



جَابَاتَانْ اِغَامَا اِيسْلَامْ سِلَانْغُورْ
JABATAN AGAMA ISLAM SELANGOR

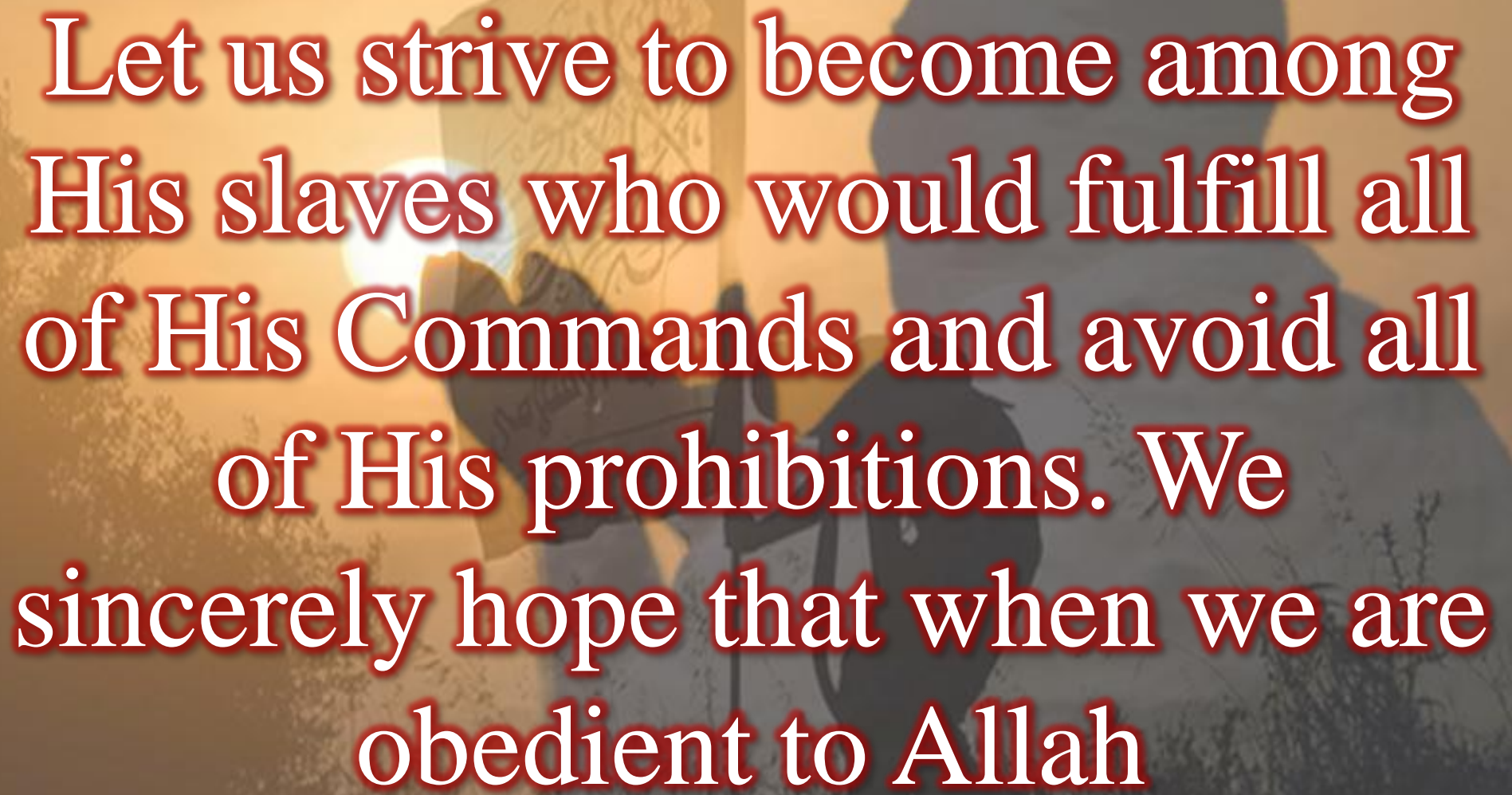
THE

DEVIATION OF

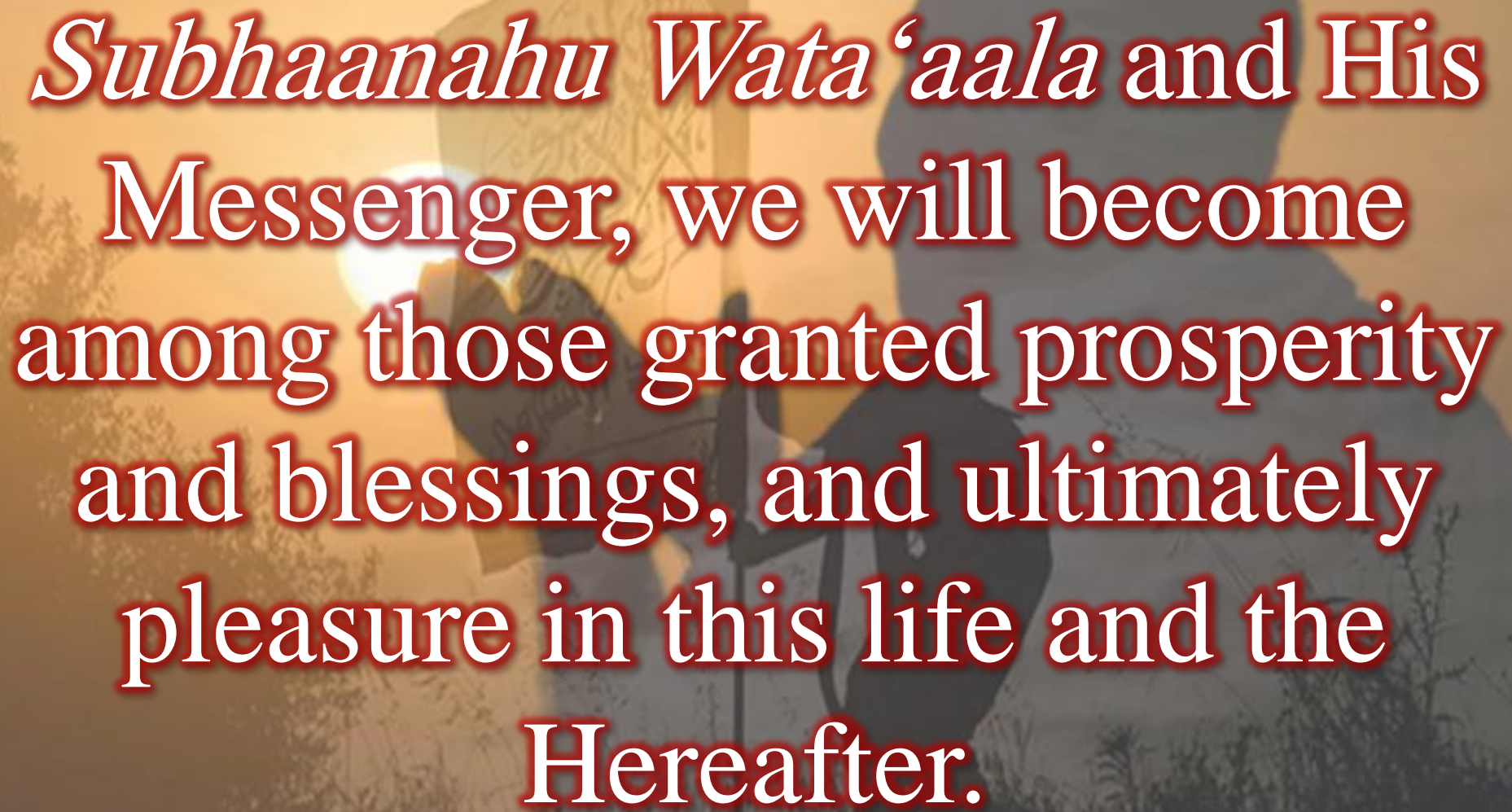
SHI'AH



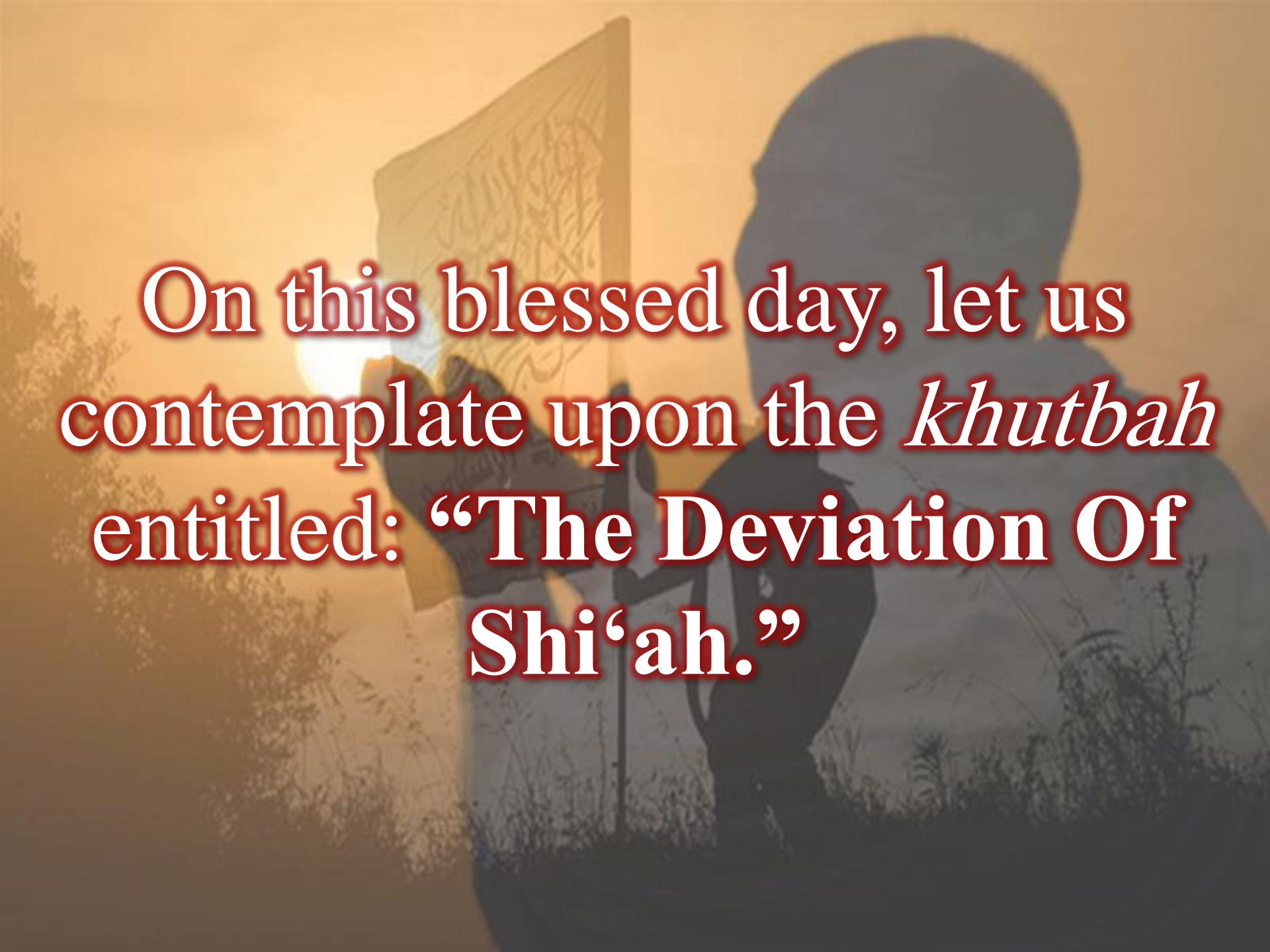
Let us have the *taqwa* of Allah
Subhaanahu Wata'aala by being
thankful for all bounties,
especially for the *ni'mah*
(bounty) of *imaan* and Islam.



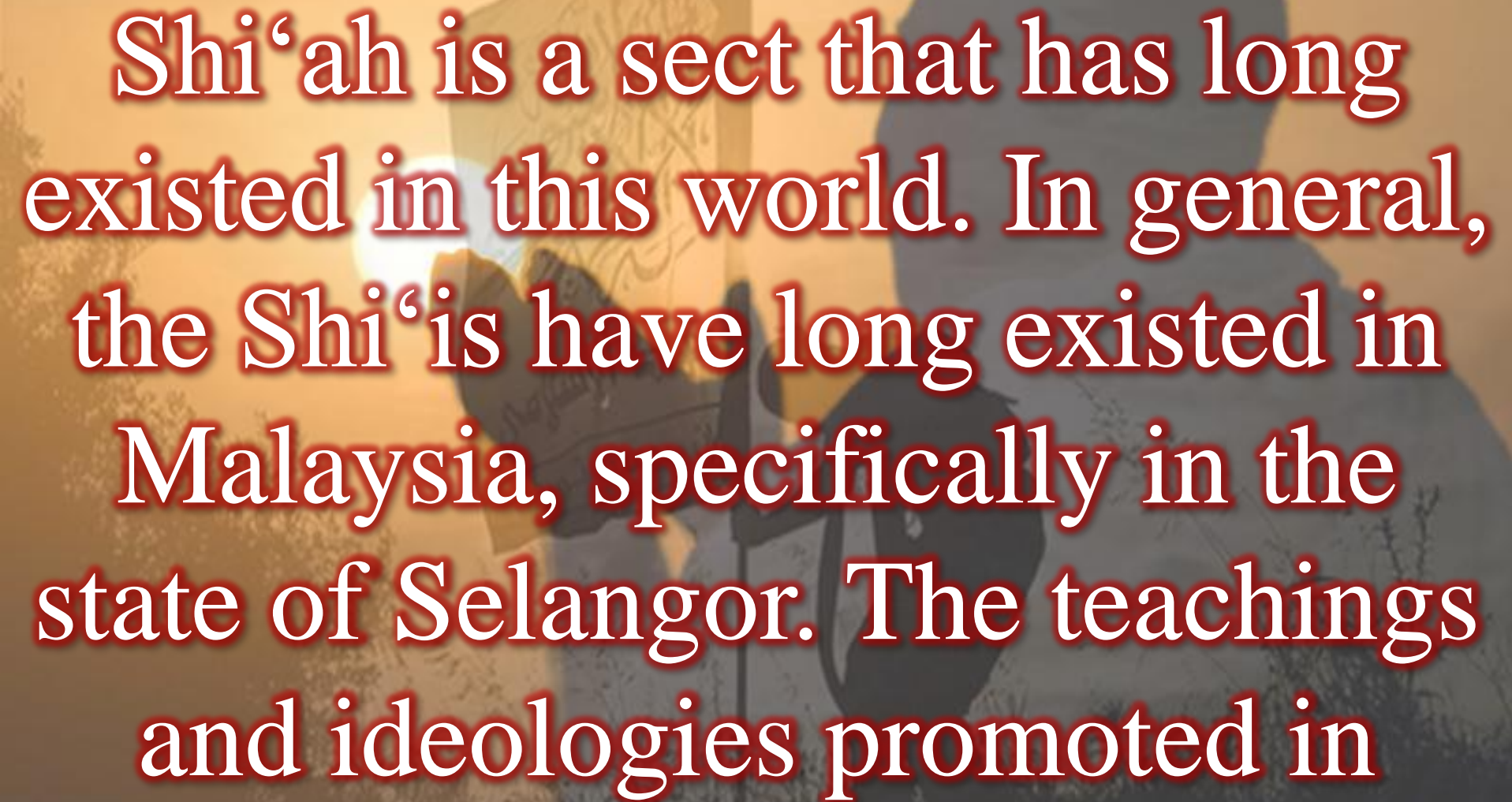
Let us strive to become among
His slaves who would fulfill all
of His Commands and avoid all
of His prohibitions. We
sincerely hope that when we are
obedient to Allah



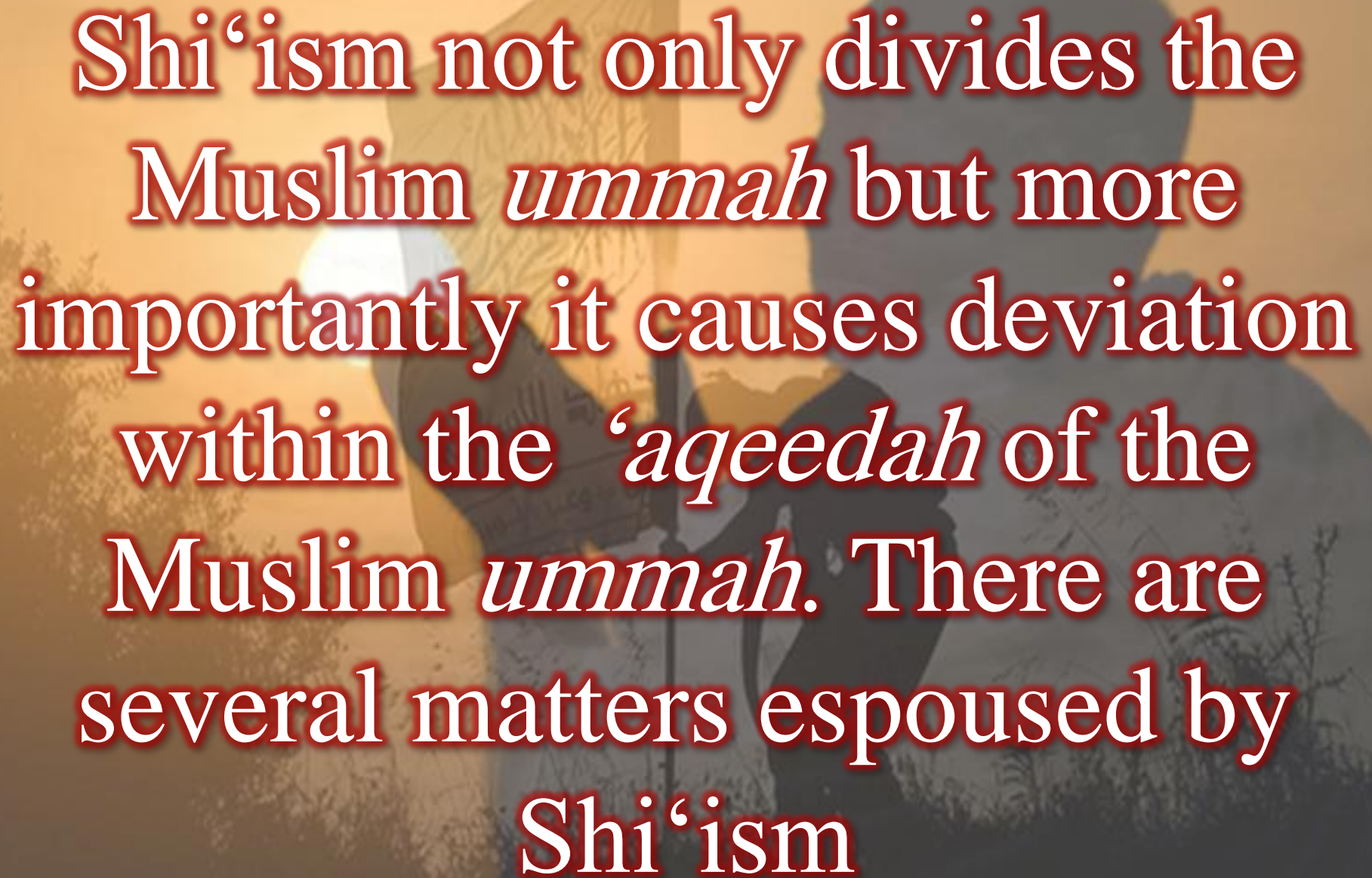
Subhaanahu Wata‘aala and His
Messenger, we will become
among those granted prosperity
and blessings, and ultimately
pleasure in this life and the
Hereafter.

A silhouette of a person is shown from the chest up, holding an open book and looking down at it. The person is positioned in the center-right of the frame. The background is a warm, orange-hued sunset or sunrise scene with a bright sun partially visible behind the person's head. The overall atmosphere is contemplative and serene.

