

TRACKING THE ROOTS OF RADICALISM AND TERRORISM: Sayyid Muhammad ibn Alawi al-Maliki's Thought Related to Extremism Discourses

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Abstract: This research aims to explore the thoughts of Sayyid Muhammad ibn Alawi Al-Maliki regarding extremist behavior which is allegedly perceived as a raw material for the ideology of radicalism. The phenomenon of radicalism and terrorism which has been increasing recently has caused social discontent and conflict. This issue has also become a deep concern for religious leaders over the world, including Sayyid Muhammad ibn Alawi Al-Maliki as one of the leading Muslim scholars. Al-Maliki, one of the descendants of the Prophet Muhammad, has been known through his moderate perspective on this issue. His book, *al-Ghulum wa Atsaruh fi al-Irhab wa Ifsad al-Mujtama'*, is a remarkable work criticizing the ideology of extremism. This The concept of takfir, according to Al-Maliki, is one of the ideological roots which increases the acts of terror in everywhere.

Keywords: Muhammad ibn Alawi Al-Maliki; extremism; radicalism; terrorism.

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Introduction

In the last two decades, we have observed an increasing indication of radicalism and terror carried out by several extreme groups over the world. These violent acts have been certainly contrary to the basic principle of religious teachings.¹ In fact, this reality does not only happen in the Muslim countries but also attack Western countries with non-Muslim majority.² John Turner in his research projected a fivefold increase in ISIS's attacks against French people.³ Another research conducted by Byman showed that nearly 40,000 people joined the ranks of the ISIS movement of which 6,000 people came from Western Europe such as France, Germany, Belgium, and the UK.⁴ The Radical movement has been also reaching East African countries where, according to Isaac Kfir, the acts of extremism are triggered by political repression as well as social and economic inequality.⁵ The phenomenon has generated awareness from the government, religious leaders, and intellectuals to be intellectual discourse that can suppress and even break the chain of acts of terror.⁶

¹ Giovanna Zamboni et al., "Individualism, Conservatism, and Radicalism as Criteria for Processing Political Beliefs: A Parametric FMRI Study," *Social neuroscience* 4, no. 5 (2009): 367–383; Kamaruzaman Yusoff, "Islamic Radicalism in Malaysia: An Overview," *Procedia - Social and Behavioral Sciences* 5 (2010): 2326–2331; Doğan Gürpınar, "Turkish Radicalism and Its Images of the Ottoman Ancien Régime (1923–38)," *Middle Eastern Studies* 51, no. 3 (2015): 395–415.

² Scott H. Decker and David C. Pyrooz, "Activism and Radicalism in Prison: Measurement and Correlates in a Large Sample of Inmates in Texas," *Justice Quarterly* 36, no. 5 (2019): 787–815, <https://doi.org/10.1080/07418825.2018.1462396>; David M. George, "John Baxter Langley: Radicalism, Espionage and the Confederate Navy in Mid-Victorian Britain," *Journal for Maritime Research* 19, no. 2 (2017): 121–142; Gerald Gems, "The German Turners and the Taming of Radicalism in Chicago [1]," *The International Journal of the History of Sport* 26, no. 13 (2009): 1926–1945.

³ John Turner, "Manufacturing the Jihad in Europe: The Islamic State's Strategy," *International Spectator* 55, no. 1 (2020): 112–125, <https://doi.org/10.1080/03932729.2020.1712136>.

⁴ D Byman, *What Happens When ISIS Goes Underground?* (Washington DC: Brookings, 2018).

⁵ Isaac Kfir, "Islamic Radicalism in East Africa: Is There a Cause for Concern?," *Studies in Conflict and Terrorism* 31, no. 9 (2008): 829–855.

⁶ Merrindahl Andrew, "Women's Electoral Lobby on the Continuum of Radicalism" 29, no. 82 (2015): 366–377; Philip Schofield, "Jeremy Bentham, the French Revolution and Political Radicalism," *History of European Ideas* 30, no. 4 SPEC.ISS. (2004): 381–401.

Assumptions related to the factors that encourage extreme, radical, and terror behavior have emerged recently, both by Muslim scholars and non-Muslim scholars.⁷ Elisabeth Carter in her research published in the *Journal of Political Ideologies* argues that the radicalism movement has a strong relationship with party authoritarianism, anti-democracy, and exclusive nationalism⁸. Meanwhile, David McKie and his team view that there is a strong relationship between social, historical, and economic factors on the emergence of radicalism in the UK.⁹ The study conducted by Carter and McKie at least illustrates to us that the discourse of radicalism movements is usually born due to social inequality, where the welfare of the people is below the normal level, the unemployment rate is so high, and there is an attitude of injustice felt by certain groups that make them rebel and leave from the shackles. What is assumed is at least in line with the conclusions presented by Fourquest and McCants that the reality that is happening in Belgium, France, and in other countries, the most vulnerable areas for the birth of radical actors are poor areas where the unemployment rate is high.¹⁰ In other words, economic and social marginalization, although not instantaneously and directly, will inevitably become a driving factor for the growth of the radicalization movement in a region.

However, one of the ideas being pursued in order to respond to the radicalism movement is a call to promote the religious moderation movement. Contemporary Muslim scholar Sheikh Yusuf Al-Qardhawi in his various works emphasizes the necessity of Muslims and any religious community to build religious moderation which is built according to the principles of *at-tawāzun*, namely the principle

⁷ Nicholas Adams, "Radicalism, Anxiety, and Inquiry," *Review of Faith and International Affairs* 15, no. 2 (2017): 5–9; Daniel Kent Carrasco, "Breath of Revolution: Ghadar Anti-Colonial Radicalism in North America and the Mexican Revolution," *South Asia: Journal of South Asia Studies* 0, no. 0 (2020): 1–16, <https://doi.org/10.1080/00856401.2020.1842154>; Yusuf Al-Qardhawi, *At-Tatharruf Al-'Ilmāni Fi Muwājabati Al-Islām* (Mesir Kairo: Cairo: Dar As-Syuruq, 2001).

⁸ Elisabeth Carter, "Right-Wing Extremism/Radicalism: Reconstructing the Concept," *Journal of Political Ideologies* 23, no. 2 (2018): 157–182, <http://doi.org/10.1080/13569317.2018.1451227>.

⁹ Jordi Xifra, David McKie, and Maria Rosa Collell, "Creatively Escaping Insularity and Encouraging Internationalism: British Radicalism, History from below, and Public Relations Historiography," *Public Relations Review* 45, no. 2 (2019): 275–281, <https://doi.org/10.1016/j.pubrev.2018.06.007>.

