



THE EMERGENCE OF SHIISM AND ITS INFLUENCE
IN MALACCA: AN ANALYTICAL STUDY

BY

HAMZAH BIN JANTAN

A dissertation submitted in fulfilment of the requirement for
the degree of Master of Islamic Revealed Knowledge and
Heritage (Uşūl al-Dīn and Comparative Religion)

Kulliyyah of Islamic Revealed Knowledge and
Human Sciences
International Islamic University Malaysia

AUGUST 2017

ABSTRACT

The movement of Shiism can be traced despite being illegal through a *fatwa* endorsed by Jabatan Kemajuan Islam Malaysia (JAKIM). In Malacca, its presence is detected since it draws the attention of the local Malays. This study analyses the emergence of Shiism and its influence on the Malay community in Malacca. This study utilises in-depth interviews involving several local *Shī'ah*, officers from religious institutions and the local Malay community. It also uses textual analysis methods. This research specifically examines the historical background of the *Shī'ah* group in Malacca and its development. This study also explicates the doctrines of Shiism which are used by the local Malay *Shī'ah* which reflect the understanding of the local Malay *Shī'ah* and their reason for existing. This study explores the impacts of the *Shī'ah* group on the Malay Muslim community in Malacca and discovers their reaction of the threat of Shiism, the unity of the *ummah*, and peaceful life. The study finds that the *Shī'ah* existence in Malacca has been much inspired with the Iranian Revolution led by the supreme spiritual leader Khomeini. They lack knowledge and give incorrect explanations on *Shī'ah* practices. The local Malay *Shī'ah* are more focused on the *imāmah* rather than *'aqidah* which shows that they are more concerned with the branch issue over the main issue. It makes them more fanatical and extreme. It also finds that the beliefs and practices of the local Malay *Shī'ah* create confusion and an uncomfortable situation within the local Muslim community. The tense atmosphere exists in Felda Kemendor, Jasin. It was sparked by the issue of building a tomb in a graveyard. This study concludes with the need for the Muslim community in Malacca to be exposed to knowledge and information about Shiism so that they can avoid from been tricked and manipulated by the *Shī'ah* arguments. Proper knowledge and comprehensive views of Islamic teaching are needed so they can guide the local Malay *Shī'ah* and the local Malay community to the real truth which is the teaching of *Ahl al-Sunnah wa al-Jamā'ah*.

ملخص البحث

يمكن تتبع مسار الحركة الشيعة من خلال الفتوى التي أقرتها منظمة التطوير الإسلامي في ماليزيا، والتي تمّ الكشف عن وجودها منذ أن جذبت انتباه الملايويين المحليين. تسعى هذه الدراسة إلى تحليل نشأة المذهب الشيعي ومدى تأثيره على المجتمع الملايوي في ملاكا. تستخدم هذه الدراسة أسلوب المقابلات الضافية التي تسعى للإحاطة بأدق التفاصيل، والتي أجراها الباحث مع العديد من المواطنين الشيعيين، وموظفي المعاهد الدينية، والمجتمع الملايوي المحلي. كما تعتمد هذه الدراسة على التحليل النصّي. تقوم هذه الدراسة على وجه التحديد بدراسة الخلفية التاريخية للشيعة في ملاكا وتطورها عبر الحقب. كما توضح عن معرفة المذهب الذي تبنته شيعة الملايوي الأمر الذي ينعكس لفهم هذه الطائفة ومعرفة الأسباب التي أدت إلى تواجدهم. استقصت هذه الدراسة تأثير طائفة الشيعة على المجتمع الملايوي المسلم في ملاكا. وأحاطت بردة فعلهم تجاه تهديد الشيعة ومدى خطورتهم على وحدة الأمة والحياة الآمنة. وجدت الدراسة أن الوجود الشيعي في ولاية ملاكا قد تنامي مع حدوث الثورة الإيرانية بقيادة الإمام الخميني. قادت ضآلة معرفة الملايوي الشيعة وتأويلاتهم الخاطئة بممارسة المذهب الشيعي أن يصب شيعة الملايوي جُلّ تركيزهم على الإمامة ويتخاضوا عن العقيدة. ولعل هذا يظهر لنا بجلاء أن شيعة الملايوي يتهافتون وراء القضايا الفرعية، الأمر الذي أدى بهم إلى أن يكونوا أكثر تعصبا وحادّة. خلصت الدراسة أيضا إلى أن اعتقاد الشيعيين المحليين وممارستهم خلقت حالة البلبلة والتذمر وسط المجتمع المحلي المسلم. ولعل من أبرز الشواهد التي تؤكد هذا الزعم حالة التوتّر التي سادت في فيلدا كمندور في بلدة جاسين. فقد استفحل الخلاف بين الفئة المتشاكسة بسبب بناء الأضرحة على القبور. وخلصت هذه الدراسة أن المجتمع المسلم في ملاكا في حاجة ماسة إلى معرفة صحيحة ومعلومات زائدة عن مذهب الشيعة حتّى يأمن بائغتهم ويتفادى أباطيلهم وخلافاتهم. إن المعرفة السليمة والرؤية الشاملة مطلوبة للتعليم الاسلامي حتّى يتمكنوا من توجيه الشيعي الملايوي المحلي والمجتمع الماليزي المحلي إلى التعليم الحقيقي وهو تعليم أهل السنة والجماعة.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion; it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Uşûl al-Dīn and Comparative Religion).

