



THE RELIGIOUS POSITION OF DARUL ARQAM AND  
SHĪ'ITES IN SELANGOR FROM THE PERSPECTIVE OF  
JABATAN AGAMA ISLAM SELANGOR (JAIS)

BY

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## ABSTRACT

The present research is an attempt to explicate the Jabatan Agama Islam (JAIS)'s perspective regarding the religious position of the Darul Arqam and the Shi'ites in Selangor. As the responsible body in quelling the deviant beliefs and practices in Selangor, the JAIS had issued the *fatwā* on these movements and listed few of their characteristics. This study attempts at examining the perspective of the JAIS on the teaching of these two movements which contradicts the opinion of *Ahl al-Sunnah wal-Jamā'ah*. The methodology applied in this study is the textual analysis and obtaining the views from the JAIS through interviews. This study highlighted several characteristics and the *fatwā* issued by the JAIS on the teaching of the Darul Arqam and the teaching of Shi'ites which affirmed to be dangerous practices that could threaten the *'aqīdah* of Muslims in Selangor. This study stresses that both of the deviant teachings are considered to be deviant groups and that teachings strayed from the real Islamic teachings in Selangor because both teachings contradict with the teaching of *Ahl al-Sunnah wa l-Jamā'ah*. Finally, this study concludes that it is crucial for Muslim in Selangor to have comprehensive knowledge about Islam. This proper knowledge would guide them to practice the teaching of Islam as practiced by the *Ahl al-Sunnah wa l-Jamā'ah* and become the true believers of Islam.

## خلاصة البحث

يحاول هذا البحث أن يدرس موقف إدارة الشؤون الإسلامية بولاية سلاجور حول التوجه الديني لدار الأرقم والشيعية في سلاجور . بوصفها مؤسسة مسؤولة لمواجهة هذه الممارسات، والانحرافات الضالة في سلاجور، لقد قامت إدارة الشؤون الإسلامية بولاية سلاجور بإصدار فتوى حول هاتين الحركتين وبعض مواصفتهما. هذه الدراسة تحاول بيان موقف إدارة الشؤون الإسلامية بولاية سلاجور الانحرافات التي تتناقض مع مذهب أهل السنة والجماعة. المنهجية المتطبقة في هذا البحث هي الاعتماد على التحليل النصي والحصول على آراء إدارة الشؤون الإسلامية بولاية سلاجور من خلال المقابلة الشخصية . هذه الدراسة تشير الى عديد من الصفات والفتاوى الصادرة عن قسم الديانة الإسلامية بولاية سلاجور ، والتي تؤكد خطورة تعاليم وممارسات دار الأرقم والشيعية على عقيدة المسلمين في سلاجور. الدراسة تؤكد أن التعاليم الضالة لكلتا الجماعتين تتناقض مع التعاليم الإسلامية الحقيقية، لأن تعاليمهما تتناقض مع تعاليم أهل السنة والجماعة. وأخيراً تختتم الدراسة بأنها تؤكد أهمية أن يكون لدى مسلمي سلاجور دراية ، وعلم اسلاميين شاملين. عنصرا الدراية والعلم سيقودان مسلمي سلاجور إلى تطبيق تعاليم الإسلام كما يطبقها أهل السنة والجماعة لكي يكونوا مؤمنين الحقيقيين.

## 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 (Uṣūl al-Dīn and Comparative Religion).

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## DECLARATION

I hereby declare that this dissertation is the result of my own investigations, 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.

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*To my beloved mother, my husband and my sons who are my courage and strength,  
who always support me in completing this thesis, and I am very thankful to have all of  
you by my side.*