¹⁰ Turner, "Manufacturing the Jihad in Europe: The Islamic State's Strategy."

of balance.¹¹ Al-Qardhawi's view suggests that groups that practice the principle of the middle or moderate path are a community that is balanced between knowledge and action, worship and interaction. Furthermore, the moderate concept is one of the principles contained in the content of Islamic teachings. According to Muslim intellectuals, Arkoun stated that Islam is a religion that stands on the guidance of a just and balanced community that contains theological inclusion of all people.¹² In other words, radicalism, terrorism, anarchist actions are ideas that are contrary to the values of religious teachings which actually command a balanced or moderate attitude, mutual respect, mutual respect for one another.¹³ According to the scholars, Islam is a religion that upholds an attitude of tolerance, anti-radicalism, where this is mentioned a lot not only in the Al-Quran, but also explicitly prohibited in the Hadith.¹⁴

The discourse on terrorism and radicalism has at least been widely studied by Muslim scholars including Prof. Dr. Shālih Ghānim ibn Sadlān in his work *Asbāb Al-Irbāb wa Al-'Unf wa At-Tatharruf* 'factors triggering terrorism, acts of violence, and extremism'. Then further theoretical studies were developed by Dr. Shalih As-Shawi in his work *At-Tatharruf ad-Dīni Ar-Ra'yu Al-Akharu* where he discusses the dynamics of the phenomenon of religious extremism that has emerged recently. One of the contemporary Muslim scholars involved in this discussion discourse is Sayyid Muhammad ibn Alawi Al-Maliki where he tries to reconstruct the roots of the birth of acts of terrorism that are propagated by extremist groups. Sayyid Muhammad

¹¹ Yusuf Al-Qardhawi, *Fiqh Al-Wasathiyyah Al-Islamiyyah Wa At-Tajdid Ma'alimu Wa Manāratu* (Cairo: Maktabah Wahbah, 2009); Yusuf Al-Qardhawi, *Kalimat Fi Al-Wasathiyyah Al-Islamiyyah Wa Ma'alimuba* (Mesir Kairo: Cairo: Dar As-Syuruq, 2008); Al-Qardhawi, *At-Tatharruf Al-'Ilmani Fi Muvajahati Al-Islam*.

¹² Nuraan Davids, "Islam, Moderation, Radicalism, and Justly Balanced Communities," *Journal of Muslim Minority Affairs* 37, no. 3 (2017): 309–320, <https://doi.org/10.1080/13602004.2017.1384672>.

¹³ Mohammad Rindu Fajar Islamy, "Islam and Religious Moderation: The Role of School Laboratory in Negotiating Religious Moderation Within Theological Plurality," *Al-A'raf: Jurnal Pemikiran Islam dan Filsafat* 18, no. 1 (2021).

¹⁴ Abu Al-Fidā Ismā'il ibn Umar ibn Katsīr, *Tafsīr Al-Qurān Al-Adzīm* (Riyadh: Dar Thayyibah, 1999); Muhammad Sayyid Thanthāwī, *Tafsīr Al-Wasīth Lil Qurān Al-Karīm* (Kairo: Ar-Risalah, 1987); Fakhruddīn Ar-Rāzī, *Tafsīr Al-Fakhr Ar-Rāzī Majātibul Ghaib* (Beirut: Dār Al-Fikr, 1981); Abdurrahmān ibn Nāshīr ibn Abdullah As-Sa'dī, *Tafsīr Al-Karīm Ar-Rahmān Fi Tafsīr Kalām Al-Mannān* (Beirut: Muassah Ar-Risalah, 2000).

ibn Alawi Al-Maliki is one of the international scholars whose lineage is directly connected to the Prophet Muhammad, meaning he is a descendant of the Prophet. In his work *Al-Ghulumnu wa Atsaruhā fi Al-Irhab wa Ifsād Al-Mujtama'*, he suggests a new direction of view that is slightly different from what other scholars have explored. The sharpness of his bashirah at least sharpens his analytical knife in tracing the roots of radicalism and terrorism so that of course this can contribute greatly to both the government and religious leaders in implementing appropriate steps to anticipate the occurrence of a virus outbreak of terror acts. Of the many research studies and works of Muslim scholars available, at least the author has not found one research study that tries to examine and examine discussions and discourses on the study of terrorism and radicalism from the perspective of habāib. Whereas in Indonesia itself, in the last few years national issues related to habāib, both positive and negative news, have graced the national television screen. This is what tries to encourage the author to carry out further investigations on how the discourse of radicalism is displayed from the point of view of one of Habib's figures. This research study uses a literature review or library research approach where the primary work that the author tries to explore is from the book *Al-Ghulumnu wa Atsaruhā fi Al-Irhab wa Ifsād Al-Mujtama'*. As for secondary works, the author tries to take some of the essence of his style of thinking related to this discourse, including the book *Al-Mafāhim Yajib An-Tushabbah, at-Tahdzīr min Mujāzafati bi At-Takfīr, Manhaj As-Salaf fi Fahmi an-Nushush Baina An-Nadsariyyah wa at-Tathbi* and several other works.

Redefining *Bid'ah*

In the view of Sayyid Muhammad ibn Alawi Al-Maliki, the terminology of heresy which is understood by some extreme groups is seen as one of the triggers for extreme attitudes, blaming other opinions, even more worrying is the attitude of punishing infidels among Muslims. Therefore, reconstructing the definition of the sentence heresy is the first step in order to unravel the problematic discourse of this radicalism and extremism attitude. The stages include 1) tracing the hadith narrations related to the terminology of heresy, 2) understanding the context of heresy in the history, 3) the definition of heresy in the view of the salaf scholars, and 4) some

examples of cases. -new things that arose in the post-Rosulullah saw's death.¹⁵

According to Sayyid Muhammad ibn Alawin Al-Maliki, the hadith narrations that narrate heresy are found in several well-known narrations, including:

First, From Jabir ibn Abdillâh Radhiyallahu anhu who said, "Once the Messenger of Allah sallallaahu 'alaihi wa sallam when he was giving his sermon his eyes turned red, his voice rose, and his anger hardened, until it was as if the situation was like a war commander who warned his troops and said, 'Beware you will be attacked. early in the morning, watch out you will be attacked in the evening.'" He said, "I was sent while (the distance) between me and the Day of Judgment (is) like these two things." (He *sallallaahu 'alaihi wa sallam* showed two fingers; index and middle fingers). He *sallallaahu 'alaihi wa sallam* said, '*Amma ba'd*: Verily the best of words is Kitâbullah, the best of guidance is the guidance of Muhammad, the worst of things are things that are invented anew in matters of religion, and every heresy is misguidance"¹⁶