.....
Amilah Awang Abd Rahman @
Jusoh
Supervisor

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Uşûl al-Dīn and Comparative Religion).

.....
Wan Mohd Azam Mohd Amin
Examiner

This dissertation was submitted to the Department of Uşûl al-Dīn and Comparative Religion and is accepted as a fulfilment of the requirement for the degree of Master of Islamic Revealed Knowledge and Heritage (Uşûl al-Dīn and Comparative Religion).

.....
Fatmir Shehu
Head, Department of Uşûl al-Dīn
and Comparative Religion

This dissertation was submitted to the Kulliyah of Islamic Revealed Knowledge and Human Sciences and is accepted as a fulfilment of the requirement for the degree of Master of Islamic Revealed Knowledge and Heritage (Uşûl al-Dīn and Comparative Religion).

.....
Mohammad Abdul Quayum
Dean, Kulliyah of Islamic
Revealed Knowledge and Human
Sciences

DECLARATION

I hereby declare that this dissertation is the result of my own investigation, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

Hamzah Bin Jantan

Signature.....

Date

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

**DECLARATION OF COPYRIGHT AND AFFIRMATION OF
FAIR USE OF UNPUBLISHED RESEARCH**

**THE EMERGENCE OF SHIISM AND ITS INFLUENCE IN
MALACCA: AN ANALYTICAL STUDY**

I declare that the copyright holder of this dissertation are jointly owned by the student and IIUM.

Copyright © 2017 Hamzah Bin Jantan and International Islamic University Malaysia. All rights reserved.

No part of this unpublished research may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without prior written permission of the copyright holder except as provided below

1. Any material contained in or derived from this unpublished research may be used by others in their writing with due acknowledgement.
2. IIUM or its library will have the right to make and transmit copies (print or electronic) for institutional and academic purposes.
3. The IIUM library will have the right to make, store in a retrieved system and supply copies of this unpublished research if requested by other universities and research libraries.

By signing this form, I acknowledged that I have read and understand the IIUM Intellectual Property Right and Commercialization policy.

Affirmed by Hamzah Bin Jantan

.....
Signature

.....
Date

This dissertation is dedicated to my beloved parents

ACKNOWLEDGEMENTS

In the name of Allah, the Most Gracious and the Most Merciful

Firstly, it is my utmost pleasure to dedicate this work to my dear parents and my family, who granted me the gift of their unwavering belief in my ability to accomplish this goal: thank you for your support and patience.

I wish to express my appreciation and thanks to those who provided their time, effort and support for this project. To the members of my dissertation committee, thank you for sticking with me.

Finally, a special thanks to my supervisors Dr. Amilah Awang Abd Rahman@Jusoh and Assoc.Prof. Dr. Wan Mohd.Azam Mohd.Amin for their continuous support, encouragement and leadership, and for that, I will be forever grateful.