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## TABLE OF CONTENTS

Abstract .....	ii
Abstract in Arabic .....	iii
Approval Page.....	iv
Declaration Page .....	v
Copyright Page.....	vi
Dedication .....	vii
Acknowledgements.....	viii
Transliteration Table .....	xi
<b>CHAPTER 1: INTRODUCTION.....</b>	<b>1</b>
1.1 Background .....	1
1.2 Statement of the Problem.....	3
1.3 Research Questions .....	5
1.4 Objectives of Research.....	6
1.5 Significance of the Study .....	6
1.6 Scope of Study .....	7
1.7 Research Methodology .....	7
1.8 Literature Review.....	8
<b>CHAPTER 2: THE JAIS AND DEVIATIONIST MOVEMENTS: DARUL ARQAM AND SHĪ'ITES.....</b>	<b>17</b>
2.1 Jabatan Agama Islam Selangor (JAIS) .....	17
2.1.1 Activities of JAIS .....	18
2.1.2 Selangor State Mufti Department .....	19
2.2 Definition of Deviant Teaching .....	20
2.3 Deviationist Movement in Malaysia.....	21
2.4 The Historical Background of Darul Arqam: Early Development .....	23
2.4.1 The Leader and the Members.....	25
2.4.2 The Objectives of Darul Arqam.....	27
2.4.3 The Activities of Darul Arqam .....	28
2.5 The Historical Background of Shī'ites in Malaysia and its Development.....	29
2.5.1 The Leader and the Members.....	30
2.5.2 The Activities of the Shī'ites.....	32
2.5.3 The Emergence of the Shī'ites in Selangor.....	32
<b>CHAPTER 3: THE PERSPECTIVE OF JAIS ON THE NATURE AND THE TEACHING OF DARUL ARQAM.....</b>	<b>34</b>
3.1 Darul Arqam according to JAIS.....	34
3.2 The Ideology of Darul Arqam according to JAIS.....	35
3.2.1 Imām <i>Mahdī</i> .....	35

3.2.2 <i>Pemuda Tamim</i> (the youth of <i>banī</i> (children of) <i>Tamīm</i> ) .....	36
3.2.3 Meeting with the Prophet Muhammad (PBUH).....	36
3.2.4 <i>Awrād Muḥamadiyyah</i> .....	37
3.2.5 <i>Yaqāzah</i> .....	39
3.2.6 <i>Kashf</i> .....	40
3.2.7 Marriage System: Polygamy .....	41
3.2.8 Moral and Ethics .....	42
3.3 Action towards Darul Arqam .....	43
3.4 The <i>Fatwā</i> (Religious Verdict) of JAIS towards Darul Arqam .....	44

**CHAPTER 4: THE PERSPECTIVE OF JAIS ON THE NATURE AND THE TEACHING OF SHĪ'ITES.....** 47

4.1 The Shī'ites according to JAIS .....	47
4.2 The Ideology of the Shī'ites according to the JAIS .....	48
4.2.1 Belief in the Imām.....	48
4.2.2 Imām <i>Mahdī</i> .....	51
4.2.3 <i>Taqiyyah</i> .....	52
4.2.4 <i>Mut'ah</i> Marriages.....	53
4.2.5 Rejection of the <i>Ahl al-Sunnah wa l-Jamā'ah</i> .....	53
4.2.6 Rejection of the <i>Ijmā'</i> and <i>Qiyās</i> (Analogical Reasoning) .....	55
4.2.7 Celebration of 10 <sup>th</sup> of <i>Muharram</i> .....	56
4.2.8 Curse the wives and the Companion of the Prophet (PBUH).....	57
4.2.9 Permitting <i>Jamā'</i> (Combine) in the Prayers, the <i>Hajj</i> (Pilgrimage) and Wiping the <i>Khuf</i> (Boot).....	58
4.3 Action towards the Shī'ites .....	59
4.4 The <i>Fatwā</i> (Religious Verdict) JAIS towards the Shī'ites.....	60
4.5 The Reaction of JAIS towards Darul Arqam and the Shī'ites .....	63

**CHAPTER 5: DISCUSSION AND ANALYSIS .....** 66

5.1 Darul Arqam.....	66
5.2 The Shī'ites .....	69

**FINDINGS AND CONCLUSION .....** 80

**REFERENCES .....** 83

APPENDIX I: <i>Fatwā</i> on <i>Awrād Muḥamadiyyah</i> .....	88
APPENDIX II: <i>Fatwā</i> on the Teaching of Darul Arqam.....	90
APPENDIX III: <i>Fatwā</i> on the Teaching of Shī'ites.....	93
APPENDIX IV: Letter to Jabatan Agama Islam Selangor (JAIS).....	98
APPENDIX V: Letter from Jabatan Agama Islam Selangor (JAIS).....	99
APPENDIX V: Report from Newspaper about the Activities of Deviant Group in Selangor.....	100