Second, "You should stay away from new things, for verily every new thing is an act of heresy and every heresy is a misguidance and every misguidance will be in hell."¹⁷

Third, "Stay away from new things, for verily every new thing is an act of heresy and every heresy is a misguidance and every misguidance will be in hell."¹⁸

From some of the hadiths above, Sayyid Muhammad ibn Alawi argues that the hadith is really one of the principles that represent the basic principles of Islam, however, in understanding the history it must be understood with a comprehensive understanding, a complete understanding by correlating other texts. who are classmates in the same theme and pay attention to aspects of the Islamic sharia spirit and other general rules that can apply to the application of the hadith above. The extreme group error occurs when carrying out several deviant interpretations which include 1) absolute legal status of the hadith, 2) denying the division of heresy into two namely *hasanah*

¹⁵ Muhammad ibn Alawî Al-Mālikî, *Manhaj As-Salaf Fi Fahmi An-Nushûsh Baina An-Nadzariyyah Wa At-Tatbiq* (Beirut: Al-Maktabah Al-Ashriyyah, 2008).

¹⁶ HR Muslim, dikutip dari syarah An-Nawawi, kitab Al-Jum'ah, bab takhfi' as-shalat wa al-khutbah (153/6)

¹⁷ HR Abu Daud No. Hadist 4607

¹⁸ HR Tirmidzi No. 2676, HR. Ibnu Majah (42,43), HR Ahmad (4/126)

bid'ah and *sayyiah bid'ah*, and 3) making a new division namely heresy *diniyyah* and *bid'ah dunyawiyyah*.¹⁹

In criticizing and refuting the above misinterpretation, first Sayyid Muhammad ibn Alawi asserts that absolute legal status of the above hadith cannot be accepted both in shari'a texts and in critical logic. According to him, is it possible for mujtahid fatwas, fiqh products, and new sciences that did not exist at the time of the Prophet Muhammad, but in reality, after the death of Saw, we reject it with the argument of the history above? Of course this is impossible, unacceptable and even contrary to the objectives of the sharia revealed by Allah SWT in the framework of guidance not only in one era, but until the end of life. This, of course, has the implication of automatically rejecting the absolutes of the hadith above, and imposing restrictive taqyid and dhawabith-dawabit that have been formulated by the scholars. Furthermore, related to the deviations in the second and third points, Sayyid Muhammad ibn Al-Alawi explained that dividing the types of *bid'ah* into *bid'ah diniyyah* (religion) and *bid'ah dunyawiyyah* (worldliness) clearly falls within the scope of the essence of *bid'ah*. ah itself, because the division did not exist at the time of the Prophet Muhammad. In addition, even if it is forced to exist, it will certainly have an impact on a large-scale prohibition that is legally permissible, such as new foods that were not found in the time of the Prophet Muhammad, new technological devices that we use, new medicines, and other others, where even though its existence is very beneficial for Muslims. Finally, according to Sayyid Muhammad ibn Alawi Al-Maliki, three deviant interpretations cannot be accepted both in syar'i texts and critical logic.²⁰

Then what is the correct understanding regarding the interpretation of the above hadith?

According to Sayyid Muhammad ibn Alawi Al-Maliki, the correct interpretation must refer to the explanation of the Prophet Muhammad which can be seen from the meaning implied in the hadith narration above. In the history of Bukhari from a friend of Sayyidah Aisyah ra Rosulullah Saw, the focus is on the issue of heresy in the sentence "fi amrinā hādza" which is meaningful in this religious

¹⁹ Al-Mālikī, *Manhaj As-Salaf Fi Fahmi An-Nushūb Baina An-Nadẓariyyah Wa At-Tathbiq*.

²⁰ Muhammad ibn Alawī Al-Mālikī, *Al-I'lām Bi Fatāwā Aimmatu Al-Islām Hawla Maulidibi Alaihi As-Sholātu Wa As-Salām* (Beirut: Dār Al-Kutub Al-Ilmiyyah, 1971).

affair. So according to Muhammad ibn Al-Alawi, *bid'ah* in the context of the above hadith is defined as everything new that the Prophet did not exemplify in principle. For example, from the Qur'an and Hadith. Furthermore, Al-Alawi argues that in fact the middle way that can be taken to bring together the wrong group is that the division of heresy, both *hasanah* and *sayyiah*, both *diniyyah* and *dunyawiyyah*, is actually only limited to differences in the format of the division, both of them agree that heresy is dangerous, innovations that cause harm, innovations that cause harm, of course, must be closed and prohibited. From this it is clear that the definition of heresy that is in line with the understanding of the salaf scholars is everything that is new which has never been based on the basic principles of Islamic teachings.²¹

However, returning the understanding of the meaning of heresy to the concept of the congregation attributed to the salaf scholars according to Sayyid Muhammad ibn Alawi is the best way when there is no common thread of conflict. Indeed, the division that has been made by the salaf scholars with the composition of heresy *hasanah* and heresy *sayyiah* is considered very wise and in accordance with the direction of Rasulullah SAW. The scholars agree that in religion the concept of *hasanah* is everything that contains goodness, benefits, *maslahat*, both worldly and *ukhrawi*, which is agreed upon by Islamic teachings. on the contrary, the concept of *sayyiah* is everything that contains elements of evil and falsehood that are dangerous both in the religious and worldly spheres. Once again, according to Muhammad ibn Alawi, the trigger factor could be the existence of extremism in religion by ignoring a comprehensive understanding, not wanting to be guided by the *maqashid sharia*, being proud of the opinions of his group, not wanting to respect the opinions of the ulama, and accepting the concept of *takfir* is a big disaster that must be avoided by Muslims. Then what are the views of the scholars regarding the definition of *bid'ah*?