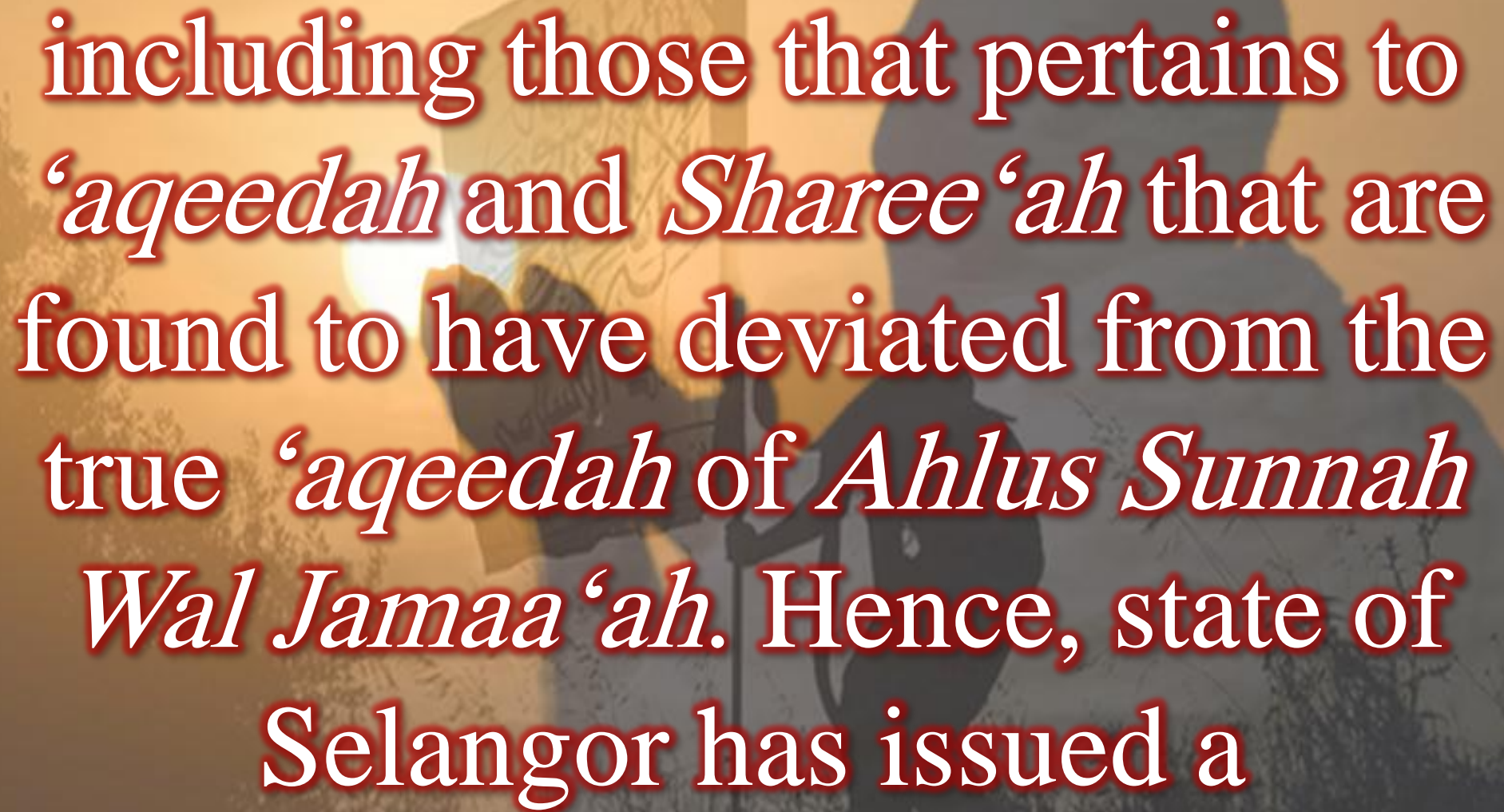
On this blessed day, let us
contemplate upon the *khutbah*
entitled: “**The Deviation Of
Shi‘ah.**”



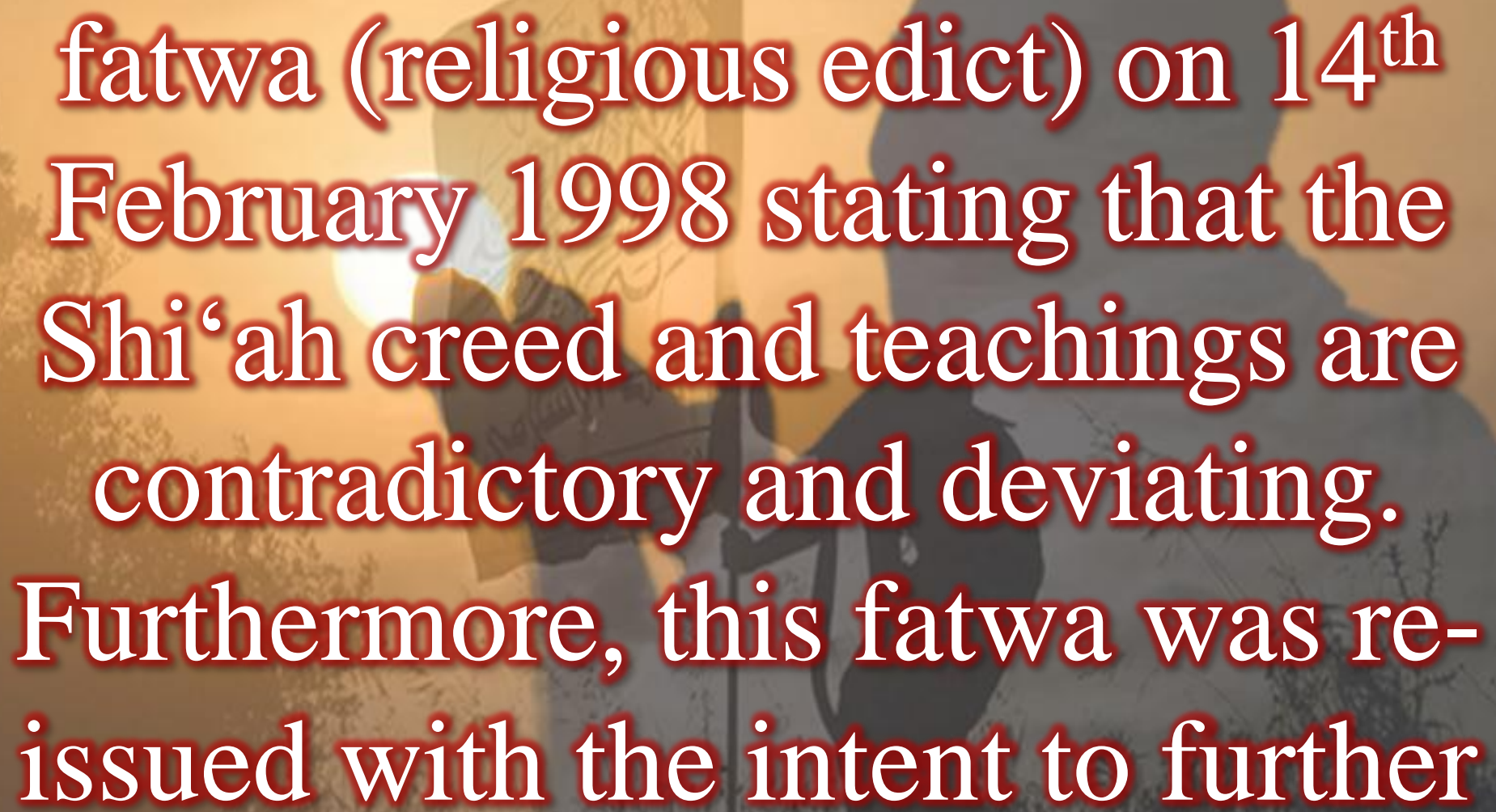
Shi'ah is a sect that has long existed in this world. In general, the Shi'is have long existed in Malaysia, specifically in the state of Selangor. The teachings and ideologies promoted in

The background of the slide features a soft-focus image of a person, likely a woman, with dark hair, wearing a dark top and reading a large, open book. The scene is set against a warm, golden-brown background with a subtle, textured pattern. The text is overlaid on this background in a large, white serif font with a prominent red drop shadow.

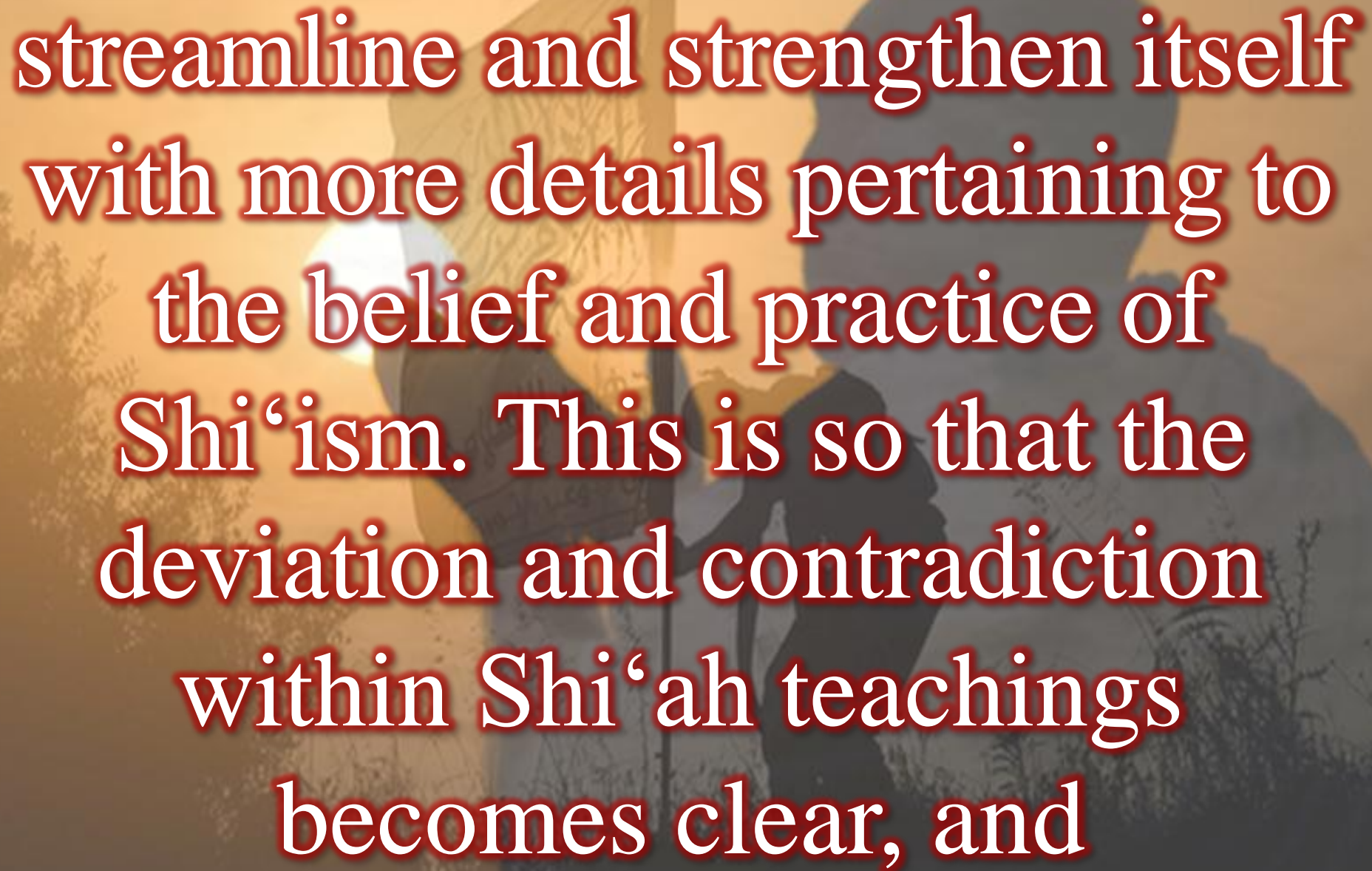
Shi'ism not only divides the
Muslim *ummah* but more
importantly it causes deviation
within the '*aqeedah* of the
Muslim *ummah*. There are
several matters espoused by
Shi'ism



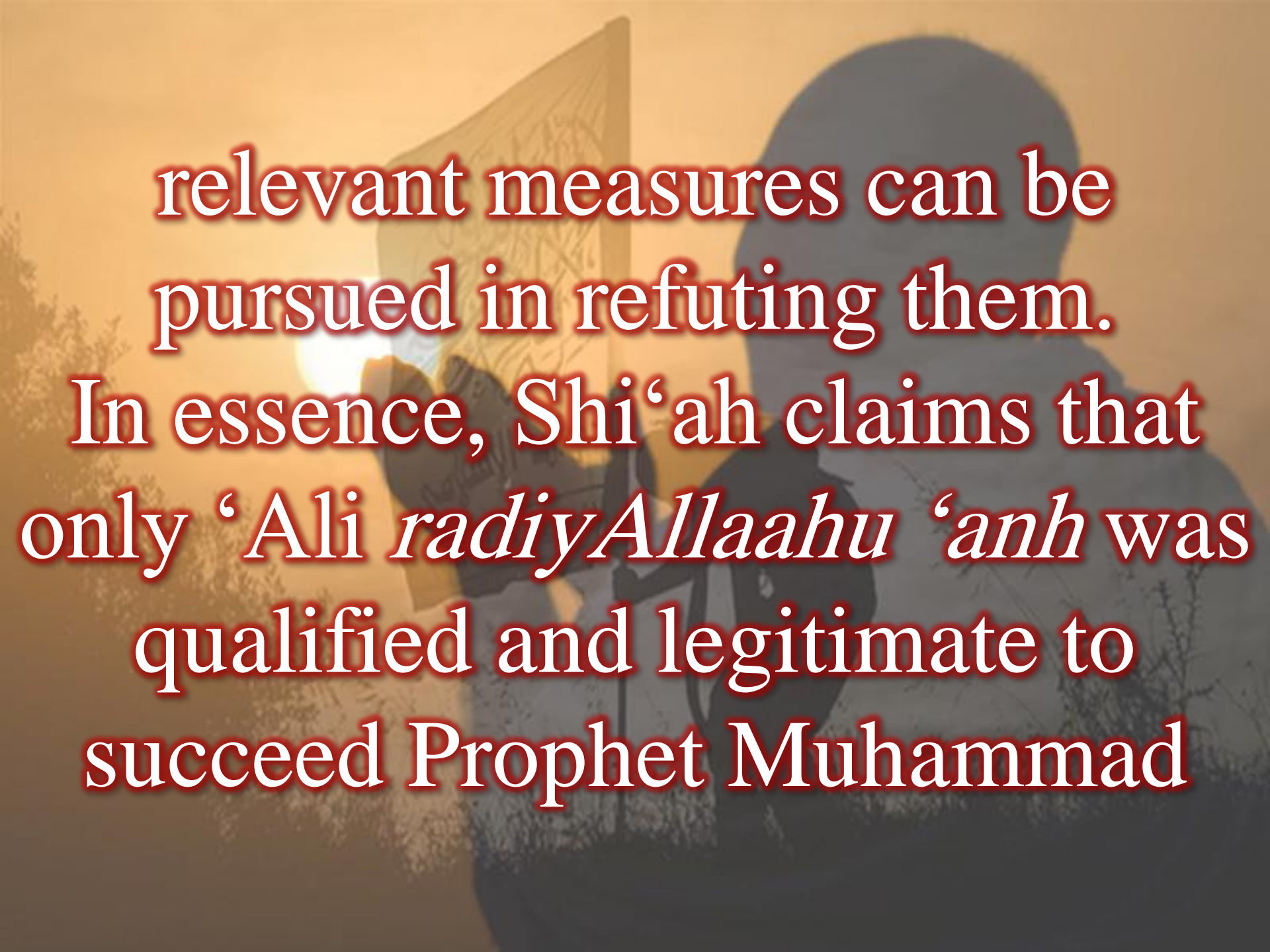
including those that pertains to
‘aqeedah and *Sharee‘ah* that are
found to have deviated from the
true *‘aqeedah* of *Ahlus Sunnah*
Wal Jamaa‘ah. Hence, state of
Selangor has issued a



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

The background of the slide features a faint, artistic illustration of a person, possibly a scholar or a monk, holding a large, unrolled scroll. The scene is set against a warm, golden-brown background with soft, hazy light effects, suggesting an ancient or historical setting. The person is depicted in a dark silhouette, and the scroll they hold is a lighter, textured surface.

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

The background of the slide features a silhouette of a person holding a flag, set against a warm, orange-toned background with a bright light source, possibly the sun, creating a hazy, atmospheric effect.

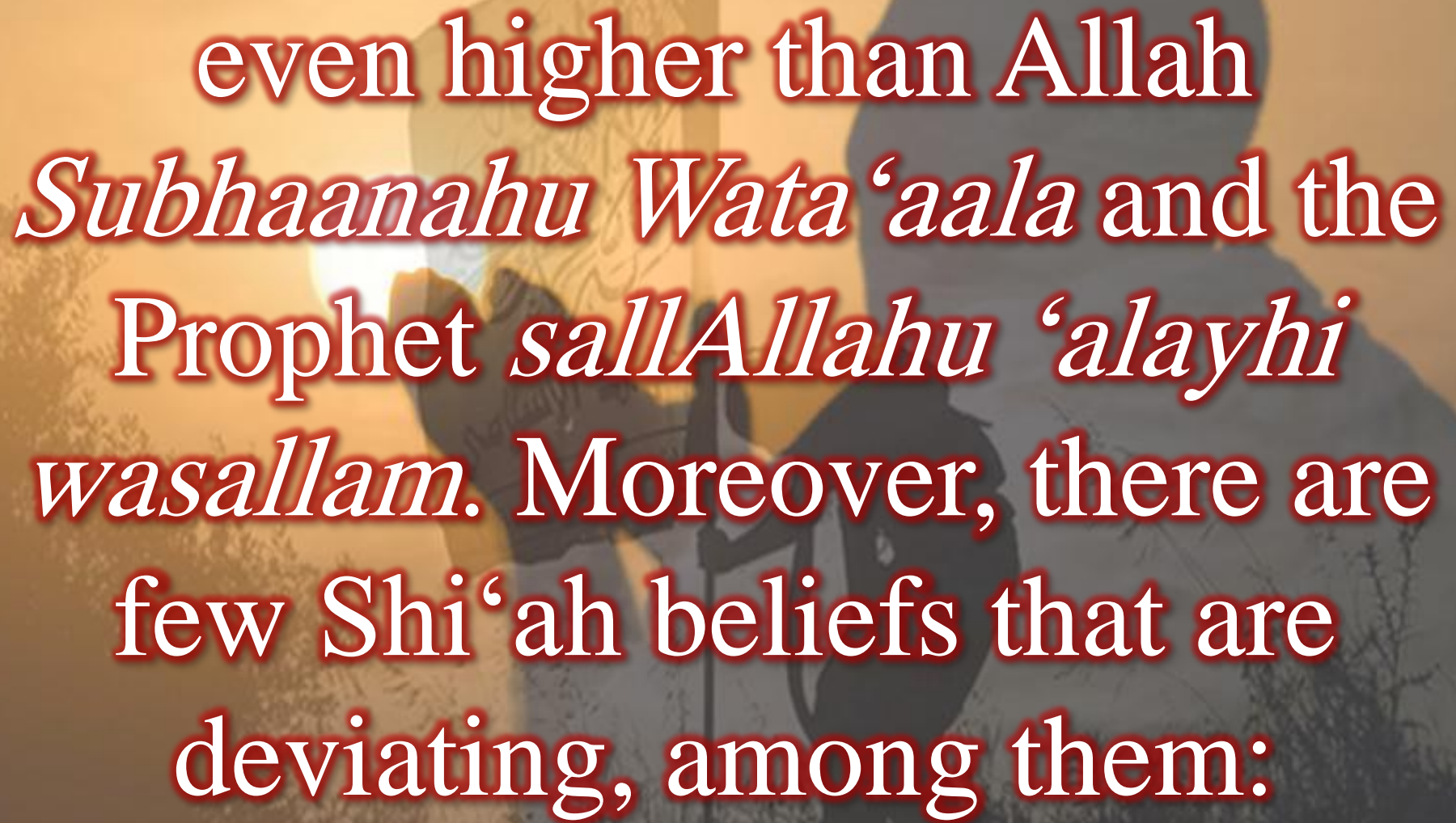
relevant measures can be
pursued in refuting them.

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

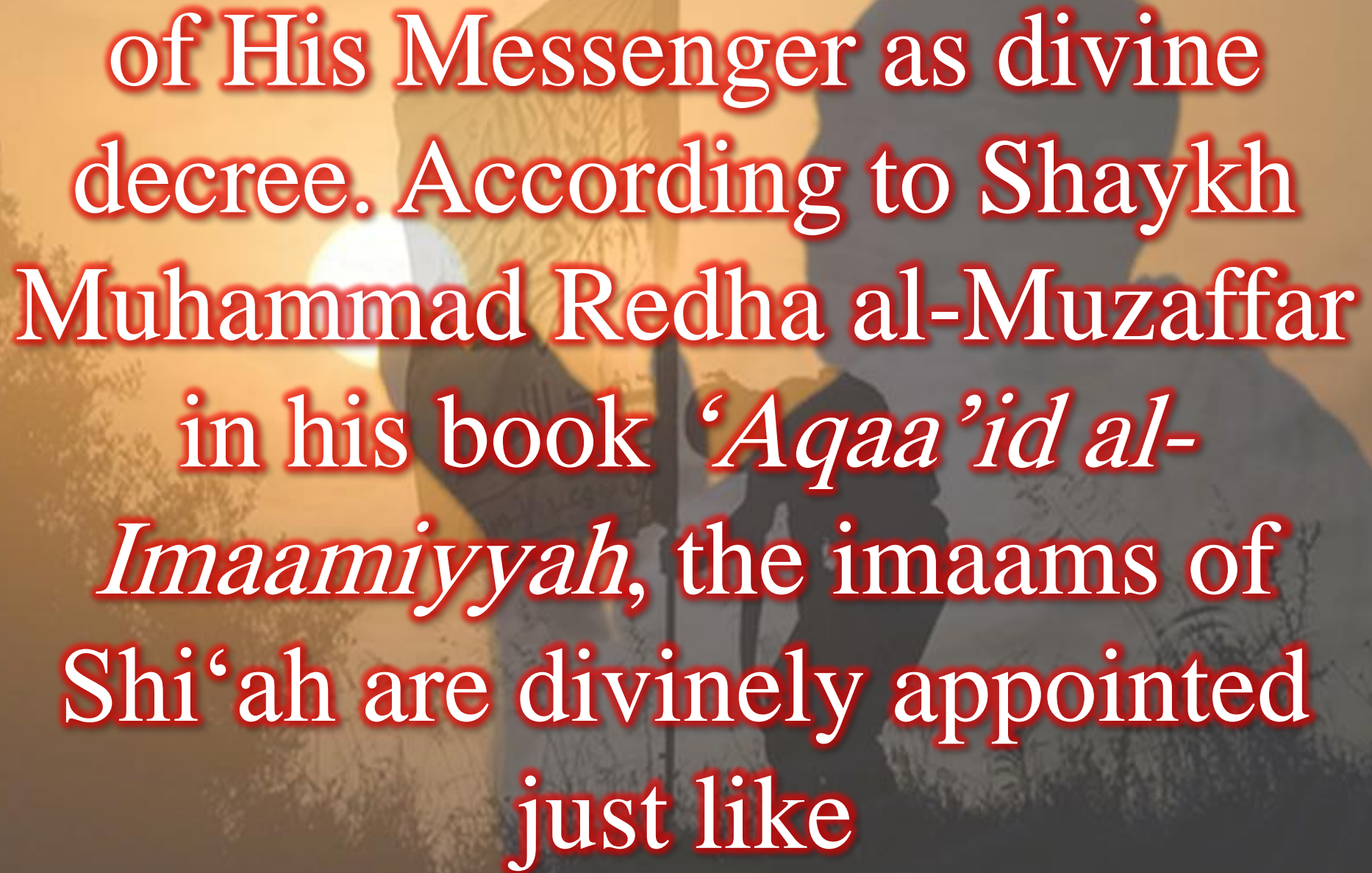


even higher than Allah
Subhaanahu Wata'aala and the
Prophet *sallAllahu 'alayhi
wasallam*. Moreover, there are
few Shi'ah beliefs that are
deviating, among them:

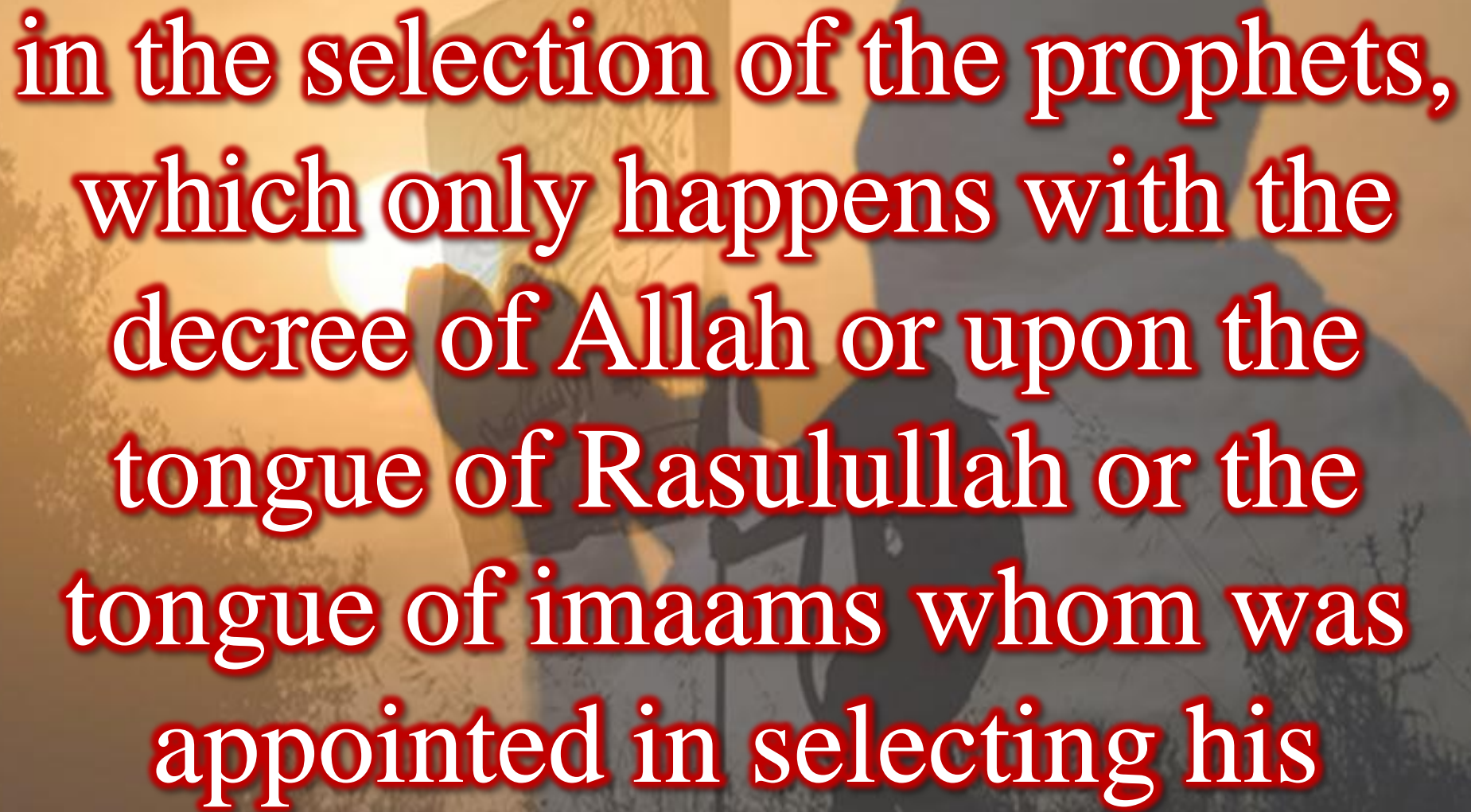


1- The *khilaafah* is divinely
inherited

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



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

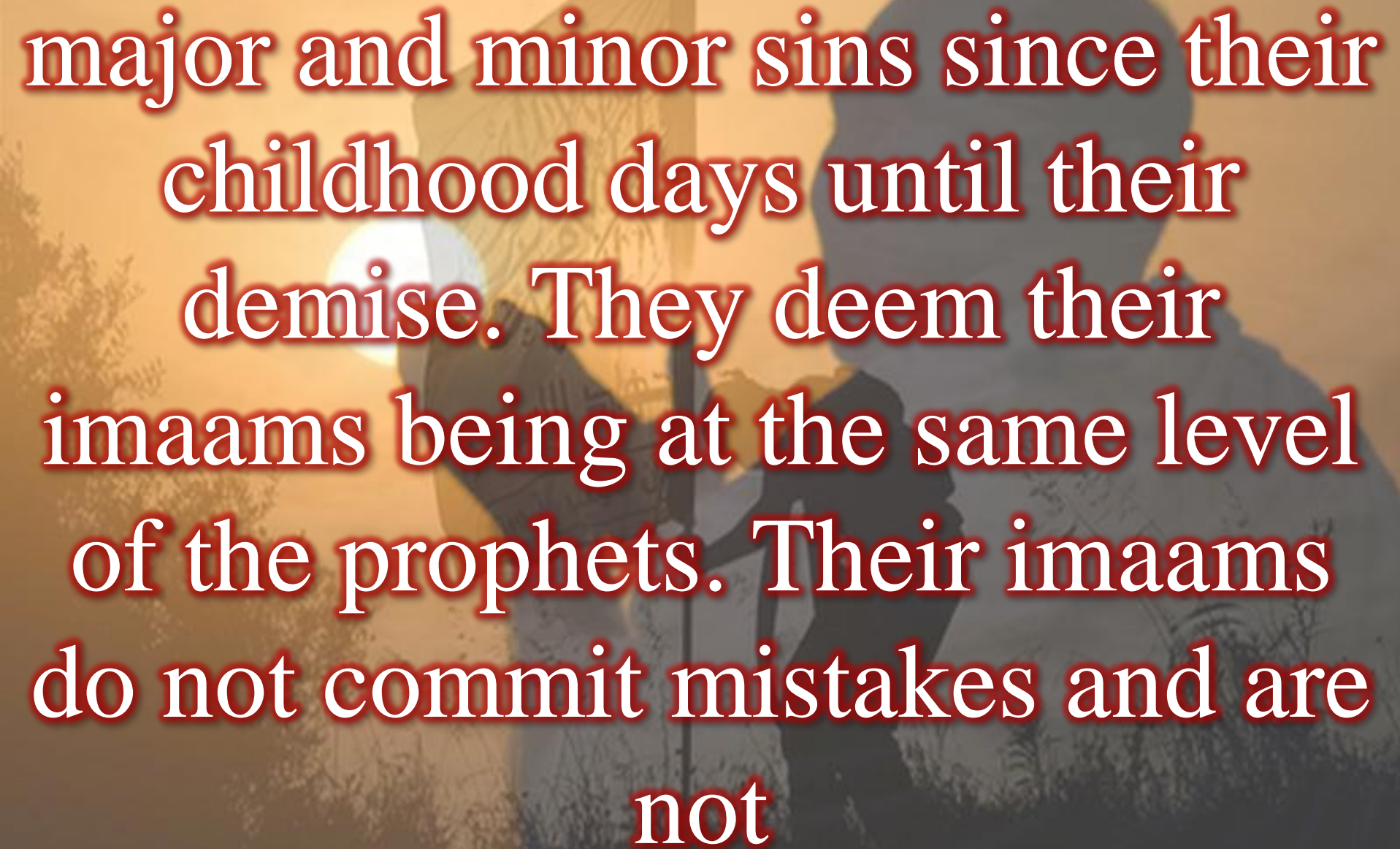


in the selection of the prophets,
which only happens with the
decree of Allah or upon the
tongue of Rasulullah or the
tongue of imaams whom was
appointed in selecting his



successor.

2- Their imaams are infallible
The Shi'is are certain that their
imaams are infallible
(*ma'soom*), meaning they are
protected from committing

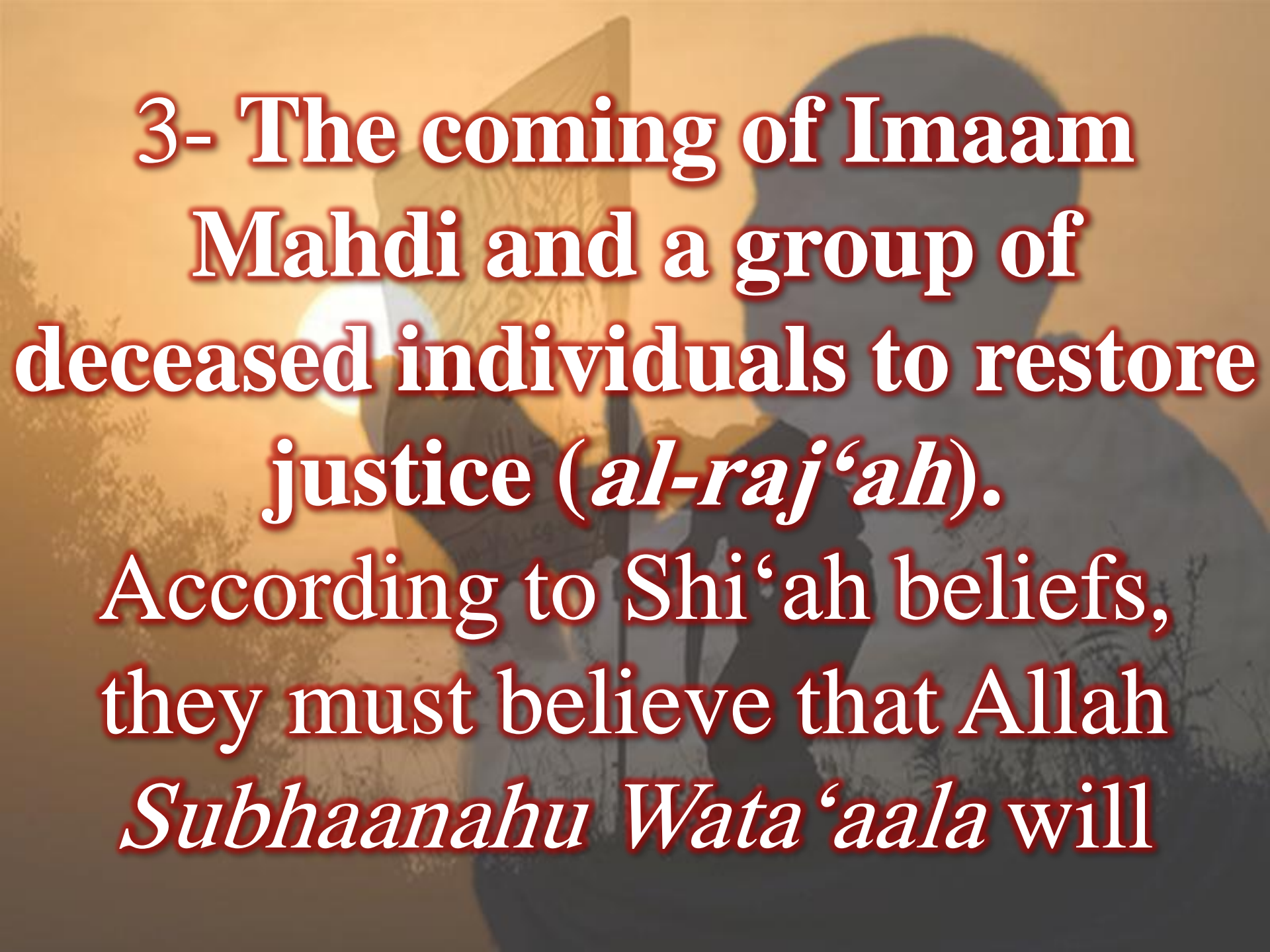
A person in a blue robe is shown from the waist up, holding a large, light-colored scroll. The background is a warm, orange-hued sunset or sunrise scene with a bright sun partially visible behind the person's head. The overall tone is serene and contemplative.

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

The background of the image shows a person, likely a scholar or religious figure, wearing a dark turban and a dark garment. They are holding an open book and appear to be reading or reciting from it. The scene is dimly lit, with a warm, golden light source, possibly a lamp, creating a soft glow on the person's face and the pages of the book. The overall atmosphere is one of quiet study or devotion.

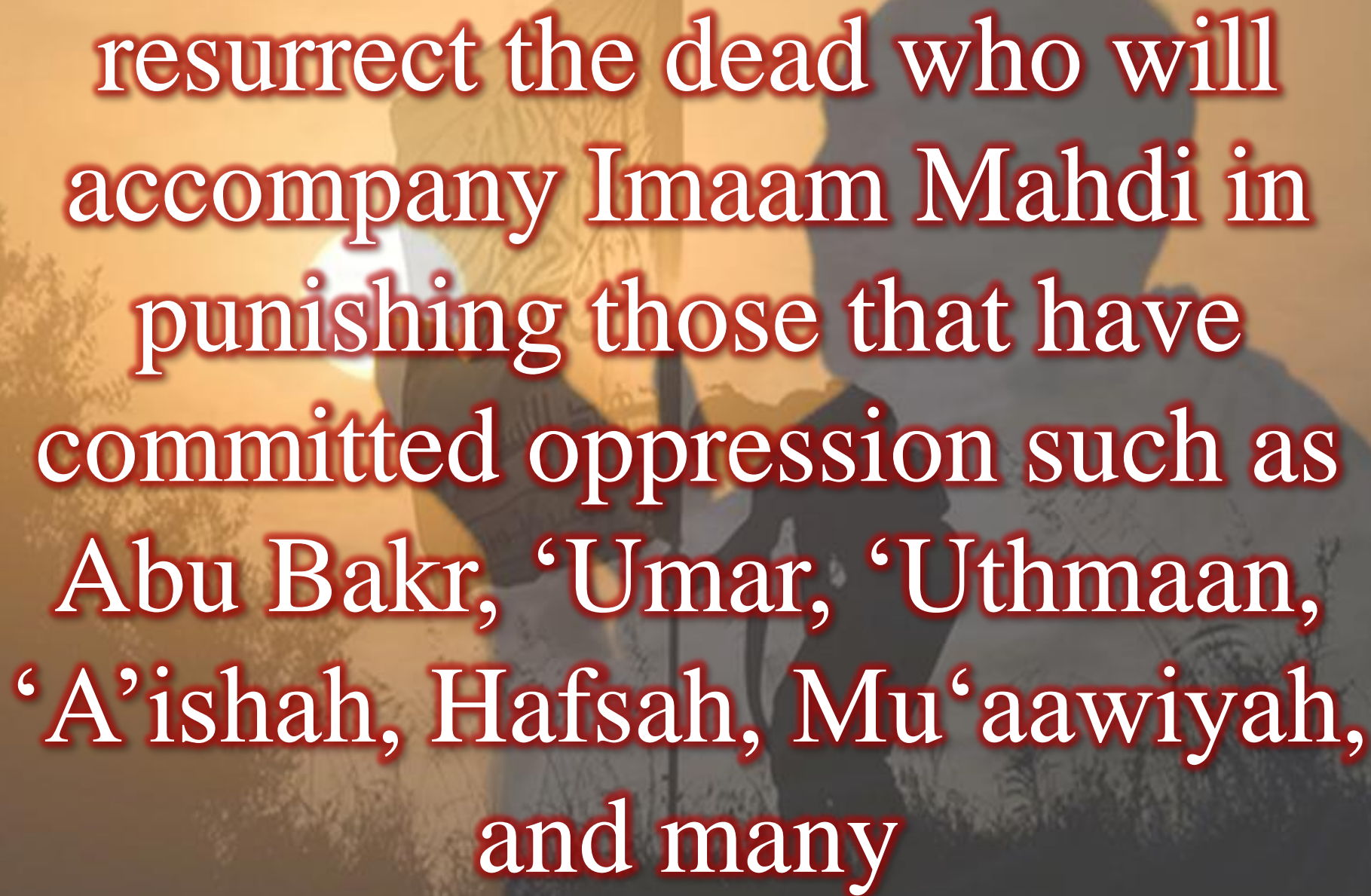
forgetful. They are the custodian
and executor of the *Sharee'ah*.

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

The background of the slide features a silhouette of a person holding a flag, set against a warm, orange-toned sunset or sunrise sky. The text is overlaid on this image.

**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**

The background of the image shows a person in silhouette, holding a flag. The scene is set against a warm, orange-hued sky, possibly during sunrise or sunset. The person is wearing a dark garment, and the flag they are holding is light-colored with some indistinct markings. The overall atmosphere is solemn and dramatic.

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



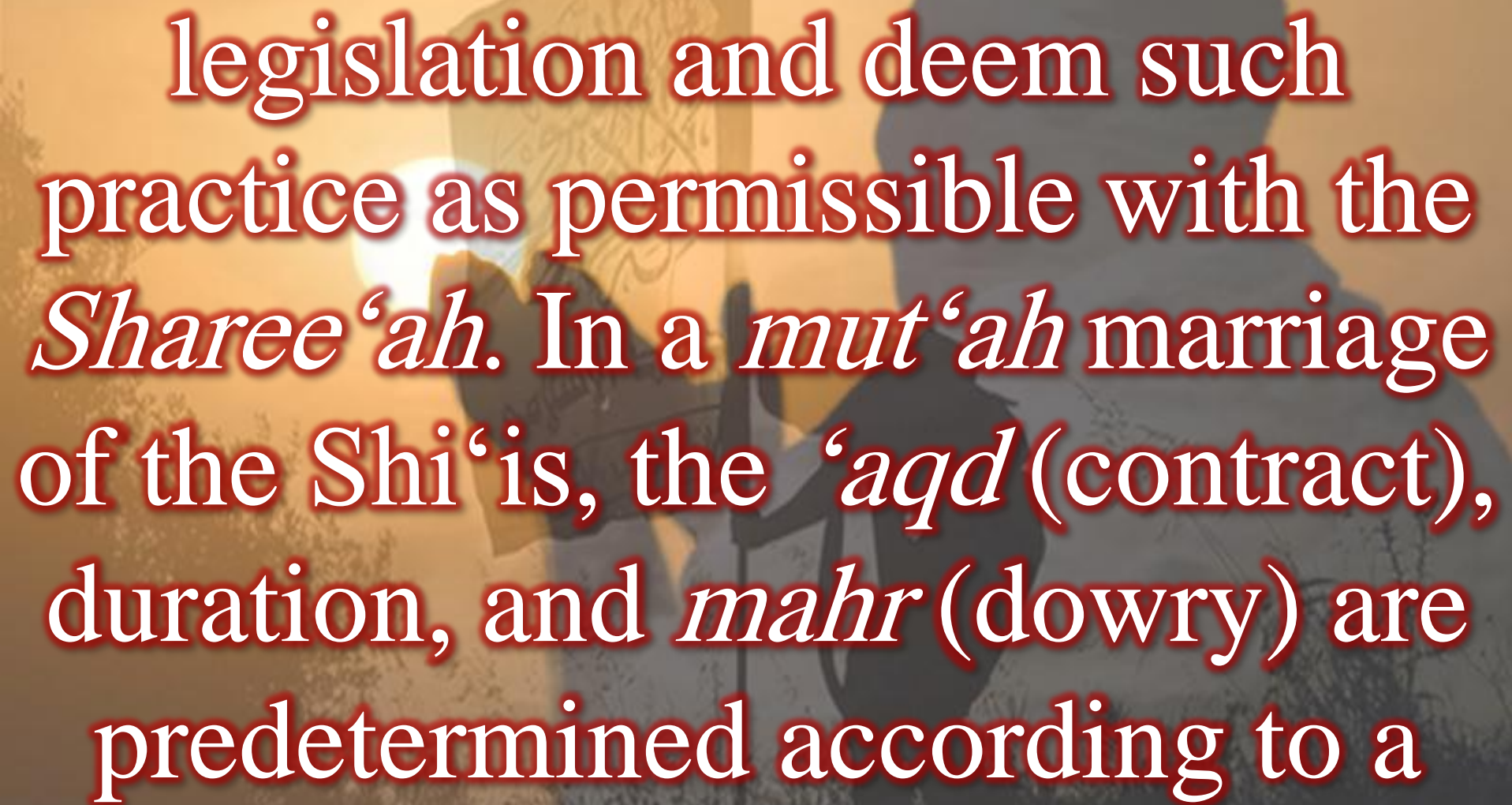
others.

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

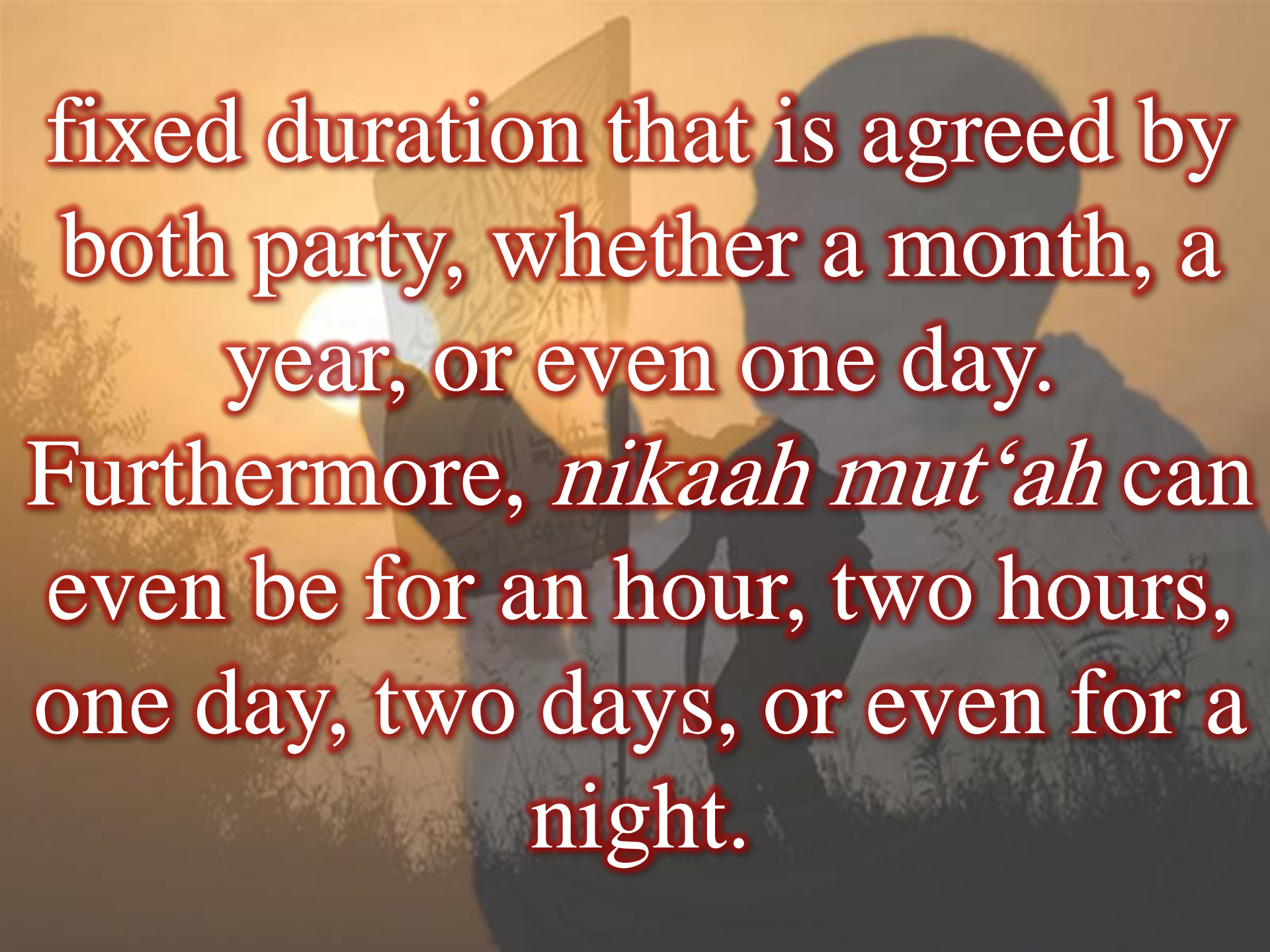
Among them:

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

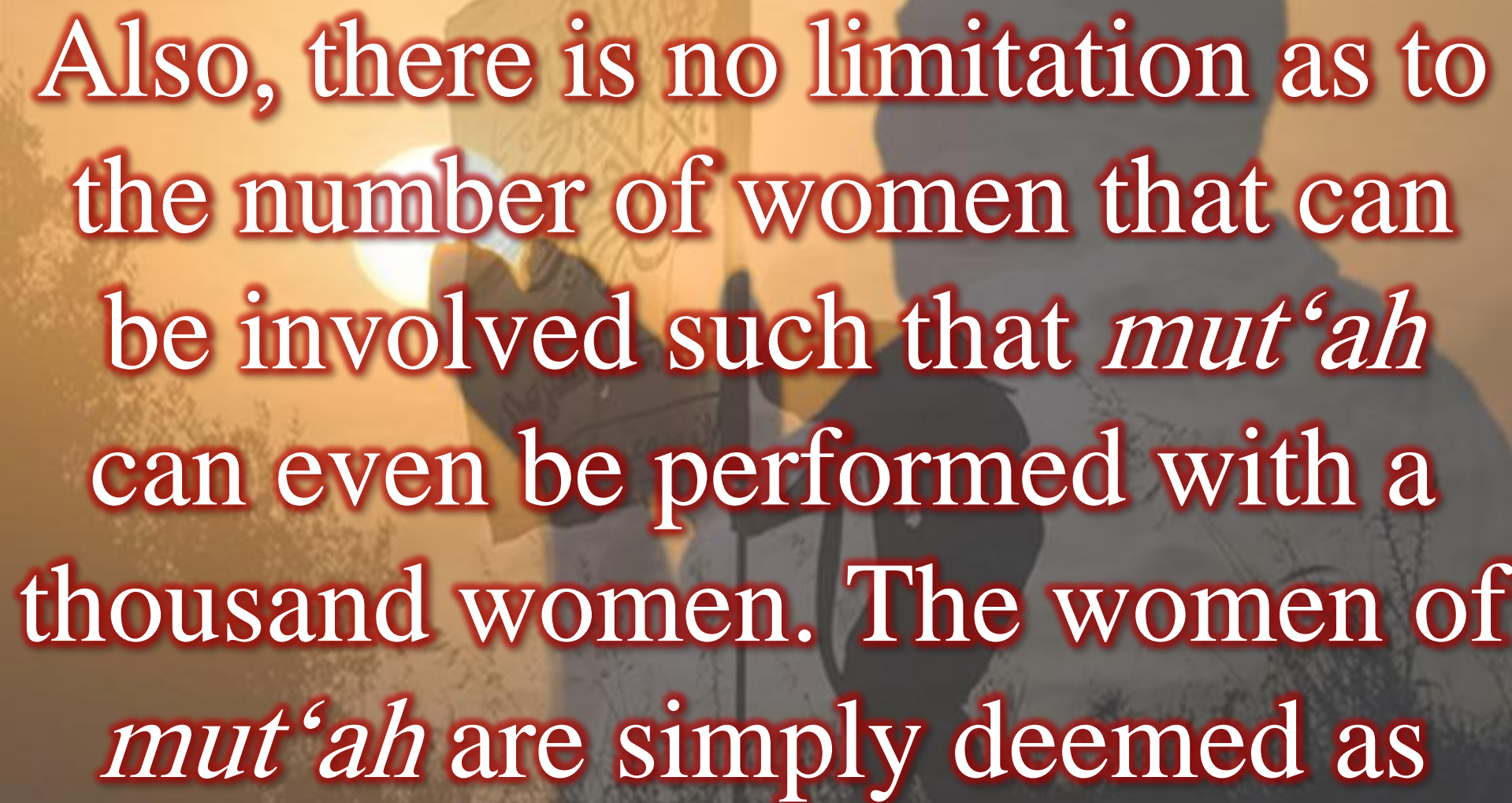
The background of the slide features a dimly lit scene of a person, likely a scholar, sitting and reading a large, open book. A small, glowing lamp is positioned to the left, casting a warm light on the book and the person's face. The overall color palette is warm, with shades of orange, yellow, and brown, creating a scholarly and traditional atmosphere.

