

## The Strategies to Overcome Shi'a's Propaganda in Malaysia

Mohamed Fairouz Mohamed Fathillah<sup>1</sup>, Muhammad Yosef Niteh<sup>1</sup>, Aminuddin Basir@Ahmad<sup>2</sup>, Syamim Zakwan Bin Rosman<sup>1</sup>, Muhammad Fakhur Razi Bin Shahabudin<sup>1</sup>

<sup>1</sup>Department of Islamic Thought, Centre of Core Studies, Selangor International Islamic College University, Malaysia

<sup>2</sup>Pusat Pengajian Citra Universiti, Universiti Kebangsaan, Malaysia

DOI: [10.36348/sjhss.2022.v07i08.005](https://doi.org/10.36348/sjhss.2022.v07i08.005)

| Received: 03.07.2022 | Accepted: 11.08.2022 | Published: 21.08.2022

\*Corresponding author: Mohamed Fairouz Mohamed Fathillah

Department of Islamic Thought, Centre of Core Studies, Selangor International Islamic College University, Malaysia

### Abstract

The rapid development of Shi'a movement around the world involving several crisis in the Middle East become a major influencer on the Muslims in Malaysia. Though, its teachings and influence growth, but it was contradict with the Ahlul Sunnah Waljamaah (Sunni) teachings practice in this country. This development have become a serious problem when they dare to protest against the fatwa on banning Shi'a. Therefore, the purpose of this paper is to discuss the Shi'a deviance and the strategies to fight against its propaganda in Malaysia. The findings in this paper shows the Shiites deviation is from faith and practices aspects. At the same time, this paper found some of the key element regarding the Shiites propaganda among the people in Malaysia. Then, the paper concludes that the banned on Shiites movement in Malaysia is due to its extreme doctrine or teaching that effect the Islamic faith. Thus, the Shiites in Malaysia is not only seen as heresy, but it consider as a threat to the national security. Shiites dispersion is contagious in the country and need to eradicated as well as possible. This is because it's a threat that able to clash the unity of Ummah and religious integrity as well as dividing the unity of the Muslims in this country.

**Keywords:** Shi'a, Ahlul Sunnah Waljamaah, Deviation, Propaganda, Malaysia.

**Copyright © 2022 The Author(s):** This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC 4.0) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.

## INTRODUCTION

The Islamic teachings and practices of the Muslims in Malaysia is based on the *Ahlul Sunnah Waljamaah* School of thought since before the Independence. Majority of the Muslims scholars agrees that the teaching of Sunni is the primary belief of the people in Nusantara for centuries including the Muslims in Malaysia. Most of the Shafi'e followers not only do not acknowledge different practices such as Shi'ah, but they also disagree and considered not appropriate to any teachings and practices which not in line with the Shafi'e school even though it might become one of the practices among other Madhabs Schools. However, at the beginning of the Iranian Revolution led by Khomeini occurred in 1979 had influenced the Muslim society in Malaysia. The notion of an ideal Islamic state and social justice propagated by Khomeini had substantially changed some of the perspectives of the Muslims in Malaysia on the true Islamic teaching.

As a result, the Islamic Revolution which in accordance with the *Shi'ah Imamiyah Ithna*

*Ashariyyah* is the main factor of Shi'ah dissemination among the Sunni in Malaysia. Although it was contradicted with the Sunni teachings and practices in Malaysia, the influence of Shi'ah teaching has rapidly increase. It had given a negative impact towards the righteousness aspects of Sunni teachings in terms of *Aqedah, Sharia, and Akhlaq*. Thus, practicing Shi'a teaching that consist of Shiah Imamiyah or Shiah Zaidiyyah are prohibited and considered as hersey by the The National Fatwa Committee which convened on 5 May 1996. This paper will discuss about the deviance of Shi'a matter and the strategies to overcome its propaganda.

## DISCUSSION

### • The misguidance of Aqedah (Faith)

Yosef Niteh (2016) stated the perversion faith in Shi'a beliefs is noticeable. According to him, Aqedah (faith) fragility and Sufism (Tasawwuf) problem are the factors of misguidance Aqedah in Muslims individuals and families. He also mentioned, Shi'a perversion was evidently written in Sunni schools

of thoughts. Also, the Shiite had written about the irregularity in Shi'a beliefs. One of their main source reference is the *Usul al-Kafi*, a scripture by Muhammad bin Yaakub al-Kulaini. However, according to Kamaruddin Nurdin (2014), some of the Shi'a scholars disagree with it. And because of this, the abnormality which stated in the scripture had causes the Shiites to deviated from the Sunni beliefs. The perversions are:

#### i. Shirk (Associating partners with Allah)

The Shiites said that the earth and the hereafter belong to their Imams. The Imams have the capability to do anything not only on this earth, but have the power over this earth as a whole. This can be refer in *Usul Al-Kafi* (Al-Kulaini 2005):

"From Abu Abdullah, the world and the hereafter belong to the Imam. He puts it where he wills, gives it to whomever he wills, permitted to him from God."

Maqbul Ahmad a Shiite's scholar, interpreted *Surah al-Zumar: verse 69*. He narrated, Jaafar al-Sadiq said:

"That the god of the earth is the Imam. And when the Imam comes out, with suffice light. People no longer need the light of the sun and the moon." (Al-Tunasawi 1408H).

Maqbul interpreted another verse (65) in *Surah al-Zumar*. Narrates from Jaafar al-Sadiq in al-Kafi that: "Indeed, if you and your followers associate (something else) in the territory of Ali, then your deeds will fall away." (Al-Tunasawi 1408H).

As well, Maqbul interpreted verse 66:

"Worship the prophet and obey and let you be grateful for him where we made your brother and your uncle's son a force that helps you." (Al-Tunasawi 1408H).

From Abu Abdullah (Jaafaral-Sadiq)

"I am God's sublime arranger between heaven and hell. Indeed, I was endowed with some privileges that were not given to anyone before me. I know about destiny, disasters, lineage and the interpretation of Quranic verses. Not one is left behind all the things that have happened. All the unseen will not escape from me. We are the face of God and we are the eyes of God on His Servant. Imams can legalize and forbid anything they want. They do not want except what Allah wills." (al-Kulaini 2005).

The Shi'a had obviously attributed the nature of Allah SWT which is only present in Allah to human beings, that is, to their imams so that all the knowledge that is in Allah, is also in the imams.

#### ii. Al-Bada'

*Al-Bada'* is knowing something without knowing it all this time or revelation of new opinions that have never crossed before. Based on these two definitions, it shows Allah attributes was

unknowledgeable and just aware. This consider as intolerable, because Allah's knowledge is *Azali* and forever. Due to this, the Shiite's believes Allah is endowed with *al-Bada'* traits. Al-Kulaini in *Usul al-Kafi*, a complete chapter narrated regarding *al-Bada'*, such as:

"From Ibn Abu Umair, from Hisham bin Salim, from Abu Abdullah: Nothing glorifies Allah like al-bada" (al-Kulaini 2005).