The scholars in explaining the meaning of the hadith heresy have one opinion in common with each other. One of them, Imam Ab Sulaeman Ahmad ibn Muhammad Al-Khathābī argues that the meaning of *bid'ah* in the hadith is anything new that appears without being in harmony with religious principles, not in accordance with

²¹ Al-Mālikī, *Manhaj As-Salaf Fī Fahmi An-Nushūsh Baina An-Nadzariyyah Wa At-Tatbiq*.

shahih qiyas.²² Al-Khatthābī's opinion is in line with what is understood by Imām Al-Hāfidz Ab Umar Yūsuf ibn Abdul Barri Al-Andalusī²³, Imam Zainuddīn Abū Al-Farj Abdurrahman ibn Ahmad yang dikenal dengan Ibnu Rajab Al-Hanbālī²⁴, Syeikhul Islam Muhyiddīn Abū Zakariā Yahyā An-Nawawī²⁵, Syaikhul Islām Ibnu Taimiyyah, Al-Hāfidz Ibnu Hajar Al-Asqolānī²⁶, Syeikh Muhammad ibn Ismāil As-Shanʿānī²⁷, Imam Abu Al-Hasanah Muhammad Abdul Hay Al-Laknāwī²⁸, Imam Muhammad ibn Alī As-Syaukānī²⁹, Syeikh Abū Al-ʿAlī Muhammad Abdurrahman Al-Mubarakfūrī³⁰, Syeikh Abu At-Thayyib Muhammad Syamsu Al-Haq Al-Adzīm Abādī³¹, Al-Hāfidz Al-Qādhi Abū Bakar Muhammad ibn Abdullah Al-Maʿrūf bi Ibnu Al-Arabī Al-Malikī³², Imam Al-Qādhī Abū Al-Walid Sulaiman ibn Khalaf Al-Bājī³³, Imam Al-Alamah Al-Faqīh Syeikh Muhammad ibn Abdul Bāqī Al-Zurqānī³⁴, and others.

Another argument that strengthens the view of the division of *bid'ah* to *hasanah* and *sayyiah* is that there are other hadith narrations that actually instruct Muslims to always try to invite goodness to others, among their narrations are:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا³⁵

From Abu Hurairah that the Messenger of Allah said: "Whoever invites to goodness, then he will get a reward as much as the reward obtained by those who follow him without reducing their reward in the slightest. On the other hand, whoever invites to error, then he will get as much sin which is

²² Maalim As-Sunan Syarah Sunan Abi Daud Lil Khatthabi (301/4)

²³ Al-Istidzkar Syarh Al-Muwattha' Li Ibnu Abdul Barri (153-152/5)

²⁴ Jami' Al-Ulum wa Al-Hikam Li Ibnu Rajab Al-Hanbali (128/2)

²⁵ Syarah An-Nawawi Ala Shahih Al-Muslim (154/6)

²⁶ Fathul Bari (318/4) Kitab Sholat At-Tarawih Bab Fadli Man Qoma Ramadhan

²⁷ Subulus Salam Lil Imam Muhammad ibn Ismail As-Shan'ani (48/2)

²⁸ Tuhfatul Akhyar Bi Ihya As-Sunnah Sayyid Al-Abrar Lil Laknawi Hal.123

²⁹ Naylu Al-Authar Bab Shalat At-Tarawih (25/3)

³⁰ Tuhfatu Al-Ahwadzi Syarh Jami At-Tirmidzi (439/8)

³¹ Aunu Al-Ma'bud Syarh Sunan Abu Daud (360/12)

³² A'ridah Al-Ahwadzi Bi Syarh Shahih At-Tirmidzi Li Ibnu Al-Arabī (147/10)

³³ Al-Muntaqa Syarh Al-Muwattha (208-207/1)

³⁴ Syarh Al-Zurqani Ala Al-Muwattha (340/1)

³⁵ Shahih Muslim Kitab Al-Ilmi Bab Man Sanna Sunnatan Hasanah au Sayyiah No.16 (62/8)

obtained by those who follow him without reducing their sins in the slightest.” H.R. Muslim

عن أبي مسعود الأنصاري عن النبي صلى الله عليه وسلم قال: مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ (رواه مسلم)

“Whoever shows a good, then for him the reward is like the one who does it”.

عن كثير بن عبد الله عن أبيه عن جده قال: سمعت رسول الله صلى الله عليه وسلم قال: إِنَّهُ مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي قَدْ أُمِيتَتْ بَعْدِي فَإِنَّ لَهُ مِنْ الْأَجْرِ مِثْلَ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْئًا، وَمَنْ ابْتَدَعَ بِدْعَةً ضَلَالَةٌ لَا يَرْضَاهَا اللَّهُ وَرَسُولُهُ كَانَ عَلَيْهِ مِثْلُ آثَامِ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ ذَلِكَ مِنْ أَوْزَارِ النَّاسِ شَيْئًا³⁶

“Whoever after my death revives a sunnah that I teach, then he will get a reward similar to the reward of those who do it without reducing their reward in the slightest. Whoever makes a bid‘ah dhalalah which is not approved by Allah and His Messenger, then he will get a sin similar to the sin of those who do it without reducing their sins in the slightest” (HR. Tirmidhi)

Historical studies show that there were new events that emerged after the departure of the Prophet Muhammad to Rafiq Al-'Ala which was initiated by the companions in the context of the benefit of Muslims at that time, including 1) Recording the Al-Quran during the Caliph Abu Bakr As-Shidiq then perfected at the time of the Caliph Ustman ibn Affan ra, 2) Tarawih prayers in the Age of Abu Bakr As-Shiddiq using long verses of the Koran, 3) Unification of Tarawih prayers into congregation in the Age of Umar ibn Khatthab ra, 4) Gradual Tarawih Prayers starting from 11 rakaat with 3 rakaat witr, then 13 rakaat, 18 rakaat, then 20 rakaat with 3 rakaat witr, 5) mumbling the prayer at the end of tarawih prayer, 6) early call to prayer at Friday prayer, 7) renovation of Maqam Ibrahim, 8) Jum'ah prayers are performed in several places in one country, 9) Eid prayers at the mosque, 10) Reading prayers to Mayyit at his grave, 11) Celebrating the birthday of the Prophet Muhammad with positive activities, 12) Commemorating the birthday of the Prophet Muhammad Isra' and Mi'raj events, and so on.

In the closing section of the explanation on the heresy discourse, according to Sayyid Muhammad ibn Alawi Al-Maliki, there are actually many hadiths that actually command Muslims to hold fast

³⁶ Sunan At-Tirmidzi Kitab Al-Ilmi Bab Man Jaa fi Al-Akhdi bi As-Sunnah wa Ijtinaab Al-Bid'ah(44/5)

not only to the Qur'an and its Sunnah, but to follow the example set by Khulafau Ar. Rashidin, and the companions after him, among his narrations are:

اختلافاً كثيراً، فعليكم بسنتي وسنة الخلفاء الراشدين عضواً عليها بالنواجذ، وإياكم ومحدثات الأمور، فإن كل بدعة ضلالة] رواه أحمد وأبو داود والترمذي وابن ماجة، وقال الترمذي: حديث حسن صحيح

From Irbadh ibn Sariyah radhiyallahu 'anhu, he said, "The Messenger of Allah said, 'Whoever among you has a long life will see many disputes. Therefore, you should hold fast to the sunnah of the straight caliphs (al-Khulafa 'Ar-Rashidun). Bite with your molars. Stay away from new things (in religion). Verily all innovations are misguided.'

