

Factors Causing the Emergence of Understanding Terrorism in Historical Overview

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Abstract: - The movement of terrorism in Islam in reality emerged in this modern century and occurred as an various aspects and factors. Resistance to the sense of injustice experienced by Muslims on various aspects of life such as colonization of land and earth of Islam in Palestine, Iraq, Afghanistan carried out by Israel implication of and America to the aspects of economic hegemony which is controlled by foreign capitalists. In the historical aspect, Muslims have a long history which is a trigger for the birth of the terrorism movement. History notes that terrorism in Islam occurs due to several factors such as divisions and firoq, socio-political development, the rapid spread of Islam, the development of different Ummah interpretations, Ta'ashub and the birth of aqeedah thoughts which then form the first phase of terrorism in Islam known as khawarij which then gave birth to a generation of terrorism in Islam in modern developments. Some of these factors were reviewed and analyzed based on the methodology of the study of history and Islamic history literature taken from Islamic history books.

Keywords: Khawarij, Understanding of Terrorism, History of Terrorism in Islam

I. INTRODUCTION

Islam as a system of life revealed by Allah s.w.t through Rasulullah s.a.w becomes guidance and guidance for mankind towards the salvation of the world and the hereafter. Islamic perfection as a guideline, life guidance has been successfully proven by Rasulullah s.a.w in leading the multicultural Madinah consisting of various tribes and ugama. The perfection of Islam was then continued during the Companionship and the Banu Abasyiah and Banu Umawiyah dynasty, although not perfect when the Prophet led.

II. ISLAMIC PERFECTION

The perfection of Islam is not only when Islam comes with the closing minutes of the prophets, especially from that Allah s.w.t has prepared perfect Islam from the beginning. First, perfect Islam because of Allah s.w.t chose the best place for the birth of Islam brought by the Prophet. Allah s.w.t decreases Islam in Arab land. The condition of the Arab land at that time was far removed from the superpower: Persia, Rome, then followed India and Greece (Ramadhan Al Buthy, 1999 ms 7-8)

Persia was a developed country at that time exceeding the Arab country but had a religious (khurafat) tradition fulfilling the country, including (1) Zoroaster who was followed by a ruler who prioritized the marriage of someone with his mother, daughter or brother. This kind of khurafat tradition contradicts the nature of humans who cannot possibly marry their own mothers and siblings. After a long time the Zoroastrian khurafat tradition took place in Persia then gave birth to subsequent traditions which constituted deviations in religious matters and human nature like Mazdakia. (2) Mazdakia according to Imam Syahrustani (2009) is based on other philosophies, namely justifying women, allowing property, and making humans as unions like their union in matters of water, fire and grass. This teaching received wide acceptance from the passions indulgent.

Rome has been fully controlled by the spirit of colonialism. And the desire for greedy desires. Nista life, moral depravity, and economic blackmail have spread throughout the country, due to the abundance of income and accumulation of taxes. Like Greece, this country is immersed in a sea of khurafat and verbal myths that do not give it benefits. India as said by Abul Hasan An-Nadawi that it was agreed by the writers of history that this country was at the peak of depravity in terms of religion, morals, or social. (Ramadhan Al Buthy, 1999 ms 10) Meanwhile, in Arab land Arabs lived peacefully, far from the form of shock, they did not have the luxury and Persian civilization that allowed them to be creative and clever at creating deteriorations, philosophies of wealth, and moral depravity which were packaged in the form of religion.

They also did not have Roman military power which encouraged them to expand to neighboring countries. They did not have Greek philosophical grandeur and dialectics which ensnared them to be prey to myths and khulafat.

Dr. Muhammad Sa'id Ramadhan Al Buthy reviewed the characteristics of Arab nations such as raw materials that have not been processed with other materials, still showing human nature and tendencies that are healthy and strong and tend to noble humanity, such as faithful, helper, generous, self-respect, and chastity. (1999, ms 11)

Second, Islam is perfect because it has perfect teachings and teachings. Allah SWT said:

"And We send down to you the Book (the Qur'an) to explain everything and guidance and mercy and good news for those who submit. (Qur'an, 16: 89) "

Al Syatibi said "Whoever holds new things in this ummah even though it is only a little while it never existed among the Salaf who were righteous, means that he had thought that the Prophet had betrayed the treatise, because Allah said," I have perfected this day you are your religion ... "(al-Syatibi, Al I'tishom", 2: 18)