## TRANSLITERATION TABLE

### Arabic Transliteration Scheme (According to IIUM Thesis Manual)

#### *Consonant*

Arabic term	Transliteration	Arabic term	Transliteration	Arabic term	Transliteration
ء	'	ز	z	ق	Q
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l
ث	th	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	هـ	h
خ	kh	ظ	ẓ	و	w
د	d	ع	'	ي	y
ذ	dh	غ	gh		
ر	r	ف	f		

#### *Vowel*

Arabic term	Transliteration	Arabic term	Transliteration
اَ	a	اَ + ا	ā
اِ	i	اِ + ي	ī
اُ	u	اُ + و	ū
اي	ay	او	aw

# CHAPTER ONE

## INTRODUCTION

### 1.1 BACKGROUND

In Selangor, the Jabatan Agama Islam Selangor (JAIS), is the official body responsible to monitor and prevent the activities of deviant movements. The JAIS is legally empowered to prevent these groups from their propagation and banish these movements. The JAIS was formed in 1948. It was formerly known as the Department of Religious Affairs. The idea to establish this department was mooted by the late Sultan Hishamuddin Alam Shah al-Haj, the Sultan of Selangor. His Majesty believed that the communist ideology had to be stopped as it would destroy the Muslim community during that time. He ordered the government of Selangor to form a responsible body to take care of religious matters during that time. In 1945, the Jabatan Hal Ehwal Islam Selangor was established and YM Raja Haji Nong bin Raja Hussin became the secretary for this department. In January 1948, the official office of this department was moved to the old building of the Sultan of Selangor's clubhouse. Presently, it is known as Jabatan Agama Islam Selangor (JAIS) and has its own building operating at Shah Alam.<sup>1</sup>

In the case of Malaysia, the earliest traces of deviant teachings can be attributed to the "Teaching of Taslim" propagated by Haji Ahmad Matahari in Penang in the nineteenth century.<sup>2</sup> Haji Ahmad Matahari was the founder of this belief and

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<sup>1</sup> [http://www.jais.gov.my/index.php?option=com\\_content&task=view&id=25&Itemid=52](http://www.jais.gov.my/index.php?option=com_content&task=view&id=25&Itemid=52), (accessed on 25 January, 2012).

<sup>2</sup> S. M. Naquib Al-Attas, *Some Aspect of Sufism as Understood and Practiced Among the Malay*, (Singapore: Malaya Publishing House LTD, 1961), 90.

was succeeded by his son Syed Ali in 1948.<sup>3</sup> The teaching of Taslim, was mainly based on the interpretation of the Ṣūfī statement *man ‘arafa nafsah fāqad ‘arafa rabbah* (who comes to know himself come to know his lord). From this statement, they derived the meaning that God is really in every person. They interpreted *Lā Ilāha* as is the Palace of God *Illā Allāh* as is His soul. They also stated that the five daily prayers are unnecessary, forbidden and propagated that worship of Allah is wrong.<sup>4</sup>

In 1957, the Jabatan Kemajuan Agama Islam Malaysia (JAKIM) declared that 127 groups and movements had deviated from the legitimate teachings of Islam.<sup>5</sup> A good number of strategies and work plans were proposed to isolate and eradicate deviant groups and their movements. However, many of these deviant groups remained active. The first appearance of deviant group in Selangor was in Jeram, Kuala Selangor in the 1930s with the emergence of the Ahmadiyah/Qadiyani group. In Malaysia, the majority of Sunni Muslim scholars consider these teachings as a deviation.

According to the JAIS, there are 24 deviant groups in Selangor. Although these groups are acknowledged as deviant, they still practice their teachings secretly and nine of these groups are very active;

1. The Teaching of Jamā‘ah
2. The Teaching of Tariqah Samaniyah Ibrahim Bonjol
3. The Teaching of Ilmu Hakikat Hassan bin Jonit
4. The Teaching of Kahar bin Ahmad
5. The Teaching of Rufaḳā’ (Darul Arqam)

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<sup>3</sup> Abdullah Hj. Abd Wahab, *Tentang dan Cabaran kepada Islam di Sepanjang Zaman*, (Ampang: AWAS, 1985), 30.

<sup>4</sup> S. M. Naquib Al-Attas, 90.

<sup>5</sup> Farahwahida Mohd Yusof, *Aliran Kepercayaan Sejarah dan Perkembangannya di Malaysia* (Skudai: Universiti Teknologi Malaysia, 2007), 57.