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

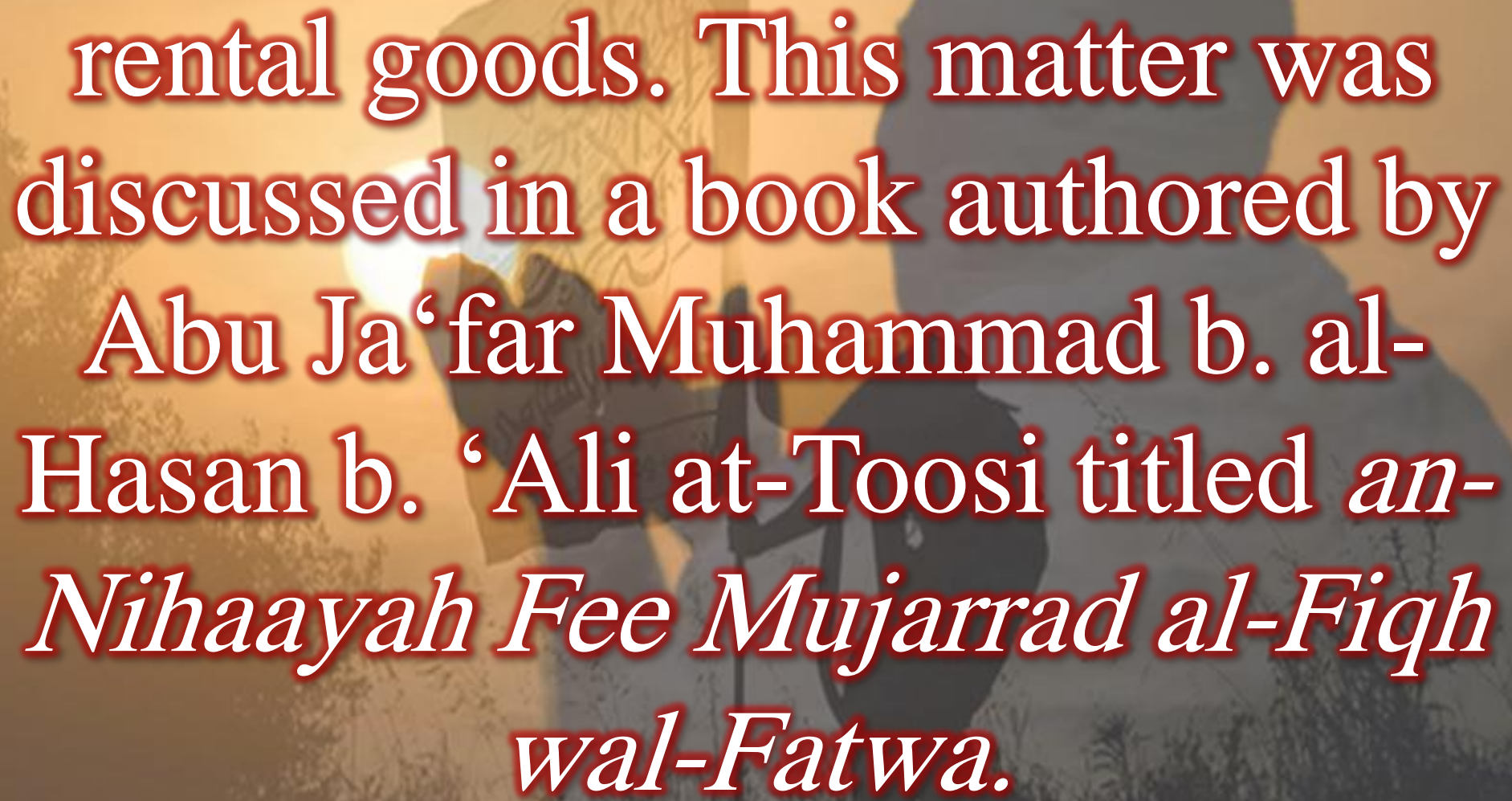
A romantic scene featuring a couple in silhouette against a warm, orange-hued sunset. The man is holding the woman, and they are both looking towards the camera. The background shows a bright sun low on the horizon, creating a soft glow. The couple is positioned in the center-right of the frame, with the man's arm around the woman's waist.

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

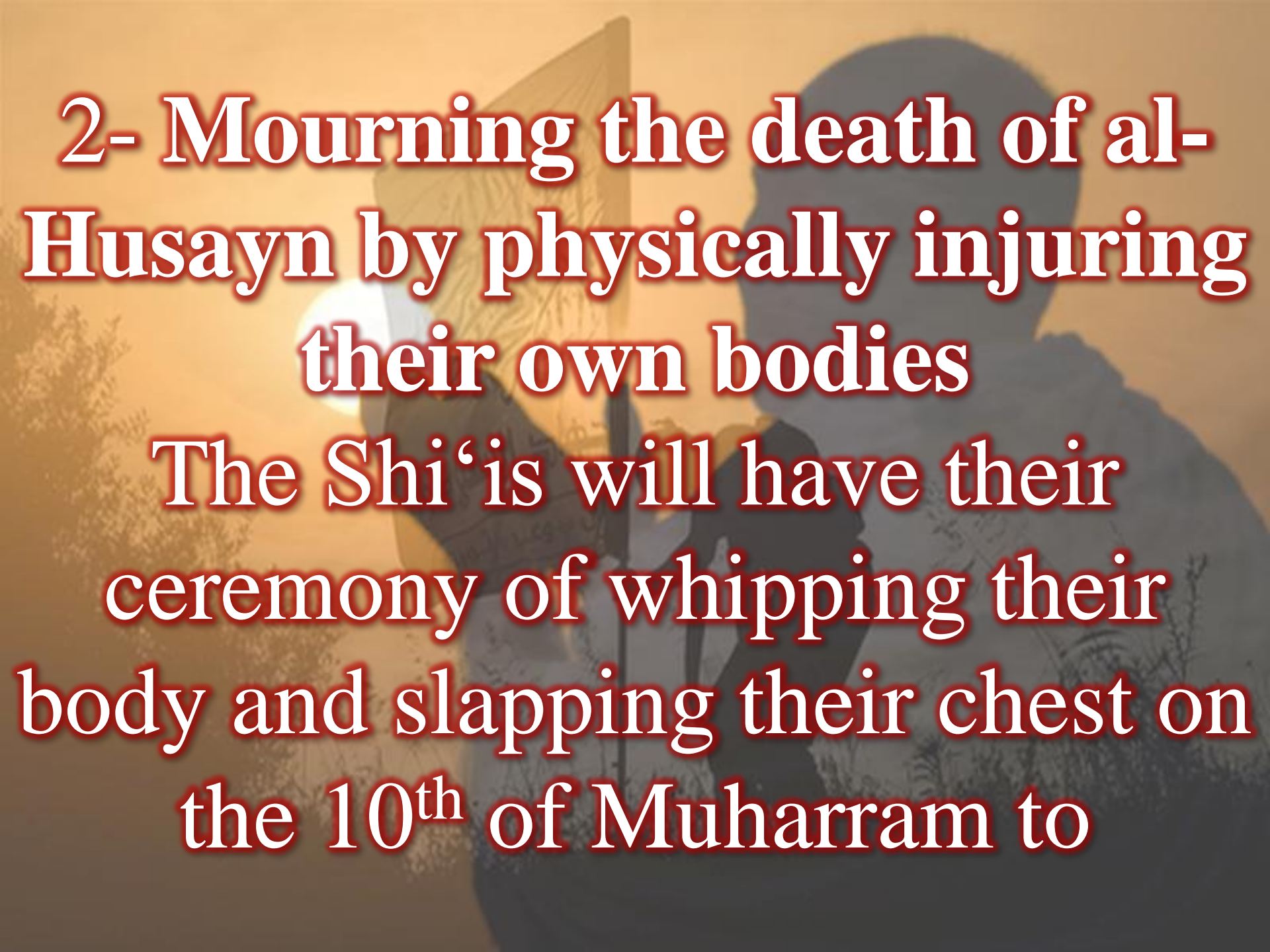
Furthermore, *nikaah mut'ah* can
even be for an hour, two hours,
one day, two days, or even for a
night.

The background of the slide features a woman wearing a dark hijab, holding a large, open book with both hands. The book has intricate, possibly Arabic, calligraphy on its pages. The scene is set against a warm, orange-toned background with a soft, glowing light source, likely the sun, creating a hazy and serene atmosphere. The woman's face is partially visible, looking down at the book.

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

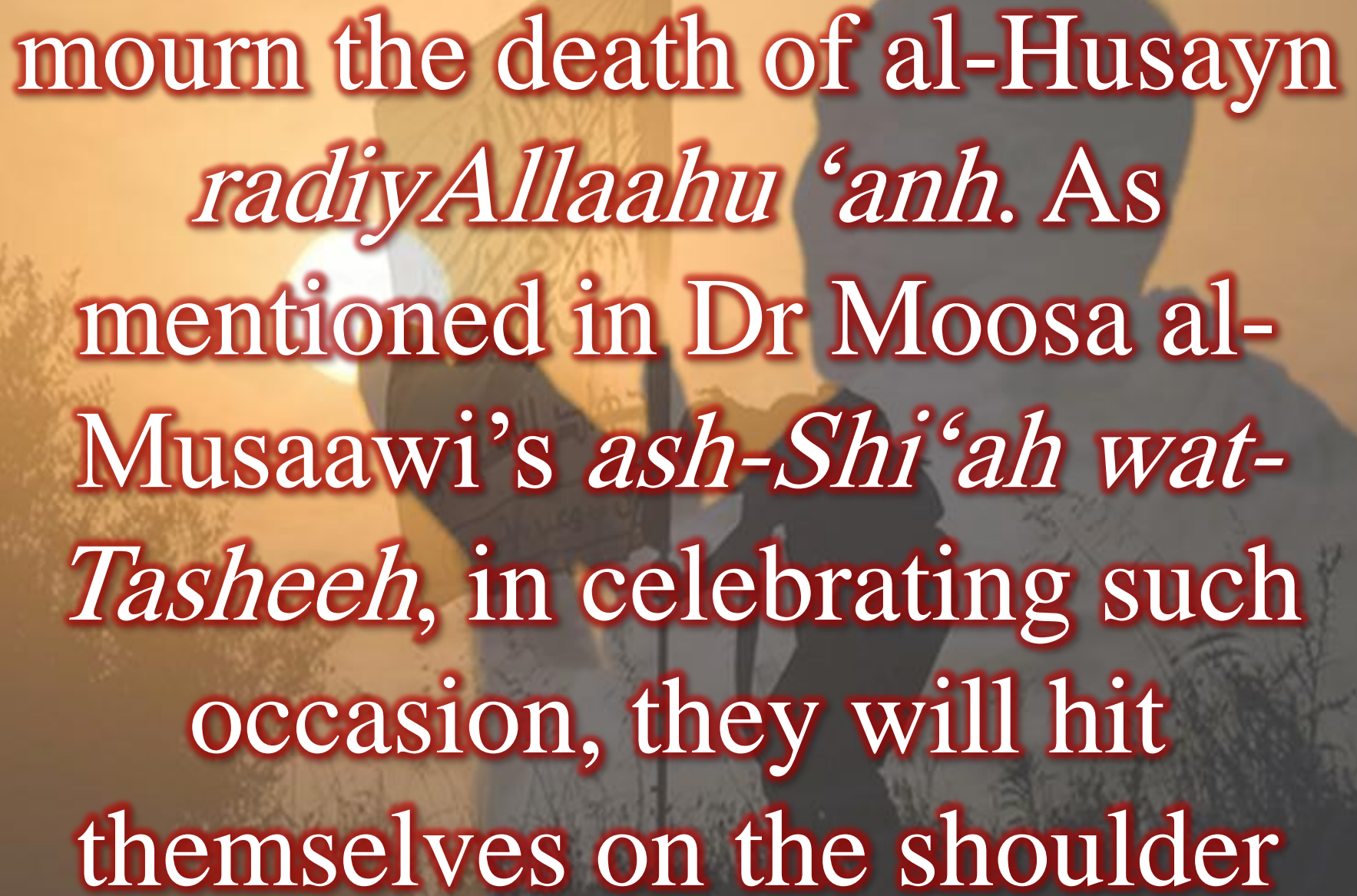
The background of the slide features a silhouette of a person with a beard, wearing a turban and holding an open book. The scene is set against a warm, orange-toned background with a subtle pattern of trees or foliage. The text is overlaid on this image.

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*.

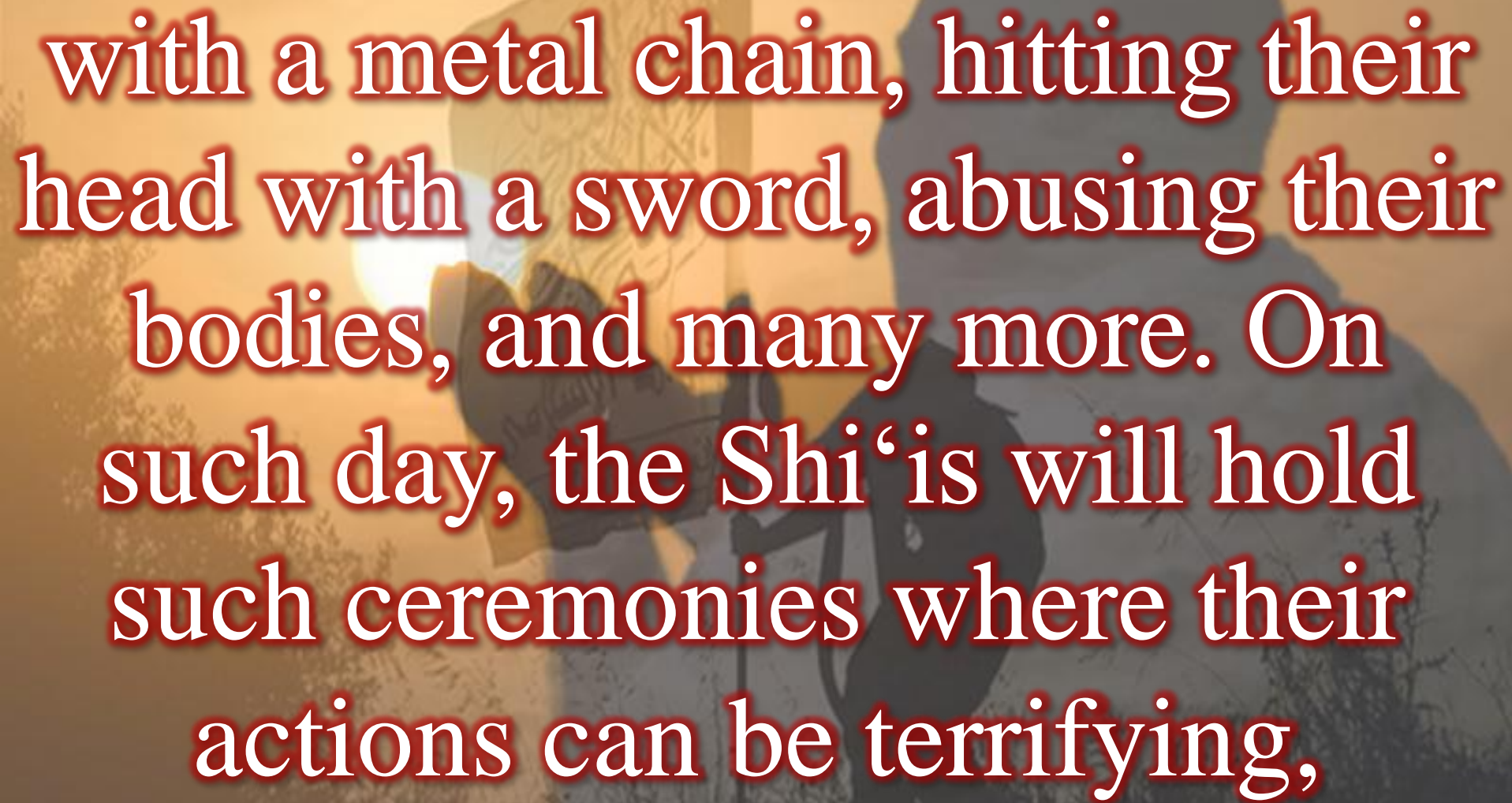


2- Mourning the death of al-Husayn by physically injuring their own bodies

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

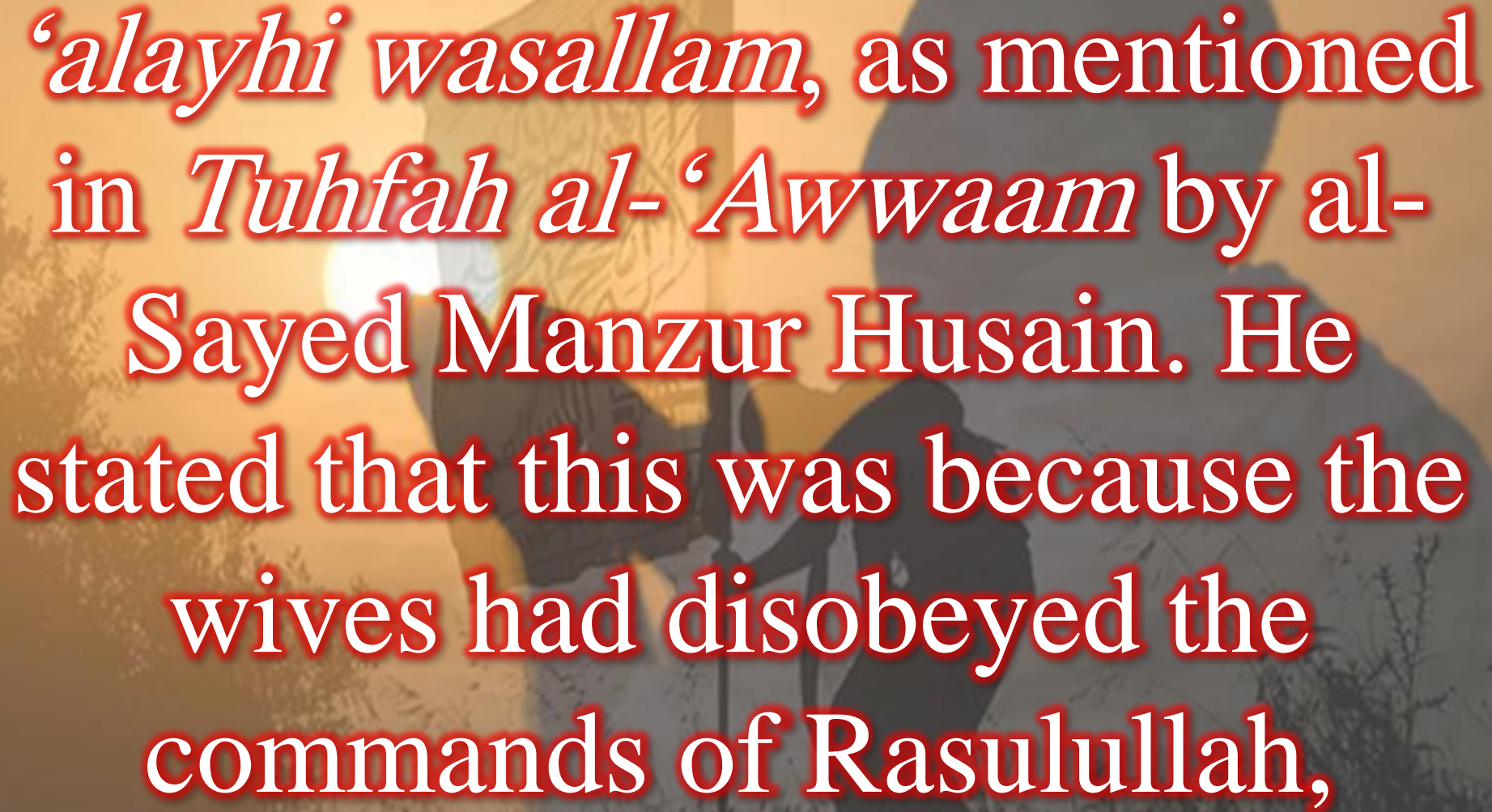


with a metal chain, hitting their head with a sword, abusing their bodies, and many more. On such day, the Shi'is will hold such ceremonies where their actions can be terrifying,