النجوم أمانة للسماء فإذا ذهبت النجوم أتى السماء ما توعد، وأنا أمانة لأصحابي فإذا ذهبت أتى أصحابي ما يوعدون، وأصحابي أمانة لأمتي فإذا ذهب أصحابي أمتي ما يوعدون رواه مسلم

"The stars are the guardians of the sky. When the stars disappear, the heavens will do what was promised. And I am the keeper of my friends. When I am gone, what will happen to my friends will befall me. And my companions are the guardians of my Ummah. When my friends are gone, what will happen to my people will befall me." [Hadith narrated by Muslim (2531)]

"The best generation is my generation, then the generation after it, then the generation after it." [Hadith narrated by Al-Bukhari (2533) and Muslim (2509)]

Behavior of "*Takfir*" extremism in *Mizān Shari'ah*

Extremism is an attitude that is contrary to the moderate principle of wasathiyyah which is emphasized in the teachings of Islam as indicated in the Qur'an QS. Al-Baqarah (2) verse 143 where Allah Almighty says:³⁷

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

³⁷ Muhammad ibn Alawī Al-Mālikī, *Al-Ghulūmu Wa Atsaruhu Fī Al-Irbāb Wa Ifsād Al-Mujtama'* (Makkah: Al-Hiwār Al-Wathanī, 2003).

“And so (also) We have made you (Muslims), a just and chosen people so that you may be witnesses of (the deeds of) mankind.” QS. Al-Baqarah (2): 143

The attitude of extremism in religion according to Sayyid Muhammad ibn Alawi Al-Maliki is prohibited and even forbidden based on the texts of the Qur'an and Hadith. As for among the verses of the Qur'an that talk about this discourse, namely:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ

“O People of the Book, do not overdo it in your religion” QS. An-Nisa (4): 141

The verse above shows that the ideology of extremism in religion according to Muhammad ibn Alawi has actually existed since ancient classical times, where this was done by a group of People of the Book from the Jewish group. In fact, this crime is not only committed by the Jewish group, it is also carried out by other extreme groups from other religions such as Christians and others. Mufasssir Ibn Katsir in his commentary argues that the verse above is a strong rebuke from Allah SWT against the ideology of extremism shown by the Christians where they shift the role of Prophet Isa ra who should be a Prophet and Apostle to the position of God, it is really wrong what they did.³⁸ Furthermore, the contemporary scholar Sheikh Wahbah Az-Zuhaili in his commentary *Al-Munir* emphasized the prohibition of extremism and acts of extremism based on syar'i texts as has been done by Jews who have accused the holiness of Maryam as, and Christians who made Prophet Isa as God.³⁹ The destruction and damage of the previous peoples in the view of the commentators was caused by one of them being an attitude of extremism in religion and not following what was ordered by their prophets.⁴⁰ In a hadith, the Messenger of Allah ordered his people from this negative tradition which had fatal consequences:

³⁸ Katsir, *Tafsir Al-Qur'an Al-Adzim*.

³⁹ Wahbah ibn Musthafā Az-Zuhaili, *At-Tafsir Al-Munir Fi Al-Aqidah Wa As-Syari'ah Wa Al-Manhaj* (Beirut: Dar Al-Fikr Al-Mu'ashir, 1997).

⁴⁰ Muhammad Mutawalli As-Sya'rāwī, *Tafsir As-Sya'rāwī* (Kairo: Dār Akhbār Al-Yaum, 1991); Abū Hayyān Al-Andalusī, *Tafsir Al-Bahr Al-Mubīth* (Beirut: Dār Ihyā At-Turāts Al-Arabī, 1981); Ibnu Jarir Ath-Thabari, “At-Tafsir Ath-Thabari: Jāmi' Al-Bayān 'An Ta'wīl Al-Qurān” (Lebanon Beirut: Muassasah Ar-Risalah, 1994); Abdullah ibn Umar ibn Muhammad As-Syirāzī Al-Baidhāwī, *Anwār At-Tanzīl Wa Asrār At-Ta'wīl Tafsir Al-Baidhāwī* (Beirut: Dār Ihyā At-Turāts Al-Arabi, 1987).

قال صلى الله عليه وسلم : إياكم والغلو في الدين , فإنما هلك من كان قبلكم بالغلو في الدين

Rasulullah SAW said: avoid excessive attitude (extremism) in religion, because in fact the previous people were destroyed because of an extreme attitude in religion.

Mistakes in understanding religious practices that tend to lead to excessive principles of extremism have also occurred at the time of the Prophet Muhammad, in the history of hadith issued by Imam Al-Bukhari in his Sahih book, it is told:

عن أنس بن مالك رضي الله تعالى عنه يقول: جاء ثلاثة رهط إلى بيوت أزواج النبي صلى الله عليه وسلم يسألون عن عبادة النبي صلى الله عليه وسلم، فلما أخبروا كأنهم تقالوها فقالوا: وأين نحن من النبي صلى الله عليه وسلم، قد غفر له ما تقدم من ذنبه وما تأخر، قال أحدهم: أما أنا فأني أصلي الليل أبداً، وقال آخر: أنا أصوم الدهر ولا أفطر، وقال آخر: أنا أعتزل النساء فلا أتزوج أبداً، فجاء رسول الله صلى الله عليه وسلم إليهم فقال: أنتم الذين قلتم كذا وكذا، أما والله إني لأخشاكم لله وأتقاكم له لكني أصوم وأفطر، وأصلي وأرقد، وأتزوج النساء فمن رغب عن سنتي فليس مني. نعم. متفق عليه

From Anas ibn Malik radhiyallahu 'anhu he said: Three people came to the house of the wives of the Prophet sallallaahu 'alaihi wa sallam asking about the worship of the Prophet sallallaahu 'alaihi wa sallam. When they have been notified, it is as if they thought that the Prophet sallallaahu 'alaihi wa sallam had little worship. They said: Where are we from the position of the Prophet sallallaahu 'alaihi wa sallam? Allah has forgiven his past and future sins. One of them said: As for me, I will continue to pray at night. And the second said: I will fast all the time will not break the fast. And the third said: I will stay away from women and will not marry forever. The Messenger of Allah - peace and prayer of Allah be upon him- came to them and said: Did you say this and that? As for me, by Allah, I am the most fearful of Allah and the most pious of Him. But I fast but also break my fast and I pray at night but also sleep and I marry women. Whoever does not like my Sunnah, then he is not from my group. (HR Bukhari and Muslim)