6. The Teaching of Shī'ites
7. The Teaching of Nakshabandiyah (Kadirun Yahya)
8. The Teaching of Ahmadiyah/Qadiyani
9. The Teaching of Negara Islam Indonesia (NII)

This research focuses on two of the nine groups, namely the Darul Arqam and, the Shī'ites, because they are the two most active groups in Selangor according to the JAIS.<sup>6</sup>

## 1.2 STATEMENT OF THE PROBLEM

Presently in Selangor, the Darul Arqam and the Shī'ites are the most prominent and active deviant groups. According to the JAIS, various efforts have been taken to liquidate these groups. As far as Darul Arqam is concerned, this group is still active as secret movements through business groups. They also recruit new members through business activities. The controversy that surrounds the issue of the practices of the Global Ikhwan Sdn. Bhd. is that they manipulate and coerce orphans under their care into uttering the name of *Abuya* in their *dhikir*<sup>7</sup> which brought public criticism. In addition, orphans are forced to *tawaf* (circumambulate) in the *surau*<sup>8</sup> after '*Ishā*' prayer to cleanse their sins.

Historically, the Darul Arqam founded by Ash'arī Muhammad changed their group's name from Rumah Putih to Darul Arqam in 1971, in memory of the companion to Prophet Muhammad (PBUH), Arqam bin Abi Arqam.<sup>9</sup> However, this group changed their name again to Rufaqa' Corporation Sdn Bhd in the end of 1997.

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<sup>6</sup> Azezul Azery bin Zulazmi, Interview by Author, Jabatan Agama Islam (JAIS), Selangor, 21 June 2011.

<sup>7</sup> Literally means "to mention, to invoke and to remember."

<sup>8</sup> A place for Muslim to worship.

<sup>9</sup> Farahwahida Mohd Yusof, *Al-Arqam & Ajaran Aurād Muḥammadiyah: Satu Penilaian*, (Skudai: University Technology Malaysia, 2007), 7.

Now, this group which is also known as Global Ikhwan Sdn. Bhd. runs their activities as a multinational business company. Their headquarter is in Bandar Country Homes Rawang, Selangor.<sup>10</sup> The group has attracted widespread media attention and criticism, including their recent formation of the Obedience Wife Club (OWC) on 4 June 2011. The group always changes its name in order to escape the investigation by the Malaysian government.

In addition, recent reports in the newspaper on 10 November 2011 revealed that five thousand children did not receive formal education like other children and are privately taught the teachings of the Darul Arqam.<sup>11</sup> Another controversial issue surrounding this group is when the Obedience Wife Club (OWC) launched a book entitled *Seks Islam, Perangi Yahudi Untuk Kembalikan Seks Islam Kepada Dunia* (Islamic Sex, War Against the Jews to Return Islamic Sex to the World). This book was the subject of a heated public debate when the vice-president of this group asked the wives to serve their husbands like first class prostitutes.<sup>12</sup>

Another active deviant group in Selangor is the Shī'ites. On 17 December 2010, one hundred twenty eight men were arrested in Taman Sri Gombak and charged with practicing Shī'ism. Those who joined the Shī'ites are heavily influenced by the Shī'ites practice of *mut'ah* marriages.<sup>13</sup> In spite of their deviation, only a small numbers of people are aware of the dangers of the Shī'ites.<sup>14</sup>

In the view of the general public's ignorance concerning the deviant beliefs and practices of these two groups, this research attempts to expose Muslims to the

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<sup>10</sup> Ibid.

<sup>11</sup> Siti Sofia Md Nasir, "Balu Abuya 'Dapat' RM800,000 Kutipan Derma oleh Anak Yatim diDakwa diSerahkan Kepada Khatijah", *Berita Harian*, 10<sup>th</sup> November, 2011, 14.

<sup>12</sup> Rozanna Latiff, "Serve Husbands Like First-Class Prostitutes", *New Strait Times*, 5 June 2011, 14.

<sup>13</sup> This means a contractual marriage or fixed-term marriage. The duration of this type of marriage is fixed to its inception and will automatically dissolve upon completion of its term.