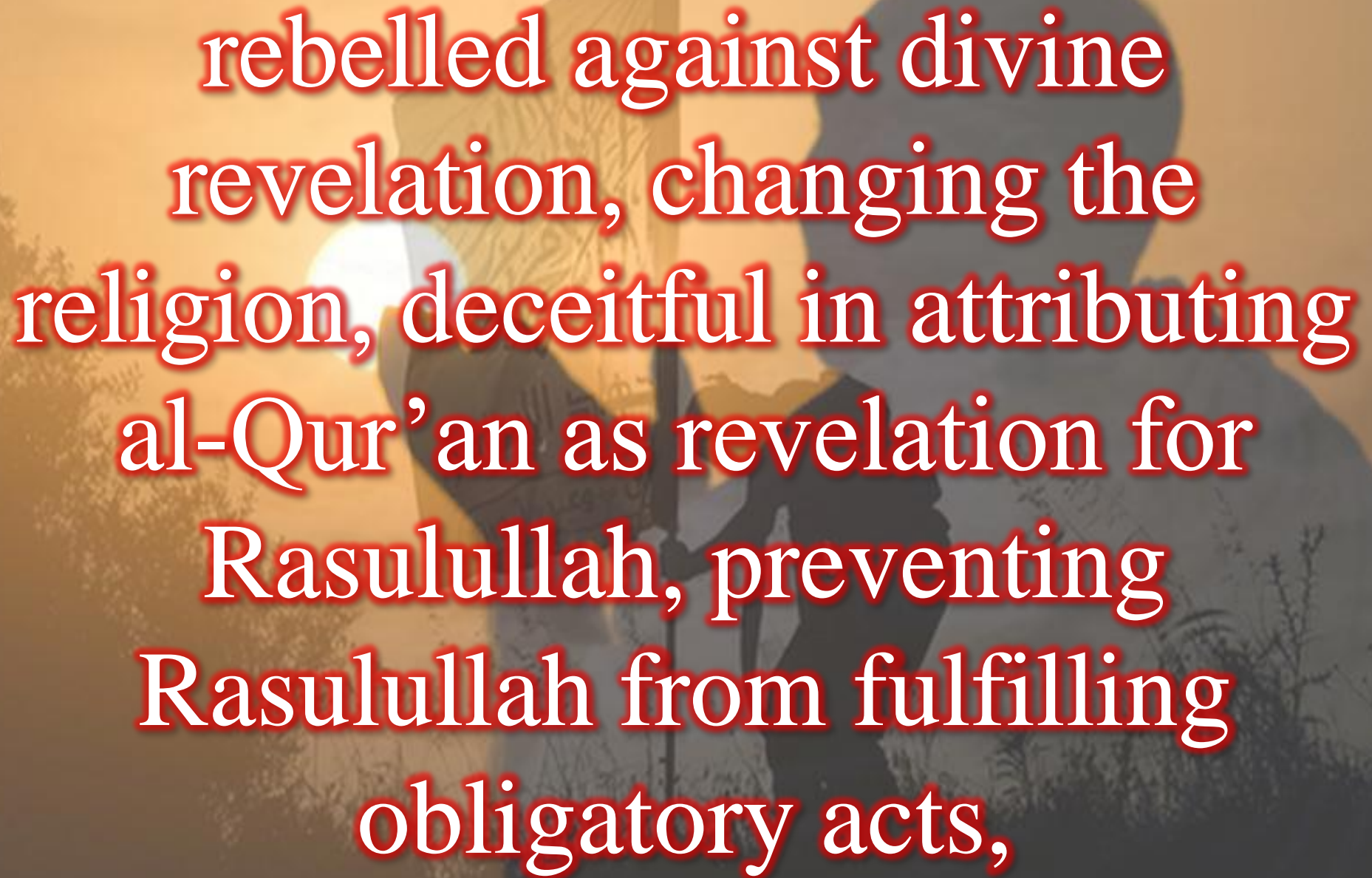
only harming themselves.

**3- Insulting the wives of
Prophet Muhammad
*sallAllahu 'alayhi wasallam***

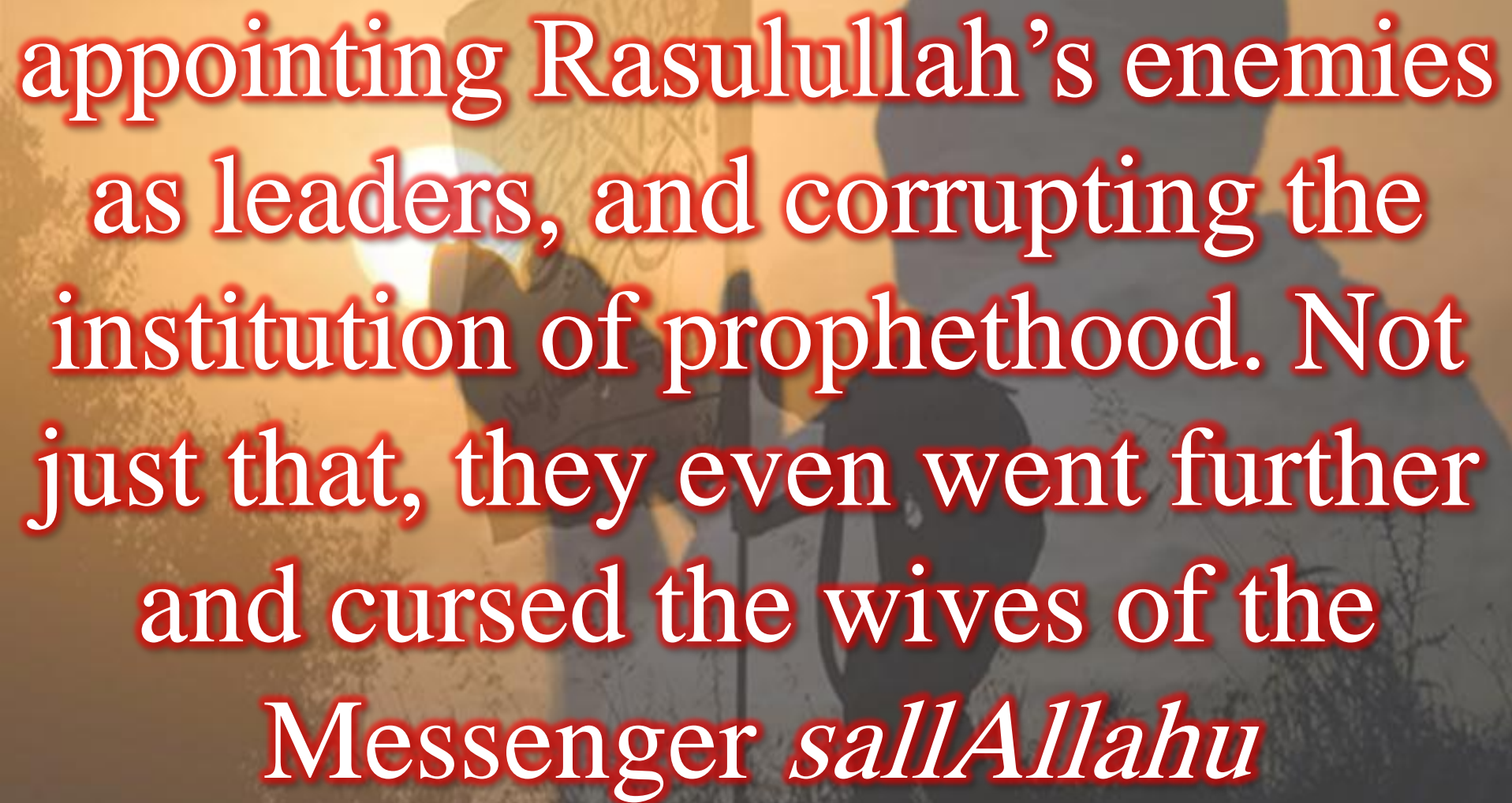
The Shi'is would abuse and
insult the wives of Prophet
Muhammad *sallAllahu*




‘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,



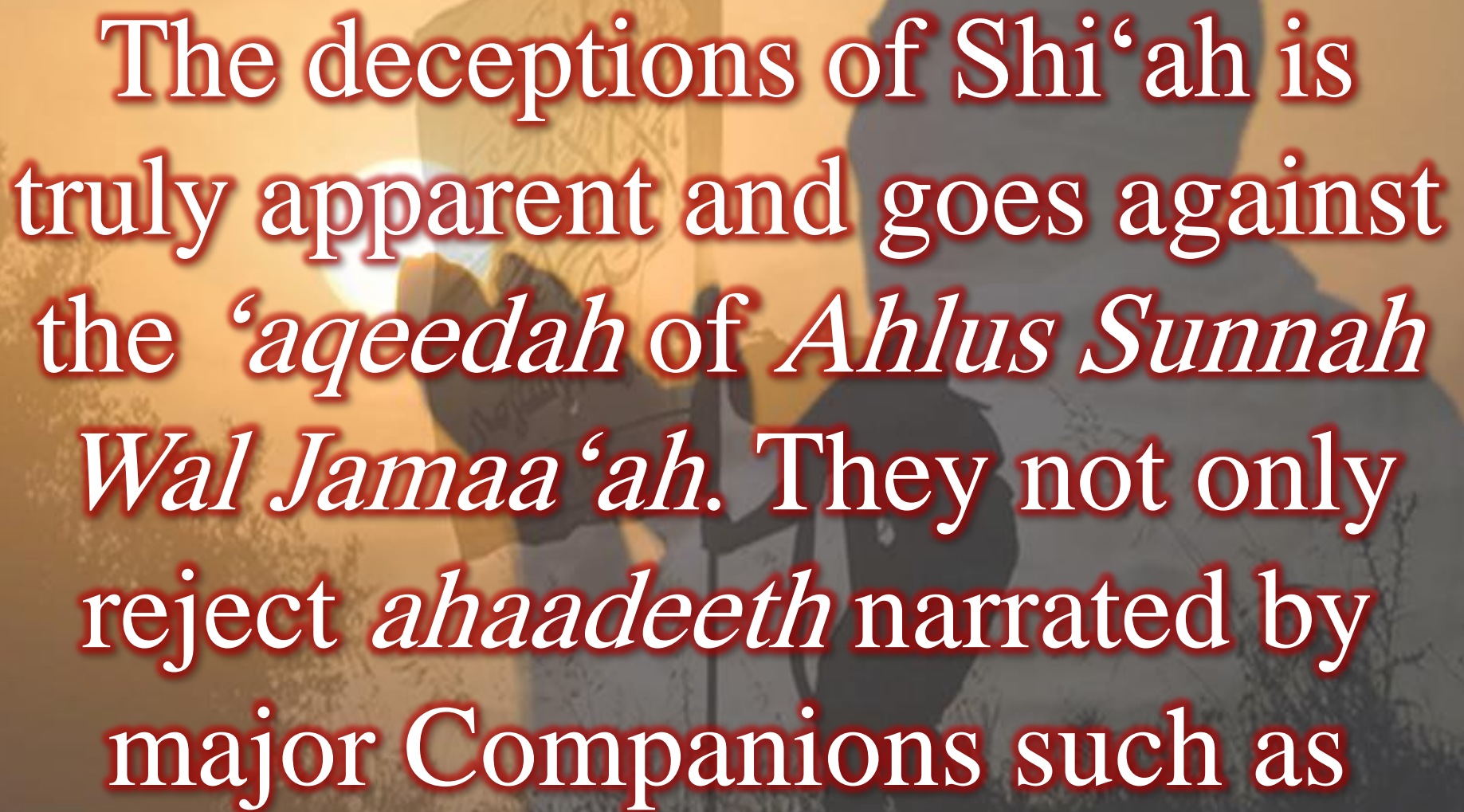
rebelled against divine
revelation, changing the
religion, deceitful in attributing
al-Qur'an as revelation for
Rasulullah, preventing
Rasulullah from fulfilling
obligatory acts,

The background of the image shows a person in silhouette, holding a flag. The person is wearing a head covering and a long garment. The flag is light-colored with a dark emblem in the center. The overall tone of the image is warm, with a yellowish-orange background.

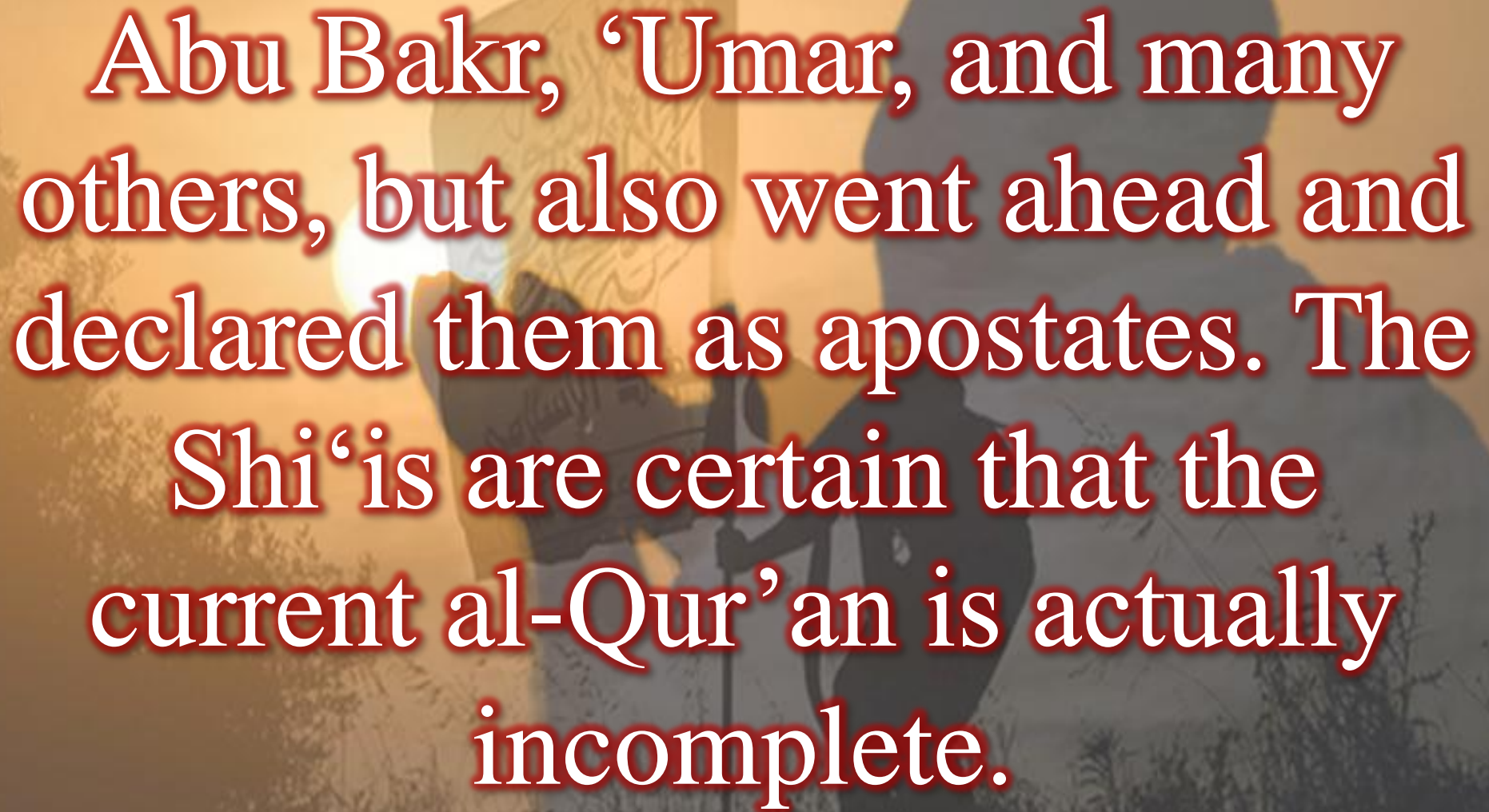
appointing Rasulullah's enemies
as leaders, and corrupting the
institution of prophethood. Not
just that, they even went further
and cursed the wives of the
Messenger *sallAllahu*

The background of the image shows a silhouette of a person standing in a field, holding a large rectangular sign. The sign features intricate Arabic calligraphy. The scene is set against a warm, golden sunset sky, with the sun partially visible behind the sign. The overall mood is peaceful and contemplative.

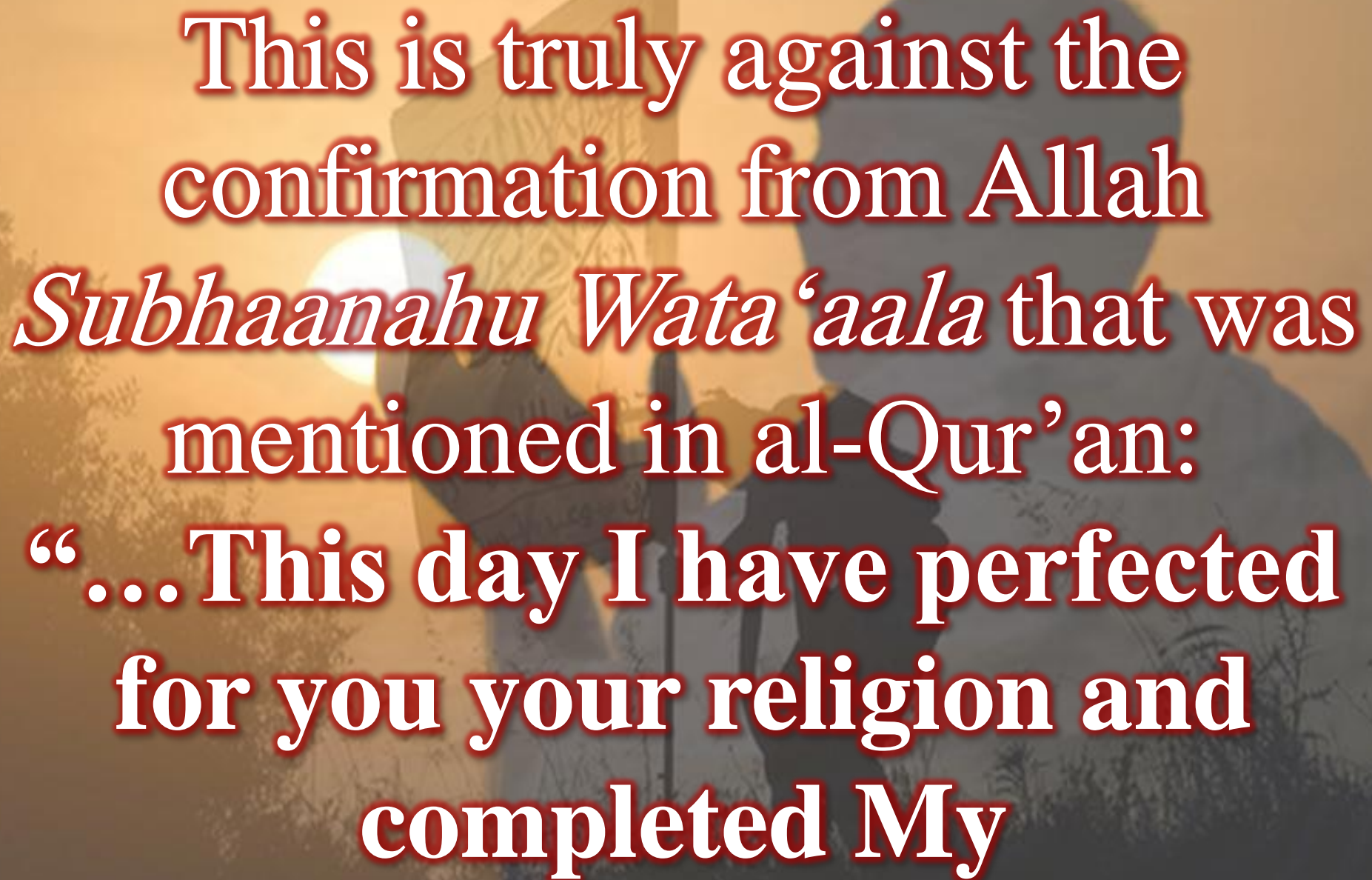
*‘alayhi wasallam, radiyAllaahu
‘anhum ajma‘een.
Na‘oodhubillaahi min dhaalik.*

The background of the image shows a person in silhouette, wearing a cap and holding an open book. A bright, glowing light source, possibly a candle or a small lamp, is positioned near the book, casting a warm, orange glow across the scene. The overall tone is contemplative and scholarly.


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



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.



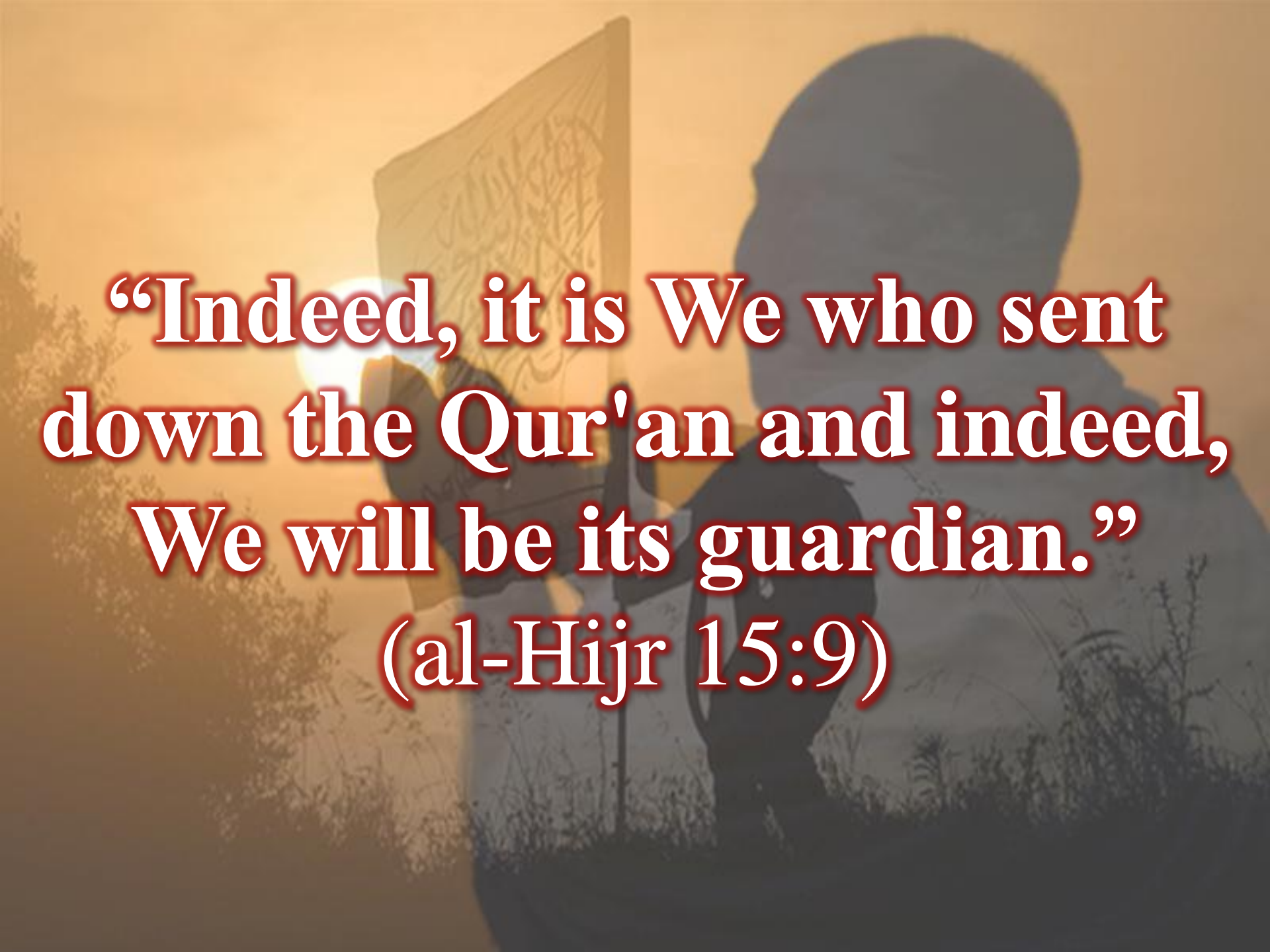
This is truly against the
confirmation from Allah
Subhaanahu Wata'aala that was
mentioned in al-Qur'an:
“...This day I have perfected
for you your religion and
completed My

The background of the image features a warm, orange-toned sunset or sunrise. In the center, there is a dark silhouette of a person standing and holding a flag on a pole. The flag is partially visible, showing some indistinct patterns. The overall mood is serene and contemplative.