TABLE OF CONTENTS

| | |
|--|-----------|
| Abstract | ii |
| Abstract in Arabic..... | iii |
| Approval Page | iv |
| Declaration | v |
| Copyright | vi |
| Dedication | vii |
| Acknowledgements | viii |
| Table of contents | ix |
| | |
| CHAPTER ONE: INTRODUCTION..... | 1 |
| 1.1 Background of the Study..... | 1 |
| 1.2 Statement of the Problem | 3 |
| 1.3 Research Questions | 3 |
| 1.4 Research Objectives..... | 4 |
| 1.5 Significance of the Study | 4 |
| 1.6 Scope of the Study | 5 |
| 1.7 Research Methodology..... | 5 |
| 1.8 Literature Review | 6 |
| | |
| CHAPTER TWO: SHIISM IN MALACCA: THE HISTORICAL BACKGROUND AND DEVELOPMENT OF SHIITE GROUP | 17 |
| 2.1 The Definition of Shī‘ah | 17 |
| 2.2 The Origin of Shiism..... | 19 |
| 2.3 Ahl Al-Bayt and Shiism | 23 |
| 2.4 Shiite Groups | 30 |
| 2.4.1 The <i>Kaisāniyah</i> | 31 |
| 2.4.2 The <i>Zaydiyyah</i> | 31 |
| 2.4.3 The <i>Imāmiyah</i> | 32 |
| 2.4.4 The <i>Ghāliyah</i> | 33 |
| 2.4.5 The <i>Ismā‘īliyah</i> | 33 |
| 2.5 The Emergence and Development of Shiism in Malaysia | 34 |
| 2.6 The Emergence and Development of Shiism in Malacca | 37 |
| 2.6.1 The Case of Shiism in Malacca | 40 |
| | |
| CHAPTER THREE: THE MAIN BELIEFS AND RELIGIOUS PRACTICES OF THE SHIITES IN MALACCA..... | 43 |
| 3.1 Introduction | 43 |
| 3.2 Religious Doctrines..... | 43 |
| 3.2.1 Divinity (<i>Ilāhiyyah</i>) | 43 |
| 3.2.2 Religious Leadership (<i>Imāmah</i>)..... | 48 |
| 3.2.2.1 The position of imām | 48 |
| 3.2.2.2 Ahl al-Bayt..... | 53 |
| 3.2.2.3 Infallibility of Imām (‘ <i>Iṣmah</i> al-Imām) | 55 |
| 3.2.3 The Attitude towards the Companions of the Prophet..... | 59 |
| 3.3 Religious Practices..... | 61 |

| | |
|---|------------|
| 3.3.1 Ablution (<i>Wudū'</i>)..... | 61 |
| 3.3.2 Prayer (<i>Ṣalāh</i>)..... | 63 |
| 3.3.3 Fasting (<i>Ṣawm</i>)..... | 67 |
| 3.3.4 Dissimulation (<i>Taqiyyah</i>)..... | 69 |
| 3.3.5 Temporary Marriage (<i>Nikāh Mut'ah</i>)..... | 71 |
| CHAPTER FOUR: THE IMPACT OF THE EMERGENCE OF SHIITE GROUP ON THE MUSLIM COMMUNITY IN MALACCA | 74 |
| 4.1 The Influence of Iranian Revolution on the Malay Shiite..... | 74 |
| 4.1.1 Khomeinism | 74 |
| 4.1.2 Human Rights..... | 77 |
| 4.1.3 Rapprochement (<i>Taqrīb</i>) between the <i>Sunnī</i> and Shiite | 80 |
| 4.2 The Exposure of Local Malay on Shiism in Malacca..... | 83 |
| 4.2.1 The Impact of Shiite Emergence within the Muslim Community in Malacca | 84 |
| 4.2.1.1 The Threats | 84 |
| 4.2.1.2 Tension and enmity..... | 85 |
| 4.2.1.3 Peaceful life..... | 86 |
| 4.2.2 The Impact of Shiite Emergence on the Understanding of Islam within the Muslim Community in Malacca | 87 |
| 4.2.3 Observation of the Shiite Issues in the Mosque and the <i>Surau</i> | 90 |
| 4.3 The Enforcement of Religious Law on Shiism in Malacca | 93 |
| CHAPTER FIVE: CONCLUSION..... | 97 |
| BIBLIOGRAPHY..... | 105 |
| APPENDIX A INTERVIEWS QUESTIONS | 110 |
| APPENDIX B MOSQUE PICTURES | 114 |
| APPENDIX C SURAU PICTURE | 115 |
| APPENDIX D SHIITE'S READING MATERIALS | 116 |
| APPENDIX E SHIITE'S TOMB AND KARBALA ROCK | 118 |

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Throughout Islamic history, the emergence of the Shiite group is undeniable as the conflict between *Shī'ah*¹ and *Sunnī* is persistently remains an unsettled business. From the assassination of Prophet Muhammad's grandson, al-Ḥusayn, during the time of Yazīd ibn Mu'āwiyah until now, the conflict has always been debated among Muslims and it brings disharmony in the Muslim world. Due to its political ideology, *Shī'ah* is now has an independent identity. Nowadays, the center of disseminating the *Shī'ah* doctrine is Iran. In these last few years, the existence of *Shī'ah* has become more significant in the Muslim world as it has succeeded in influencing some *Sunnī* Muslims through its teachings, practices and ideologies. Even though, most of the *Sunnī* scholars ruled out belief system and practices of *Shī'ah* as unacceptable yet, the influence of *Shī'ah* cannot easily be underestimated as the world is witnessing an increase in its influence. Thus, the emergence of the Shiite group has become a notable issue among the Muslim in many countries which leads to uneasy situation especially pertaining to their relationship with *Sunnī* as the majority followers of Islam.

