

Sheikh Ahmad ibn Zaini Dahlan's Response to the Radical Shia Movement of Qaramithah: A Historical Study of the Book of Tarih Zaini al-Dini Dahlan

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Abstract

The purpose of this research is to find out Sheikh Ahmad ibn Zaini Dahlan's Response to the Radical Shia Movement of Qaramithah. This study is qualitative-descriptive to trace the sources of literature (library research) using the History method. The method is carried out with four activity processes: heuristics, criticism, verification and historiography. Based on the results of this study, it is known that the Shiite Qaramithah Movement received a negative response from Sheikh Ahmad ibn Zaini Dahlan, who directly accused him of being a "mulhid" (heretical) movement. His views as written in historiographic works are supported by historical evidence, which shows the Qaramitha Shia movement carried out radicalism in its ideological practices which lead to justification of acts of terrorism against Islamic society and create political chaos against legitimate government.

Keywords: *Sheikh Ahmad Ibn Zaini Dahlan, Response, Radikan, Shia Movement, Historic.*

A. INTRODUCTION

After the tragedy of the rise of the Islamic Radical Movement in Indonesia, which is also the result of the emergence of various Radical Movements in a trans-national context, there have been critical thoughts from Muslim scholars and ulemas who are concerned about these radical incidents (Raisi, 2021; Olsen, 2019). The idea of reviving the notion of religious moderation is an effort to fight against radicalism in religious practice. This tendency has also been experienced in various radical incidents by a group of adherents of Islam. Among them, the movement resounds the spirit of jihadism as a form of resistance to political power which is considered to have suppressed Islam (Gray & Adeakin, 2019; Haddad, 2020).

In Indonesia, whose society is pluralist, multi-ethnic and multi-religious, Muslim scholars and clerics collaborate with religious institutions (such as the Ministry of Religion), education (Pesantren and madrasah), and socio-religious organizations (Ormas) to counteract radicalism in each religion. A positive response to efforts to prevent radicalism among Muslims is carried out simultaneously (Sari et al., 2020; Pramasto, 2020).

In this case, the Ministry of Religion of the Republic of Indonesia is very active in building a discourse on religious moderation with its institutions on Islamic campuses (Wibowo & Hapsari, 2022; Van Nuys & Carter, 2021). For example, a guidebook on religious moderation, which is the official reference in efforts to prevent radicalism (M Daud, 2022; Mustain, 2009). In the context of religious moderation,

radicalism or violence is understood as an ideology (idea or notion) and understanding that wants to make changes to a social and political system using extreme methods in the name of religion (Sahri, 2021; Burhanuddin, 2017). For example, terrorism is also associated with radicalism, because radical groups can use any means to achieve their interests, including terrorizing parties who do not agree. This is a definition that is used as an official reference by the government in efforts to prevent radicalism, both local movements and trans-national movements (Kurniawan, 2020; Farih, 2016).

According to Davisha, it is essential to distinguish between "terrorism" and "radicalism", if "terrorism" is only one among the various policy instruments of the perpetrators, while "radicalism" is the essence of their policies, also includes their values, goals and concerns. who formulated the policy. What Davisha put forward, can make it easier to clearly understand the typology of the Radical Islamic movement (Molla & Mottaqhi, 2020; Amal, 2020).

However, based on the facts that underlie radicalism movements often have their own meaning, with their thoughts and definitions that are different from what is commonly understood according to official government references, this gives space for radical groups to justify themselves for all the extreme actions they take. Usama Sayyid's research, based on actual experience with Radical groups in the Middle East, succeeded in revealing their understanding that is different from the Ulama who are generally referred to by Muslim society, in terms of the meaning of jihad. Radical Muslims understand the concept of jihad which is the basis of their struggle, there are 4 ranking categories; First, understand jihad only by means of war and understand war by killing. Second, war according to them is a goal that must be achieved. Third, in their view, jihad and war have no role at all to spread guidance. Fourth, jihad or war according to them is an aggression without rules, which is governed by religion and reason. In fact, this is a distortion of the meaning of jihad where they carry out massacres and killings, then call these criminal acts jihad (Syahnan et al., 2022; Dahlan, 2017).