<sup>14</sup> Nor Azura Abdul Jalil, Sharul Redzuan Zulkifli & Muhammad Hafis Nawawi, "Tatu Kalimah Allah Pengikut Syiah Ukir Lengan Antara 128 diTahan Dalam Serbuan di Kubu Kuat Mereka", *Harian Metro*, 17<sup>th</sup> December, 2010, 6.

teachings and practices of these deviant movements in the Malaysian society. In order to stop the activities that contradict the teachings of the Qur'ān and the Sunnah and the opinion of *Ahl al-Sunnah wa l-Jamā'ah*,<sup>15</sup> the researcher aims to explore and highlight a number of important issues so as to assist the efforts of JAIS in quelling deviant beliefs and practices in Malaysia. Furthermore, this study seeks to identify and explore the factors that mislead the *'aqīdah* of the Muslims in Selangor as a way to prevent them to be influenced by deviant teaching.

### 1.3 RESEARCH QUESTIONS

1. What are the doctrines and practices of the Darul Arqam and the Shī'ites according to JAIS?
2. To what extent do Darul Arqam and the Shī'ites doctrines and practices influence the Muslim society?
3. What are the *fatwā* (religious verdict) of the JAIS regarding the Darul Arqam and the Shī'ites?
4. What are the main aspects of the Darul Arqam and the Shī'ites perceived by JAIS as deviant teaching and practices?
5. What are actions taken by JAIS to curb Darul Arqam and Shī'ites from continuously being active?

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<sup>15</sup> According to Al-Bahgdadi, *Ahl al-Sunnah wa l-Jamā'ah* had divided into 8 divisions according to its different fields. In terms of theology, *Ahl Sunnah* refers to those who have in-depth about Gods' knowledge, Prophethood, the Hereafter and Allah's Attribute. They hold on to the *Manhaj* of the *ahl Salaf* in understanding and addressing issues, especially in areas that challenge the authenticity of Islam. They emerged after the difference in opinions appeared concerning the interpretation of the nature of the Islamic faith by *Ahl Salaf*. (Abdul Shukor Husin, "*Ahli Sunnah wa l-Jamā'ah Pemahaman Semula*", UKM, <[http:// www.ukm.mypenerbitsunnah.pdf](http://www.ukm.mypenerbitsunnah.pdf)>, (Retrieved 27 January 2012).



#### **1.4 OBJECTIVES OF THE RESEARCH**

The main objective of this study is to learn more about the beliefs and practices of the Darul Arqam and the Shī'ites. This research analyzes the characteristics of the deviant movements according to the perspective of JAIS. It is hoped that this study will achieve the following objectives:

1. To identify the doctrines and practices of Darul Arqam and the Shī'ites according to JAIS.
2. To see how far their doctrines and practices could influence the Muslim society.
3. To highlight the *fatwā* (religious verdict) of JAIS regarding the Darul Arqam and the Shī'ites.
4. To highlight the main aspects of the Darul Arqam and the Shī'ites which are perceived by the JAIS as deviant teaching and practices.
5. To explore and highlight the activities of JAIS in preventing these groups from continuously being active.

#### **1.5 SIGNIFICANCE OF THE STUDY**

Since the 1930s, many proposals have been tabled to quell deviant groups and movements in Selangor. However, there remain a number of people who are influenced and actively participating in the activities of these groups. The proposed research is important in order to educate such people and to save them from these groups. Furthermore, this research aims to help the JAIS which is responsible in liquidating the deviant groups and putting an end to deviant beliefs and practices, by suggesting new approaches in order to stop their activities.

There is a lack of comprehensive literature in English that discusses these issues in the context of the Malaysian predicament. Therefore, this study attempts to analyze the perspectives of the JAIS concerning the deviant teachings and practices of these groups in English. This study will be beneficial to Muslims, especially the JAIS, in order to prevent these deviant movements from becoming more active. Although this issue is by no means new, the increased activities of these groups indicate that this problem still troubles the faith of ordinary Muslims. This is because both groups are active as secret movements. For this reason, the JAIS is having difficulties in putting an end to the activities of these movements in Selangor.

#### **1.6 SCOPE OF THE STUDY**

This research focuses on some aspects of the teachings of the Darul Arqam and the Shi'ites. This study discusses and highlights some of the teachings adopted by these groups, and the implications of these teachings concerning the Muslims in Selangor. Finally, this study analyzes the teachings of these groups from the perspective of the JAIS.