From the hadith above, the important point according to Sayyid Muhammad ibn Alawi Al-Maliki that can be learned is that it is forbidden for a mujtahid to establish a law that is really not ordered by religion, and vice versa forbids or forbids something that is

absolutely not prohibited by religion. religion.⁴¹ Another important point is moderation and the principle of balance in everything, including worship. Islam is a religion that is based on the principle of balance in all aspects of human life. Worshiping Allah is important, but social interaction with others is also important, as well as preaching is a must, but carrying out the duties and obligations of a husband or wife in the household is also an important thing. One aspect should not be put forward but on the other side there are areas that are completely neglected. Piety to Allah SWT does not have to be done with an attitude of extremism, but must be based on the principle of at-tawazuniyyah.

Among the phenomena of extremism that have developed recently are accusations of infidel, heretical, heretical that are directed at groups that are not appropriate, such as accusations of infidelity to the Ash'ariyyah group, Al-Maturidiyyah group, As-Sufiyyah and so forth.⁴² Then the group was accused of having left the religion of Islam, what this extreme group has done is certainly contrary to the traditions that have been carried out by the companions of the Prophet Muhammad. This phenomenon is even further pointed out by Sayyid Muhammad ibn Alawi Al-Maliki as the forerunner of the atrocities of terrorism, the brutality of radical groups. Extreme groups deliberately burn scientific books and even kill scholars who are considered heretical by them. One clear example is the accusation against Ibn Hajar Al-Asqolani who is considered an As'ary scholar because they see his interpretation in the case of the attributes of Allah. in the tracking carried out by Sayyid Muhammad ibn Alawi, the causes of unrest due to terrorism are false and false fatwas and da'wah which were published on a large scale in various media so that it gave birth to an alarming understanding of extremism.

The phenomenon of "takfir" disbelieve in fellow Muslims is not in accordance with what is understood by the salaf scholars. In the opinion agreed upon by the great international scholars who are members of Haiah Al-Kibār Al-Ulamā, it refers to the Qur'an QS. Al-Baqarah (2) verses 204 and 205 explain that the concept of Tahlīl, Tahrīm, is a prerogative of Allah SWT, as well as the concept of Takfir where not everything that is characterized by kufr, both words and

⁴¹ Muhammad ibn Alawī Al-Mālikī, *At-Tabdzīr Min Al-Mujāzafati Bi At-Takfir* (Kairo: Dār Jawāmi' Al-Kalim, 2004).

⁴² Ibid.

actions, causes people to immediately become infidels out of Islam. Sayyid Muhammad ibn Al-Alawi gives a firm statement regarding takfir because the implications are very dangerous, the dhawabitnya include 1) There are evidences from the Qur'an and Hadith that define him as an infidel, 2) His practice must be clear not referring to mere prejudice, 3) the existence of intentional elements and denial of religious principles. This Dhawabit at least was warned by Rasulullah SAW in his history:

سَيَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ

“Criticizing a Muslim is disobedience and fighting him is kufr.”

(HR. Bukhari no. 48 dan Muslim no. 64)

لَا يَرُمِي رَجُلٌ رَجُلًا بِالْفُسُوقِ، وَلَا يَزِمِيهِ بِالْكُفْرِ، إِلَّا اِزْتَنَّتْ عَلَيْهِ، إِنْ لَمْ يَكُنْ صَاحِبُهُ
كَذَلِكَ

“No one should accuse another person of being ungodly and neither should he accuse him of being unfaithful, for the accusation will come back to himself if the other person is not what he accuses.” (HR. Bukhari no. 6045)

أَيُّمَا امْرَأَةٍ قَالَتْ لِأَخِيهِ: يَا كَافِرٌ، فَقَدْ بَاءَ بِهَا أَحَدُهُمَا، إِنْ كَانَ كَمَا قَالَ، وَإِلَّا رَجَعَتْ عَلَيْهِ

“If a man disbelieves his brother, then one of the two has returned with the kufr.” (HR. Muslim no. 60)

The act of disbelieving fellow Muslims or with the term “takfir” is very dangerous and can have implications including 1) Justifying his blood and property, 2) Prohibition of inheritance rights, 3) Cancellation of his marriage, and so on. Therefore, once again the tradition of haste in converting a Muslim is not one of the traditions cultivated by the salaf scholars. The sinful acts as long as they believe in the creed such as wrongdoing, drinking wine, adultery, etc., according to Sayyid Muhammad ibn Alawi Al-Maliki, cannot be determined as unbelievers. There are several texts that lead to this assumption, including the QS. Al-A'raf (7): 33, QS. An-Nisa (4): 93 and other verses, as well as hadiths that exclude the above principles, such as “whoever kills an ahlu dhimmah intentionally, he will not find the smell of heaven” and so on. The majority of scholars who agree with this include Sheikh As-Syaukani, Sheikh Ibn Taimiyyah, Sheikh Muhammad ibn Abdul Wahab, Sayyid Ahmad Al-Haddad, Anas ibn Malik, Imam Ahmad ibn Hambal, Imam At-Thahāwī, Imam Abā Hāmid Al-Ghazali, etc.

Several narrations are related to how the attitude of the salaf scholars towards the practice of *takfir*:

First, it was narrated from Abu Ya'la from Yazid Ar-Raqasyi that he said to Anas ibn Malik's friend: "O Abu Hamzal!" there are a few people who testify and accuse us of disbelief and shirk, so what do you think? Anas replied: "they are the worst creatures of creation"⁴³

Second, Imam Ahmad ibn Hambal once argued: "Indeed the commands of obligations, prohibitions, rewards, sins, *taḳfir* (unfaithfulness), *tafsiq* (accusing of wickedness) are the authority of Allah SWT and His Messenger, one has no right to punish these areas. As for our duty to society, it is to enjoin the obligations ordered by Allah and His Messenger, forbid whatever is forbidden, and justify what Allah and His Messenger preached."⁴⁴

Third, Imam At-Tahawi is of the opinion: they are experts in the Qiblah, we cannot testify that they are infidels, shirk, and nifaq as long as it is not really visible from these things regarding confidentiality, leave it to Allah SWT, because we are really ordered to punish with *dẓābir*, and we are forbidden to put forward *syu'u dẓān* (bad prejudice) without any basis.⁴⁵