What was found about interpreting the meaning of jihad among radical Muslims, seems to be a phenomenon that will always be repeated, in the historical context as well as in the current actual context. This phenomenon in the historical context is interesting if it is studied further. The indicators can be seen in the events of radicalism carried out by Shia Qaramithah.

The historical model of the Islamic radical movement, one can refer to what was done by Shia Qaramithah, a radical movement that is based on the Shia-Ismailiyah school, in its movement preferring extreme actions. For example, they terrorized the Hajj caravan. Terrorism that was carried out by Shia Qaramithah, can be said to be close to the present model of terrorism. Because of this, its presence is considered a phenomenon from the negative side recorded in Islamic history (Louer, 2022; Manan & Taran, 2020).

Sheikh Ahmad ibn Zaini Dahlan, a Sunni scholar, who became the High Priest of the Syafii school of thought, supreme teacher in the land of the Haramain (Mecca-

Medina) was included in the 19th-century Ulama network, and his works greatly influenced the thinking of scholars and the world of Islamic boarding schools in the archipelago. . Writing in his historical work, which discusses the actions of the Radical Shiite Qaramithah that had occurred during the Abbasid Caliphate (X Century). What was written about Shia Qaramithah, vis-vis other themes, has not received attention in historical studies, even though he has written many historical works from the perspective of a historian.

How did Sheikh Ahmad ibn Zaini Dahlan respond to the Radical Shia Qaramithah Movement? Does it have anything to do with the actual interest in moderation of religion, so that the study will provide a novelty-laden contribution? This is interesting to study comprehensively as written in his historiography.

B. METHOD

This study is qualitative-descriptive in nature to trace the sources of literature (library research) using the History method, namely the process of examining and critically analyzing past records and legacies. The method is carried out with four activity processes: heuristics, criticism, verification and historiography.

This critical historical study was conducted on the Book of Tarih Zaini al-Dini Dahlan, which is also called Khulasoh al-Kalam fi Bayan Umara al-Bilad al-Haram. This book is a historical historiography by Sheikh Ahmad ibn Zaini Dahlan, as the primary source. And other historiography; Kitab al-Futuh al-Islamiyah, Kitab Daul al-Islamiyah bi Jadawal al-Mardhiyah, Kitab al-Dur al-Saniyah fi al-Radd ala al-Wahabiyah, Kitab Tarikh al-Asyraf al-Hijaz, and Kitab Asna al-Mathalib fi Najah Abi Talib, which is also the work of Syekh Ahmad ibn Zaini Dahlan in history as a secondary source.

In analyzing the events related to the radical Shia Qaramithah movement, a certain approach is needed. The approach in question is from which point of view we look, which dimensions are considered, which elements are expressed, as the results of the description will be determined by the type of approach used. In this case, the approach to be used is a social and political approach. This approach is used to understand the concept and response of Sheikh Ahmad ibn Zaini Dahlan to the case of the radical Shia Qaramithah movement.

C. RESULT AND DISCUSSION

Biography of Sheikh Ahmad ibn Zaini Dahlan

He was born in Mecca in 1232.H/1816.M. His lineage is directly connected to the Prophet Muhammad. SAW, through the path of al-Hasan. In full, his lineage was written by his disciple, Sheikh Abu Bakr al-Syatha:

Ahmad ibn Zaini Dahlan ibn Ahmad Dahlan ibn Uthman Dahlan ibn Nikmatullah ibn Abdurrahman ibn Muhammad ibn Abdullah ibn Uthman ibn Athaya ibn Fariz ibn Mustafa ibn Muhammad ibn Ahmad ibn Zaini ibn Qodir ibn Abdul Wahab ibn Muhammad ibn Abdul Rozaq ibn Ali ibn Ahmad ibn Ahmad ibn Muhammad Dr. -Jaun ibn Sayyid Musa la-Mahdi ibn al-Hasan al-Mutsannah ibn

Imam Hasan ibn Imam Ali ibn Abu Talib and Sayyida Fatima az-Zahra bint Nabi Muhammad PBUH.