Al-Kulaini (2005) also mentioned that the attribute of al-bada 'for Allah is in Abu Muhammad after Abu Jaafar:

"What He does not know. As the nature of al-bada 'for Allah is in Musa al-Kazim after the death of Ishmael. Allah does not know the real situation, as I have told you, even though the perishing are disliked. Abu Muhammad was the *Imam* after Abu Jaafar. He has the knowledge of what he needs and with it there is the nature of Imamate."

Through this claim, the Shiite's have attributed Allah to an attribute that is impossible for Him. Claiming God does not know about what is happening and what will happen after that. When something has happened and God knows it, then God changes the previous opinion, then a new opinion arises based on new situations and circumstances.

#### iii. The concept of Al-Imamah (Al-Wasi)

Al-Imamah is a belief that has become one of the important principle of the Shiite's. They claimed the right ruler after the Prophet Muhammad SAW belonged to *Sayidina* Ali and his descendants from the descendants of *Sayidatina* Fatimah al-Zahra '. It is one of the important pillars of faith, one's faith is considered invalid except after accepting this concept of al-Imamah. This is the biggest differences between the Sunnis and Shiites. Because, in Sunni context regarding *Imamate* is based on the consent (*al-Ittifaq*) and selection (*al-Ikhtiyar*) of the Muslims.

Moreover, Al-Kulaini (2005) had distinguish the differences between messenger, prophet and imam. He said that messenger is a person who meets Gabriel and they see and hear Gabriel's voice and revelation (*wahyu*) descends to him and sometimes they saw Gabriel in their dreams like how Abraham had experienced. Meanwhile, prophet sometimes heard the voice of Gabriel and sometimes saw him without hearing the voice. And Imam is also a person who hears the voice of Gabriel while they do not see Gabriel.

According to the statement above, it clearly prove that the status of imams in Shi'a are equal to the prophets and messengers, because they claimed the imams also receive Revelation. The only difference is imams cannot see Gabriel like the prophets and messengers. Shiite's also firmly assert that believing in

the concept of Imamate is part of the faith as stated below:

“What does it mean to know God? Allowing Allah ‘*azza wajalla*, justifying His Messenger and justifying the leadership of Ali and acknowledging his faith and the imams who got the guidance of *a.s* and departed to Allah from their enemies. This is what is called knowing God.” (al-Kulaini 2005).

Thus, by referring to the statement above, it’s clearly shows how it contradicted with the Sunni beliefs in the six pillars of faith, without including faith in Sayidina Ali and other imams.

#### iv. The concept of Al-‘Ismah

The Shiites claimed their imams from Sayidina Ali, the imams that was appointed after his death are infallible from minor and major sins like the prophets and messengers. Al-Kulaini quotes from Jaafar al-Sadiq:

“We are the treasures of Allah's knowledge, we are the translators of Allah's affairs, we are the infallible group. Allah commands us to be obeyed and we must not be disobeyed. We are the argument of Allah who speaks eloquently to whoever is under the heavens and on the earth.” (al-Kulaini 2005).

Al-Kulaini further narrated that he heard Abu Abdullah say:

“The imams have the same position as Rasulullah SAW, only the imams are not the messenger of Allah. Women are not lawful to the imams as was lawful to him. Apart from that, they are on par with Rasulullah SAW” (al-Kulaini 2005).

From Abu al-Sobbah, he heard Abu Abdullah said:

“I testify that Ali is an imam who must be obeyed. Hasan is an imam who must be obeyed. Husain is an imam who must be obeyed. Ali bin Husain is an imam who must be obeyed. Muhammad bin Ali is an imam who must be obeyed” (al-Kulaini 2005).

Imam al-Razi mentioned, the Shiites declared their imams are infallible based on the verse 124 in surah *al-Baqarah* which states that the oppressors will not become imams. According on the verse, anyone who commits a sin either outwardly or inwardly, is not eligible to be an imams.

#### v. The theory of Al-Raj’ah

The Shiites i.e. the Imams of *Ithna’ Asharah*, believes that Allah will restore Prophet Muhammad SAW, Sayyidina Ali, al-Hasan, al-Husain and some of their other imams and their enemies like Abu Bakr, Umar, Uthman, Mu'awiyah and Yazid to the world after the arrival of al-Mahdi. They will demand justice for seizure the position of Imamate that should have been given to the *ahl al-bayt* of Rasulullah SAW. In fact, al-Murtada has said that Sayyidina Abu Bakr and Umar would be crucified during the reign of al-Mahdi

(Ahmad Amin 1997). Sheikh Abbas al-Qommi narrated from al-Sadiq:

“Whom does not believe in with *al-raj’ah* and does not acknowledge the halal nature of mutaah does not belong to one of us” (al-Qommi 2011).

Al-Baqir al-Majlisi cite, narrated by Ibn Babuweihi in ‘*ilal al-Syarai*’, from Imam Muhammad al-Baqir, when Mahdi arrive he will resuscitate Aisha and implement *Hudud* upon her (al-Majlisi).

Nevertheless, their view are contradict with the Qur’an and Hadith. According to the *Ahlul Sunnah Waljamaah* those who died will not return until the Judgment Day. This was based on Surrah Yassin verse 31:

“Have they not seen how many of the generations We destroyed before them that they (those who had been destroyed) did not return to them?”

#### vi. Changing Al-Quran

Shi’a do not believe in the Quran for several reasons. This is because according to them, the companions of the Prophet are deceiver. When the Shiites declared the Prophet’s companions deceiver, there is the question of how this group can accept the Qur’an narrated by the companions. There are authentic narrations according to the Shiites recorded in their definitive scriptures which have over 1,000 narrations that stated the Qur’an exists today has been alter and change, either the verse was reduced or added.

Majority of Shi’a hadith narrators believes the verses of the Qur’an has been alter as mentioned by al-Husain bin Muhammad Taqiyy Nuri al-Tobarsi in his manuscript *Fasl al-Khitab*. He said, the *Amirul Mukminin* had a special Qur’an which they compiled themselves after the death of the Prophet SAW. The Qur’an was shown to a tribe, but they turned away from it. Then, the *Amirul Mukminin* hid it from sight and it was passed down to their children, from one imam to another. According to al-Tobarsi t.th, the prophetic treasure belongs to Imam Mahdi, and May hasten its appearance. Imam Mahdi would reveal it to the people after his appearance and he ordered them to read it.

The Al-Quran is different from the existing al-Quran in terms of the composition and arrangement of the *surah* and verses, even the words was add and reduce. Truth is with Ali and Ali is with truth. In the existing Qur’an there is a change in two angles which is what is desired.