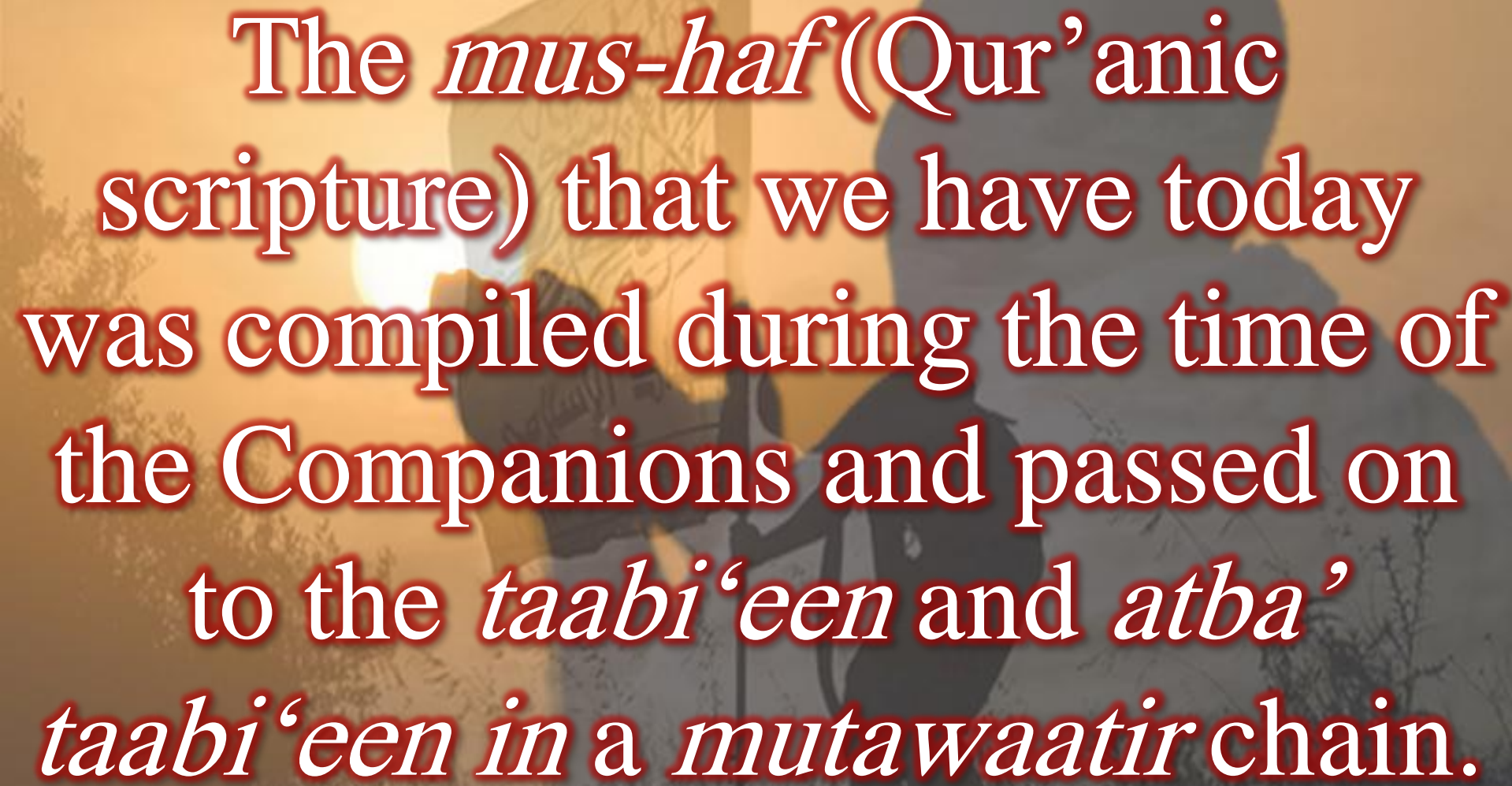
favor upon you and have
approved for you Islam as
religion...”

(al-Maa'idah 5:3)

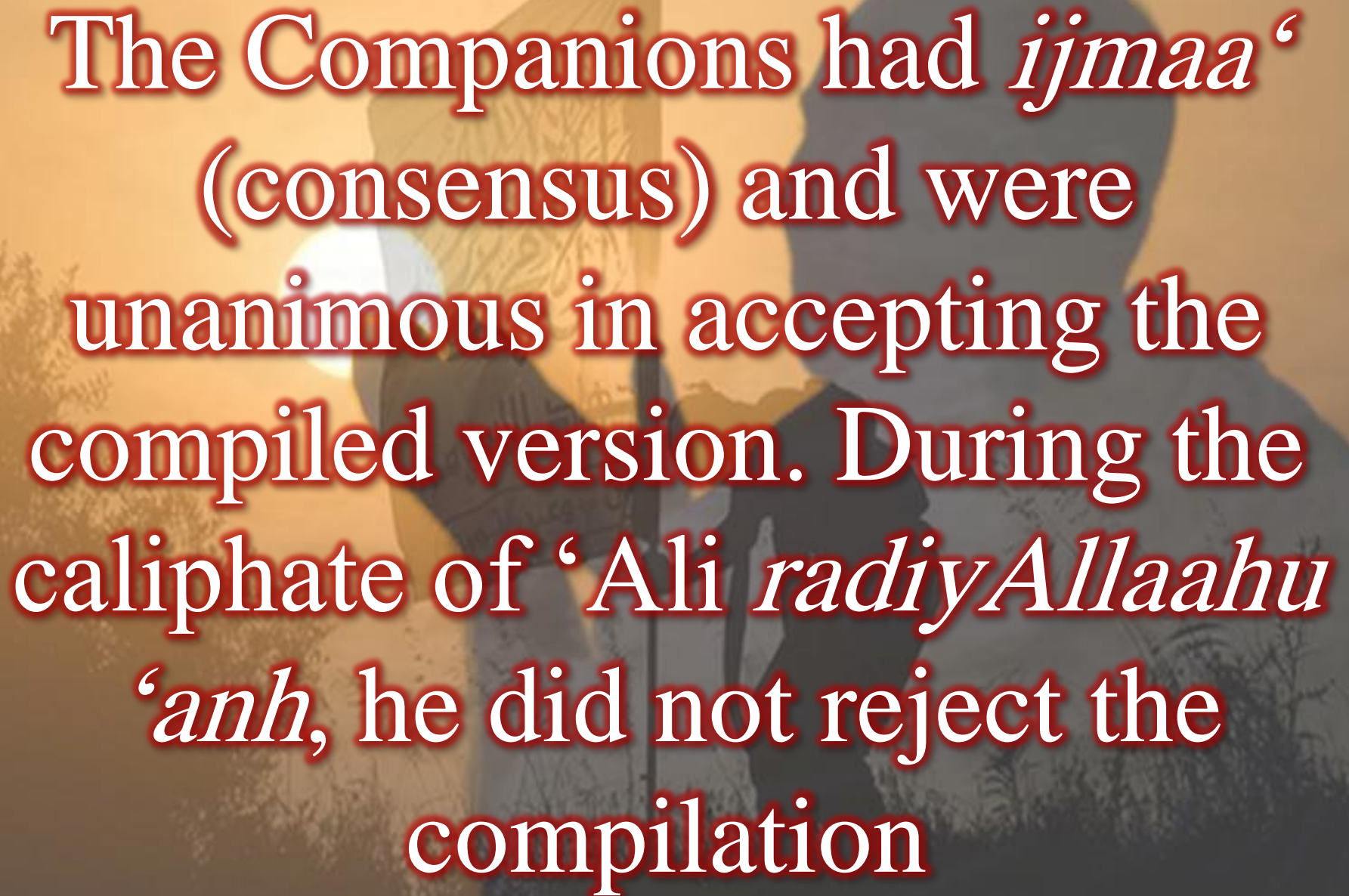
Allah *Subhaanahu Wata'aala*
also mentions in al-Qur'an:

A silhouette of a person in a dark cap and robe, holding an open book (the Quran) and reading it. The scene is set against a warm, golden sunset or sunrise sky. The person is positioned in the center-right of the frame, with the book held open in front of them. The background shows some faint outlines of trees or foliage.

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



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.

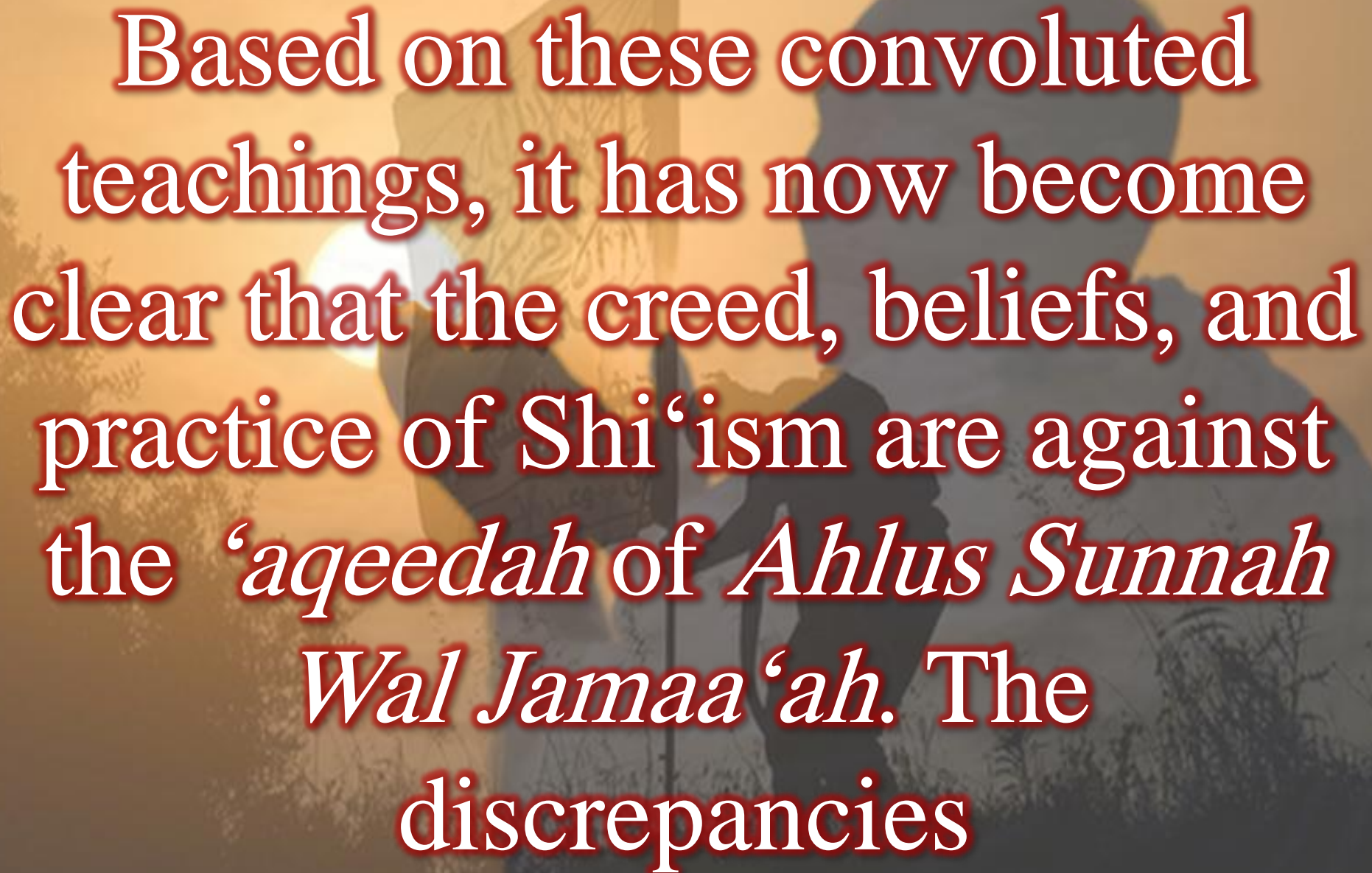
The background of the slide features a faint, artistic illustration of a person, likely a scholar or religious figure, holding a large, open book. The person is depicted in a dark, silhouette-like style against a warm, orange-toned background that suggests a sunset or sunrise. The overall aesthetic is serene and scholarly.

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

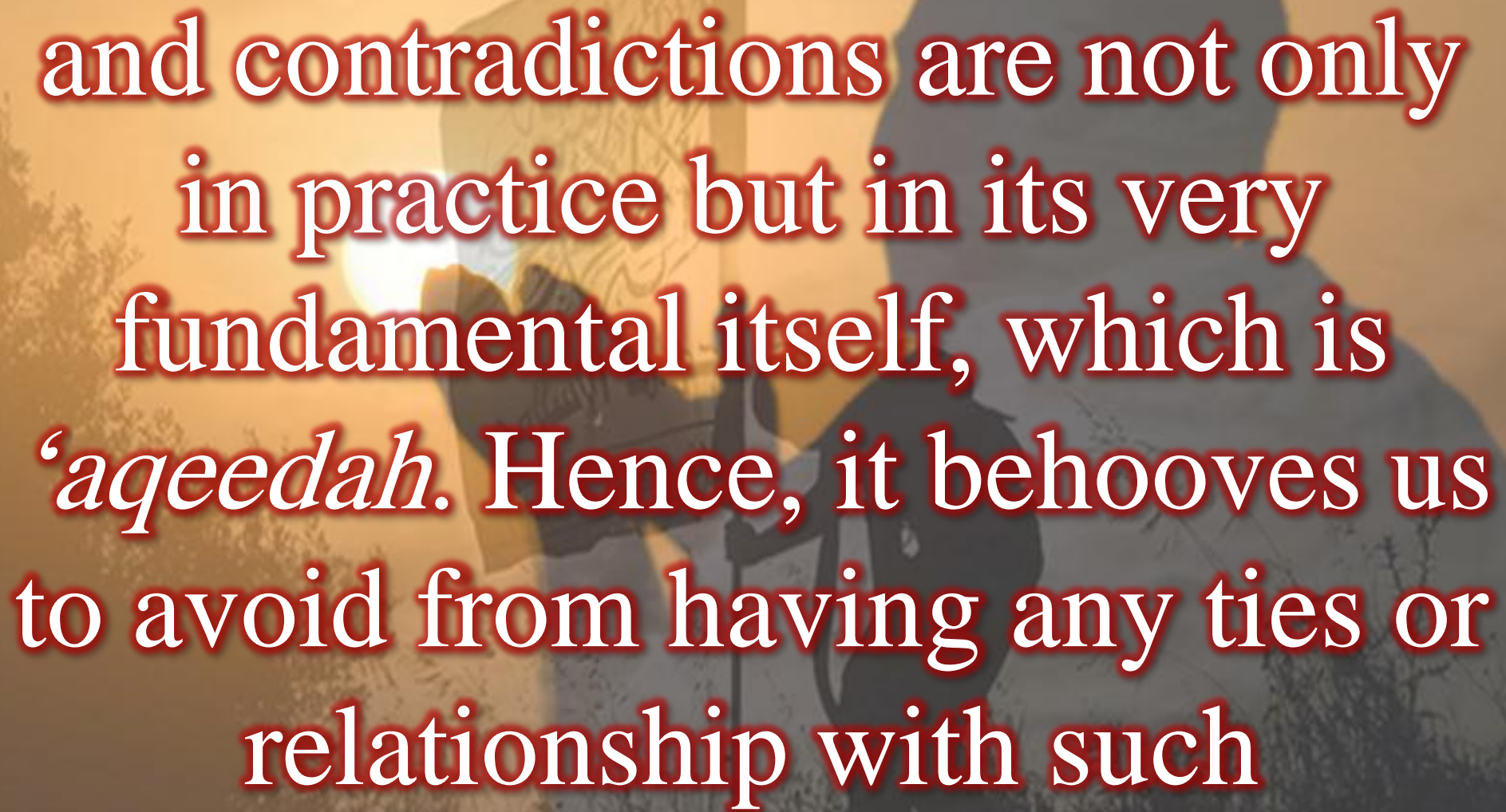
A silhouette of a man with a beard, wearing a cap and a long robe, is shown from the chest up. He is holding an open book in his hands and looking down at it. Behind him is a bright, glowing light source, possibly a lamp or a window, which creates a strong backlighting effect. The background is a warm, orange-brown color with some faint, stylized patterns. The text is overlaid on the image in a large, white, serif font with a red outline.

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

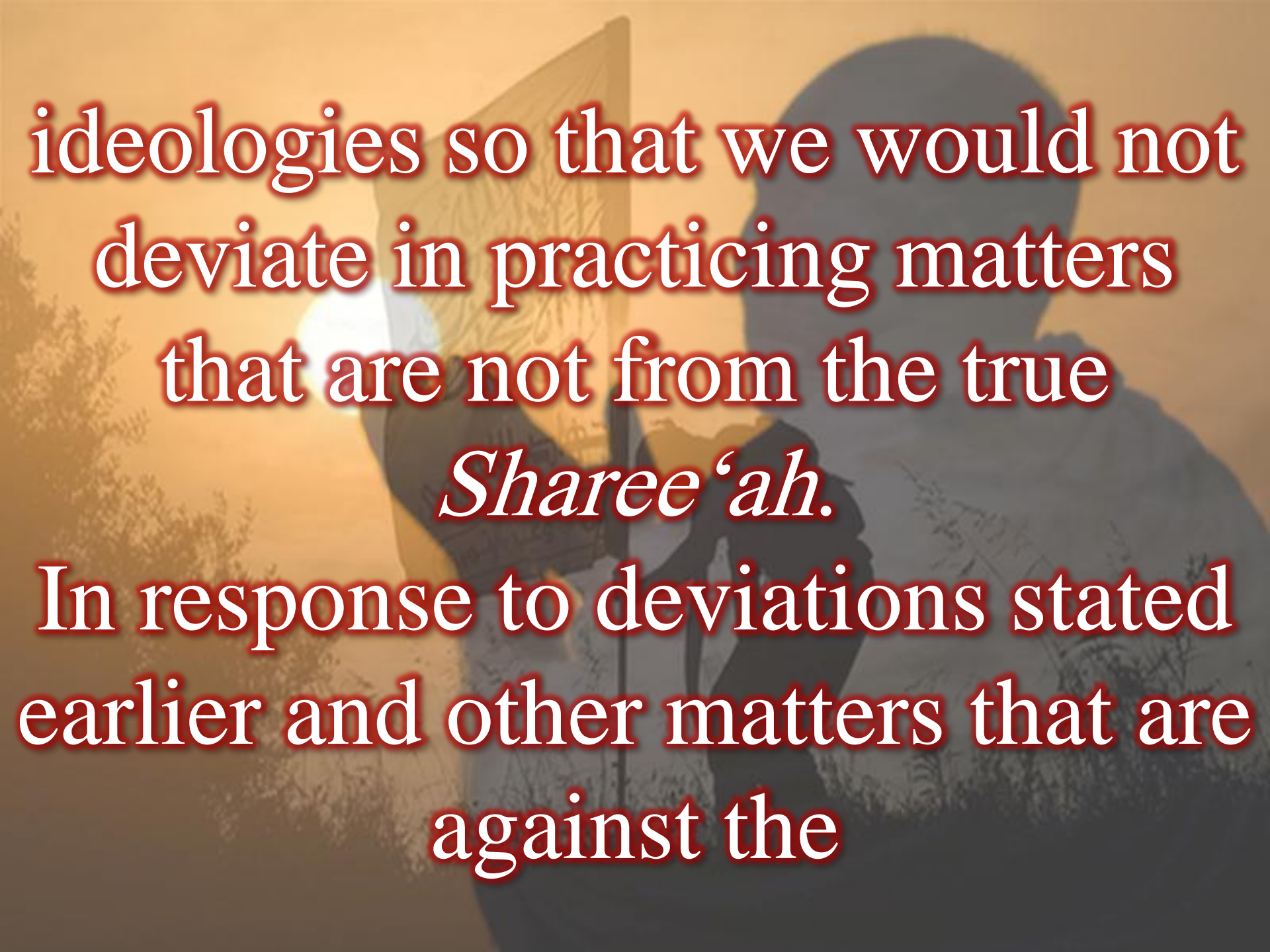
Furthermore, he himself
suggested for the letters in al-
Qur'an to be accompanied with
vowels to make it easier to read.