Imam Abu Hamid Al-Ghazali in his work *Al-Iqtishad fi Al-I'tiqad* even acts decisively and considers that letting a thousand unbelievers live is easier than getting a Muslim killed.⁴⁶

Categorization of Tawhid Into Three Factors Triggering Extremism

In the study of Sayyid Muhammad ibn Alawi Al-Maliki, the division of monotheism which has recently been popularized into monotheism rububiyah, monotheism uluhiyyah, and monotheism asma wa character, was completely unknown at the time of the Prophet Muhammad and his companions, even up to the tabi period. According to him, neither 'in' nor *tabi'u tabi'in* has a narration in either the Qur'an or the Prophet's Hadith. The division of monotheism can be concluded as part of something new in the ushuluddin area. In a study conducted by Sayyid Muhammad ibn Alawi Al-Maliki, this division inevitably has become a gulf and has even become the initial

⁴³ Majma Al-Zawaid 1/107

⁴⁴ Majmu' Al-Fatawa 5/554

⁴⁵ Al-Aqidah At-Thahawiyyah Hal. 427

⁴⁶ Al-Iqtishad fi Al-I'tiqad, 157.

legitimacy to disbelieve groups that are contrary to the view of the creed. and what is even more dangerous, this concept seems to be propagated by scholars, scholars who are pro against it.

One of the studies that was criticized and corrected by Sayyid Muhammad ibn Alawi was related to sensitive issues such as the pilgrimage to the grave, relying on the belief that in this study of the monotheism of the trinity, these two issues were completely marginalized and even banned altogether. In fact, if this is strictly enforced, it is automatically impossible that there will be Hajj and Umrah pilgrims going to Mecca or Medina due to this ideology. There are even some scholars who are pro against the division of monotheism above openly dare to disbelieve, and accuse different groups such as the Sufiyyah Sanusiyyah, Idrisiyyah, Tijaniyyah, Qodariyyah, Rifa'iyah, Sadziliyyah, Mahdiyyah, Naqshbandiyyah and so on as deviant and heretical sects. What he is accused of is certainly very dangerous, if we look at who the actors of the Sufiyyah group are, they must be great people who have devoted their whole lives to religion such as Sheikh Abdul Qadir Al-Jazairi, Imam Al-Mahdi, Sheikh Umar Al-Futi At- Tijani, Sheikh Uthman ibn Faudi Al-Qadiri, Imam Ar-Rifa'I, Imam Al-Badhawi, Imam As-Syadzili and so on.

Another phenomenon as a result of understanding the concept of the division of monotheism into a trinity above is how much we see young people underestimate the contributions of well-known scholars, imams, madhhabs and other scholars, they look at one eye which could be according to Sayyid Muhammad ibn Alawi Al-Maliki this is due to by At-Ta'assub Ar-Ra'yi fanaticism of the opinion they believe in, so the impact is not respecting and respecting opinions that differ from it. In fact, if we look at the intellectual tradition displayed by the priests of the *madhhab*, there is a slogan that is popular among them:

إن رأيي صواب لكنه يحتمل الخطأ , ورأي الخصم في نظري خطأ لكنه يحتمل
الصواب

In fact, I think this opinion is correct but potentially wrong, while a different opinion in my view is considered wrong but potentially correct

According to Sayyid Muhammad ibn Alawi, the phenomenon of infidelity and heresy that has occurred lately could be due to several factors: 1) Little understanding of the correct perspective on

religion, 2) *Al-I'jab Bi Ar-Ra'yi* feels right about religion. his opinion, 3) the tendency to follow the passions, 4) the existence of actors who deliberately create chaos, 5) *Al-Ta'ashub Ar-Ra'yi* blind fanaticism towards the opinions of his group, 6) *Al-Istibdad* (ideological domination), and 7) strengthen the identity of the group

Contemporary Deviance: A Call for Independence of Ijtihad Without Examining the Views of the Ulama

According to Sayyid Muhammad ibn Alawi Al-Maliki, one of the indications of extreme attitudes and actions is that there is a call for independent ijtiḥad that comes directly from the Al-Quran and As-Sunnah regardless of how the scholars view the problem. The slogans and appeals are acts of vanity, deviant actions, actions that are not in accordance with the teachings of Islam. Ijtihad is one of the doors in Islam to solve a variety of new problems that did not occur in the time of the Prophet Muhammad or after him. The practice of Ijtihad must be carried out by people who are truly experts in legal istinbath, by mastering the sciences related to the area of ijtiḥad. Sayyid Muhammad ibn Alawi allows someone to do ijtiḥad but he must have the necessary competence so that the fatwa and the product of ijtiḥad can approach the truth.

According to Imam Jalaluddin As-Suyuthi in his book *Al-Iklil* explains that the verses of the Qur'an that are in direct contact with the legal aspect are no more than 500 verses. Imam as-Suyuthi's opinion was also strengthened by several other well-known scholars such as Imam Ibnu Qoyyim Al-Jauziyyah in his book *I'lam Al-Muwaqqi'in* and Al-Khatib As-Syarbini in *Mugni Al-Muhtaj*. From the limitations of these texts, therefore there is a recommendation from the Qur'an to follow the scholars in responding to the new problems that are present in their midst, this is as explained in the Qur'an QS. An-Nisa (4) verse 83. According to the mufasssirin, the above verse explains that there is a clear da'wah to practice ijtiḥad and legal istinbath from the Qur'an and Hadith. Even in its history, Rasulullah SAW also taught his friends how to carry out legal istinbath procedures.

Then who is the right person to get the role of a mujtahid?

Quoting from the opinion of Al-Alamah Sheikh Muhammad Al-Khazraji at least there are some fan knowledge that must be

mastered by a mujtahid including 1) Knowing the ins and outs of the meaning of mufradat Arabic, 2) Knowing the Arabic language rules, 3) Knowing the *Ulumul Quran* such as *Asbab An-Nuzul* Science, *Nasikh Mansukh*, *Mubkam* and *Mutasyabih*, *Am* and Typical, Absolute and *Muqayyad*, *Mafhum Muwafaqah* and *Mafhum Mukhalafah*, and so on,⁴⁷ 4) Mastering the Sunnah of *An-Nabawiyyah* both in *Riwayah* and *Dirayah*, 5) Sensitive to General *Mashlahat*, 6) Mastering the rules of *Istihsan*, *Istishab*, *Jalbu Al-Mashalih* and *Daru Al-Mafasid*, and 7) Mastering the rules of *Ijma* and *Qiyas*.⁴⁸