Then, Al-Husain al-Tobarsri prove it by saying, which was narrated from most of the earlier Shiite scholars that the Qur’an that exists today is not as revealed by Allah to Muhammad. Because it has been alter, change, add and reduce (al-Tobarsi t.t.) While, al-Mulla Hassan cites from Abu Jaafar that many verses have been removed from the verses of the Qur’an, there

is no addition except one letter (al-Mulla Hasan). Al-Kulaini, on the other hand, stated from Abu Abdullah that the Qur'an brought by Gabriel to Muhammad was 17,000 verses (Al-Kualini 2005). However, the current verses of the Qur'an number are 6,666 verses. Thus, this means that almost two-third of the contents of the Qur'an have been discarded according to their beliefs.

On the other hand, there are two perspectives from the Shi'a scholars on the existence of distortions and changes in the content of the Qur'an, whether there was an addition or reduction of the verses number.

#### a) Opinion on no distortion of the Qur'an

A contemporary Shiite's intellectual al-Sayyid Ali al-Husaini al-Milani wrote a book entitled 'There is no distortion of the Qur'an'. He stress that some of the Shiites scholars (minorities) both old and contemporary confidence are contradicted regarding the Sunni Qur'an is not genuine. In other words, they acknowledge the *mushaf Uthmani* has no distortion in its contents. Among the scholars are Syeikh al-Suduq, al-Sharif al-Murtada, Syeikh al-Tusi, Imam al-Tabarsi, Sayyid Muhsin al-Amin, Syeikh Kasyif al-Ghita`, Imam al-Khu'i, al-Sayyid Husain Makki, al-Sayyid Muhammad Husain al-Tabtaba'i dan Syeikh Muhammad Jawad Mughniyah. This was strongly supported based on another scholar Syiah al-Sayyid Murtada al-Ridawi. He clearly mention in his book '*al-Burhan Ala Adami Tahrif al-Quran*' about the Shia Imamiah scholars perspective. He stated majority of them said there are no distortion in al-Quran. Based on this, the Shiites accepted the *mushaf Uthmani* al-Quran.

However, the Sunnis reckon the acknowledgement of *mushaf Uthmani* by some of the Shiites scholars are driven by 'Taqiyyah' which means not their essential behavior. This demeanor is only to diffuse the dispute between the Sunnis and Shiites. According to Dr. Musa al-Musawi in '*al-Syiah wa al-Tashih*', "It's advisable we respond well to the Shi'a Imamate (minority) scholars' opinion. It would be nice if we looked for similarities and narrowed the space of differences. Furthermore, it is now proven that the Qur'an recited by the Shiites is indeed the same Qur'an recited by the Sunnis". Regarding this matter, Sheikh Abdullah Darraz had stress it in his dissertation (Madkhal al-Quran al-Karim): "Indeed, the *mushaf Uthmani* is the only manuscript circulating in the Islamic world, even the manuscript owned by the Shiites since 13 centuries ago".

#### b) Distortion in the Qur'an

A contemporary Shiite intellectual Dr. Musa al-Musawi, attempt to narrow the distinction between the Sunnis and Shiites regarding the matter. He pointed out that in fact those who thought that there was a '*tahrif*' or deviation in the *mushaf Uthmani* were only from the Shiites minority and not the majority. However, this statement itself clash with reality and

solid evidence because there is a majority of Shiite scholars who believe in the existence of *tahrif*.

In fact, he assures that even Imam al-Khu'i denied the element of '*tahrif*' regarding *mushaf Uthmani* in his book 'al-Bayan'. Which addressed by other Shiite scholars and those who think so are in fact only people- a person with a weak mind.

From the author's readings and observations through studying the Shiites, there are a large number of Shiite scholars who explicitly accuse that the Qur'an of *Ahlul Sunnah Waljamaah* is incomplete and false. Due to this, the author assert that in fact the majority of Shiite scholars still do not recognize the *mushaf Uthmani*. In order to prove how extent the Shiites scholars' perspective on the *mushaf Uthmani al-Qur'an* and the elements of distortion in it, the authors listed the Shiites scholars.

The Shiites scholars are Ali bin Ibrahim al-Qummi : '*Tafsir al-Qummi*' (1/36), Ni<sup>o</sup>matullah al-Jazairi : '*al-Anwar al-Nu<sup>o</sup>maniyyah*' (2/357-358), al-Fayd al-Kashani: '*Tafsir al-Safi*' (1/13), Abu al-Hasan al-Amili: '*Tafsir Mirat al-Anwar wa Mishkat al-Asrar*' (36), Sultan Muhammad Haidar al-Khurasani: '*Tafsir Bayan al-Saadah fi Maqamat al-Ibadah*' (19-20), Muhammad bin Ya<sup>o</sup>kub al-Kulaini: '*Usul al-Kafi*' (1/284-285, 1/295, 1/492, 2/597), Muhammad Baqir al-Majlisi: '*Bihar al-Anwar*' (89/66), Shaikh al-Mufid: '*Awail al-Maqalat*' (48-49), Mirza Habibullah al-Hashimi al-Khu'i: '*Minhaj al-Bara<sup>o</sup>ah fi Sharah Nahjil Balaghah*' (214-219), Mitham al-Bahrani: '*Muqaddimah Sharah Nahj al-Balaghah*', Muhammad bin Mas'ud al-Iyashi: '*Tafsir al-Iyashi*' (1/25), Abu Ja'far al-Saffar: '*Bashair al-Darajat*' (213), Sayyid Adnan al-Bahrani: '*Mashariq al-Shumus al-Darrah*' (126), Yusuf al-Bahrani: '*al-Durar al-Najfih*' (298), al-Nuri al-Tabrasi: '*Muqaddimah Fasl al-Kitab*' (25-26, 35, 357), Mulla Muhammad Taqi al-Kashani: '*Hidayah al-Talibin*' (368), Agha Barzak al-Tahrani: '*Nuqaba' al-Bashar*' during written Imam al-Nuri al-Tabrizi' biography, Al-Ardabili: '*Hadiqat al-Sy<sup>o</sup>ah*' (118-119), Karim al-Karamani: '*Irshad al-A<sup>o</sup>awam*' (3/221) and Daldar: '*Istiqsha al-Afham*' (1/11).

Based on the names above, they all stated there's an element of reduction in the *mushaf Uthmani* had caused the Sunnis consider the '*tahrif*' problem is the majority of Shiite Imams perspective as emphasized by Sheikh al-Dhahabi in his book, '*al-Ittijahat al-Munharifah fi Tafsir al-Quran*'.

#### vii. Insulting Rasulullah SAW and his Companions

Al-Majlisi mentions, al-Nu<sup>o</sup>mani narrated from Imam Muhammad al-Baqir:

"When Imam Mahdi appear, he will be recognised by the angels. The first person to obedient oath to him is Muhammad SAW then Ali."

Sheikh al-Tusi and al-Nu'mani narrated from Imam al-Redha:

"Among the signs of Imam Mahdi is that he will appear unclothed in front of the circle of the sun (al-Majlisi 1403)."