It is widely known that Malaysia is a country in which Muslims generally practice the School of *Shāfi'ī* in *fiqh* and *Ahl al-Sunnah wa al-Jamā'ah* in their creed. Historically, Malaysia is a *Sunnī* country ever since it was established in 1963 and this fact has been enshrined in the Malaysian Constitution. The *Sunnī* traditions have been

¹ The word of *Shī'ah* in this study also will be utilized as Shiite, Shiites or Shiism depend on the situation of its usage in the thesis.

passed down from generation to generation as it is a fundamental school of belief and practise. Even though in the first phase of *fatwa* allowing certain Shiite groups such as *Zaydiyyah*, *Ithna ‘Ashriyyah* and *Ja‘fariyyah* from being practiced, later it was being abrogated by (JAKIM) and followed by State Religious Authority which is remained until today. Hence, it implies that any teaching which is not compatible and against *Sunnī* teaching is completely disallowed.

Specifically speaking, the activities and the movement of *Shī‘ah* in the southern part of Malaysia, in the state of Malacca is identified. There are few areas in Malacca such as in Ayer Molek, Bukit Katil, Telok Mas, Jasin and Bukit Beruang where those places have been carefully monitored by the local religious authority, the Jabatan Agama Islam Melaka (JAIM) or the Malacca Religious Authority. Furthermore, the identity of *Shī‘ah* as a group in Malacca could be proven through raids on Shiite materials such as books and pamphlets in the area of Ayer Molek². Besides, some of the Shiite materials have been disseminated at the mosques around Malacca and this is confirmed by the local religious authority³.

As a result, the tension between the Shiite group and the state authority remains unresolved. Due to this, a Malay Shiite group has emerged in Malacca. Its illegal existence brings about differences in teaching and doctrine, inviting confusion and disturbance. Hence, it will be good to explore the influence of the Malay Shiite group and its impact on the local Muslim community in Malacca.

² BERNAMA, “Melaka Siasat Dalang Sebar Fahaman Syiah” Malaysiakini, <<https://www.malaysiakini.com/news/174300>> (accessed 19 January, 2016).

³ BERNAMA, “Penyebaran ajaran Syiah dikesan di Melaka” Sinar Harian, <<http://www.sinarharian.com.my/semasa/penyebaran-ajaran-syiah-dikesan-di-melaka-1.92623>> (accessed 18 January, 2016).

1.2 STATEMENT OF THE PROBLEM

The spread of Shiite influence in Malacca is one of the main concerns of the religious authority as well as invites questions among the local Muslims themselves. Even though the Shiite teaching has been banned from being preached and practiced through a state *fatwa* by Jabatan Agama Islam Melaka as well as national *fatwa* by Jabatan Kemajuan Islam Malaysia, its influence has not faded. Essentially, the aim and expectation of the Shiite group in Malacca need to be clarified as they seem to create a “new identity” within the Muslim community. Moreover, the differences in relation to the main beliefs in Islam portrayed by the group are significant to be studied since it invites many questions and concern from the local community. Similarly, their religious practices need to be observed in order to avoid it from being applied to the masses. Furthermore, the impact of the Shiite doctrine on the local Muslim community is needs to be analysed since the influence has been detected. Furthermore, the perception of the local community with regard to the Shiite issue should be examined as they are the ones who deal with the reality of the Shiism. Therefore, all of these issues are crucial to the Malaccan community.

1.3 RESEARCH QUESTIONS

In this study, there are three main questions to be highlighted and analyzed;

- 1) How did the Shiite group emerge in Malacca?
- 2) What are the main beliefs and religious practices of the Shiite group which apply by the members that can cause confusion and disharmony among members of the local Muslim community?
- 3) How will Shiism affect the local Muslim community in Malacca?

1.4 RESEARCH OBJECTIVES

The objective of this study can be viewed as follow;

- 1) To study the historical development of the Shiite group in Malacca and their present progress.
- 2) To analyse the beliefs and the religious practices of the members of the Shiite group.
- 3) To explore how Shiism affect the Muslim community in Malacca.