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

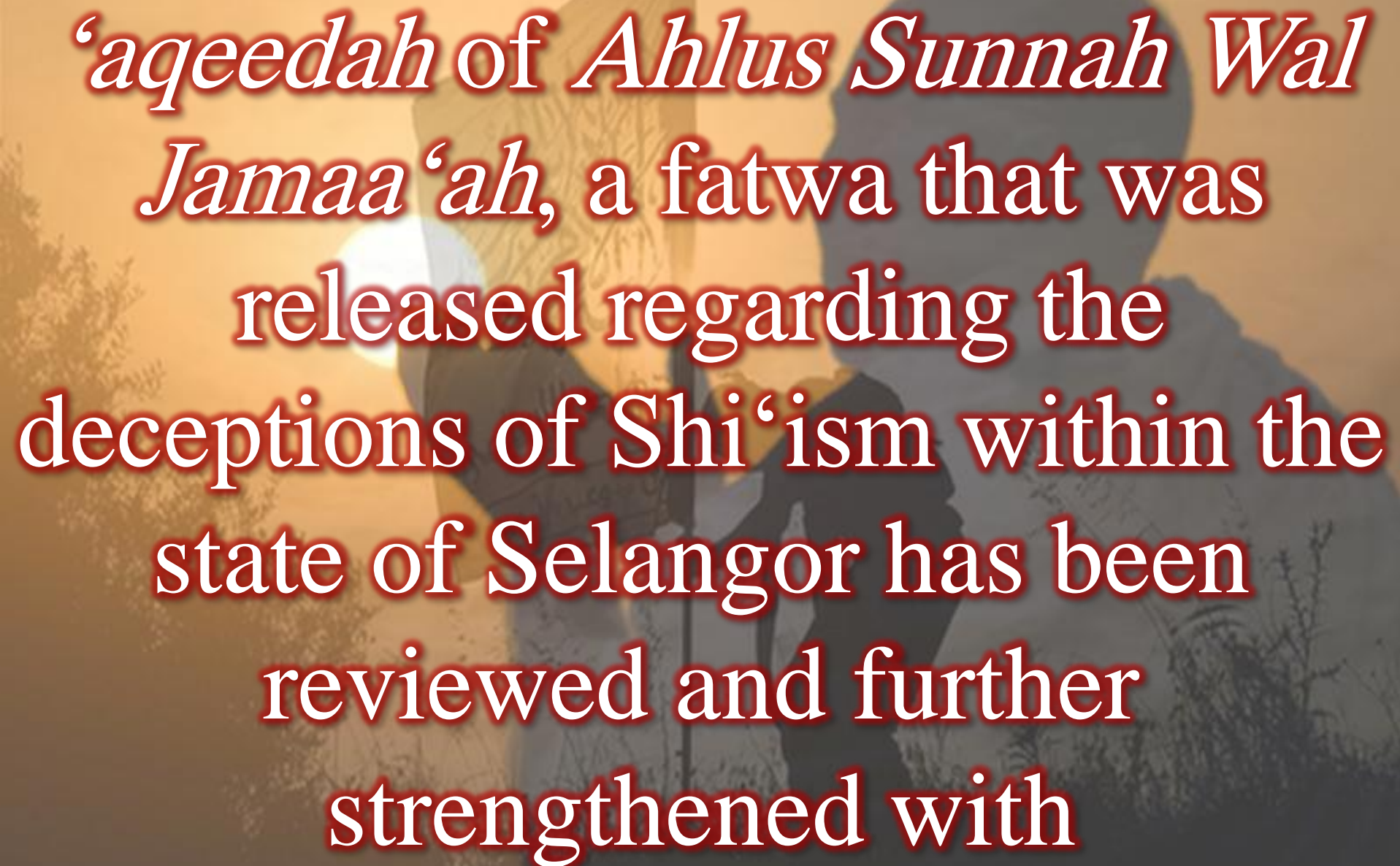


and contradictions are not only
in practice but in its very
fundamental itself, which is
'aqeedah. Hence, it behooves us
to avoid from having any ties or
relationship with such



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*

The background of the slide features a person in a blue uniform, possibly a police officer or security guard, holding a white sign. The person is positioned on the right side of the frame, with their back partially to the camera. The sign they are holding is white with some text, though it is not clearly legible. The overall background is a warm, orange-brown color with a subtle texture.

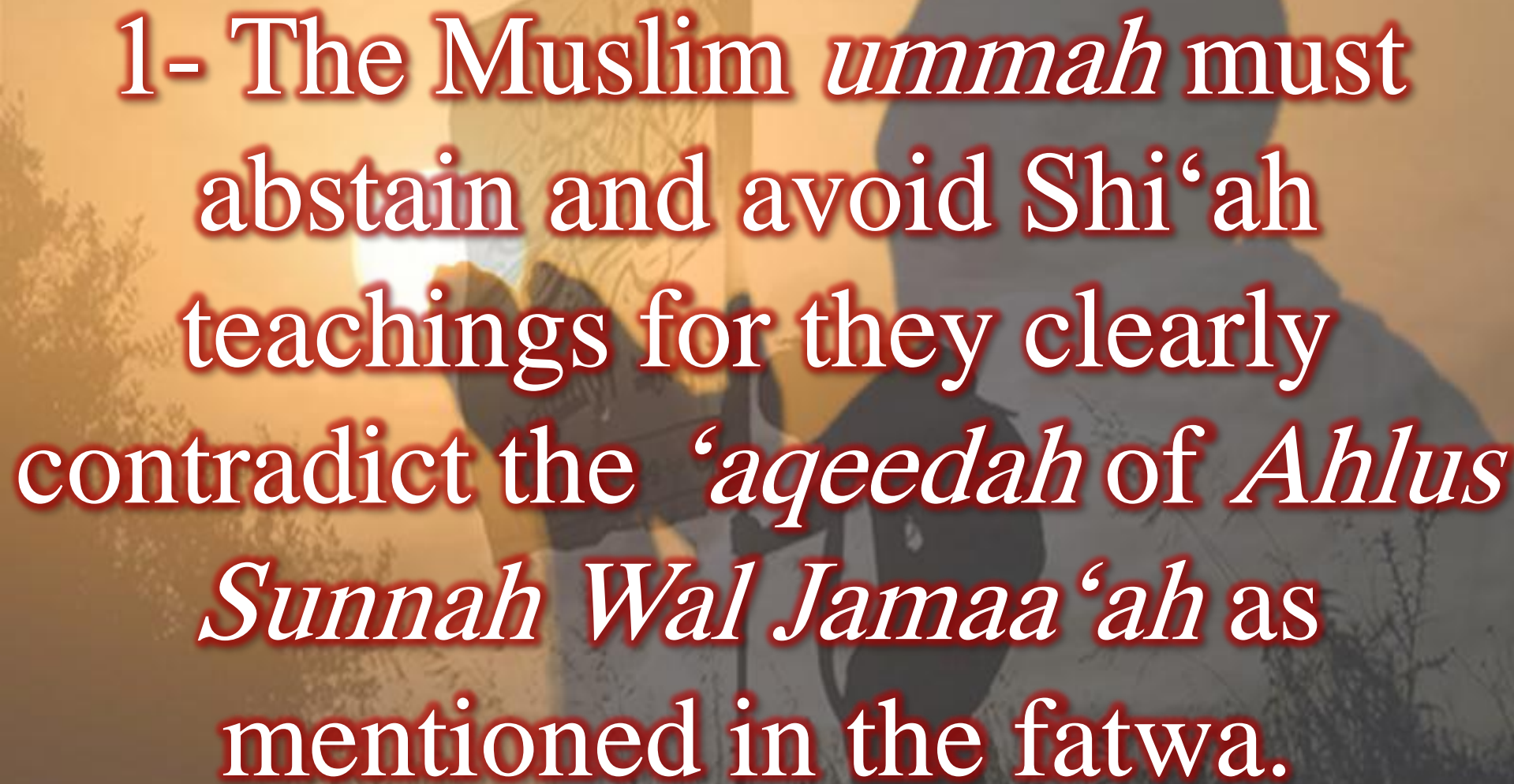
elaborations of matters that
contradicts the *Sharee'ah*.

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

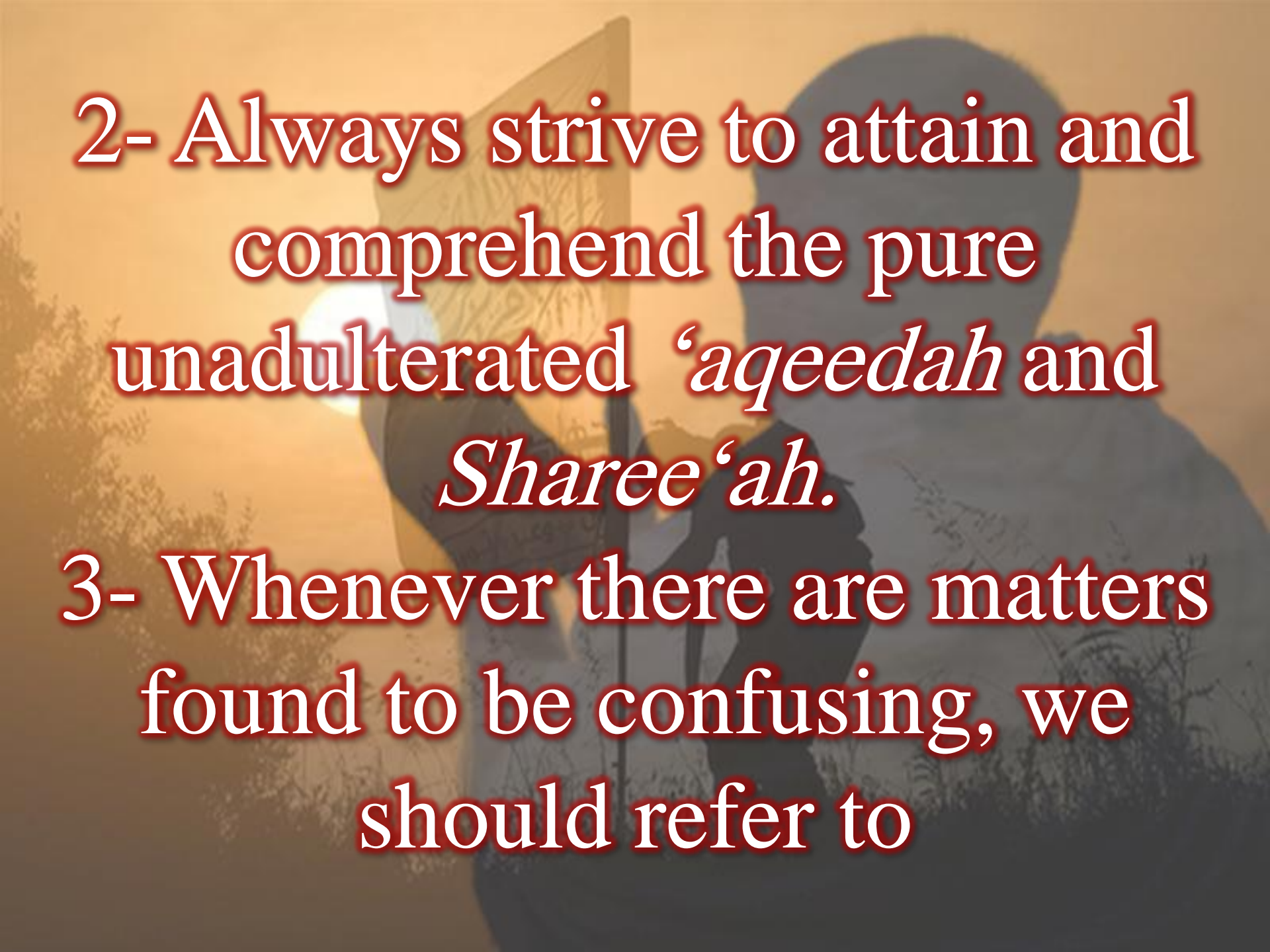
The background of the slide features a silhouette of a person holding a book, set against a warm, orange-hued sunset or sunrise sky. The person is positioned on the right side, facing left, with their arms extended to hold a large, open book. The overall mood is contemplative and scholarly.

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:



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.

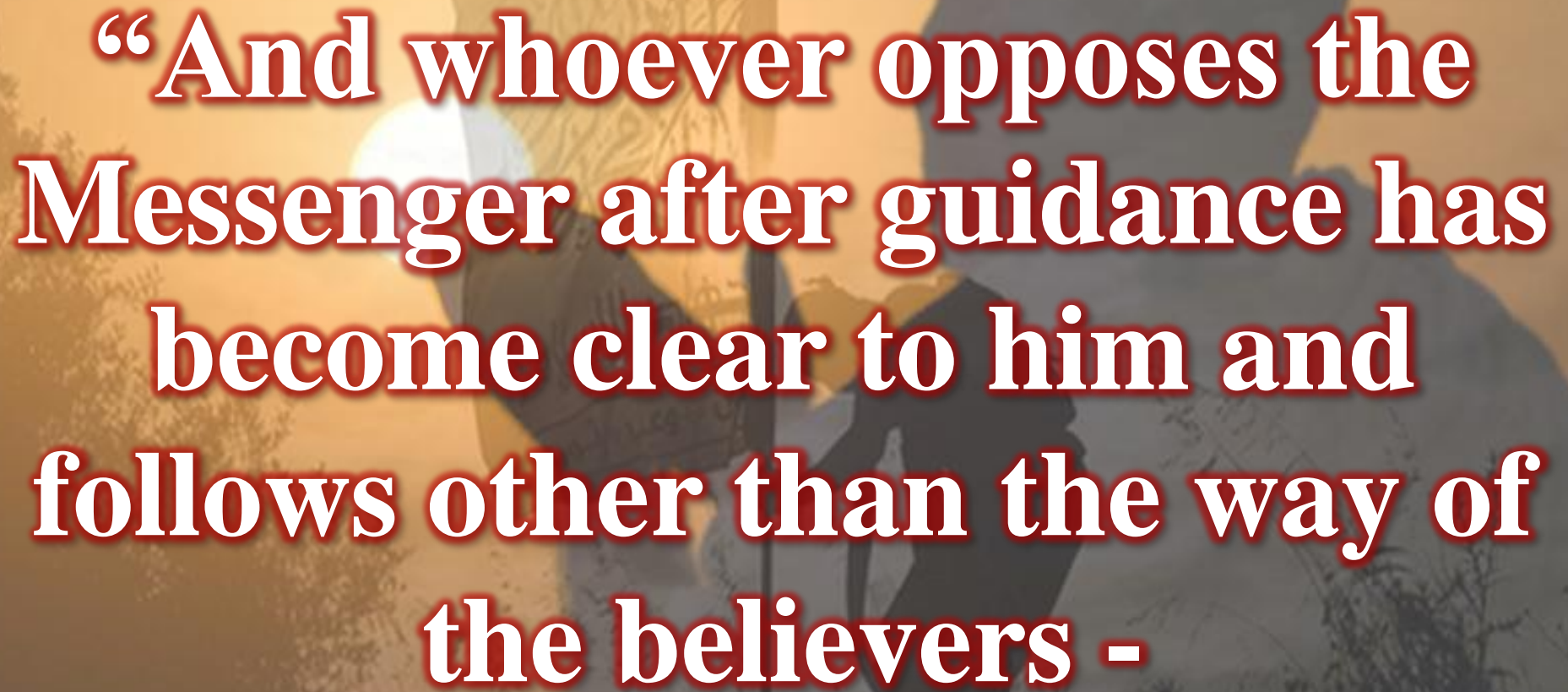
The background of the slide features a silhouette of a person holding a large sign, set against a warm, orange-toned sunset or sunrise sky. The person is positioned in the center-right, and the sign they are holding is partially visible on the left side of the frame. The overall mood is contemplative and serene.

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

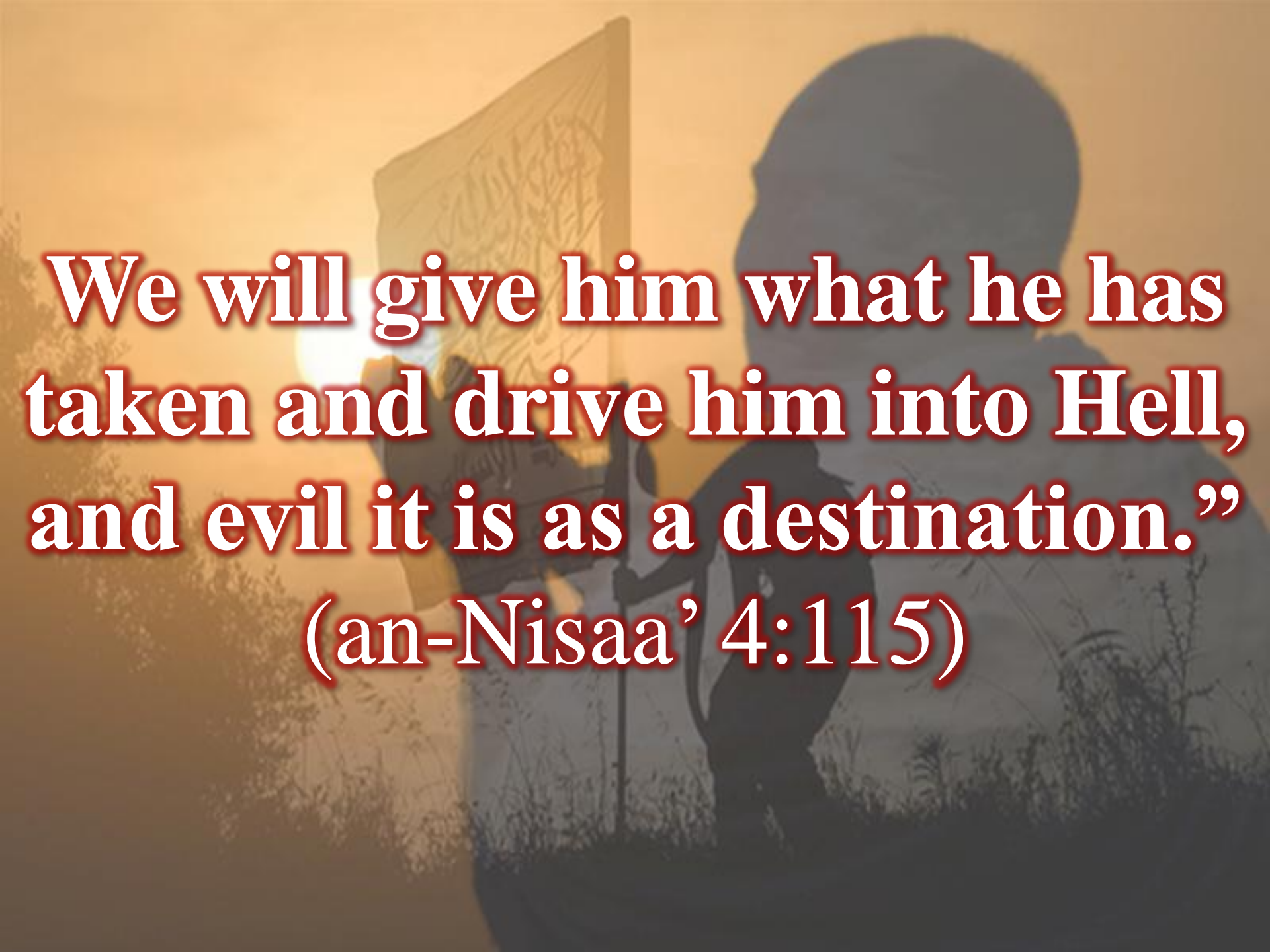
3- Whenever there are matters found to be confusing, we should refer to

The background of the slide features a silhouette of a person standing in a field, holding a flag. The scene is set against a warm, orange-hued sunset or sunrise sky. The person is positioned on the right side of the frame, facing left. The flag they are holding is partially visible, showing some indistinct patterns. The overall mood is contemplative and symbolic.

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

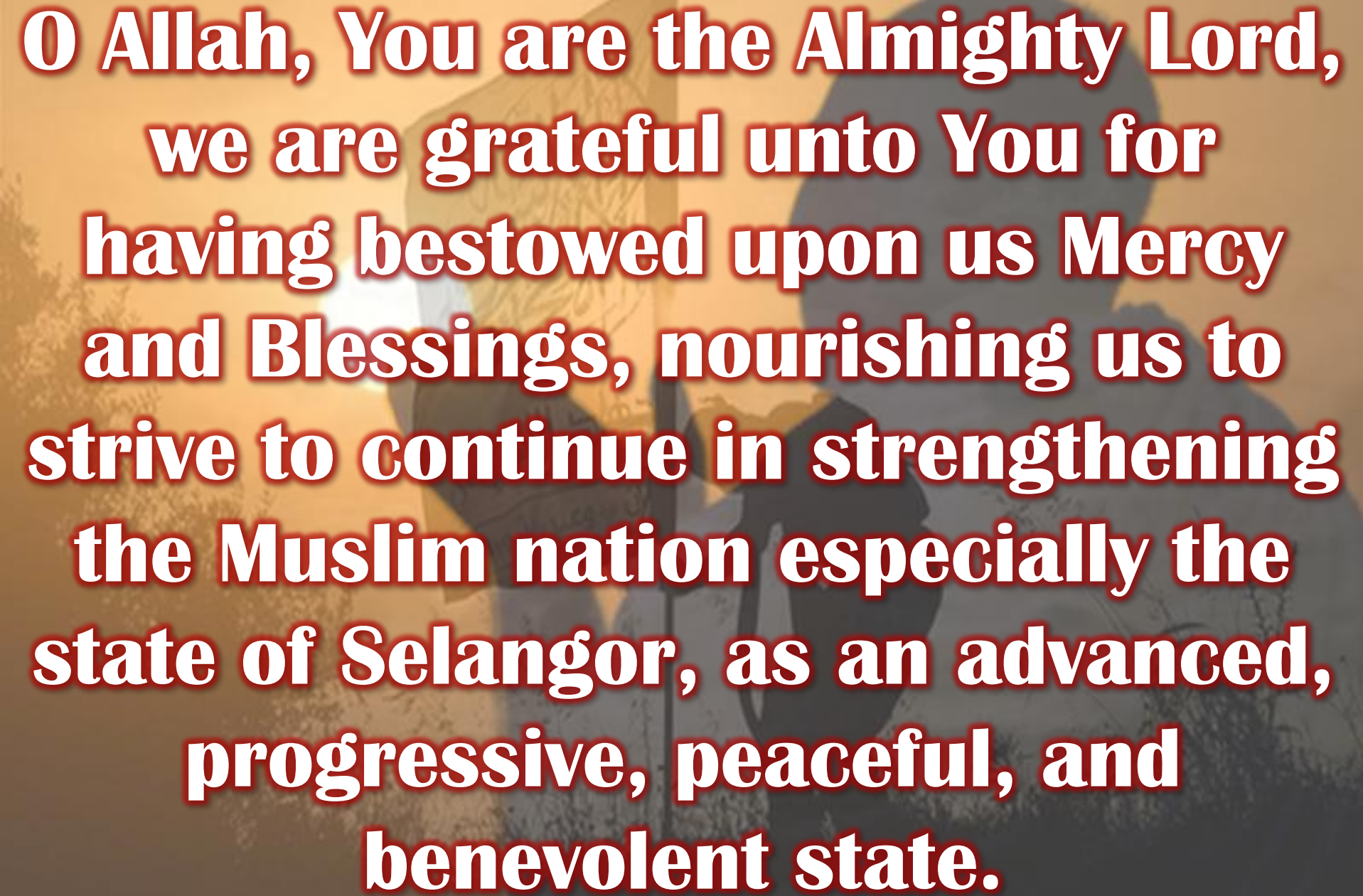
The background of the image features a warm, orange-toned sunset or sunrise sky. In the foreground, there are dark silhouettes of a person holding a flag. The person is positioned on the right side, facing left, with their arms raised to hold the flag. The flag is also silhouetted and appears to have some text or a design on it. The overall mood is contemplative and dramatic.