It is a major insult to Rasulullah SAW and *Sayidina* Ali, when they said both will give obedient oath to Imam Mahdi at the end of time. Furthermore, they also fabricated the story of Imam Mahdi would appear unclothed. And the Shiites also create a lie by attributing the words of the Prophet SAW by saying: "Those whose *mutaah* once, his equal like Husain's. Those whose *mutaah* twice, his equal like Hasan's. Those whose *mutaah* thrice, his equal like Ali's. And those whose *mutaah* fourfold his equal the same as I (al-Kasyani 1407H).

One would think, with just *mutaah* like recommended by the Shiites can raise one's nobility? How is it impossible the *ummah* in this time being equal to the companions, let alone being equal to the Prophet SAW? This is an absolute false claim to legalize *mutaah* marriage, when it was strictly forbidden by the Prophet SAW himself.

Al-Allamah Muhammad al-Baqir al-Majlisi said: "Our faith is to leave. We departed from the four idols, namely *Abu Bakr*, *Umar*, *Uthman* and *Mu'awiyah* and the four women namely *Aisha*, *Hafsah*, *the Hindun* and *Ummu al-Hakam* and from all the followers and obedient people. They are God's evil creatures on earth. Faith in Allah, His Messenger and the imams is not perfect except after escaping from their enemies" (al-Kasyani 1407H).

A Shiite's Sheikh, Maqbul Ahmad said the female leader of the Basrah army in the Jamal War, namely *Aisha* had actually committed an immoral deed (Maqbul Ahmad). This blasphemous was not only towards the Prophet's (SAW) companions, but also to his wives. Thus, the Shiites considered them a depraved being on this earth and it became a condition of faith (*iman*) perfection by diverge from them.

### viii. Al-Taqiyyah

Al-taqiyyah is to conceal the real practices or in other words is to deceive. In Shiites' point of view, al-taqiyyah is part of the religion and a person will not considered a believer if he does not practice it. Al-Kulaini cites from Abu Umair al-A'jami. Abu Abdullah said to me: O Abu Umair, that nine -tenths of the religion is in the practice of taqiyyah. Not religious for people who do not practice taqiyyah. Taqiyyah on all practices except on the water extraction and smear it on two feet skins (al-Kulaini 2005).

Al-Kulaini (2005) also narrate from Abu Jaafar: "The practice of taqiyyah is part of my religion and the religion of my ancestors. A person who does not

practice the attitude of taqiyyah on himself is not a believer."

Al-Kulaini indicate, Abu Abdullah had say during interpreting verse 34 of surah *al-Fussilat*: "Refuse (evil directed at you) in the best way of *taqiyyah*" (al-Kulaini).

Al-Kulaini cited from Sulaiman Khalid, Abu Abdullah said:

"You all follow a religion where whoever hides the teachings of the religion will be glorified by Allah and whoever spreads the teachings of the religion will be humiliated by Allah (al-Kulaini 2005)."

### • Deviance in Shiite Practice

There are a significant number of differences between *Ahlul Sunnah Waljamaah* and Shi'a practices in related matter. The deviations are as follows:

#### i. *Mutaah* Marriage

*Mutaah* is a type of marriage that has a certain period in the contract. This marriage is attributed to the hadith which become nobility equal with Husain, Hasan, Ali Abu Talib and the Prophet SAW himself. There are five pillars of the *Mutaah* contract which are husband, wife, dowry, time period and the wording of the *ijab qabul* contract. The number of wives in a *Mutaah* marriage is unlimited. The husband is not obliged to provide maintenance, shelter and clothing. Both husband and wife cannot inherit their property from each other. In addition to that, *Mutaah* is a religious practice and denying it means he is an infidel and an apostate (al-Kashani 2000). Also, *Mutaah* is part of the perfection of faith in Shiites (al-Qommi 2011).

#### ii. Permissible (*Harus*) anal intercourse with women (sodomize women)

It is permissible in Shi'a for a man to have an intercourse with woman through her anus with consent. This practice was referred on the word of Allah which means: "Your wife is like a field for you to cultivate. So come to the land where you cultivate it from whichever direction you like. This means that having intercourse with the wife through the anus is the right of the husband entirely (al-Tusi 1407H).

#### iii. Practices during 10 Muharram

Mourning over the death of *Sayidina* Husain took place on the first 10 days of Muharram and culminated on the 10th of Muharram. The Shiites will demonstrate on the streets to remember the martyrdom of *Sayidina* Husain and consider the act aimed at getting closer to God. They would hit on their cheeks, chest, back of the body with their hands, tear the neck of the shirt in a state of weeping, wailing and shouting 'O Husain! O Husain!' (Al-Qommi 2011).

#### iv. Shi'a Prayers

According to Abu Dzar Latip, the Shi'a prayer time is different from the Sunni based on the time itself. For instance, the Fajr Sadiq which to indicate the entry of dawn in the area within the same time. However, Fajr Sadiq for the Shiites in Malaysia is different from the Sunnis in Malaysia which follow the Shafi'e sect. The Adzhan for Fajr prayer, is not the actual the time of dawn. According to the Shiites in Malaysia, their estimate the actual dawn time is 15 minutes after the Adzhan in one area. They argue that, the Adzhan for *Subuh* (dawn) is during the Fajr Kazib not the Fajr Sadiq. (Mohd Haidhar 2011).

Other than that, it is permissible (*harus*) to *jamak* the prayer time between Dhuhr and Asr, Maghrib and Isha, during *musafir* or with no reason (Lutpi Ibrahim 1993). The Dhur time is when the sun sets, which is not very different with the Shafi'e sect in Malaysia. Meanwhile, Asr prayer is four *rakaat* after praying Dhuhr. Next, Maghrib time is when the reddish light disappears on the horizon until the sky looks completely dark. However, for the Shafi'e sect, when this red light disappears completely, it indicates that the time of *Isha* begin. As for Isha, it's after performing the Maghrib prayer. This can be done at all time without any circumstances like *musafir* or in rainy conditions (Harian Metro 2010).

Furthermore, the Shiites needs to *sujūd* on the ground, stone or something from the ground that is not used as food and clothing. It is sufficient just the forehead, but it is preferable the forehead and nose touch it together. The *sujūd* is not valid if the forehead is on something that can made into clothes or food. Because of this, if *sujūd* on a carpet or something in the form of cloth that can be made into clothes, then the prayer is not valid. The most *afdhal* *sujud* is to prostrate on the land of Karbala 'like *Turbah*, which is the land where *Sayyidina* Hussain RA died. Therefore, the *sujūd* will radiate its light up to the sky, and the being who witnesses it were the Angels and wali (saints) Allah (Mohd Haidhar 2011).