1.5 SIGNIFICANCE OF THE STUDY

This research is significant as it will focus on the emergence of the Shiite group in Malacca which have influenced and affected the local masses. It would also assist the public in identifying the existence of Shiite group, particularly in Malacca, as well as in Malaysia. Furthermore, this study will analyse the Shiite group members' beliefs and their religious practices which can confused the Muslim community and create disharmony, specifically practices which completely contradict the belief system of the local Muslims. Moreover, the most important point in this research is that the interviews with the members of Shiite group will yield the first-hand information about the group in this country.

Furthermore, this research will help the religious authority to acquire new information and track the progress of Shiite activities in Malacca. In other words, this study can assist the relevant authorities to deal with problems caused by the dissemination of Shiite teaching. Besides that, there is still no specific literature about Shiite influences in specific areas in Malaysia, especially in Malacca, as well as the lack of English materials on Malaysian Shiism. Hence, this study will provide

valuable information about this field of knowledge that can benefit the Malaysian society in general.

1.6 SCOPE OF THE STUDY

This study mainly focuses on examining the emergence of Shiite teaching, with regard to the certain issues and dogmas in Malacca. Since the Shiite group has imposed its doctrines and understanding within the Malay Muslim community in Malacca, a specific study will be conducted on this community in specific areas namely Ayer Molek, Bukit Katil, Bukit Beruang, Telok Mas and Jasin.

On the other hand, this research focuses on the emergence and the impact of the Shiite group towards the Muslim community in Malacca from the sociological and religious point of view which is important throughout this study.

Besides that, this research is not an in-depth scrutiny on the comparison between the *Shī'ah* and *Sunnī* doctrines, since this is not a comparative study. It will only discuss the doctrines of the members of the group's beliefs and practices, not the whole *Shī'ah* doctrines or meticulous analysis.

1.7 RESEARCH METHODOLOGY

The researcher will utilise the qualitative method as this study will mainly employ in-depth interviews with certain members of the local Shiite group. Furthermore, the responses from the interviews will be regarded as the primary source of data. With regard to the in-depth interviews, there are twelve individuals who will be interviewed who are comprised of three groups. Four members are from Malay Shiites group, two officers from the local Religious Authority (JAIM) and six members from the Malaccan Muslim community. They are of different age, educational background and

profession. For the local Malay Shiite respondents, all of them profess willingly that they follow the teaching of the imamate *Shī'ah* which is the Twelver group in faith (*'aqīdah*) and the Ja'farites in practice (*fiqh*). Furthermore, they were involved with the Shiite group in between 2011 and 2014. The interviews will be conducted with the following:

- i. Individuals who are members of the Malaccan Shiite group.
- ii. The officers from Malacca Religious Authority (JAIM)
- iii. Members of the Muslim community who are *Sunnī* Muslims.

In addition, materials on the Shiite sect, such as books, pamphlets, flyers and other material used by the groups in order to disseminate their influences in Malacca, will be used as the evidence of their existence in Malacca. Besides that, this research will make use of data obtained through library research where both print and online texts such as books, articles, magazines, newspapers, journals, theses as well published essays related to the subject of Shiism.

To summarise, the information will be gathered from the interviews conducted with selected local Shiite group members and other related papers and supported by secondary data from library research and the material published or used by the Shiite group themselves.

1.8 LITERATURE REVIEW

There are many materials and books which discussed the *Shī'ah* teachings, doctrines and history either generally or based on specific contexts. They provide introductory information and guidelines about the *Shī'ah* group in general. These books are named:

Expectation of the Millennium: Shiism in History (1989) by Hamid Dabashi and Seyyed Vali Reza Nasr focuses on the development of the *Shī'ah* belief from the

early ages of its existence until the contemporary period. It also contains the views of prominent and outstanding scholars which had propounded Shiism to be recognised by people. Furthermore, this book highlights the way Shiism engages with classical, modern and contemporary ideas and arguments from a historical point of view. It also deals with the expansion of *Shī'ah* teachings around the world. However, it does not mention the spread of Shiism in South East Asia, especially in Malaysia, as it focuses more on Shiism in the Middle East.

Mūsa Jār Allāh, *Al-Washī'ah fī Naqd 'Aqāid al-Shī'ah* (1984) primarily concerns about identifying deviant and false teachings in the *Shī'ah* doctrine. The writer also provides refutations of these teachings based on the teachings in the Quran and Sunnah from the Sunni's perspective. This book specifically discusses the major disagreements and disputes between *Shī'ah* and *Sunnī* beliefs and provided the fascinating information and example so that readers can deeply understand the doctrines of the *Shī'ah*. Yet, the content of the book might offend *Shī'ah* readers and the language can be improved to respect both parties. Besides that, this book mentions a few doctrines related to the integral part of *Shī'ah* teaching which are related to certain points in this research. These points include the distinguished features of *Shī'ah* which are conflicted with the teachings of the *Sunni* belief which have led to conflicts and crises in the Muslim World. Yet, it can help enhance reader's knowledge on Shiism.

