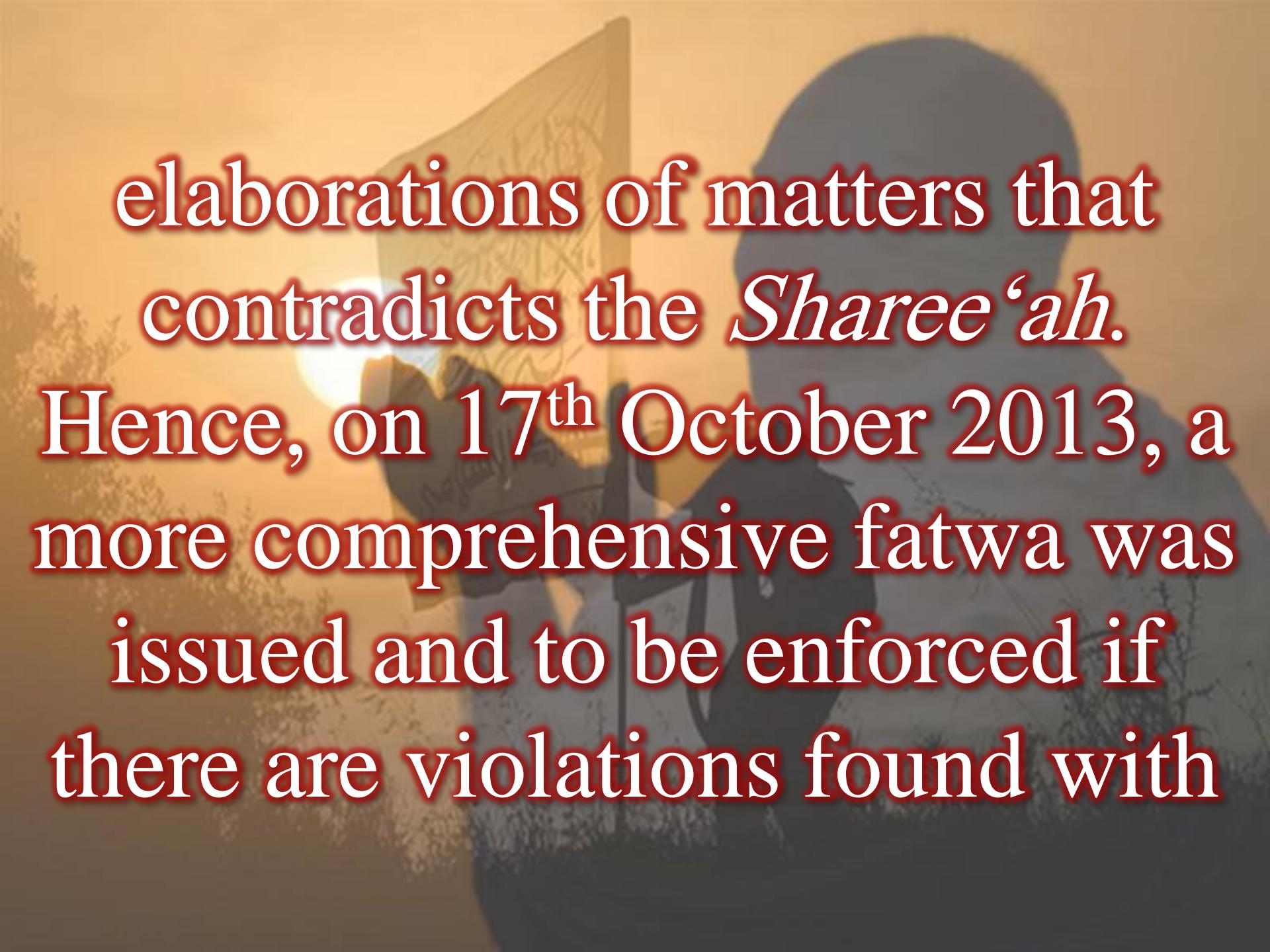
and contradictions are not only in practice but in its very fundamental itself, which is '*aqeedah*. Hence, it behooves us to avoid from having any ties or relationship with such



ideologies so that we would not deviate in practicing matters that are not from the true *Sharee'ah*.