According to al-Khomeini (1998) the Shiites are not obliged to perform Friday prayers it's because is not an obligation before the arrival of the 12<sup>th</sup> Imam, which is Mahdi al -Muntazar. Due to this, the Friday prayer is *Ikhtiari* based on their jurisprudence. They can choose either to perform Dhuhr or Friday prayer. Performing Friday prayer is preferable but it much important to perform Dhuhr prayer after performing Friday prayers. Al-Salus (2003) said even though performing Friday prayer in *jamaah*, they will continue to stand after imam give *salam*. People will think they are performing the Sunnah prayer, whereas they are actually completed the Dhuhr prayer with four *rakaat*. Thus, the Shiites do not believe in the validity of the Friday prayer except with the infallible Imam or his representative.

#### v. Shi'a Fasting

During Ramadhan, the Shiites do not break their fast after the *Adzhan Maghrib*. Like the Jews, they are convinced the time to break the fast is when the red clouds disappear and the stars are visible in the sky. Then, it is suggested to precede *Maghrib* prayers before breaking fast. It can be said that, the Shiites break their fast when it is really nightfall and they did not perform *Terawih* with the Muslims. This is because it is considered as *bid'ah*/heresy (Hurr Amili, 1409H).

#### vi. The Reward of Jannah for Those Who Visit the Tomb of Sayyidina Hussain

In al-Mufid (1993) the Shiites assume that, visiting the tomb of *Sayyidina* Hussain will promise them paradise (Jannah). And it is not a transgression not to perform other specific acts of worship such as fasting prayers, zakat and others.

Harian Metro (2010) reported that, the Shiites adhere the celebration day of Imam Husain, which they glorify Sayyiddina Ali and Sayyiddina Hussain rather than the Prophet. Muhammad SAW. According to Abu Dzar Latip, in the case of getting Jannah reward for those who visited the tomb of Sayyiddina Hussain, it is to refer the concept of *tawalla* and *tabarra* (Mohd Haidhar 2011). This opinion were referred on Allah SWT words which means:

"O you who believe, obey Allah and obey the Messenger of Allah and the" *ulil-amri* "(those in power) among you. Then if you dispute in any matter, refer it to Allah and His Messenger, if you are believers in Allah and the Last Day. That is better (for you), and better is the end" (Surah al-Imran: 59).

#### • Shi'a's Propaganda

##### i. Love the *Ahlul Bait*

Ghalib 'Awaji (2001) said, when Shi'a begin to set foot into the Malay world, some of it culture emerge in the Malay Muslim community. Which can be detected through few aspects like the homage to the *Ahlul Bait*. In the Shiites' opinion, the *Ahlul Bait* are more qualified to hold the Caliph position and other caliphate than them is null and void. The Shiites declared there's been a historical distortion regarding the *Ahlul Bait* matter. In fact even in Shi'a's teachings, they believe their Imams are infallible, that is, protected from any sin. And the excessive praise for Ali to the point of being equated with Rasulullah SAW, adding Ali's name in the word shahada after the name of Prophet Muhammad SAW.

Moreover, some of the issue they used to propagate by mentioning the *Ahlul Bait*'s attributes to evoke a sentiment feelings towards the Prophet SAW and his family among the listeners. It was repeated countless times in the Quranic verses and Hadith regarding *Ahlul Bait*' pre-eminence in order to attract and spread the awareness of loving the Prophet's SAW family. It can see through the stories of persecution and

sorrowful story that happened to Ali's children with the intention of raising the readers' emotion. The aim is to trigger sympathy and compassion for the Ahli al-Bait who will eventually fish to delve into the story and subsequently follow the teachings of the Shiites.

Sheikh Hasanain Makhluf the former Mufti of Egypt, explained some of the falsification of the twelve Imams' (*Imamiyah Ithna 'Ashariyyah*) beliefs that never been acknowledge in Islam such as the infallibility of the imams, the restriction of the imamate to the *Ahlul Bait* or twelve imams, the will to Ali with a clear text, the disappearance of Imam Mahdi and others (Jama'ah min al-'ulama '2011).

Thus, all the beliefs above are not accepted by the *Ahlul Sunnah Waljamaah* (Sunni). This because the teachings in Islam have never taught such beliefs either in general or in detail. Besides, based on the Sunnis' perspective, there's no one who is *Maksum* than the Prophet SAW and the messengers. Furthermore, no teachings had stated that the imamate is only limited to the *Ahlul Bait* or twelve imams. Then, according to history, Rasulullah SAW never gave a will to Ali, either with a clear or vague text. And Islam also did not acknowledge the long-awaited term al-Mahdi. Which it is believes by the Shiites is hiding and still alive on earth until now and will appear at the end of time.

One of the heretical practices in Malaysia which practiced by Shi'a *Imamiyah* is the celebration of 'Ashura Day. It has been recognized as syiar and a basic principle that the Shiites are unlikely to ignore. They will merge the Shiites *Hauzahs* and *Husainiat* to show their love for Husain Ali RA and commemorate the tragic events of Karbala '. This celebration is a form of ritual designed and has long been disseminate to commemorate and show their love and grief to the tragedy that befell Husain Ali RA when he was brutally killed on Iraq soil.

## ii. Ja'fari Sect (*Mazhab*)

Amman Message (2005) was used as a tool for the propagation of Shiites by using the name of *Mazhab Ja'fari*. Based on the statements contained in Amman as follow:

- a) The statements contained in al-Amman are political in nature and not a religious fatwa. Because those involved in the creation of al-Amman are from various backgrounds not just scholars. This pamphlet also does not include a detailed study of the doctrines for each subject before issuing any fatwa, this indicates that it is more political in nature than religious fatwas.
- b) It only condemns each sect in general by saying that Sunni, *Ibadhiyah*, *Ja'fariyah* and *Zaidiyah* are Muslims. Whereas, the term "Muslim" has various implications such as obedient Muslims, *fasiq* Muslims, *mubtadi* (heretics) Muslims and apostate Muslims. Therefore, the Amman Message

categorized the Muslims by to what extent their acceptance of the pillars of Islam, the pillars of Iman and things that must be known in Islam. But, Shiites *Rafidhah* are not included in the definition stated by the tract because of their opposition to the pillars of Islam, the pillars of Iman and matters that must be understood in the religion.

- c) Not a single section in the Amman Message 2005 recognizes Shi'a *Rafidhah* as a legitimate sect, instead the term used is *Mazhab Ja'fari*. It actually refers to the school of Imam Ja'far al-Sadiq from *fiqh* point of view. In fact, Imam Ja'far al-Sadiq is one of *Ahlul Sunnah Waljamaah* Imam who is a descendant of Rasulullah SAW and has nothing to do with Shiite *Rafidhah*.
- d) Sheikh al-Azhar as the representative of Ahli Sunnah Waljamaah scholars stated, one of the conditions for a person to be known as a Muslim is to respect the Prophet's companions. In this case, it's evidently shows the Shiites *Rafidhah* are not included in this group. It's because they persistently rejected the *Sohabat* and even insulted them.
- e) It was clearly prove the Amman Message is not about the validity of Shiites beliefs like been describe. It focus on the scholars' point of view who oppose the Shiites ideology like Sheikh Yusuf al-Qaradawi and al-Azhar's scholars. Although al-Qaradawi had signed the pamphlet, but he remained adamant and forthright by stating the Shiites belonged to heretics group. The same goes to the al-Azhar's scholars that remain uncompromised and did not allow any form of Shiite spread in Egypt.
- f) The prohibition of Shiites in Malaysia is an internal question that is fatwa based on a study on *waqi'* or the reality of Shiites that exist in Malaysia which consists of the *Rafidhah* group. Therefore, any fatwa or stand of scholars from abroad is applicable as long as it does not contradict with any decision that has been fatwa by the religious authorities in Malaysia.