Hossein Modarressi's *Crisis and Consolidation in the Formative Period of Shiite Islam* (1993) specifically deliberates on the chronological formation of the *Shī'ah* doctrine of the twelve imamates. It presents how the idea of twelve imamates evolved into one universal concept in the *Shī'ah* belief. In other words, the author highlights the concept of the twelve imamates by stating that all the imamates were

legitimate imams and diligence to these imams is one of the religious pillars of Shiism. Furthermore, this book describes the crises that had occurred during the era of the caliphs' reigns which were sparked from the Shiite doctrine of the twelve imams. Evidently, these conflicting beliefs have created many crises in every era and have invited massive debates and harsh commentaries from Muslim scholars who persistently claimed that this doctrine is a heretical belief and hence, is a baseless belief. It also further demonstrates the discrepancies between *Shī'ah* and the dominant sect of Islamic belief which is *Ahl al-Sunnah wa al-Jamā'h*, which, until now, is still far from the finding a solution. It details information about the formation of Shiism especially the group of Twelve Imams.

Meanwhile, *A New Muslim Order: The Shia and the Middle East Sectarian Crisis* (2008) by Nicholas Pelham focuses on the spread of *Shī'ah* influence and its popularity which encouraged the dissemination of its teachings to the entire Muslim world, especially in the Middle East. Furthermore, it also portrays Iran as a *Shī'ah* country which threatens the Europe, thus showing the positive image of *Shī'ah* to the Muslims. Besides that, the author mentions that after America and its allies invaded Iraq in 2003, the population of the *Shī'ah* had greatly increased and until now, peace and harmony have not been fully achieved in Iraq. This book also highlights the roles of the *Ḥizbullāh* as the *Shī'ah* wingmen in expanding the Shiite territory through recruiting new followers and spreading its propaganda. However, the author only discusses how the *Shī'ah* expansions affect the Arab world and does not touch on the spread of Shiism in South Asia. Thus, the context of the book is limited to certain contexts.

Meanwhile, A Ph.D thesis written by Devin J. Steward entitled *Twelver Shi'i Jurisprudence and its Struggle with Sunni Consensus* (1991) stressed on the evolution

of the Twelver *Shī'ah* jurisprudence which differs from the Sunni jurisprudence. Initially, the *Shī'ah* claimed that based on their *fiqh*, they follow the School of *Ja'farī*. Hence, the gap between *Shī'ah* and Sunni teachings was not significantly large. However, as time went by, the influence of the *Ja'farī* School slowly disappeared until the original teaching had fully vanished from the Shiite institutions. Consequently, the real method and views of the *Ja'farī* teaching have been completely altered by *Shī'ah* scholars. Hence, the originality of the School of *Ja'farī* could not be confirmed because it had been amalgamated with the personal views of the *Shī'ah* pioneers. Moreover, it was not mentioned that the original *Shī'ah* jurisprudence clearly oppose *Sunnī* jurisprudence such as the *hukm on Jumu'ah* (Friday) prayer, *Nikāḥ Mut'ah* (temporary marriage), *al-Jama' wa al-Qaṣr* (Combining and Shortening) in prayer, *Wilāyah al-Faqīh* (Guardianship Jurist). In all, this study discusses the conflict between *Shī'ah* and *Sunnī* in terms of the crisis in *fiqh* and jurisprudence but does not stress on the missionary movement of Shiism around the world. The content is more doctrine-centric.

Another book is *Al-Mīzān Bayna al-Sunnah wa al-Shī'ah* (2004) by Yusuf 'Arif al-Hajj 'Umar which primarily elaborates the sources of Shiite teachings in Islam. The Shiites believe that there is another *sūrah* in the Quran and have their own definitions and understanding of the Sunnah, which clearly contradict the beliefs of the Sunnis. In addition to listing the differences between the beliefs of the sects, the book also talks about different groups in the *Shī'ah* sect and the differences among these groups such as the problem in verifying the legitimate imams, the concept of *al-Badā'*, the beliefs of *Mahdī al-Muntaẓar* and others. This book also generally explains other schools of thought such as the *Khawārij*, *Mu'tazilah*, *Jabariyyah*, *Murji'ah* and *Ahl al-Sunnah wa al-Jamā'ah* in. Hence, this book provides comprehensive outlook of

the conflicts between the *Shī'ah* and the Sunni, but it only focuses on the sources of the conflict. Yet, it gives a clear understanding and subtle commentaries on the topics it covers.