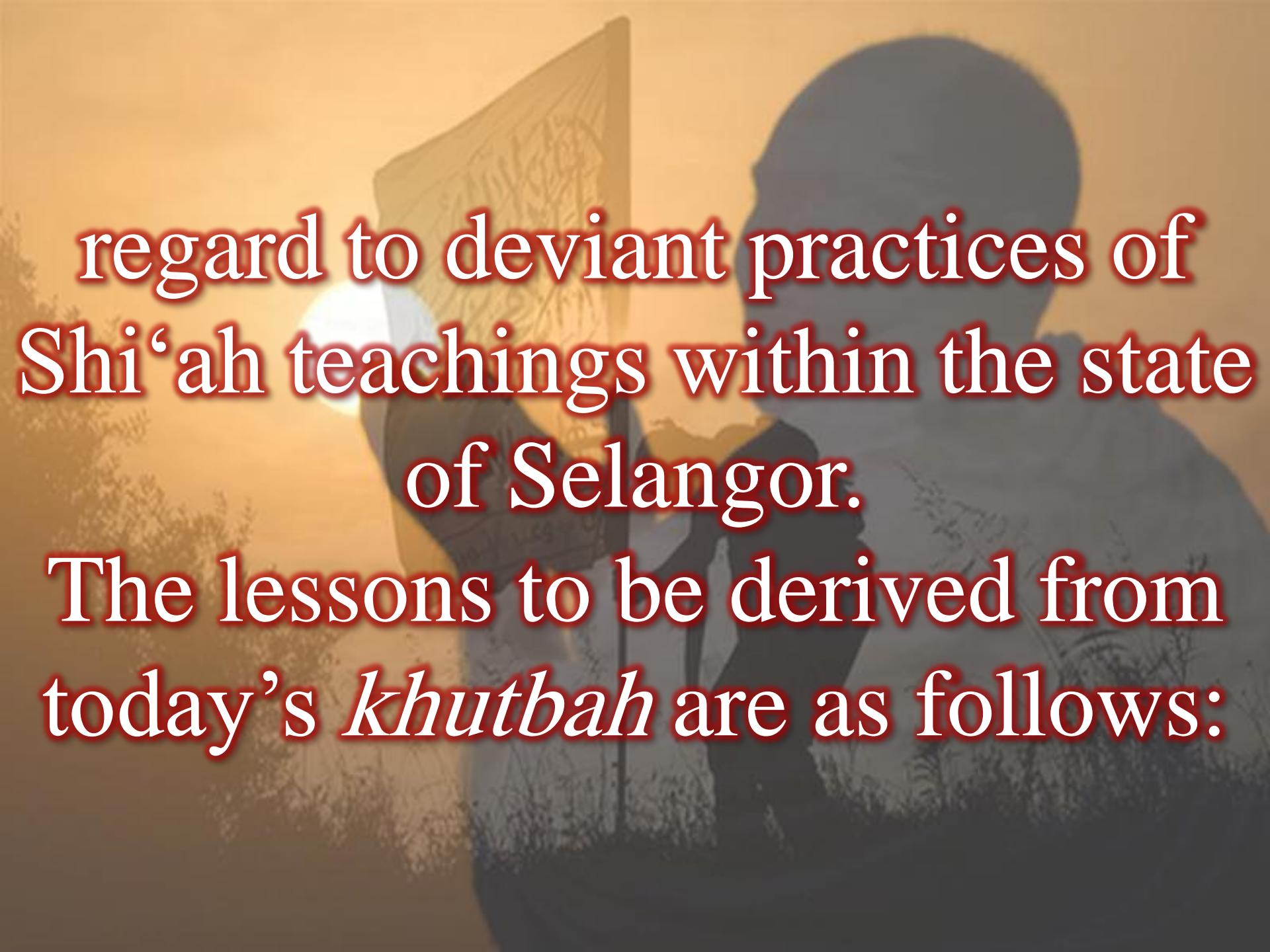
In response to deviations stated earlier and other matters that are against the

‘aqeedah of Ahlus Sunnah Wal Jamaa‘ah, a fatwa that was released regarding the deceptions of Shi‘ism within the state of Selangor has been reviewed and further strengthened with