In conclusion, the Shiites in Malaysia are trying to exploit the al-Amman Message to justify the validity of their beliefs. But, the scholars of *Ahlul Sunnah Waljamaah* have long categorized them as a heretics group who are misguided and misleading based on a comprehensive study on their beliefs and sharia.

## iii. Liberation of al-Quds

Al-Quds is one of Shi'a farce to deceive the Muslims by claiming themselves as the most assertive group in defending the Palestine matter. If this is true then, the first thing they need to correct is to acknowledge *Sayiddina Umar al-Khattab* as the father of Palestine liberation. *Sayyidina Umar al-Khattab* was the first Muslim to liberate Palestine after it was ruled for 12 centuries by the kingdoms of Babylon, Greece, Persia and Rome. He succeeded in liberating the land of

Palestine and take Jerusalem back through honest surrender made by the Chief Priest Safraneus in the 17<sup>th</sup> year of *Hijrah* (638 century AD). While, the Muslims mourned the martyrdom of Sayyidina Umar at the hands of Abu Lu'luah who was a Magian. The Shiites were joyous with *Umar al-Khattab* death. And because of their hatred towards Umar they actually praised *Baba Syuja'uddin* and Abu Lu'luah as a hero and appreciative his courage for killing *Umar al-Khatab*. (Dihlawi 1373h: 455)

Ali ibn Muzahir al-Wasiti narrated from Ahmad ibn Ishaq (a Shiite figure in Qum and considered to have had the great honour of meeting *Imam Hasan al-Askari*, the eleventh Shiite Imam) that he said, "*Today (the day Abu Lu'luah killed Sayyidina Umar) is a great feast, a national day, a day of blessings and a day of entertainment*" (Dihlawi 1373H: 209)

In addition, the Shiite faith never acknowledged the Al-Aqsa Mosque in Palestine. In a book entitled *al-Sahih Min Sirah al-Nabiy al-A'zham* written by a modern Shiite scholar, *Ja'far Murtada al-'Amili*, he stated that when Umar al-Khattab entered Jerusalem, there are no mosque, especially a mosque called al-Aqsa (Al-'Amili 2006: 3/137). In fact, he emphatically said that the Al-Aqsa Mosque, which is the place where Isra' took place and was blessed, is in heaven (Al-'Amili 2006: 3: 128-129). This well-known Shiite's scholar has also authored another book specifically regarding this known as *al-Masjid al-Aqsa, Ayna?* Which means "Where is the Al-Aqsa Mosque?" who presented narrations from various Shiite sources to prove that the Al-Aqsa Mosque was not in Palestine but in the sky (heaven). Abu Abdillah said:

"I asked him about the main mosques, he said: *al-Haram and Masjid Nabawi*. Then I asked: *What about the Al-Aqsa*, he replied that it was in the sky when the Prophet SAW performed Isra'. Then I asked: *But people say that it is in Jerusalem?* He replied: *The mosque in Kufah is better than that!*" (Al-Majlisi 1403H: 90/22)

This issue was discuss based on the interpretation of the first verse in surah al-Isra' in some of the Shi'a's *tafsir* scripture such as *Tafsir al-Safi* by al-Kasyani, *Tafsir Nur al-Thaqalain* by al-Huwaizi, *Tafsir al-Iyashi* by Ibn' Iyash, *al-Burhan fi Tafsir al-Qur'an* by al-Bahrani and *Bayan al-Sa'adah* by al-Janabazi. All these books clarify that the Al-Aqsa Mosque is located in the fourth heaven (sky). Whereas, the Kufah Mosque which located in Jurusalem is far greater than al-Aqsa.

#### iv. Taqrib

*Taqrib* is a unification between the Sunnis and the Shiites. The *taqrib* effort was once made by Sheikh Mahmud Syaltut when he was *Sheikh al-Azhar*, but it was failed and abandoned. However, this effort was restored by the International Union of Muslim Scholars

under the leadership of Dr. Yusuf al-Qaradawi. Thus, it is something impossible to achieve.

Al-Qaradawi insisted on resolved the issue of blaspheming the companions should first. Without solution, a meeting point is difficult to reach. Needless to say, to have a dialogue with those who still condemn and slander *Abu Bakr, Umar, Uthman, Aisha, Hafsa, Mu'awiyah, Talhah, Zubair* and including the Prophet's SAW wives and companions is undoable. Second issue raised by al-Qaradawi is the dishonesty of the Shiites. A few questions rise from this like why are the Shiites so eager to combine with the Sunnis? Is it because they want to spread the Shiites propaganda to the Ahlul Sunnah Waljamaah followers? This call *taqrib*, was actually a tool to make it easier for them to spread Shiism without the Sunnis objection?

Actually, the efforts to bring Sunnis and Shiites closer are doubted by most scholars. This is because, history proves that the *taqrib* initiative is only a dead end. Dr. Muhammad Imarah, an Egyptian Islamic scholar who once supported the *taqrib* effort had finally gave up. In his recent paper, the effort to unite the Sunnis and Shiites was concluded as impossible. This incompetent act is due to Shiites attitude whom continues to adhere the *taqiyyah* aqeedah (pretending to believe).

Thus, the Shiites had concluded this issue themselves in their main sources. In al-Kafi, al-Kulaini narrates a false hadith which mentions that a person who does not perform *taqiyyah* is not a believer. It is very surprising, how can a beliefs that was gained, be betrayed verbally on its own. In a meeting with Sheikh al-Azhar, Prof. Dr. Ahmad al-Tayyib with the President of Iran, Mahmud Ahmadinejad, at Masyikhatul Azhar on February 6, 2013, he stressed:

"Although the previous great scholars of al-Azhar have been involved in various *muktamar* unification of Islam between Sunnis and Shiites to eliminate slander which divides the Ummah, it is important for me to emphasize that the entire *muktamar* was only in favor of the interests of the Shiites (Imamiyah) and forgoing the interests, aqedah and the symbols of the Sunnis, so that, the *taqrib* effort lost its credibility as we had hoped. We also deeply regret the criticism and insults against the companions and wives of the Prophet SAW that we constantly heard from the Shiites, which of course is strongly rejected by us. The other serious matter that we reject is the attempt to infiltrate the spread of Shiites among the Muslim community in Sunni countries".