Aḥmad Sayyīd Aḥmad 'Alī in his book *Al-Taqrīb Bayna Ahl al-Sunnah wa al-Shī'ah* (2008), explains the efforts of Muslim scholars from both Sunni and *Shī'ah* sects to reconcile the differences and focus on their commonalities. The author believes that every crisis and dispute should be viewed neutrally and no value of judgment should be raised. This is for the sake of the unity of the Muslim '*ummah*'. The author presents the discussion in a good manner and most of his arguments have highlights the means to avoid crises by promoting some of the scholars' opinions to achieve unity of the *ummah*. Furthermore, the author systematically describes the ideas properly such as, starting the discussion with the need for awareness in reconciliation and establishing the purposes. Hence, this book discusses the major concerns in overcoming the conflicts and dealing and managing the differences by viewing the issues from several aspects. Plus, it relates to a study of research in terms of analysing how Shiism affects the local context.

However, there is still a limited amount of material that are related to the existence of Malay Shiite groups, especially in Malaysia. Therefore, this study will use some materials such as documents and information obtained from the religious authorities, particularly the *Jabatan Agama Islam Melaka* (JAIM) as they have specific information related to this research. Subsequently, these material and books are significant as they are related to discuss the emergence of the Malay *Shī'ah* in the state of Malacca. However, many of them only provides brief and general information on the subject. The materials are namely;

A book entitled *Mengenal Hakikat Syiah* (2013) by Wan Zahidi Wan Teh mainly focuses on the reality of *Shī'ah* in terms of its emergence in the Muslim world and the doctrines of *Shī'ah* and provides a comparison between *Shī'ah* and *Sunnī* beliefs and practices in general. This book was published by the Majlis Agama Islam Wilayah Persekutuan (MAIWP) in response to the spread of the *Shī'ah* teaching by the *Shī'ah* group in Malaysia. Moreover, the writer uses major *Shī'ah* texts as evidences to prove the deviance of *Shī'ah* teaching. In fact, this book profoundly describes the characteristics of Shiite followers which the public need to be cautious about. At the end of this book, it also states the *fatwa* issued by the MAIWP against *Shī'ah* which corresponds with the *fatwa* issued by JAKIM. However, it does not mention in relation to the *Shī'ah* group in Malacca in spite of stressing the deviance of Shiism.

On the other hand, a book entitled *Syiah Berbohong atas Nama Ahlul Bait* (1987) by Bey Arifin and Mu'ammal Hamidy presents stories and evidence from the Quran, Sunnah and narrations from the companions of Muhammad P.B.U.H about the manipulation of the term *Ahl al-Bayt* (Household of the Prophet Muhammad P.B.U.H) by *Shī'ah*. Other than highlighting their lies, it also mentions the slander and the defamation against *Ahl al-Bayt* by the *Shī'ah*. The authors conclude that *Shī'ah* is not part, or in support of the *Ahl al-Bayt*, but rather opportunists who take the advantage of its name. Overall, this book addresses the lies, slanders and defamations but it does not discuss the history of *Ahl al-Bayt*. The authors need to give a brief deliberation on *Ahl al-Bayt* in Malay Archipelago, including the situation of Shiism in Malaysia.

Besides that, a conference paper entitled “*Memahami Hubungan Gerakan Syiah Antarabangsa dengan Syiah di Malaysia: Penilaian* (2014) by Muhd. Faisal bin As'ari and Mohd. Jarpani bin Syopian, underlines some important points as it focuses

on the contact between international *Shī'ah* groups, which mainly consist of Iranian *Shī'ah* and people from other Muslim countries through politics, education, economics, religion and publications. Specifically, this paper emphasises on the techniques used by the *Shī'ah* movement to spread their propaganda including using advanced technology such as social media like Facebook and Twitter. Moreover, it highlights a number of essential Malay *Shī'ah* proponents and their writing which definitely support the ideology and propaganda spread by the Iranian *Shī'ah*. Thus, this paper will provide the researcher with reliable information regarding the current status of *Shī'ah* groups in Malaysia, especially in Malacca.