Sheikh Ahmad ibn Zaini Dahlan's educational background started from his home education, he was educated directly by his own father in memorizing the Koran and matan a number of books, Bahjat, Tanbih, zubad, Abi Suja', Alfiyah, Uqud al-Juman, Al -Syathibi, Jauharah and others. Among them then continued his education, studying in scientific circles (halaqoh) at Masjid al-Haram with several Ulama, Sheikh Uthman ibn Hasan al-Dimyathi al-Azhary, was one of his main teachers who greatly influenced his scholarship. Other scholars who were also his teachers, namely Habib Muhammad al-Habsy, Mufti of Mecca, Habib Abdul Rahman ibn Ali Al-Sagaf, Habib Umar al-Jufri, Sheikh Amir al-Kabir, Maliki school of scholars and adherents of Thoriqoh Syaziliyah, Sheikh Abdullah Al- Sarqowy, a scholar of the Shafi'i school and a follower of Thoriqoh Kholwatiyah, and Sheikh Muhammad al-Sanwani, a scholar of the Syafii school of thought and a follower of Thoriqoh Kholwatiyah. Sheikh Ahmad ibn Zaini Dahlan also received talqin Thoriqoh from his teacher Sheikh Uthman, in many thoriqohs, namely Thoriqoh al-Aydrusiyah, al-Qodiriyah, al-Khalwatiyah, al-Naqsyabandiyah and al-Syaziliyah. However, according to the narrative of his students, the thoriqoh he practiced was Thoriqoh Khalwatiyah, who was recited by his teacher Sheikh al-Syarqowi, from his mentor Sheikh Yusuf ibn Salim ibn Ahmad al-Hifny in Cairo.

After completing his education at the halaqoh Masjid al-Haram under the teaching of a number of well-known Sheikhs, he was then appointed Mufti of the Shafi'i School concurrently as Sheikh al-Haram, the highest rank of Ulama who teaches at Masjid al-Haram, by Sheikh al-Islam who is domiciled in Istanbul Turkey. Among his students from among the Arabs, is Sheikh Abu Bakar al-Syatha, author of the book I'anat al-Tholibin, the Book of fiqh syarah, the book Fathut al-Muin by al-Malibary and Sheikh Abdullah al-Zawawi, Mufti of the Shafi' School i in Mecca.

Apart from that, his students came from the Malay Archipelago (Malay Archipelago) and the Archipelago, namely Sheikh Nawawi ibn Umar al-Bantani, Sheikh Abdul Hamid Kudus, Sheikh Muhammad Kholil Bangkalan, KH. Saleh Darat Semarang, Sheikh Ahmad Khotib al-Minangkabawi, KH. Hasim Asy'ari, Sayyid Uthman ibn Aqil ibn Yahya al-Betawi, Sheikh Ahmad ibn Zein al-Fathoni, Sheikh Ahmad Yunus Lingga, Sheikh Uthman Sarawak, Sheikh Abdul Wahab Rokan, and Sheikh Tubagus Ahmad Bakri al-Sampuri, and many others other. With so many students coming from the archipelago, he is very well known among scholars and students of Salafiyah Islamic boarding schools, a number of his works are also studied there, part of the tradition of studying the yellow book (a term for classical books studied in Islamic boarding schools).

Apart from being a scholar who educated many scholars after him, Sheikh Ahmad ibn Zaini Dahlan, was also a writing scholar. He wrote many books, both in the fields of Fiqh, Monotheism, Tashawuf, Arabic Grammar and History. Among them that can be mentioned: Asna al-Mathalib fi Najah Abi Talib, Tarikh al-Asyraf al-Hijaz, Tanbih al-Ghofilin, Mukhtashor Jiddan, Manhaj al-Abidin hasyiah ala Matn al-

Samarqandiyah fi al-Adab, Tarikh al-Usul fi Tahshil al-Wushul li Ma'rifat al-Rabb wa al-Rusul, and Zubad al-Fiqh. Tarikh al-Andalusy, Tarikh Abahi min al-Ain fi Bina al-Ka'bah wa Ma'asir al-Haramain, Ersyad al-Ibad fi Fadhail al-Jihad li al-Hadir wa al-Badi, Risalah fi Farqi Baina School of Experts al-Sunah wa Ghairihim fi Khalqi al-Af'al, Risalah fi Ru'yat al-Bari zhi al-Jalal, and others. 13 There are a total of 21 books that were recorded and manuscripts were found of the works that had been written by him.