Furthermore, Syeikh al-Azhar describe on the plight of Sunnis in Iran. He said:

"Many of them complained to us about their situation and their rights. In my view, the rights of citizens should not be discriminated against and belittled as agreed in the modern political system and regulated by Islamic law".



Meanwhile, Sheikh al-Qaradawi once commented on his teacher Sheikh Mahmud Syaltut opinion regarding the taqrib efforts Sunnis and Shiites, he said:

*"In the 60s, Sheikh Mahmud Syaltut as Sheikh Al-Azhar has issued a fatwa that allows ibadah with the Ja'fari sect. The reason in the fiqh debate is closer to the Sunni school, except there is a slight difference which was not a reason to prohibit ibadah with the Ja'fari school as a whole, like prayer, fasting, zakat, hajj and muamalah. But then, this fatwa was never recorded in the Syaltut Fatwa Collection. Sheikh Syaltut's fatwa as mentioned does not cover the issue of aqeedah and usuluddin (the principles of Islam) which contains a very clear difference between Ahlul Sunnah and Shi'a. For example in the case of imamate, 12 Shiite imams, the infallibility of the imams, their knowledge of the unseen and the position of those who are unable to reach it even by angels who are very close (to Allah SWT) and not even by the prophet who was sent. They assume that it is a major concern which includes the problem of usuluddin. One's faith and Islam are not valid except by believing in this issue. Those who reject it are considered infidels, will remain in hell. Also another example, namely the beliefs of the Shiites towards the companions and other things that they consider as the principles of their religion" (Al-Qaradawi 2009: 4/279).*

In conclusion, it is impossible to have taqrib between the Sunnis and Shiites, because the differences that involves religious principles is acute. Hence, the Shiites peace offering is just a strategy to infiltrate their teachings and induce it upon the *Ahlul Sunnah Waljamaah* followers.

## • Strategies to fight against Shiites propaganda

### i. Fatwa on banning Shi'a

The government firmly stated only the *Ahlul Sunnah Waljamaah* aqeedah is the tenets for the Muslims in Malaysia. Any teaching that are contradict with the beliefs and practices of *Ahlul Sunnah Waljamaah* are prohibited and restricted from spreading among the Muslims.

In this regard, the government through The National Fatwa Committee on Islamic Affairs Malaysia conference on 5<sup>th</sup> May 1996 in Langkawi agreed on few matters:

- a) To stipulate the Muslims in Malaysia should only follow the teachings of Islam based on *Ahlul Sunnah Waljamaah* beliefs in terms of aqeedah, sharia and morals.
- b) Endorse amendment to all State Laws to synchronize the definition of "*Hukum Syarak*" or Islamic Law as follows:
- c) The "*Hukum syarak*" or "Islamic Law" is a law that is based on the *Ahlul Sunnah Waljamaah* beliefs in aqeedah, sharia and morals aspects.
- d) To declare that Islamic teachings other than *Ahli Sunnah Waljamaah* are conflicting with

the Islamic Law and the dissemination of any teachings other than that, is prohibited.

Until now, all states in Malaysia, except for Sabah and Sarawak had fatwa on banning the Shi'a. The states are:

- a) Wilayah Persekutuan (8th March 1997, PU(B)106);
- b) Selangor (24th September 1998, PU10);
- c) Negeri Sembilan (12th March 1998, NS.PU5);
- d) Terengganu (25th September 1997, PUN Tr.1110);
- e) Melaka (27th July 1997, M.PU5);
- f) Kelantan (2nd January 1997, No. 1);
- g) Pulau Pinang (6th January 1997, Pg.PU1);
- h) Kedah (18th February 1999, No. 37);
- i) Perak (4th January 2012);
- j) Johor (16 February 2012, No. 1156);
- k) Perlis (7th August 2012, No. 109); dan
- l) Pahang (12 September 2013, No. 1564)

### ii. Legal Provisions

Action against Shiites can be taken in accordance with the Sharia Criminal Act/Enactment of the States. For example, according to the Selangor Sharia Criminal Offences 1995, Shiite teachings can be prosecuted under Section 13. Which stated any person who gives, propagates or disseminates any opinion concerning any issue, Islamic teachings or Islamic Law contrary to any fatwa for the time being in force in this State shall be guilty of an offence and shall be liable on conviction to a fine not exceeding three thousand ringgit or to imprisonment for a term not exceeding two years or to both. The Ministry of Home Affairs declared the Shi'a *Pertubuhan Syiah Malaysia* is an illegal organization in accordance with Section 5 (1), Societies Act 1966 on 24<sup>th</sup> July 2013 through the Gazette of P.U. (A) 238/2013.

The '*Pertubuhan Syiah Malaysia*' is consider as an unregistered organization that spread teachings which is contrary to the majority of Muslims in Malaysia who adhere to the teachings of *Ahlul Sunnah Waljamaah*. And this has created a concern and worry atmosphere among the Muslims in this country. The banned on Malaysian Shiites Organizations is accordance under the Section 5 of the Societies Act 1966. The implications of the law are:

- a) No person shall re-use the name of *Pertubuhan Syiah Malaysia* to be registered as a society based on the provisions of section 7 (3) (b) of the Societies Act 1966.
- b) All accounts, assets and property of the organization will be handed over to the Malaysian Department of Insolvency.
- c) No person can hold higher position, perform work as a member, permit a meeting in a building, incite, induce, obtain fees or assistance, broadcast and act on behalf of or representatives of the Malaysian Shi'a Organization. Those responsible for carrying

out any of the activities will be investigated and prosecuted in Court for committing offenses under the Societies Act 1966. For example, Sections 6 (2) and 6 (3) [1], Section 42 [2] and Section 48 [3] Societies Act 1966 as well as Section 142 of the Penal Code [4].

### iii. Social Media

Make Strategic plans to face the Shiite threat through Cyber Media in various platforms. Build a Website, using specific alternative media to face the Shiite threat by providing information and authentic information. And make it as reference for Muslims to know the Shiites preaching in more detail. In addition, increase the publication of videos related to Shiites heresy and disseminated widely through social media and other media alternative. Lastly, create an applications for information access related to Shiite heresy such as Q&A.

### iv. Public Talks

Increase the number of program and activities in order to deliver the information to the community through different approaches. Moreover, branch out information on the threat of Shiites teachings such as in mosques or schools under the Kelantan Islamic Foundation.

### v. Cooperation Network

Establish a working networks with government associations, private networks as well as individuals to broaden the findings of data related to Shiites. Also, cooperating with different States education department like the Kelantan State Education Department for the purpose of deliver information and briefings on the Shiite threat to secondary and primary school teachers.

### vi. Funding

Seeking funds to continue programs and activities without directly relying on allocations from the Kelantan Islamic Religious Council. Continue to allocate funds to assist programs and activities that will be use by the '*Kumpulan Mendepani Syiah*'.