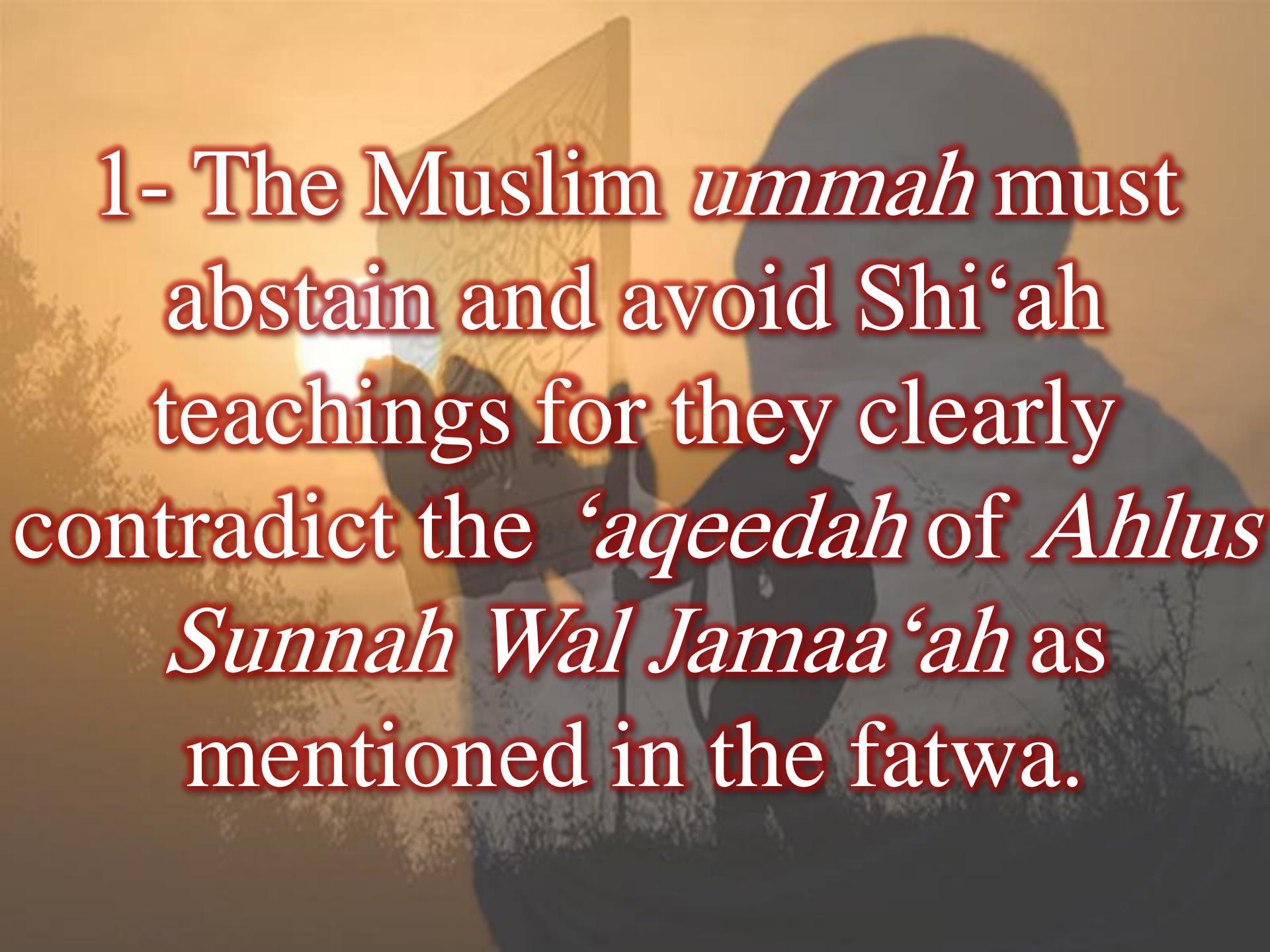
elaborations of matters that contradicts the *Sharee'ah*.

Hence, on 17th October 2013, a more comprehensive fatwa was issued and to be enforced if there are violations found with