The worst bid'ah and the worst munkar and potentially dangerous is the call to ignore the madhhabs in fiqh under the pretext of 'it is more afdhal ijthad itself to the Al-Quran and Sunnah'. Among the scholars who are firm against this call for false propaganda, namely Sheikh Ramadhan Al-Buthi Ad-Dimasyqi, he even sees the role of orientalis in infiltrating these deviant ideas into the ranks of the Muslims.⁴⁹ Even Sayyid Al-Alawi ibn Abbas Al-Maliki strongly recommends Muslims to follow the madhhab, this is in line with Allah's commands in the al-Qur'an:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Meaning: ask *Ahlu Ad-Dziker* if you do not know (QS. An-Nahl (16) ayat 43)

The Roots of Terrorism and Radicalism Begin with Religious Extremism

Various interpretations related to the roots of the birth of terror movement, radicals in the last two centuries have at least become the main concern of scholars and intellectuals, both Muslim and non-Muslim. Incidents of terror and violence that have been shown by some extreme groups lately have an impact on the increasing number of research studies that seek to find the root cause of why this can

⁴⁷ Muhammad ibn Alawi Al-Malikī, *Al-Qawaid Al-Asasiyyah Fi Ulum Al-Quran* (Jeddah: Maktabah Al-Malik Al-Fahd Al-Wathaniyyah, 1999).

⁴⁸ Syekh Muhammad Al-Khazraji dalam kitab *Al-Qaul Al-Badi' fi Ar-Rad Ala Al-Qailin bi At-Tabdi'*

⁴⁹ Syekh Ramadhan Al-Buthi dalam karyanya *Al-Laamadhabiiyyah Qantaratun Laadiniyyah*

happen.⁵⁰ In fact, acts of violence, acts of terrorism, radical actions are against any religion, and of course very dangerous for the security and harmony of global society.⁵¹ In one of the studies conducted by Prof. Dr. Shalih ibn Ghanim explained that there are at least several factors that encourage acts of terror, including 1) political factors, 2) ideological factors, 3) psychological factors, 4) social factors, 5) economic factors, and 6) educational factors. The case study from ISIS, according to Byman, this extreme group actually moves its attacks with a bottom-up model where they propagate fears simultaneously. Even further, in European countries ISIS is actually seen as smart in using the virtual realm.⁵² In the author's opinion, in general, reformist movements in the modern era, if analyzed further, their emergence actually started from the smallest things first, and due to limited funds, they tried to mobilize the masses using social media. This tendency was even found by Charles Kurzman in his study where at least extremist groups are experts in how to persuade public attention by using mass media.⁵³

Muslim scholars saw the action from another perspective, including Sayyid Muhammad ibn Alawi Al-Maliki where before long physical battles were shown to the public space, the battlefield actually started from the realm of ideology first. Furthermore, according to him, the root of the ideology of terrorism and radicalism actually starts from the attitude and perspective of extremism in religion as discussed earlier. This attitude of religious extremism is later transformed into an act that makes it easier to disbelieve someone who is seen as not in line with the ideology of the group. In the writer's analysis, extreme groups are more likely to use textual methods that only adhere to text narratives. In fact, the extreme ideology shown by ISIS and other extreme movements, has actually happened after the death of the Prophet Muhammad, which was shown by the khawarij, who easily disbelieved friends who were

⁵⁰ Tahir Abbas, "Muslim Minorities in Britain: Integration, Multiculturalism and Radicalism in the Post-7/7 Period," *Journal of Intercultural Studies* 28, no. 3 (2007): 287–300.

⁵¹ Clare Saunders, "Reformism and Radicalism in the Climate Camp in Britain: Benign Coexistence, Tensions and Prospects for Bridging," *Environmental Politics* 21, no. 5 (2012): 829–846.

⁵² Turner, "Manufacturing the Jihad in Europe: The Islamic State's Strategy."

⁵³ Charles Kurzman, *The Missing Martyrs: Why Are There So Few Muslim Terrorists?* (New York: Oxford University Press, 2019).

accused of misbehaving. No wonder, Sayyid Muhammad ibn Alawi Al-Maliki so firmly said that in studying the texts of the Qur'an and Hadith, a mujtahid must not only focus on the textual, but also pay attention to contextual aspects such as maqashid sharia, and the spirit of Islamiyyah. According to Sheikh *Al-Musthafā Al-Adawī* in his book *Mafātīḥ Al-Fiqh fī Ad-Dīn* revealed that radical understanding is usually born starting from a partial understanding of religious perspectives.

However, there is also a point of view from western intellectuals in which terrorist and radical groups have a tendency to play a role in order to achieve their goals for political purposes as found by some western scholars such as Philip Schofield⁵⁴, Jackie Latham⁵⁵, Sandler⁵⁶, Michael Willis⁵⁷, and others.⁵⁸ Establishing a country that was built on the basis of its ideology could be the pinnacle of success dreamed of by extreme groups. In the end, in the author's view, radical movements, terror and the like will always exist as long as the welfare of society and freedom of expression are ignored by the government.

Conclusion

Radical and terror actions are triggered by internal and external factors. In the view of Sayyid Muhammad ibn Alawi Al-Maliki, internal factors are far more dangerous and have a greater impact than external factors. Internal factors are directly related to ideology and way of thinking which if wrong in drawing conclusions, it can result in the emergence of an impulse from within him to release a threat that can be in the form of dangerous actions or attitudes. The phenomenon of takfir, tabdī', tafsīq is valid and authentic evidence which results in the emergence of divisions and even bloodshed among Muslims at this time. Therefore, efforts must be made in order to reduce the danger of this ideological epidemic, one of which is by

⁵⁴ Schofield, "Jeremy Bentham, the French Revolution and Political Radicalism."

⁵⁵ Jackie Latham, "The Political and the Personal: The Radicalism of Sophia Chichester and Georgiana Fletcher Welch," *Women's History Review* 8, no. 3 (1999): 469–487.

⁵⁶ Shmuel Sandler, "Religious Zionism and the State: Political Accommodation and Religious Radicalism in Israel," *Terrorism and Political Violence* 8, no. 2 (1996): 133–154.

⁵⁷ Michael J. Willis, "Containing Radicalism through the Political Process in North Africa," *Mediterranean Politics* 11, no. 2 (2006): 137–150.

⁵⁸ J. J. Chu, "Political Liberalization and the Rise of Taiwanese Labour Radicalism," *Journal of Contemporary Asia* 23, no. 2 (1993): 173–188.

promoting religious moderation, and straightening out these wrong views with moral and civilized ethics.

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