### vii. Seminar

Consistent training for group members through workshops and meetings, in order to strengthen the knowledge on Shiites teaching as a whole. Apart from that, trained the new members for the purpose of able to give information and face threats. Each members will use Cyber Media to deal with Shiites threat in more specific and organized manner. Have a short-term workshops and courses for the target group among credential holders and *Kafa* teachers.

### viii. Study

Conduct a study which focus on identifying the level of Shiite threats in real situation before planning an action. Review the efficiency of '*Kumpulan Mendepani Syiah*' establishment which to ensure it's

effective and beneficial to the *Ummah*. In addition, strengthening the understanding of *Ahlul Sunnah Waljamaah* in Malaysia through studies that can produce realistic approaches and restructure its strategy. Apart from that, doing a various research on Shiites' strategy and approach as a whole like to study the level of involvement of students in IPTA and IPTS students' involvement in Shiites heresy.

### ix. Publication

One of the way to spread trustful information is through publications. Publishing numerous writing and pamphlets on the Shiites threat can help educate the public on how to deal with their preaching. In addition, a book review on the website [www.syiahmalaysia.com](http://www.syiahmalaysia.com) and increase the number writing on Shiites topics through various alternatives to be disseminated.

### x. Public Figure

To encourage the role of '*Ustaz Selibriti*' for the purpose of attracting and gaining more listeners regarding Shiites matter.

### xi. Observation

Establish a monitoring units or agents all over Malaysia in order to study Shiites' network through their movements before making a strategic plans to deal with them. Besides, form an action entity/body to play an important role in addressing the Shiites threats in Selangor especially and in Malaysia generally.

## CONCLUSION

The escalation of Shiite sect in Malaysia has caused major concern among the Muslims that can be seen from four viewpoints. First, the difference in terms of practices and beliefs with the Sunnis in Malaysia, cause feared that can create misunderstanding among the Muslims.

Second, conflict that based on its nature not just as a sect but as a movement associated with the expansion of political influence which can cause problems to national security.

Third, the crisis between the Shiites and Sunnis in the Middle East country such as Syria conflict, show clearly about their attitudes and actions on how inhuman they can be.

Fourth, an open statement made in memorandum Majlis Syiah Malaysia to Yang Dipertuan Agong (2011), stated that the Shiite supporters in Malaysia are more than 200 thousand and this matter has surprised many people. And some questions rose like is this statement true or is it propaganda to attract the attention of certain parties? If it's true, then, it is very significant and has the potential to grow.

**CLOSING**

Malaysia is a country that follows the *Ahlul Sunnah Waljammaah* in three aspects which are aqeedah, sharia and morals. However, the Islamic faith other than the Sunni need to evaluate with the guidance of an authoritative party. The findings in this paper shows that the Shiites practices is an offensive towards Sunni. This paper is important by highlighting the religious practices is influenced by how far the Muslims in Malaysia understand *Ahlul Sunnah Waljammaah* beliefs and to broaden the acceptance non-Sunni streams. It can be concluded that the development of Shiites create conflict in Malaysia. The application of faith that involves every hierarchy of society needs to be strengthened in order to ensure the survival of Muslims in Malaysia. Thus, hope that this paper will provide and add useful input for the Muslims, especially on Shi'a's ideology.

**REFERENCES**

- al-Husain bin Muhammad Taqiyy Nuri al-Tobarsi. T.th. *Fasl al-Khitab fi Tahrif Kitab Rab al-Arbab*. Iran: T.Penerbit.
- al-Kasyani, al-Faidh. 1407. *Minhaj al-Najah*. Beirut: al-Dar al Islamiyyah.
- al-Khomeini, 1998. *Tahrir al Wasilah*. Kedutaan Republik Islam Iran. Damsyik.
- al-Kulaini, Mohamad Bin Yaakob. 2005. *Usul Al-Kafi*. Beirut: Darul Murtadha.
- al-Majlisi, Muhammad Baqir. 1403. *Bihar al-Anwar*. Beirut: Dar Ihya' al-Turath al-'Arabi.
- al-Majlisi. T.th. *Bihar al-Anwar*. Beirut: Dar Ihya' al-Turath al-<sup>c</sup>Arabi.
- al-Mufid, Muhammad bin Muhammad. 1993. *Awail al-Maqalat*. Iran: al-Mu<sup>c</sup>tamar al-<sup>c</sup>Alami li Afiiyyah al-Shaikh al-Mufid.
- al-Mufid, Muhammad bin Muhammad.1993. *al-Irshad*, cet. 2. Beirut: Dar al-Mufid.
- al-Qommi, Abbas Bin Muhammad bin Ridha. 2011. *Muntaha al-Amal fi Tawarikh al-Nabi Wal Al*. Tehran: Darul Mustafa al-Alamiyyah Li Tiba'ah Wa Al-Nasyr.
- al-Saduq. T.th. *al-Tauhid*. Beirut: Dar al-Ma<sup>c</sup>rifah.
- al-Salus, Ali. 2003, *Ma'a al-Ithnay 'Asyriyyah Fi al Usul Wal Furu'*, Dar al-Faisaliah Riyadh.
- al-Sayyid Murtada al-Radawi. 2005. *al-Burhan <sup>c</sup>ala <sup>c</sup>Adami Tahrif al-Quran*. Beirut: Dar al-Amira.
- al-Tunasawi, Muhammad Abdul Sattar. 1408H. *Butlan Aqaid al-Syiah*. Mekah: Al-Maktabah Al-Imdadiah.
- al-Tusi, Muhammad bin al-Hasan. 1407H. *Tahzib al-Ahkam*. Tehran: Dar al-Kutub al-Islamiyyah.
- Hurr Amili, Muhammad bin Hasan. 1409H. *Wasa'il al-Shi'ah*. Qom: Mu'assasah Al al-Bayt.
- Jama'ah. 2011. *Fatawa Kibar Ulama al-Azhar al-Sharif fi al-Syiah*. Kaherah: Dar al-Yusr.
- Kamaluddin Nurdin. 2014. *Adakah Kawanku Syiah?*. Selangor: PTS Millennia Sdn Bhd.
- Lutpi Ibrahim. 1993. *Minhaj Kebenaran dan Pendedahan (Fiqh Lima Mazhab di Antara Nas dan Ijtihad)*. Bandung: al-Wahdah Publication.
- Mohd Haidhar bin Kamarzaman. 2011. *Syiah di Selangor. Tesis Sarjana Muda Pengajian Islam, UKM*.
- Muhammad, Y. N. (2016). The Emergence Of Schools Of Thought And Their Impact On Muslim Ummah Entity <https://al-qanatir.com/index.php/aq/article/view/40>
- <http://www.al-ahkam.net> (2021) *Memorandum Majlis Syiah Malaysia Kepada yang Dipertuan Agong Malaysia – 16 Julai 2021*