Moreover, Mohd Aizam Mas'od has written a book entitled *Soal Jawab Isu Syiah di Malaysia* (2013) which mainly concerns the origin of *Shī'ah*, the dissemination of the *Shī'ah* doctrines and their manipulation of statements made by prominent *Sunnī* scholars. This book was published by JAKIM and has been distributed to the masses as a response to the spread of the *Shī'ah* teachings among Muslim communities in Malaysia. The writer has listed most of the arguments utilised by the *Shī'ah* group to show the acceptance of *Shī'ah* as one of the *madhhab* (sects) in Islam and has proven the manipulation used by the Shiites. Thus, this book is one of the contemporary books which deal with present issues on the spread of *Shī'ah* teachings and activities in Malaysia, which will be beneficial to this research to determine influence of the doctrines. However, this book does not address a specific research on the emergence of Shiism in Malacca.

In addition, an article entitled *The Shia Muslim of Malaysia* (2011) by Muhammad Haji briefly discusses the right of minorities in Malaysia, specifically in terms of persecution, biases, recent events and the law of enforcement against members of Malay *Shī'ah* groups. This article emphasises these issues and presents

the violations of freedom in terms of speech, expression and will of the people. However, as mentioned earlier, *Ahl al-Sunnah wa al-Jamā'ah* is an integral part of the Islamic belief of the majority of Muslims in Malaysia. Hence, *Shī'ah* teachings have been mostly unwelcomed in this country. In the end, the writer suggests that the Malaysian government should be more open and tolerant as the policies against Shiite teachings do not portray Malaysia as a truly democratic country. Hence, this article provides a different perspective on this issue, which benefits this research by offering a distinctive opinion regarding the emergence of Shiism in Malacca. Yet, this article did not expound Shiism as a threat, rather as a set of ideologies which are different from the mainstream.

In the meantime, *Syi'ah Imāmiyyah* (1993) is a compilation of seminar papers prepared by *Pusat Pengajian Umum* Universiti Kebangsaan Malaysia, Bangi. This compilation concentrates on several issues, particularly the threat of the Shiite movement and its teachings. There are five seminar papers which exclusively explain the teachings of the *Shī'ah*, the perspective of *Shī'ah* from Quran and Sunnah, the position of the Prophet Muhammad's P.B.U.H companions in Islam, Khomeini's opinions and ideologies and the impact of Shiism on Malaysia. These papers also includes some *Shī'ah* questions and answers on the issue of *Shī'ah* in Malaysia. However, they do not focus on Shiite movements in particular location in Malaysia, as the threat did not exist at that time of publication. Evidently, this compilation is one of the earliest discourses in Malaysia which has specifically deliberated on the issues of *Shī'ah* in detail. Thus, it only discusses the development of Shiism in Malaysia in general, not specifically refers to any places such as Malacca.

"Sayyidina Husain dalam Teks Klasik Melayu is a journal written by Mohd Faizal bin Musa or known as Faysal Tehrani, a Malay novelist who has apparently

leans toward Shiism. He is a famous Malay *Shī'ah* whose writings have mostly introduced Shiite doctrines to the Malay Muslim community and has openly defended *Shī'ah* teaching. Basically, this article articulates the character of al-Ḥusayn in Malay literature as he repeatedly tries to convince the readers that Islam had arrived in the Malay world through the Shiites. He also argues that classical poems such as *Hikayat Muhammad Hanafiah* and *Hikayat Hasan Husen Tatkala Budak* mainly describe the Karbala incident and portray elements of Shiism in the daily lives of Malay Muslims. Subsequently, the writer claims that *Shī'ah* is not alien to the Malay world as it has existed since the early stage of Islam in the Malay Archipelago. In addition, from a researcher's opinion, this text points out a few of Shiite doctrines such as the *Imāmah* of 'Alī after the Prophet, the twelve imamates and the advantages of 'Alī over other companions which seem to be extremely biased and one-sided. Additionally, this text is closely related to the study as it underlines the perspectives of a Malay Shiite and can be benefited in this research.

Meanwhile, in *Dakwah* magazine (2013), Mohd. Azam Mohd. Amin wrote an article "*Syiah dan Pluralisme Agama*" claims that the development of *Shī'ah* over time had cause its doctrines to be mixed with other religious beliefs such as Christianity. It claims that since *Shī'ah* was originally propounded by 'Abdullāh in Saba', who was a Jew, the change of Shiite teachings and doctrines have been predominant, and have resulted the emergent of a new '*Alawiyyah*' trend of beliefs among Shiites, who believe in the Trinity of Allah, 'Alī and Muḥammad. Besides that, the influences of Neo-Platonic philosophy have caused Shiite doctrines to become more attached with philosophical approaches and frameworks. Overall, this article mainly stresses on the various doctrines of *Shī'ah* which have sparked the emergence of many trends and groups. However, this article has not discussed the trend or group