The third Prophet Muhammad s.a.w as the bearer of the treatise was the best man guarded by Allah s.w.t and always under the guidance of revelation. Maintained in attitude which is a reflection of his personality and in the steps as an Messenger of Allah to spread Islam. As the Messenger of Allah the way that was taken in preaching and spreading Islam was amazing, the success of changing the land of Arab Mecca and Medina in 23 years so that the majority of the population embraced Islam. The Prophet gave important Hebrew (lessons) on how to preach and fight for the Dinul of Islam (Ramadan Al-Buthy, 1999)

III. KHAWARIJ AS THE BEGINNING OF TERRORISM

At the time of the Prophet s.aw there were no Muslims who carried out acts of terror and hostility towards the Prophet Muhammad s.a.w, hostility came only from the Mushrikin Makkah who felt their religion began to be eliminated by the presence of the religious teachings that the Prophet brought. However, the signal related to the emergence of a group of Muslims who will bring new thinking, consider themselves to be the source of truth and blame and regard other Muslim infidels has appeared and reported by the apostle to the Companions through the noble hadith. Among the hadiths that describe the emergence of the generation of khawarij as follows:

'Will separate one group (Khawarij) when the Muslims are divided. The group will be fought by one group of two groups who are closer to the truth. "[Muslim, VII / 168).

"Will come out in this people he does not say among them a people who you underestimate your prayers compared to their prayers, they read the Qur'an but do not pass through their esophagus, they come out of religion like arrows coming out of their bows." [Shahih Bukhari, XII / 283)

"Ibn Umar considered them to be the ugliest creatures of God, and he said," Indeed they took verses that came down to the unbelievers, then made them for believers. "(Shahih Bukhari, XII / 282).

Then related to the Khawarij Ibnu Hajar said:

"They are a very big disaster, they continue to spread their broken beliefs, they cancel the stoning law for married adulterers, cut the hands of thieves from the armpits, oblige women to pray for menstruation when she is menstruating, forgive people who do not do marriage 'ruf nahi munkar when he is able to do it, if he is unable, then he has committed a

major sin, punished the heathen of the perpetrator of a great sin, rejected the property of ahludz dzimmah and did not engage with them at all, acting arbitrarily against the person who attributed himself to Islam with killed, taken prisoner, and seized. "(Fathul Baari, XII / 285)

The emergence of this khawarij arose because of the many problems at that time. The problem of the Muslims at the time of the Prophet s.a.w was solved because the Messenger of Allah s.a.w was a human being guided by revelation to be the solution of the whole world so that the presence of the Apostle became the solution of mankind. After Rasulullah s.a.w died, then there were many disputes, which then brought divisions into Islam and gave birth to thoughts that were different from Islam which later gave birth to an understanding of terrorism. These factors include:

1. *The Development of the Pharaoh / Split*

Disunity in Islam began to occur after the Prophet s.a.w died. The absence of a figure capable of suppressing the turmoil of differences between Muslims leads to the emergence of firqah and division.

a. Political Development

Islam at the time of the Prophet s.a.w is Islam where Muslims obey the Apostle, Repentance and conflict can be resolved by the Prophet. The biggest dispute in the Apostle's period was a dispute over the division of war assets. (As-Salabi, 2008 ms 235-243). The development of the Pharaoh and the split began at the time of the first caliph Abu Bakr As-Siddiq namely (1) Appointment of the Caliph after the Prophet who began a dispute in the Saqifah of the Sa'idah (2) Disputes against Muslims who refused to pay zakat (Badri Yatim, 1993; Musyrifah Sunanto, 2003). At the time of Umar bin Khattab was the heyday of Islam, widespread Islam included Sham, Iraq, Persia, Egypt. However, the Persian Conquest which later caused the death of Umar was killed stabbed by Abu Lu'lu'ah, a Persian infidel (Husain Haikal, 2004). Umar's government brought justice and firmness so that there was almost no division.

After Umar passed away, was replaced by Utsman ibn Affan who ruled for 12-13 years, at the beginning of his reign Utsman led well but then there was a dispute during Uthman's time because (1) Utsman preferred his relatives to occupy important positions in government (2) Utsman was late in repeating the problems of the Ummah (3) The issue brought by Abd al-Ibn Saba who said that the right to become caliph was Ali (4) Different characters Utsman and Umar (Muhammad Ahmazun, 1994).