He died in Medina in 1304.H/1886, at the age of 70 after he visited the Tomb of the Prophet Muhammad PBUH in that city, then was buried in the Baqi cemetery in the same city.

Discussion of Historical Materials About the Radical Shia Qaramithah Movement

In the historiography by Sheikh Ahmad ibn Zaini Dahlam in his book of dates, he briefly reveals the facts related to the radical Shia Qaramithah movement. These facts can be explained as follows, from the Content Structure:

- a. Describes the emergence of the Qaramithah group in Mecca, led by Abu Thohir al-Qarmithy (319.H/944.M). In the year they entered the city of Mecca, killed pilgrims and seized their property.
- b. Explaining that the Qaramithah group refers to its Imam, Muhammad ibn Ismail ibn Abu Jakfar al-Shodiq. Sometimes also called, Muhammad al-Hanafiyah.
- c. Explaining that during the time of caliph al-Muktafi, the Shiite Qaramithah Movement continued to terrorize the Hajj caravans, even during the Hajj season (294.h) many pilgrims were killed by this radical group.
- d. Explaining that during the time of Caliph al-Muqtadir, al-Muktafi's successor, the Qaramithah movement with its troops always carried out terror, which was then faced militarily by the Caliph's troops. At this time, there was a change in Qaramithah's leadership, because Abu Said Hasan ibn Bahram al-Janabi died, replaced by his son, Sulaiman ibn al-Hasan ibn Bahram al-Janabi, known as Abu Thohir al-Qarmithy.
- e. Explaining that Abu Said al-Janabi was killed by his assistant. After the death of Abu Said, he who has power covers the Ahsa area, Thoif, and all of Bahrain.
- f. Explaining, that Abu Thohir al-Qarmithy, entered the city of Mecca in 319.H, with his troops harassing the pilgrims who were doing Thawaf, damaging the Ka'bah kiswa, even torturing and killing. This is a group of Qaramithah followers, who are considered "mulhid" and have corrupted aqidah, even close to disbelief. Abu Thohir al-Qarmithy was headquartered in the place, which he later named "Dar al-Hijrah".
- g. Explaining the testimony of Sheikh Ali Babuwaih, a Sufi cleric who performed tawaf under threats, there was even a killing by Qaramithah people, where the bodies of the murdered Hajj pilgrims were then buried without shrouds and prayers.

- h. Explaining that Abu Thohir was at the door of the Ka'bah calling on the Pilgrimage about the security of this country, is that true? Then he beheaded a man named Abi Qois.
- i. Explaining that the extremist group led by Abu Thohir, in front of the Kaaba also killed a number of clerics and Sufi figures. Among them is a Hanafi Fiqh scholar, Sheikh Abu Said Ahmad ibn al-Husein al-Barda'i.
- j. Explaining that Abu Thohir had damaged the property of the Kaaba, and kidnapped Hajar al-Aswad and brought him to Dar al-Hijrah.
- k. Explaining that Hajar al-Aswad returned to the Kaaba after 22 years of being controlled by the Qaramithah group, the incident occurred during the era of caliph al-Muqtadi.

This is a brief description of the terror of the radical Shia Qaramithah movement in Mecca as written by Sheikh Ahmad ibn Zaini Dahlan. The historical fragment of the Shiite Qaramitha in Mecca can be explained as follows:

The spread of the radical Shia Qaramithah movement, not only by the descendants of Ibn Maimun, but there were other strong figures who took part in developing it, namely Abu Said Hasan ibn Bahram al-Janabi (w.913.M) in Bahrain. He united with the remaining Qaramithah elements and carried out terror in Basrah, but then his army was destroyed by the Governor, Ahmad al-Watsiqi. After the death of Abu Said, Qaramithah was led by his son, Sulaiman, who is better known as Abu Thohir al-Qarmithy. He had a strong army and frequent wars with Caliph al-Muqtadir's troops which he often won, until then Qaramithah's troops were able to reoccupy the city of Basrah (920.M). By controlling Basrah, Abu Thohir was able to raise funds to finance an uprising against the Abbasid Caliph, then he was able to control almost the entire Arabian Peninsula, he was based in Ahsa, Bahrain region.