#### **1.7 RESEARCH METHODOLOGY**

The researcher employed qualitative methods to conduct the study. The materials that guided this research consist of data collected via classified documents, books, articles, magazines, newspapers, journals and thesis. In collecting the information regarding the topic, the researcher conducted library research in order to arrive at an accurate depiction of the historical background of this issue. Information was obtained from websites, books, blogs and other supplementary sources. In addition, the researcher conducted an interview with an officer in the department of research and development

of the JAIS who is responsible for the issue of *'aqīdah* in Selangor. Through the interview, the researcher obtained information concerning deviant groups from the perspective of the JAIS and their efforts to liquidate such movements.

## 1.8 LITERATURE REVIEW

In order to have an overview of the deviant groups and movements, several established books on the issue are used as a frame of reference. Most of the books which discussed the issue of deviant movements in Malaysia are written in Malay with only a few written in English. However, these books do not specifically discuss the deviant teachings of the Darul Arqam and the Shī'ites.

The book entitled *al-Shumus al-Lām 'ah fī Radd Bid'i Ahl al-Sab 'ah*<sup>16</sup> written by Ahmad Khatib bin 'Abdul al-Latif al-Munkabawi addressed the deviant teachings of *Martabat Tujuh*. The author discusses the deviant teachings of *Martabat Tujuh* that has strayed away from the *sharī'ah* or Islamic law. Their teachings consist of seven parts namely *Aḥadiyyah*, *Waḥdah*, *Wāḥidiyyah*, *'Alam al-Arwaḥ* is the soul of Muhammad, *'Alam Mithal*, *'Alam Ajsam*, and *'Alam al-Insān*. This book provides an overview of the deviant teachings that have emerged in the lives of Muslims from the specific teachings of *Martabat Tujuh*. However, it is relevant to this study as it would become as the reference to the discussion to see whether the teaching of *Martabat Tujuh* had any influence on the teaching of the Shī'ites and the Darul Arqam.

Another book entitled *Some Aspects of Ṣufism as Understood and Practiced among the Malay*<sup>17</sup> is a report of a study about the form of Ṣufism practiced by the Malays. This book discusses the origin of Ṣufism and its development in the Muslim

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<sup>16</sup> Ahmad Khatib bin 'Abdul al-Latif al-Munkabawi, *al-Syumus al-Lām 'ah fī Radd Bid'i Ahl al-Sab 'ah*, (Makkah, 2<sup>nd</sup> edn, 1910), 3-4.

<sup>17</sup> S. M. Naquib Al-Attas, 75.

world and how Ṣufism spread through the Malay Archipelago and is practiced by the Malays. The author believed that in the Malay world Islam was propagated by the Ṣūfīs. This book also discusses the various *tarīqahs* (Ṣūfī orders) subscribed by the Ṣūfīs in the Malay world. Unlike other countries, the Malay Ṣūfī does not have any specific dress or symbol attributed to a specific Ṣūfī order. For this reason, no specific Ṣūfī order is well known to the Malays. Therefore, the discussion about Ṣufism among the Malays in this book would provide some information about the emergence of the deviant teachings in the Muslim world which would be discussed in detail in this research.

Another book entitled *Syi'ah dan Pemalsuan al-Qur'ān* (Shī'ites and Its Fabrication Towards al-Qur'ān)<sup>18</sup> is a translation of the book entitled "*Al-Shī'ah wa Tahriḡ al-Qur'ān*" which explains the fabrication of the Shī'ites concerning the Qur'ān. According to some Shī'ites scholars, the Qur'ān that we currently use is the revised version of the original one therefore, it is not authentic. However, the scholars of *Ahl al-Sunnah wa l-Jamā'ah* of the opinion that those who believed that the Qur'ān is a revised revision of the original Qur'ān are non-believers. This book solely focuses on the fabrication of the Shī'ites scholars concerning the Qur'ān. In view of this, this research focuses on the Shī'ites doctrines of Imām *al-Mahdī* (the awaited Imām), *nikah al-mut'ah* (contract marriage), and *kashf* (knowledge of unveiling).

Another book entitled *Dedah Fahaman Syi'ah* (Revealing the Teachings of Shī'ites)<sup>19</sup> discusses a number of Shī'ites doctrines. In this book, the author merely explains the beliefs and practices concerning the one who has died. The Shī'ites practices include visiting the graves of the Imām such as they praise their Imām and

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<sup>18</sup> Mohammad Malullah, *Syi'ah dan Pemalsuan al-Qur'ān*, (Beirut: Dārul Wa'yul Islamy, 1982), 155-156.