Furthermore Husayn Haykal in Uthman's book reviewed the arguments and divisions during Uthman's time due to (1) the intense rivalry between the Banu Hashim and the Umayyads (2) Arab dissatisfaction with the domination of the Quraysh (3) the arising of the feeling of Arab domination over non-Arabs. This problem then caused some of the Muslims to rebel until Uthman ibn Affan (2004) was killed.

b. Spread of Islam throughout the world

The second dispute and division was caused by the spread of Islam throughout the wider world. Islam when the Prophet was only in power in the Arab land of Mecca and Medina. Abu Bakar Siddiq took the place of Rasulullah s.a.w led two years and succeeded in expanding Islam in several regions of Iraq. Umar bin Khattab succeeded in spreading and expanding Islam including Sham, Iraq, Egypt, Persia, (Nasution, 1985). Furthermore Uthman bin Affan continued the spread of Islam to Tunisia, Asia Minor, Cyprus, Libya, Tebristan, Azerbizan, Turkistan, and Armenia (Ali K, 1997) even more widespread when the government of the Umayyad Dynasty included Afghanistan, Asia Minor, Pakistan, Uzbekistan, Turkistan, Kyrgyzstan (Harun Nasution, 1985)

The spread and expansion of Islam to various countries on the one hand was an achievement but later became a problem of disunity and Firoq because there was no control over the vast territory so that various kinds of social problems arose and less rapid retaliation from the government became a cause of division and dispute on the future.

c. Different Development of Knowledge and Interpretation

The success of Rasulullah s.a.w four companions of the Prophet in preaching, Spreading Islam thanks to the services of the Messenger of Allah s.a.w in educating and mentariah the friends. Pentarbiahan Rasul.a.w gives emphasis to all aspects of faith and faith, morals, sharia, feqah, muamalat, and so on. In fact, you have made Tarbiah a platform for disseminating knowledge and discussing with friends. Safi al-Rahman al-Mubarakfuri explained that the Messenger of Allah carried out the program of pentarbiahan by teaching the Companions to perform the prayer as the first worship (Safi al-Rahman Mubarakfuri, 1995) Aspects of stabilizing the sahur were emphasized by teaching the friends to purify the soul, stay away from all mazmumah, vile and dirty, and promoting all easy things (Azahar bin Yaquub, 2005).

The development of science at the time of the Caliph Umar, Uthman, the Umayyads and the Abbasids was very fast with the formation of the halaqoh-halaqoh Al-Qur'an, Tafsir, Feqah, Hadith, and Language. The development of the science then in its journey gave birth to different interpretations, ranging from the interpretation of Umar bin Khattab to several verses of the Qur'an which differed from the Prophet Muhammad then arrived at the birth of the ulama of the Madhhab (Hanafi, Maliki, Shafi'i and Hambali) And there are even those outside the Madhhab. The different interpretations then lead to division and even blame each other even to the point where they are not the group.

In one history Umar bin Khattab calls Abdullah bin Abbas and asks, why is this people at odds even though their Prophet is one, their Qibla is one, their Holy Book is also one? Ibn Abbas answered O Amirul Mukminin, in fact the Qur'an was revealed to us, we read it and knew what it meant then came a number of people who read the Koran, but they did not

understand the meaning. So each group has their own opinions. If this is the case, then it is only natural for them to fight and if they fight each other they will shed each other's blood (al-syathibi, 2006, 2: 691)

d. Ta'asub

The next thing that makes firaq and division is ta'asub group and group. At the time of Rasulullah ta'ub the Muhajirin and Anshor, the tribe of Aus and Khazraj almost made a dispute with fellow Muslims but Rasulullah s.a.w successfully completed it. During the Rashidin Khulafaur, the ta'asub of the Umayyads and the Abbasids, the Arab and not Arab ta'asub, the Quraysh tribe and not the Quraysh tribe, including ta'asub bani Hashim and the Umayyads finally made disputes, firoqs and splits of the Muslims resulting in war between them. In this modern era, ta'asub is not only in groups but also in figures, schools of thought, religious thought so that it becomes the cause of disputes, firoqs and divisions that are getting bigger.