In the attack on the city of Mecca, Abu Thohir showed extraordinary ferocity; he killed, robbed and disrupted the pilgrims, took off the Kaaba kiswa cloth and tore it to pieces, kidnapped Hajar al-Aswad with the aim of wanting to move the Kaaba and the Qibla direction to Ahsa. This action sparked the anger of the Abbasid Caliph and the Fathimiyah Caliph, even Abu Thohir was persuaded by the Abbasids to return Hajar al-Aswad with compensation of fifty thousand gold dinars, but Abu Thohir refused on the grounds that his actions were a revelation from his priest.

Abu Thohir al-Qarmithy reigned in Bahrain for thirty years, and he forced all the people of Iraq and Sham to pay tribute, even the Abbasid Caliph in Baghdad had to obey him.

The triumph of Shiite Qaramithah in Bahrain was threatened by a civil war between Hasan al-A'sham, his son and his elder brother. In this war, Hasan won his battle, then reigned there, replaced his father, Abu Thohir during Hasan's leadership, the relationship between the Qaramithah movement and the Fathimiyah Caliph experienced strain and was even more inclined to join the Abbasid Caliph. At this time, Hajar al-Aswad was returned to the Kaaba. The end of Qaramithah's glory during the leadership of Jakfar and Ishak, (after Hasan) whose coronation was arranged by the Fathimiyah Caliph. In the expansion to Kufah, the Qaramithah

movement was destroyed by Shamsam al-Daulah from the Buwaihiyah dynasty, who had Shiite-Zaidiyah views.

Histriographic Pattern

In an explanatory narrative about the radical Shia movement Qaramithah, Sheikh Ahmad ibn Zaini Dahlan clearly describes the facts of the events that took place with almost no opinion, just like historiography in general is written by historians. This style of writing is different from his writing on the history of Wahhabism, in which the narrative is rich in thoughts from the perspective of the fiqh tradition and its defense of the teachings of Ahl al-Sunnah wa al-Jamaah (Sunni). Likewise, his style of writing on the history of Abu Talib ibn Abd al-Muttalib, in which his narration is heavily influenced by his thoughts from a theological perspective on polemics about faith and disbelief. In these two historical works, it will be easier to understand Sheikh Ahmad ibn Zaini Dahlan's response to problems that occurred in history.

Meanwhile, in other historical narratives in the historiography by Sheikh Ahmad ibn Zaini Dahlan, where there is no narration about Shia Qaramithah, they are written with narrations that are generally used by historians and some are also with brief narrations accompanied by pictures of tables or charts of historical figures. This last style of historiography is like the format in historiography written by Bosworth, a contemporary Western historian.

On the other hand, in his narration about the history of Shia Qaramithah, his thoughts on this Shia sect are not clearly illustrated, so it is necessary to carefully understand the response of Sheikh Ahmad Ibn Zaini Dahlan. In this narration, one can only read the use of certain terminology in the text which is devoted to labeling Qaramithah Shias, namely the term "mulhid" (heretical). And emotionally Sheikh Ahmad ibn Zaini Dahlan responded to the terror events committed by the Shia Qaramithah followers in Mecca, with the expression "anathema".

At least starting with the label "Mulhid", it was found how Sheikh Ahmad ibn Zaini Dahlan responded to the Radical Shiite Qaramithah Movement in historical events that occurred in the city of Mecca, during the Abbasid Caliphate. The labeling of "Mulhid" is not enough to explain it without analysis from additional sources that can help explain it.

Discussion of Mulhid Labeling and Qaramithah Shia Radicalism

There are two aspects of the variable that need to be studied more comprehensively, namely first, the labeling "Mulhid" as a form of response to the Radical Movement, which boils down to the "justification" of Sheikh Ahmad ibn Zaini Dahlan. Second, the radicalism of Shia Qaramithah, who chose the instrument of terror in his movement, will be explained from several aspects, ideological, socio-economic and socio-political.

Mulhid Labeling

In his historical narration, Sheikh Ahmad ibn Zaini Dahlan firmly stated that Shia Qaramithah were "Mulhid". The label "mulhid" appears to have been based on extreme actions on matters related to disrupting religious rituals, destroying the integrity of places of worship, even seizing property and killing Muslims. Initially, Sheikh Ahmad ibn Zaini Dahlan referred to him as "Mulhid" in the beginning.