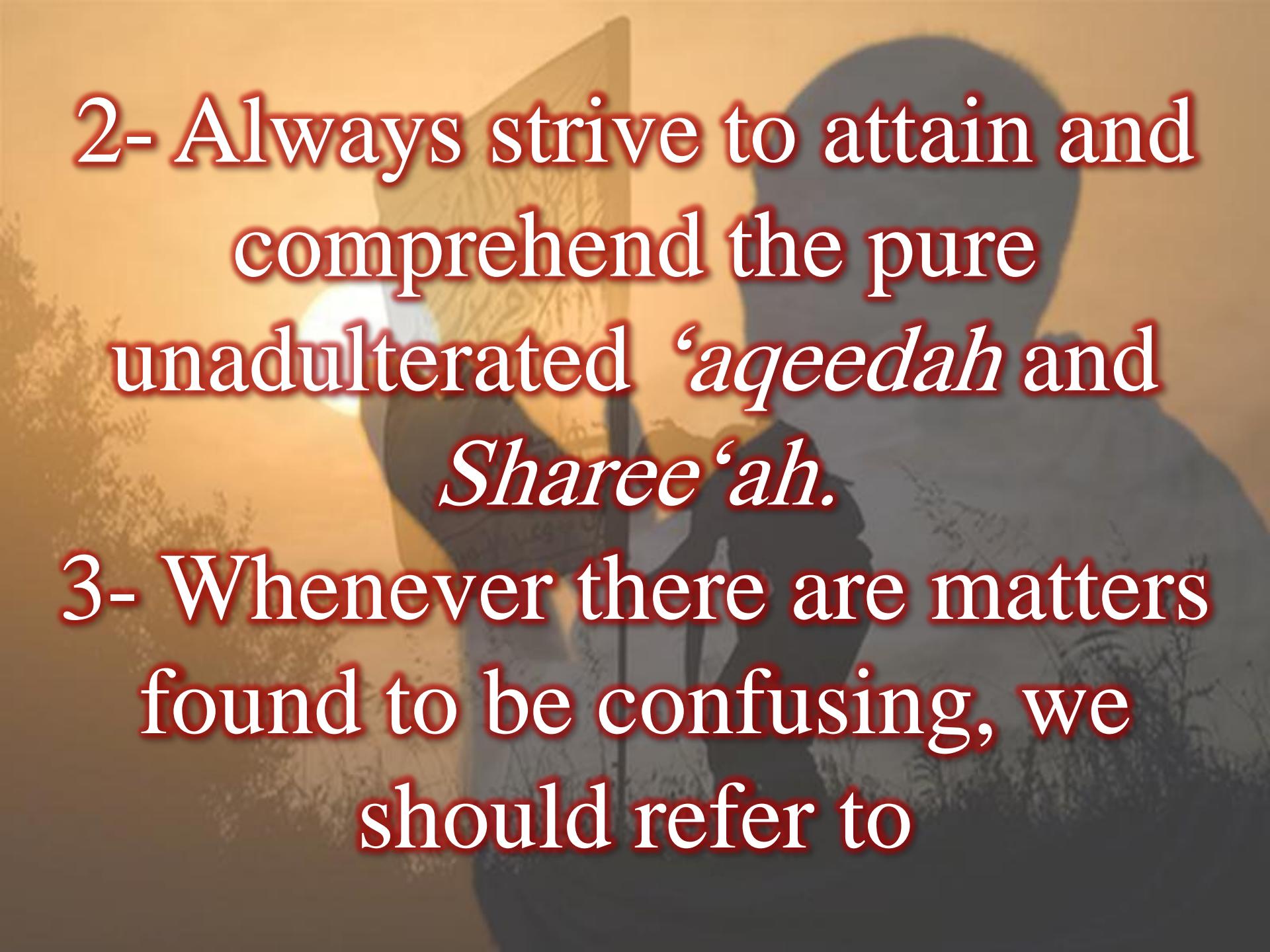
A man wearing a dark grey agal and jellabiya is standing outdoors. He is holding a large, open book with both hands, looking down at it. The background is a bright, overexposed sky.

regard to deviant practices of
Shi‘ah teachings within the state
of Selangor.

The lessons to be derived from
today’s *khutbah* are as follows:

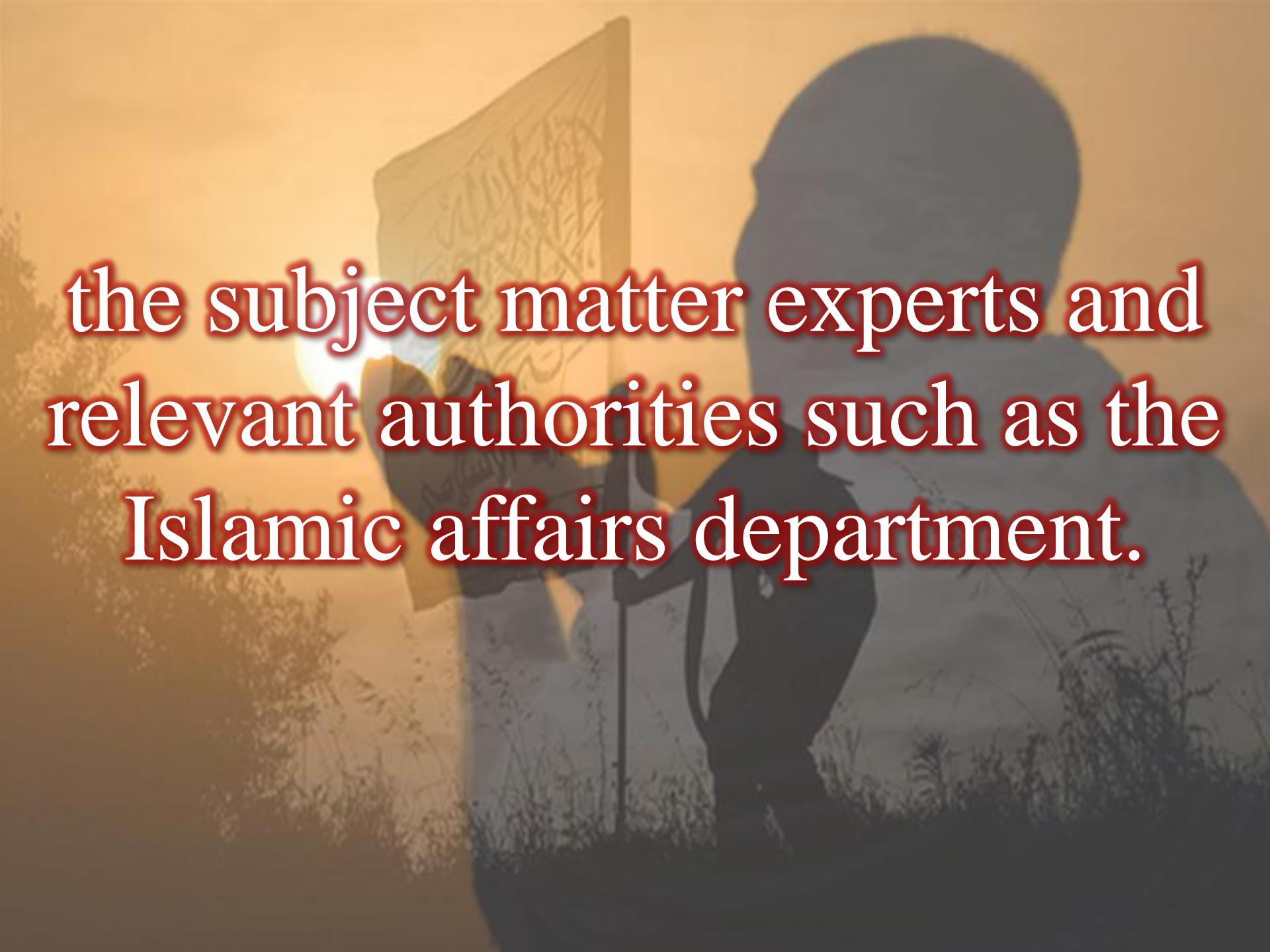
A person in a traditional Islamic headscarf (ghutrah) and a grey robe (jama') stands outdoors. They are facing slightly to the left, with their hands clasped near their waist. The background shows some trees and a clear sky.

1- The Muslim *ummah* must abstain and avoid Shi‘ah teachings for they clearly contradict the ‘aqeedah of *Ahlus Sunnah Wal Jamaa‘ah* as mentioned in the fatwa.



2- Always strive to attain and comprehend the pure unadulterated ‘*aqeedah* and *Sharee‘ah*.

3- Whenever there are matters found to be confusing, we should refer to

A person wearing a dark grey agal and agal (headwrap) and a dark grey agal and agal (headwrap) stands in front of a mosque. The person is facing towards the right side of the frame. In the background, a mosque with a tall, light-colored minaret is visible against a clear blue sky.

the subject matter experts and
relevant authorities such as the
Islamic affairs department.