Abdullah said about this by saying that Ahlu al-Sunnah believed that the main reason for disputes and divisions was sectarian attitudes and likes to classify themselves as part of the Muslim community towards a certain group, certain worshipers, or certain figures other than the Prophet and noble friends (2014)

e. Aqidah's Mindset

The next cause of firoq and disunity is the emergence of aqidah's mindset. The aqidah's mindset began during the time of Utsman bin Affan who was killed by the rebel who was the first group of supporters of Ali (Shi'a) but when Ali fought with the Muawiyah this group was disappointed with the tahkim process and then out they drop the Ali Kafir decision for not being punished with the law of Allah SWT. The slogan "La illa illa Lillah" became part of them with Ali even then they killed Ali (Sirajuddin Abbas, 2008)

After appearing khawarij in the days of Ali bin Abi Thalib and Shiites as a group that helped Ali. In the Shia Journey then turned into a new religion that is different from Islam. Then the birth of the aqeedah (1) Mu'tazilah was born at the time of Caliph Al-Makmun of the Abbasid tribe (2) Asy'ariyah of 873-935 AD (3) Salafiah of 780-855 AD and (4) Murjiah. (Abuddin Nata, 2004). And then born again many thoughts of the aqidah flow (Egyptian research team, 2015; Asy-syahrastani, 2009)

Emerging thoughts of aqeedah in the Islamic ummah have an influence on firoq, division and even fighting among fellow Muslims, from the time of the Caliph Utsman bin Affan to the present which gave birth to a generation of religious extremism.

The development of modern terrorism today cannot be separated from the emergence of sects in Islam called khawarij. Khawarij emerged in the midst of the conditions of the Islamic conflict being shaken because of the divisions

which were a special cause of the formation of a phase of understanding of the khawarij which would give birth to a modern terrorism movement. The following are specific factors causing the birth of the khawarij sect:

- Khilafah political feud

Khilafah political problems began to occur when the caliph Utsman ibn Affan ruled later in his reign Utsman appointed the friends who belonged to his relatives such as: Muawiyah ibn Abi Sofyan became governor of Sham, Marwan bin Al Hakkam became state secretary, Abdullah bin Sa'ad bin Abu Sarah replaced Amr bin Ash became a leader in Egypt (Phiip K Hitti, 2015).

Allegations that the oversight of Utsman ibn Affan carried out the politics of nepotism which hit some of the Muslims at that time, then caused them to rebellion against the Caliph Utsman and cause the killing of Utsman ibn Affan.

The killing of Utsman and the emptiness of the position of the Caliph then led to a rivalry between Ali bin Abi Talib of the Banu Hashim and Muawiyah bin Abi Sofyan of the Umayyads, The election of Ali bin Abi Talib as the next caliph did not cause dissatisfaction with the Umayyads and led to war between Caliph Ali ibn Abi Talib and Muawiyah bin Abi Soyyan.

- Tahkim problem

The war that took place the Caliph Ali bin Abi Talib and Muawiyah bin Abi Sofyan caused it to be resolved by the court between the two. Ali bin Abi Talib wanted to solve the problem with tahkim because he thought of the problems in the Muslims to reconcile, but the khawarij who came from the Ali group did not want to accept it because they felt Ali was a legitimate caliph and the Caliph who was shar'i and pledged by ahlu halli wal aqdi which must be obeyed by all his orders (Ahmad Hajazi, 1980). So that Ali bin Talib decided and ruled with Allah's law based on the argument "Verily the law belongs to Allah" instead of succumbing and choosing to decide tahkim with muawiyah bin Abi Sofyan. This then caused some of the Muslims to get out of the ranks of Ali bin Abi Talib and go to the area of Haruro and then famous with the Khawarij group who fought with the caliph Ali bin Abi Talib. Judicial problems are the main problem that has become the basis of all radical groups in our time today (Usamah Sayyid, 2015)

- Ethnicity problems

The problem of tribal rivalry and tribal rule in the Arab society is something that is reasonable and cultured, competition and even wars often occur in Arab society. The competition and war between the Aus tribe and khazraj who were part of the Anshar were common at that time before Islam came to them, but Rasulullah saw cleverly perform the dakwah strategy of Ukhuwah Islamiyah between Muhajirin and Anshar including the Aus and Khazraj tribes in it (Umm Salamah Ali, 2017) so that tribal primordialism and tribes can

be solved. Although Jews are still trying to break up the ranks of the Muslims by instigating the tribes to persecute the like of Aus and Khazraj who are almost hostile because Islam came to them so that the Messenger reminded them by the Qur'an Surat Ali Imron: 103.