<sup>19</sup> Musa Al-Musawi, *Dedah Fahaman Syi'ah*, (Kuala Lumpur: Jabatan Kemajuan Islam Malaysia, 1998), 114 & 142.

threaten their enemies. Besides, the hitting of their heads during the 10<sup>th</sup> of *Muḥarram* is meant to be an act of worship and a form of remembering their Imām al-Hussayn. This practice, which contradicts Islamic teachings, portrays the Shī‘ites weaknesses. It can be concluded that this book only focuses on the Shī‘ites. This research attempts to study the practices of both the Shī‘ites and the Darul Arqam and to compare both of these teachings.

The book entitled *Ajaran Sesat: Sejarah Kemunculan dan Ciri-Cirinya* (Deviant Teachings: History of its Emergence and Characteristics)<sup>20</sup> is another important book that explains the historical background of deviant teachings and its characteristic in Malaysia. The author discusses the deviant tendency in *taṣawwuf* by giving the example in the time of Prophet Muḥammad (PBUH) and the influence of the *waḥdat al-wujūd* (unity of being) and the teachings of the *bāṭiniyyah*. Furthermore, the author analyses the impact of *taṣawwuf* on the doctrine of *waḥdat al-wujūd* and society. This book is limited to the historical background of deviant teachings concerning the doctrine of *waḥdat al-wujūd*, not on the deviant teaching of the Darul Arqam and the Shī‘ites.

The book entitled *Arqam di Sebalik Tabir* (Al-Arqam Behind the Veil)<sup>21</sup> studies the social life of Darul Arqam including their economic activities and political involvement towards establishing an Islamic state. Initially the author discusses the background of the group in terms of their social and religious life. The author mentions that this group received considerable public attention especially from the government and media because of their contributions to the society. Their religious life was considered a good model to some of the notable personalities during that

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<sup>20</sup> Siti Nurbaya bt Abdul Kadir, *Ajaran Sesat: Sejarah Kemunculan dan Ciri-Cirinya*, (Kuala Lumpur: Al-Hidayah Publisher, 2002), 79.

<sup>21</sup> Ann Wan Seng, *Al-Arqam di Sebalik Tabir*, (Kuala Lumpur: University Malaya, 2005), 55.

period. The spirit to improve a person's life by putting material acquisitions aside opened the eyes of the Malaysian Muslim society. The author also discusses the growth of the Darul Arqam by explaining that the rapid development of the organization is due to the loyalty of its members to their leader. However, the author mentions that the system of leadership and the concept of *shūra* that Ash'arī practiced is not successful due to fanaticism of their members towards him. On the other hand, the author mentions that the economic achievements of the organization are one of the factors that lead to their success. In general, this book discusses the social, political and economic life of that group and fails to sufficiently discuss its beliefs. As such, this research focuses on the doctrines and beliefs of the Darul Arqam that are misleading.

Another book that addresses deviant teachings is the book entitled *Ajaran Sesat di Negara Brunei: Satu Tinjauan* (Deviant Teachings in Brunei: A Review).<sup>22</sup> This book discusses the deviant movements that are practiced in Brunei. The author begins by explaining the position of the Qur'ān and the Sunnah and the opinion of the *Ahl al-Sunnah wa l-Jamā'ah* concerning deviant teachings. The author discusses the deviant movements in the country, its characteristic, and factors that lead to the emergence of this movement. Among the listed deviant movements are Qadiyāni, Darul Arqam, Babiyyah or Bahā'iyyah, Tarīqah Abdul Razak, Tarīqah Mufarridiyyah and Silat Lintau. This book discusses the teaching of the Darul Arqam in Brunei and the action taken by the government of Brunei and other Islamic countries towards this teaching. Therefore, this research will focus on the teaching of Darul Arqam and the teaching of Shī'ites, and to determine the comparison between both teachings.

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<sup>22</sup> Awang Haji Mahmud Saedan & Awang Norarfan, *Ajaran Sesat: di Negara Brunei Satu Tinjauan*, (Brunei: Da'wah Islamiah Center, Ministry of Religious affairs, 2006), 63.