In agreement with this "Mulhid" labeling, historian Abdullah Annan, he even traced it further genealogically, that the founder of Qaramithah, Abdullah ibn Maimun, was descended from ethnic South Persians whose father was known as a "Mulhid" under the guise of Shia. From this genealogical fact, he suspected that Qaramithah was a "Mulhid" movement from the very beginning of his declaration.

Even De Sacy, a French oriental historian, said that Qaramithah was an independent movement with a "commune" style. A misguided movement (mulhid), because it believes in shared ownership, not only in property, but also in matters of wives owned by them, allows husbands to alternate wives to vent their lust.

Ideological Aspect

The Qaramithah ideology, according to Hasan Bazzun's explanation; some call it Ismailiyah which characterizes Ja'far ibn Muhammad al-Shodiq, and some others call it Hanafiah which characterizes Muhammad ibn al-Hanafiyah, but there are also those who say that at first Qaramithah had a Hanafiah orientation and then switched to Ismailiyah.

From the perspective of his birth, Qaramithah was considered to be from the extreme Shia Ismaili sect. This movement was originally led by Hamdan ibn Asy'ats from the Qaramitha, then his movement was called Qaramithah. His teachings stem from Abdullah ibn Maimun who lives in Iraq. He spread the teachings of Bathiniah while propagating the emergence of an Imam Mahdi who would bring justice on earth, with this strategy Abdullah ibn Maimun attracted massive mass sympathy, especially after being assisted by his outspoken spokesman, namely Hamdan ibn Asy'ats, so he was able to form an organization headquartered in Iraq.

Judging from the background of his birth, Qaramithah still has a polemic about what exactly is the ideology that is their concern? Some consider them to be Ismaili Shiites (Bathiniah), because their teachings adopt the Ismaili doctrine. While others consider that Qaramithah is an independent movement that has its own goals.

Socioeconomic Aspects

The establishment of the Qaramithah movement was initiated with the aim of carrying out social improvements and upholding justice on the basis of equality. This goal is still in line with the big goals of the Ismaili Shiites, which lead to their ideological ideals, namely their main hope for the improvement of social justice by waiting for the arrival of Imam al-Mahdi.

The main priority of the Qaramithah movement, according to al-Asyi, is to achieve two of its practical efforts, namely, first, efforts to equalize ethnicity and race

between whites and blacks, so that there is no more "syu'ubiyah" (racialism) between them. The reason for the importance of this effort, because Qaramithah's existence in the early period depended heavily on financial support from black workers, Qaramithah's jargon was to increase the glory of the workers. Second, efforts to raise funds were carried out to maintain the continuity of da'wah and regional stability, even when Husein al-Ahwazi and Hamdan Asy'ats prioritized this effort, they both established the "al-Ulfa" Institute, as an agency in charge of Bait-al-Mal, which distributes its budget to those who have shares in the development of the institution. In Qaramithah's charity work, one of the priorities is to improve the welfare of the workers.

So, the Qaramithah movement at this level can be called the workers' movement, which is the first model in Islamic history, which has never existed before. This pattern can be seen in Qaramithah from his concern and business program which is pro-workers.

Social and Political Aspects

In the socio-political contest, the Qaramithah movement occurred after a wave of sympathy from the people, especially the people of Iraq and the surrounding area, the impact of Ismaili propaganda which gained the sympathy of the people, as well as support from programs that sided with the grassroots, such as laborers. Qaramithah became a political movement and became the Opposition to the Abbasid caliph.

This political development took place after Qaramithah had jurisdiction in Iraq and the surrounding area, when Qaramithah's leadership was led by Hamdan ibn Asy'ats and his brother-in-law Abdan. Also Qaramithah's territory expanded to Bahrain, under the leadership of Abu Said Hasan ibn Bahram al-Janabi (d. 913.M). In Yemen led by Mansur al-Yamani and Ali ibn Fadl. The people's support for the Qaramithah Movement became massive as a result of the success of the propaganda of its leaders, Hamdan stated that Imam Mastur (Al-Mahdi) would soon appear, thus inviting the people's desire with high curiosity about the whereabouts of the long-awaited Imam who would bring justice. So that the people were willing to support Qaramithah by donating funds for his actions with full sympathy (Usman, 2021).