But after the Prophet died primordialism tribes again occurred even at its peak during the caliph Utsman bin Affan who came from the Umayyads got resistance from the Banu Hashim so that later the political conflict occurred which led to the dispute between Ali Bin Abi Talib and Muawiyah bin Abi Sofyan who gave birth to the Khawarij group (Ummu Salamah Ali, 2017)

- Problems of ignorance

The next factor which was the cause of the birth of khawarij was the ignorance of the khawarij group in understanding the syar'i argument so that they were later misunderstood in the Qur'an Al Maidah verse 44 related to the tahkim process carried out by Ali bin Abi Talib and Muawiyah bin Abi Sofyan. This is foolishness that Ibn Abbas tried to solve in answering all the problems related to tahkim in the dialogue of Ibn Abbas and the Khawarij (Usamah Sayyid, 2015) so that later most of the khawarij returned true understanding and left around 1000 people who still held the khawarij belief.

2. Effects of Modernization on the Development of Islam

Islam in the early period after the Messenger of Allah s.a.w experienced disputes with differences in the flow of aqeedah eventually gave rise to different struggle ideas, some of which were based on moderate movements that adjusted the development of time but some took steps by confrontation or war with the west they said with Jihad. This spirit of jihad exists throughout the world. The spirit of jihad in wrong understanding led to the emergence of terrorist acts on Muslims. Terrorism in religious life does not only occur and afflict Islam. Excessively embraced religious life can lead to acts of terrorism, the Irish Republican Army (IRA) in North Poland which has katolic ideology (Chatolic Irish Nationalism) carrying out 74 acts of terrorism with bombings due to disagreement with parliament, Euskadi Ta Askatasuna (ETA) in Spain who have Catholic ideology and Al Qaeda who have Islamic ideology (BNPT, 2016).

Modernization or development of time is something that cannot be rejected by Islam, Islam is demanded to be able to adjust the period. After Islam was conquered by western civilization with the fall of the last Caliphate of the Ottoman Turks, the Islamic world was invaded by western civilization in all aspects of life.

- (1). Political system using democracy
- (2). The economic system uses usury and mastery of all fields
- (3) A socio-cultural system that does not reflect Islam
- (4) Disunity of Muslims

Modernization has a significant influence on behavior, morals and culture in Islam which seeks to distance Muslims from Islam so far that creates anxiety and encourages them to return to Islam. For groups who cannot wait to go through the process and stages of change to Islam through the struggle of da'wah then they will carry out acts of terrorism.

3. Injustice towards Muslims

The injustice towards Muslims that today is felt to be the trigger for the movement and understanding of terrorism. Occupation of Palestine, Afghanistan, Iraq and other Islamic countries by Israel, America and allies led to the socio-political movement of Muslims. Some Muslims declare through parliament, conduct demonstrations on the streets, and some take revenge by carrying out acts of radicalism and terrorism.

War with western power in the modern period began in the war in Afghanistan against the Soviet Union in 1979 - 1989, Iraq (2003), Al Jazair (1990), Syria (Now). The war at Al Jazair against the government did not only bring defeat but also brought the aqeedah thoughts that had been possessed by the khawarij during Ali's time. Issues of Islamic Shari'a, Allah's law, Caliphs and the infringing of people who are not lawful with God's law eventually spread throughout the world including Iraq and Indonesia. In Iraq this group then joined Al Qaeda in Iraq, but later left because Al Qaeda was considered an apostate and finally they established the Islamic State of Iraq and Sham. (Masyhuri, 2014; al-Suri, 2015). ISIS is a pillar of terrorism that was born carrying Islamic ideology

The next injustice is the problem of economic inequality. The economic shortcomings and poverty that hit some of the Muslims which caused him to be unable to survive in life caused frustration, making it easier for terrorism leaders to indoctrinate to commit acts of radicalism and terrorism (Fatkhuri, 2012).

IV. CONCLUSION

The birth of the modern terrorism movement in Muslims cannot be separated from the root problems of Muslims born after the Prophet s.a.w died. Various events and historical portraits that have befallen Muslims from the past then

become the roots and thoughts of today's terrorism movement, the roots of divisions within Islam and gave birth to takfiri ideas and understandings which today become a terrorist movement on the basis of religion. khawarij and modern terrorism must be analyzed and studied as an effort to counter terrorism. Historical studies are an important part of anticipating the new terrorism movement.

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