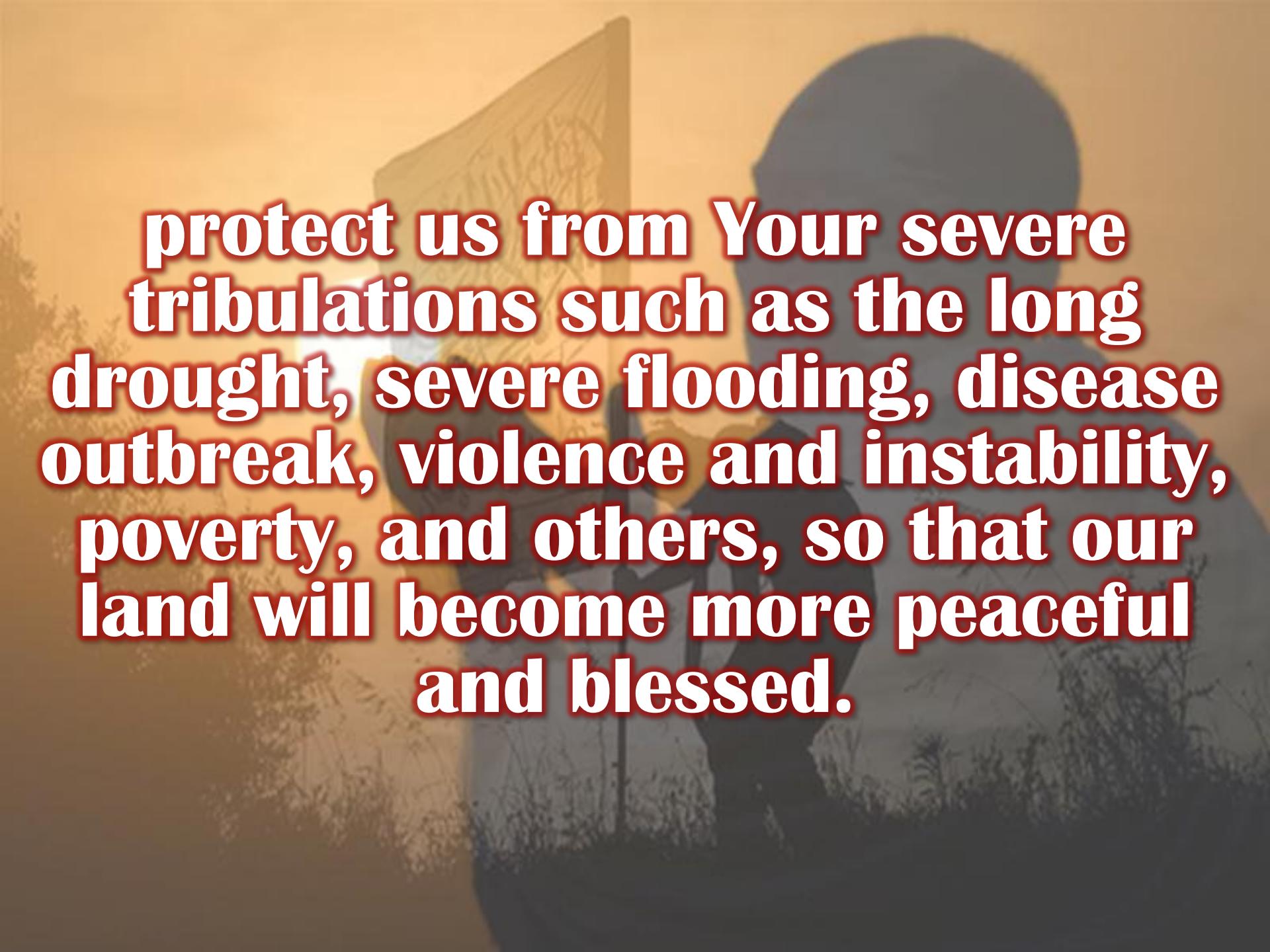
“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers -

We will give him what he has taken and drive him into Hell,
and evil it is as a destination.”
(an-Nisaa’ 4:115)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَفَعَّلَ
مِنِّي وَمِنْكُمْ تِلَاوَتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ
قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيْمَ لِيْ وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