A book written by Farahwahida Mohd Yusof entitled *Al-Arqam & Ajaran Aurād Muḥammadiyah: Satu Penilaian* (Al-Arqam and *Awrād Muḥammadiyah: An Analysis*)<sup>23</sup> is another study concerning the deviant thought and practices of the Darul Arqam. The author discusses the deviant teachings of *Awrād Muḥammadiyah*, which is practiced by the members of Darul Arqam. She clarifies that among the doctrines that are practiced by this group are the belief towards Imām *Mahdī*, *Shahādah Awrād Muḥammadiyah*, *Tawaṣṣul* and “*silat sunda*”, their “*dhikr*”, the using of *jinn* as the servant and the *majlis yaqazah*. Furthermore, she explains that the *Awrād Muḥammadiyah*, which Ash‘arī claimed to have received from Shaykh Suhaimi is one of its rituals. She claims that *majlis yaqazah* was actually one of Ash‘arī’s methods to get funds from the members of the group. *Majlis yaqazah* has exerted a big impact on Darul Arqam members. For example, during the *yaqazah* a man named Mujahid will play his role as the person who has attained the *kashf*. Mujahid will judge all the members who sit in the *yaqazah* and he will judge each member according to what they have done in this world.<sup>24</sup> Besides this, the author discusses *taqiyyah*, which was practiced by Ash‘arī to keep his actual beliefs and teachings safe from public criticism. This doctrine is also practiced by the Shī‘ites. This book focuses on the study of *Awrād Muḥammadiyah* and the practices of the Darul Arqam. This research will go more in depth to study about this group in terms of their belief towards *al-Mahdī*, Ash‘arī dreams of meeting the Prophet (PBUH) and their life.

The book entitled *Aliran Kepercayaan; Sejarah dan Perkembangan di Malaysia* (Flows of Faith: History and Development in Malaysia)<sup>25</sup> is concerned with the beginning of the concept of belief in Malaysia. The author explains the concept of

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<sup>23</sup> Farahwahida Mohd Yusof, *Al-Arqam & Ajaran Aurād Muḥammadiyah*...., 120.

<sup>24</sup> Ibid, 131-132.

<sup>25</sup> Farahwahida Mohd Yusof, *Aliran Kepercayaan; Sejarah dan Perkembangan di Malaysia*, (Skudai: University Technology Malaysia, 2007), 79.

unity in Islam and the history of the Muslim society after the death of Prophet Muhammad (PBUH). The author discusses the concept of belief in Islam by stressing on the *ḥadīth* of the Prophet (PBUH) concerning the division of Muslims into seventy-three groups. This *ḥadīth* signifies the friction that will take place in the Muslim society. The author also discusses the characteristics that induced the growth of deviant teachings in Malaysia. However, this book only studies the characteristics of the development of deviant teachings in Malaysia such as the lack of religious knowledge, politics and society to name a few. This research highlights two crucial deviant groups, namely the Darul Arqam and the Shī'ites and the impact of their teachings on Malaysian Muslim society.

Another work regarding deviant teachings is the book written by Wan Mohd Azam Mohd Amin entitled *Ajaran Sesat* (Deviant Teaching)<sup>26</sup> in 2009. This book is the revision of the first edition by the author. He discusses the issue of deviant teachings especially in Malaysia. The discussion focused on the deviant movements in Malaysia such as the teaching of the *Ayah Pin* group, Darul Arqam and *Satanic* and drug worship elements. This book only focuses on the general teachings of Darul Arqam and the Shī'ites.

*Rahsia Arqam, Menyingkap 'Sisi Gelap' Arqam* (Secret of Arqam, Looking at the 'Dark Side' of Arqam)<sup>27</sup> written in Malay consists of fifty subdivisions discussing the Darul Arqam from a large variety of aspects such as its social life, politics and its doctrines. The author explains the life of the leader of this group from the beginning of his social life by explaining the historical background of Ash'arī before he established the Darul Arqam until the establishment of the settlement in Sungai

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<sup>26</sup> Wan Mohd Azam Mohd Amin, *Ajaran Sesat*, (Kuala Lumpur: IIUM Press, 2<sup>nd</sup> edn, 2009), 12, 29 & 56.

<sup>27</sup> Ann Wan Seng, *Rahsia Arqam, Menyingkap 'Sisi Gelap' Arqam* (Kuala Lumpur: PTS Millennia Sdn Bhd, 2009), 25.