In a statement about how Qaramithah's political position is experiencing these developments? According to Ibn Khaldun, Qaramithah's presence wanted to restore the image of Alawiyin (Fathimiyah) and was hostile to the Abbasid Caliphate, especially to the caliph al-Mu'tadlid in his era. Initially Qaramithah was a socio-religious organization and was not hostile to the Abbasid Caliphate, during the time of the caliph al-Mu'tamid (870-892.M), so this period provided opportunities for Qaramithah to develop rapidly. However, Qaramithah's extremism emerged after having strong support from the people, a lot of funding that could finance its movements and complete weaponry for their war tools. This ready condition prompted Hamdan ibn Asy'ats, as the leader of Qaramithah to declare the revival of the Qaramithah movement and fight against the Caliph al-Mu'tadlid who was

headquartered near Washit, which was then called Dar al-Hijrah. Hamdan's leadership did not last long, because his rebellion was crushed by Caliph al-Mu'tadlid, he himself was arrested and imprisoned, but he managed to escape and hide on the outskirts of Kufah. During Hamdan's hiding time, it was rumored that Hamdan had been raised to heaven, who would then return with a mission to uphold justice and truth. 27 This issue seemed to keep his supporters' fanaticism at bay, and became a millennial political movement. Then his leadership was continued by the next generation of leaders who were just as radical and extreme (Adrahtas & Milani, 2021).

Those are some of the aspects analyzed, sufficient to provide an answer that the Shia Qaramithah movement deserves to be called "Mulihid" as stated in the opinion of Sheikh Ahmad Ibn Zaini Dahlan, has received support from other historians and is also strengthened from a review of several aspects of the historical events of the Shia Qaramithah movement. In this case, one can see the layered model of radicalism of the Shiite Qaramithah movement:

Table 1. Model 1 Layer of Qaramithah Shia Radicalism

Radicalism (1)	Religious Movement	Ideological Aspect
Radicalism (2)	The Labor Movement	Socio-Economic Aspects
Terrorism (3)	Political movement	Socio-Political Aspect

The Shiite Qaramithah radicalism movement can be used as a model for radical movements that have occurred in Islamic history. The characteristics of this movement model: First, it has layers of movements, which are not only religious movements, but also developed as social-labor movements, such as the socialism-communism movement in the modern era, and also as movements of political opposition to legitimate state power. Second, it has a broad movement area with a center of power as the movement's main headquarters. Third, have fanatical followers. Fourth, have an ideology that can be accepted by their followers. Fifth, having logistical support from sympathizers and followers.

The impact of this radical movement, which lasted for a long time, was also very detrimental to Islamic society and politically caused chaos in the Abbasid Caliphate government. Qaramithah's territory included Iraq, Syria, Yemen and Bahrain, perhaps the most affected by the political chaos. Interestingly, the areas that used to be the territory of the Radical Shia movement, in the modern era now are repeating radical movements that have the same phenomenon.

D. CONCLUSION

The Shia Qaramithah movement received a negative response from Sheikh Ahmad ibn Zaini Dahlan, who directly accused him of being a "mulhid" (heretical) movement. His views as written in historiographic works are supported by historical evidence, which shows the Qaramitha Shia movement carried out radicalism in its ideological practices which lead to justification of acts of terrorism against Islamic society and create political chaos against legitimate government. In addition, the

radicalism movement of Shia Qaramithah seems to have layered its development which has continuity, from the religious movement to the socio-economic movement of the workers, then transformed into an extreme socio-political movement using terrorist instruments.

The Shiite Qaramithah movement is one of the models of radicalism that has occurred in the socio-religious, socio-economic and socio-political history of Islamic society. Resolving the bias of radicalism from historical experience regarding Shia Qaramithah, is not enough by socializing the understanding of deradicalization which is based on the discourse of religious ideology an sich, but requires concrete action (action plan) on socio-economic and socio-political issues which are factors for the development of radicalization. As a further study (kafeat), regarding the possibility of the potential for radicalism to repeat itself historically; and there is a phenomenon of similarity in areas that have been the basis of radicalism in the past with radicalism in the present.

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