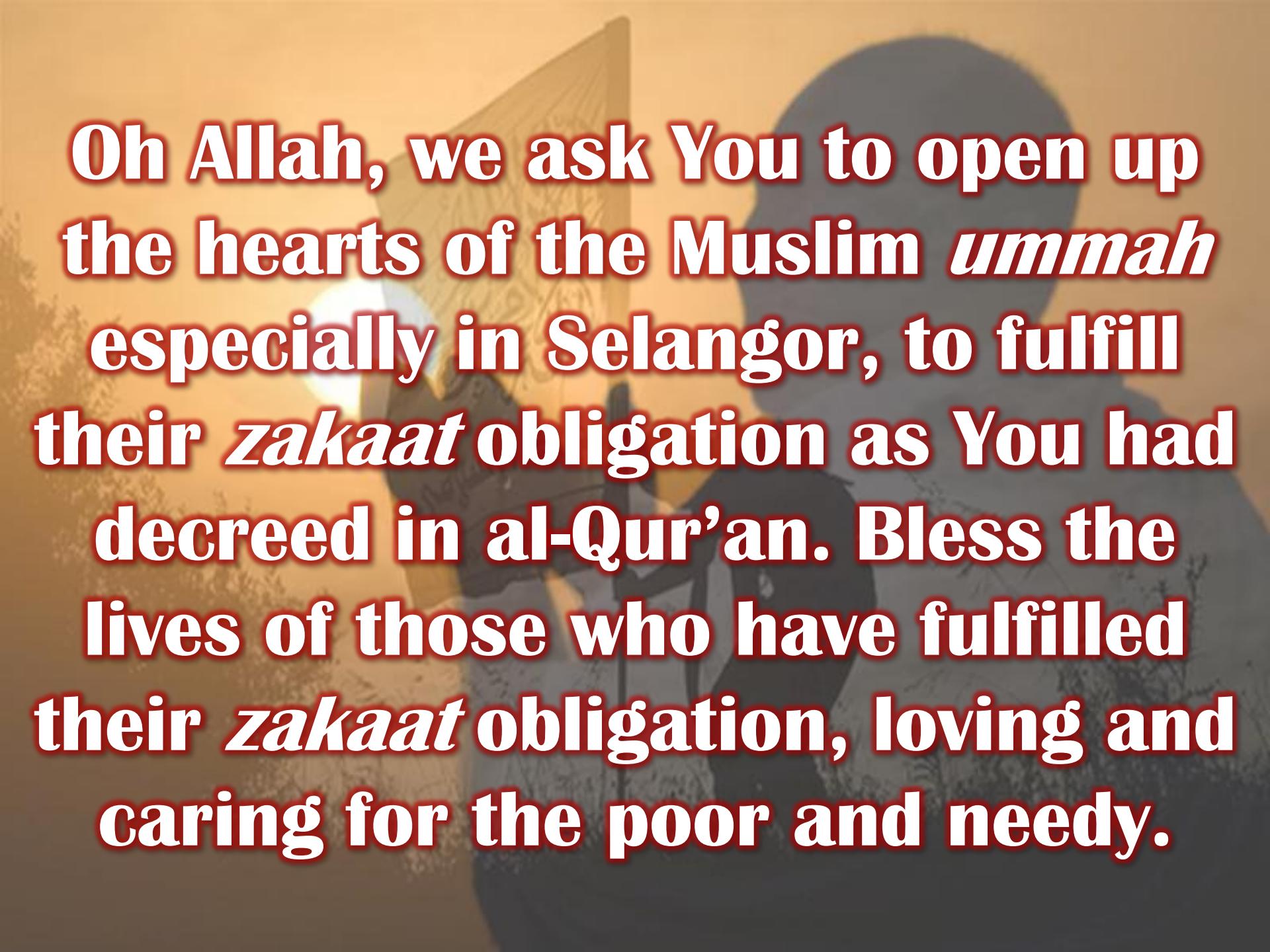
**O Allah, You are the Almighty Lord,
we are grateful unto You for
having bestowed upon us Mercy
and Blessings, nourishing us to
strive to continue in strengthening
the Muslim nation especially the
state of Selangor, as an advanced,
progressive, peaceful, and
benevolent state.**