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

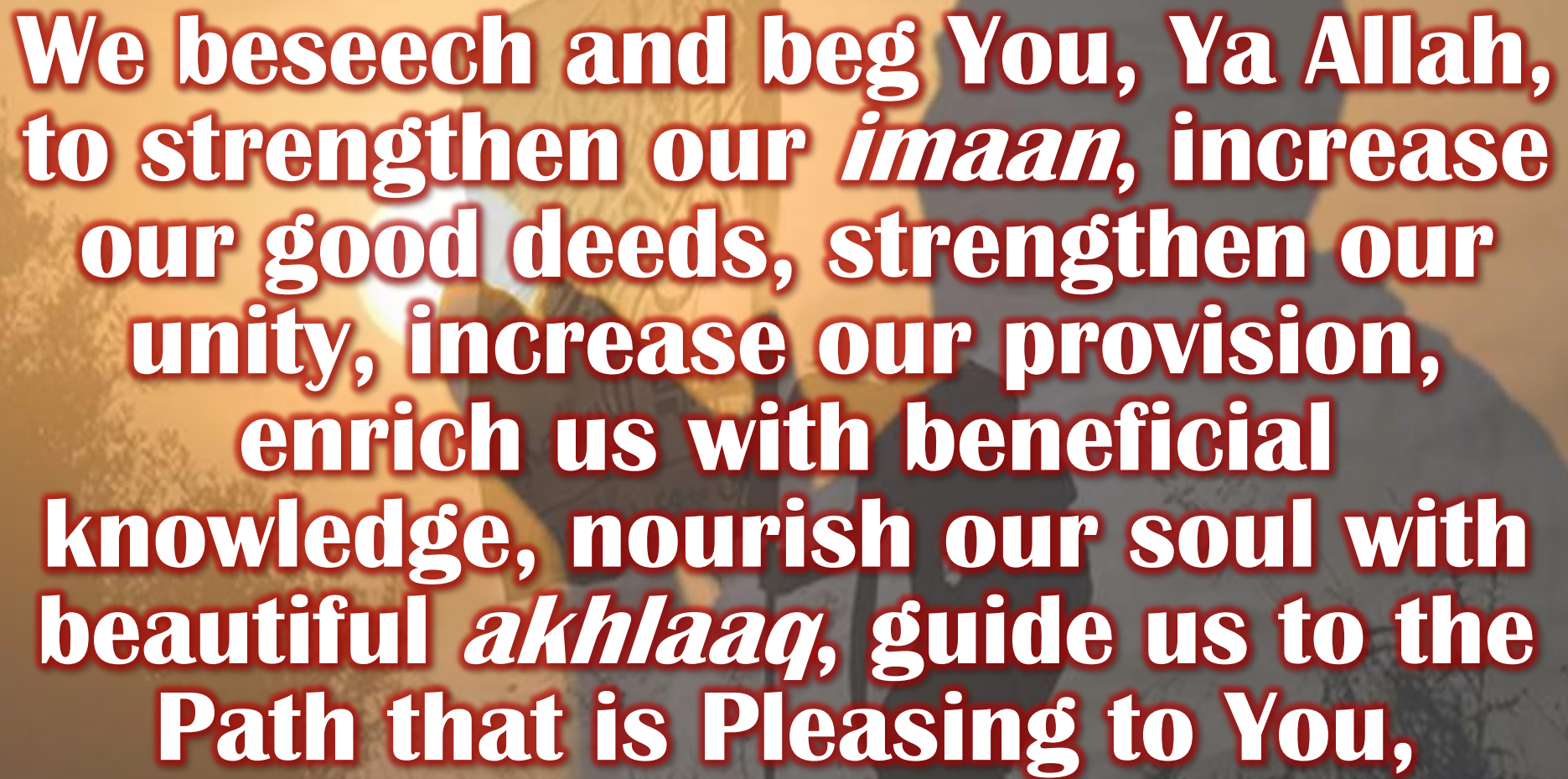
The background of the image features a silhouette of a person, likely a warrior, holding a large shield and a spear. The scene is set against a warm, orange-hued sunset or sunrise sky. The person is positioned in the center-right of the frame, with their back to the viewer, looking towards the left. The shield is large and rectangular, and the spear is held vertically. The overall mood is dramatic and evocative.

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

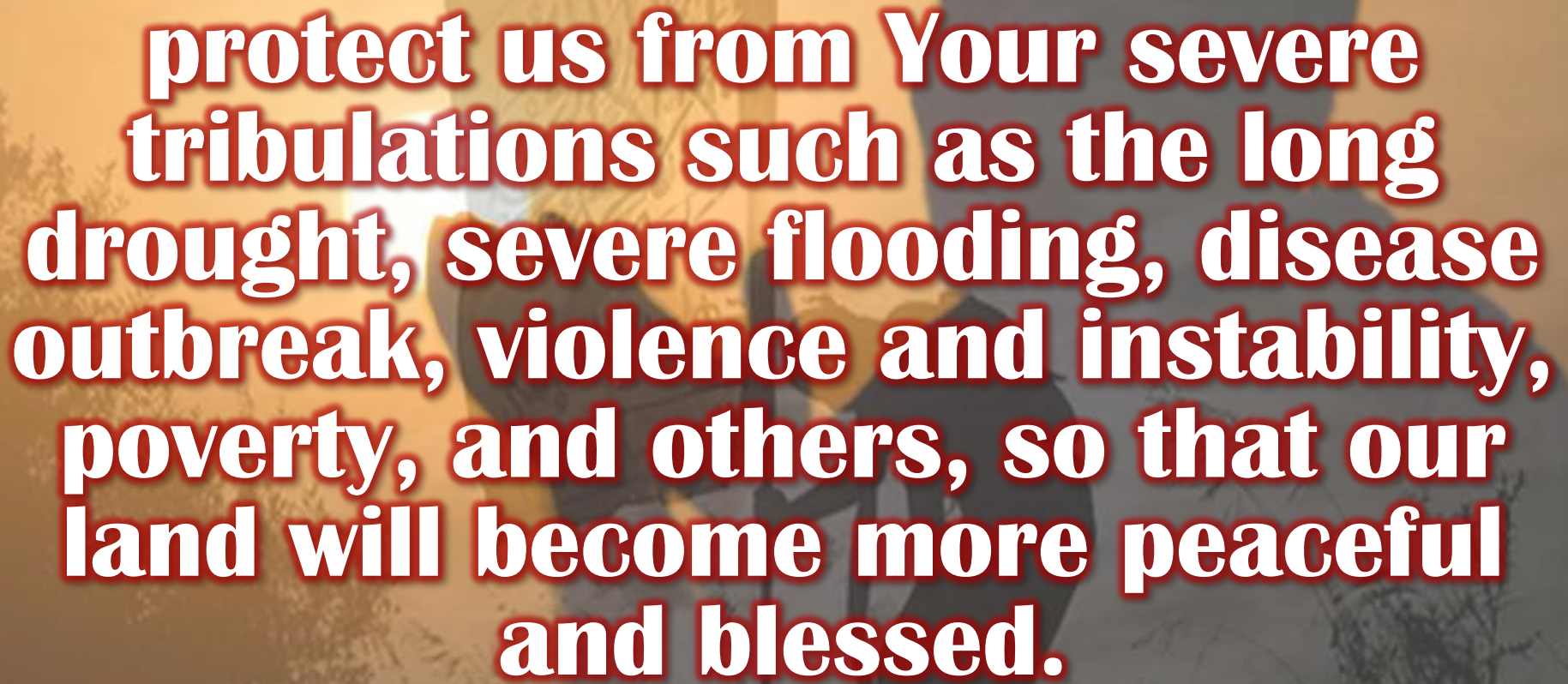
بَارَكَ اللهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلْ
مِنِي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ
قَوْلِي هَذَا وَأَسْتَغْفِرُ اللهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
. إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ



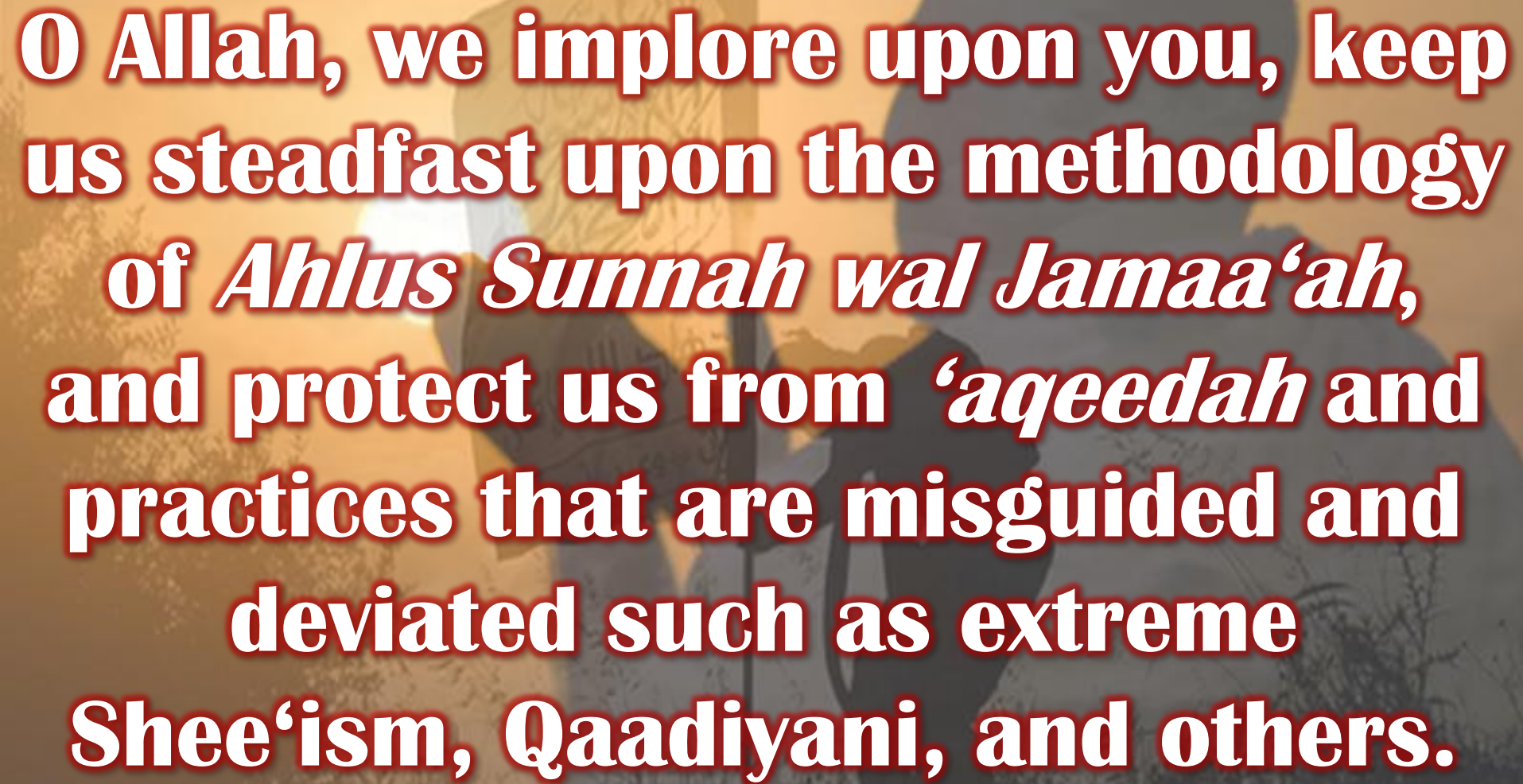
**O Allah, You are the Almighty Lord,
we are grateful unto You for
having bestowed upon us Mercy
and Blessings, nourishing us to
strive to continue in strengthening
the Muslim nation especially the
state of Selangor, as an advanced,
progressive, peaceful, and
benevolent state.**

A person wearing a blue garment is holding a yellow flag. The background is a warm, orange-toned image, possibly of a sunset or a similar natural scene. The text is overlaid on this background.

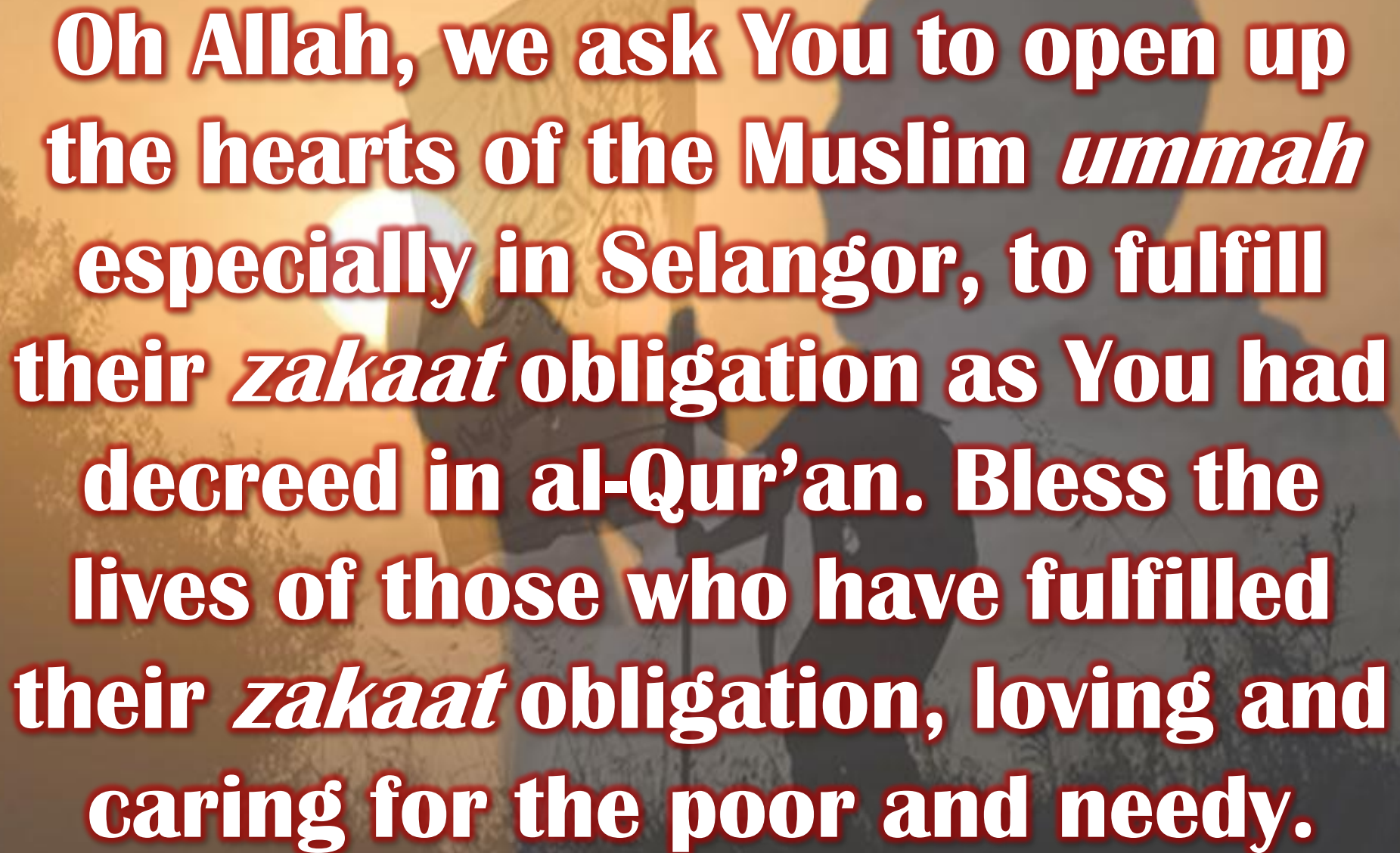
**We beseech and beg You, Ya Allah,
to strengthen our *imaan*, increase
our good deeds, strengthen our
unity, increase our provision,
enrich us with beneficial
knowledge, nourish our soul with
beautiful *akhlaaq*, guide us to the
Path that is Pleasing to You,**

A person wearing a blue shirt is holding a white sign with a black peace symbol. The background is a warm, orange-toned landscape with silhouettes of trees and a bright light source, possibly the sun, creating a hazy atmosphere. The text is overlaid on the image in a bold, white font with a red outline.

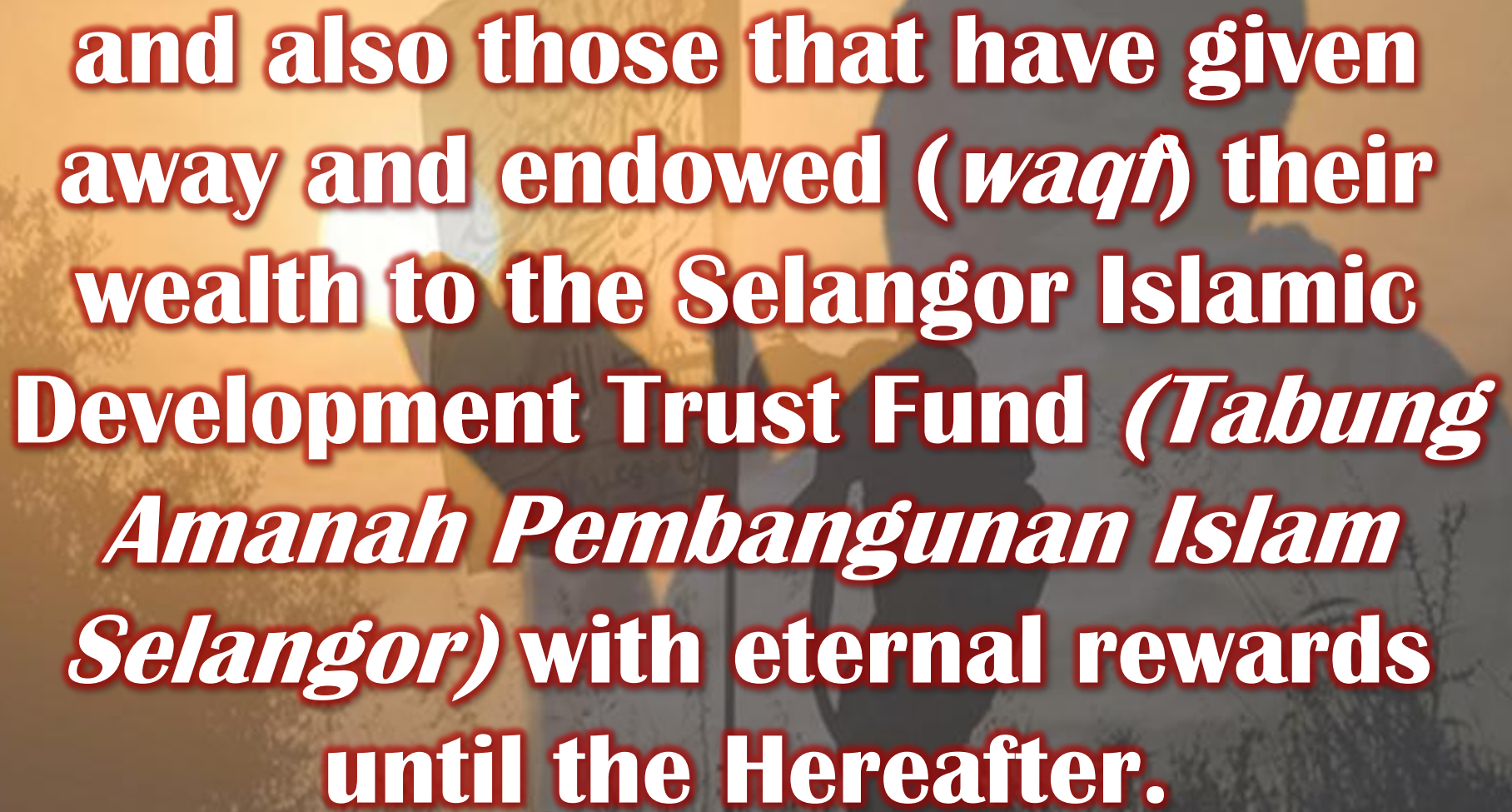
**protect us from Your severe
tribulations such as the long
drought, severe flooding, disease
outbreak, violence and instability,
poverty, and others, so that our
land will become more peaceful
and blessed.**



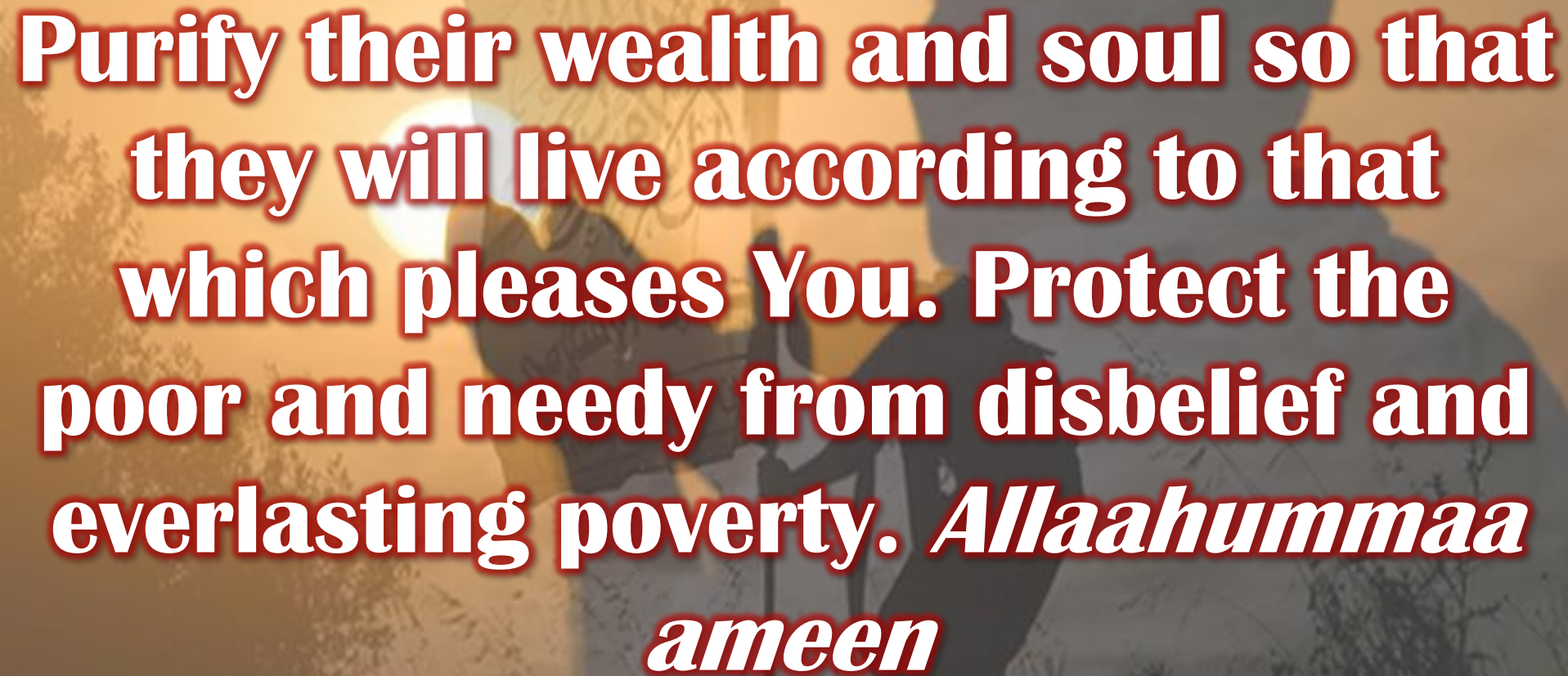
O Allah, we implore upon you, keep us steadfast upon the methodology of *Ahlus Sunnah wal Jamaa'ah*, and protect us from *'aqeedah* and practices that are misguided and deviated such as extreme Shee'ism, Qaadiyani, and others.



**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.**

The background of the slide features a person in a blue uniform, possibly a police officer or soldier, holding a flag. The image is semi-transparent and serves as a backdrop for the text.

**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.**

The background of the image features a warm, orange-toned sky with a bright sun or moon partially obscured by a dark silhouette of a person. The person is holding a large, open book or tablet. The overall mood is spiritual and contemplative.

**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***



جهاز الامور الإسلامية JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :
BAHAGIAN KHUTBAH,
JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :
UNIT TEKNOLOGI MAKLUMAT,
JABATAN AGAMA ISLAM SELANGOR