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,

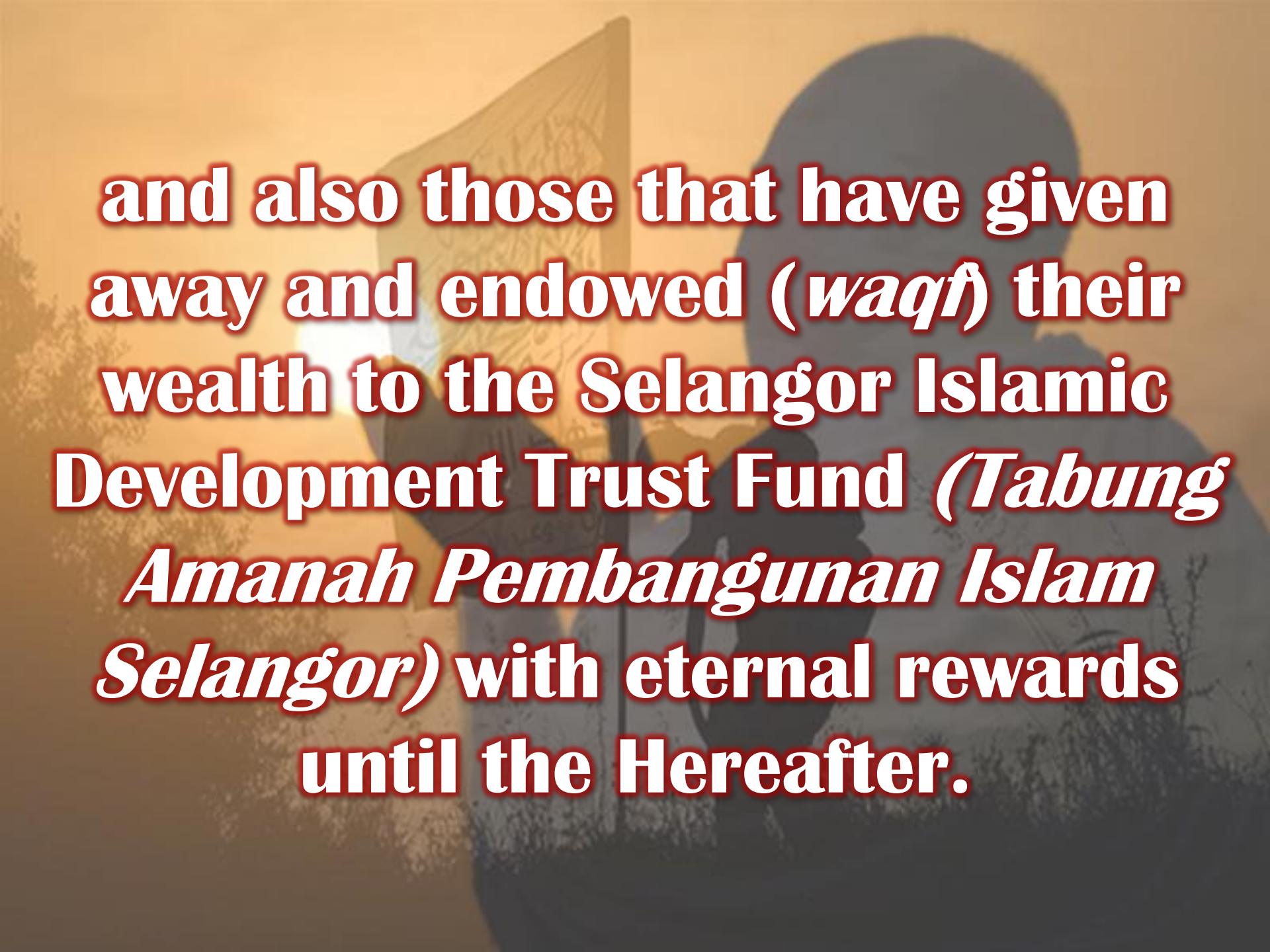
A person in a traditional headscarf and vest, standing in a dry, cracked landscape under a hazy sky.

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.

O Allah, we implore upon you, keep us steadfast upon the methodology of *Ahlus Sunnah wal Jamaa'ah*, and protect us from ‘aqeedah and practices that are misguided and deviated such as extreme Shee‘ism, Qaadiyani, and others.



**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.**

A photograph of a woman wearing a dark hijab and a light-colored top, holding a small child in her arms. They are standing outdoors, with a building featuring a red roof visible in the background.

and also those that have given away and endowed (*waqf*) their wealth to the Selangor Islamic Development Trust Fund (*Tabung Amanah Pembangunan Islam Selangor*) with eternal rewards until the Hereafter.

**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. *Allaahummaa
ameen***



سُبْحَانَ رَبِّكَ رَبِّ الْعَالَمِينَ
وَسَلَامٌ عَلَىٰ رَبِّ الْعَالَمِينَ

JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :
BAHAGIAN KHUTBAH,
JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :
UNIT TEKNOLOGI MAKLUMAT,
JABATAN AGAMA ISLAM SELANGOR