



SUNNI AND SHIA: AN APPROACH FROM ISLAMIC THOUGHT

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ABSTRACT

This article aims to examine the differences and similarities between the Sunni-Shia groups that have caused these two major groups to unite. This article uses historical research methods, which analyzing the reality that occurred in the past and then implementing it in today's life. The data collection process is carried out by collecting all relevant sources or data needed, which focuses on scientific literature, historical documents and other writings related to the material on this discussion. As a result, there are differences that do not allow these two large groups to unite in theological matters, but when it comes to muamalah issues or interactions in socio-politics, this still allows for this union to occur.

Keywords: *Shia; Sunni; Islamic Thought*

INTRODUCTION

The difference that arose among Muslims after the Prophet died was the issue of the caliphate (*imamah*). The dispute revolved around whether or not the Prophet determined, who was the forerunner of his

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successor as head of government and whether or not the Prophet established the mechanism of succession to the leadership.

The existence of the Sunni group began at the end of the government of al-Khulafa' al-Rasyidun. Besides being called Sunni, the group is also known as *ahl al-hadith wa al-sunnah*, *ahl al-haqq wa al-sunnah* and *ahl al-haqq wa al-din wa al-jama'ah*.¹ In simple terms, it can be said that Sunni adheres to the tradition of one of the four schools (Hanafi, Maliki, Shafi'i and Hanbali) in the field of jurisprudence; the teachings of Abu al-Hasan al-Asy'ari and Abu Manshur al-Maturidi in theology; the teachings of al-Junaid and al-Ghazali in the field of tasawuf² as well as the teachings/thoughts of the majority of scholars such as al-Mawardi, al-Ghazali and Ibn Taimiyah in the field of politics (siyasah). The term Sunni is known for its use in a political context and to distinguish it from other political groups such as Khawarij and Shi'a.

As it became known after the Prophet saw the death there arose disputes among the Muslims, especially over the leadership of the people as a substitute for the Prophet. Muslims are divided into two groups, first, the group that argues that the Prophet did not specify a caliph afterwards, but the caliphate (imamah) was handed over to the people and it was they who chose him, this group was later called Ahl al-Sunnah, secondly, the group that stated that the successor of the Prophet should be chosen by Allah, through His messenger, and the Prophet had done so by choosing Ali ibn Abi Talib (hereinafter referred to as Ali) as his caliph³ This second group is what is called Shia, that is, a community that supports and is loyal to Imam Ali bin Abi Talib and his descendants. It became a political and religious movement that continues to grow to this day.⁴

¹ Muhammad Amin Suma, "Kelompok Dan Gerakan," in *Ensiklopedi Tematis Dunia Islam*, ed. Taufik Abdullah (Jakarta: Ichtiar Baru van Hoeve, 2002), 358; Harun Nasution, *Teologi Islam Aliran-Aliran Sejarah Analisa Perbandingan* (Jakarta: UI Press, 1986), 64–65.

² Zamakhsyari. Dhofier, *Tradisi Pesantren* (Jakarta: LP3ES, 1994), 149.

³ Ayatullah Nasir Makarim Syirazi, *Ma'rifat Al-Imamah*, ed. Musa dan Syamsur Al-Kadzi (Yayasan Assajjad, 1990), I.

⁴ Fathul Mufid, *Ilmu Tauhid/Kalam* (Kudus: Sekolah Tinggi Agama Islam Negeri (STAIN) Kudus, 2009), 103.



Shia emerged after the tahkim (*arbitrage*) between Ali and Mu'awiyah's camp during the Shiffin war that took place in 37 H. Starting from the dissatisfaction of Ali's followers over the tactics launched by Muawiyah in the tahkim, which caused the sceptre of the caliphate to fall into the hands of Muawiyah, Shia who were originally political movements became quite mature religious understanding and influential in the dynamics of the development of Islamic thought.

According to Hadariansyah, Shia believers until now are widely spread in several countries in the world, including: Iran, Iraq, Afghanistan, Pakistan, India, Lebanon, Saudi Arabia, Bahrein, Kuwait, some countries of the former Soviet Union and several American and European countries. Among Muslims in Indonesia there are also adherents of this understanding.⁵

Finally, Shia with all his thoughts has developed to the present day with its various sects due to differences in the principle of belief in doctrinal issues, especially about *imamah*. For the Shiites themselves, *imamah* or leadership is not just a political problem, but has become a theological problem. Between Shia and Sunni circles there are conflicts in various aspects of Islamic thought. The meaning of this religion (Islam) etymologically also means "peace", that is, a peace that is not only outside, in external relations with adherents of other religions, but also peace within internal relations between Muslims, although they differ in sects and schools. Unfortunately, relations between Sunnis and Shiites in historical Islam have been dominated more by phenomena of conflict and intolerance; which are partly raised by dogmatic factors, and most arise because it is influenced by political factors that encourage the exclusion of Shiites. That is why it is interesting to conduct an in-depth study of Sunni-Shia Islamic thought.

METHODS

This is a library research and the way to analyze its data is processed by collecting an existing samples and then selected according to the material the samples used are all reading results from the latest journals, and the method carried out is qualitative. The data collection

⁵ Hadariansyah, "Mengungkap Aspek Pemikiran Teologi Dalam Doktrin Akidah Kaum Syi'ah," *Ilmu Ushuluddin* 9, no. 2 (2010): 113.



process is by collecting all related sources or data needed, which focuses on scientific literature, historical documents, and other writings related to the material about this discussion. The result is that there are differences that do not allow these two large groups to be united in terms of theology but when it comes to *muamalah* issues or interactions in socio-politics this can still allow for that unity to occur.

RESULTS AND DISCUSSION

The Historical Trajectory of Sunni-Shia

It is rather difficult to trace the origin of Sunni or Ahlussunnah. Nurcholish Madjid alleged that Abdullah bin Umar and Abdullah bin Abbas were pioneers of the movement for the unity of Muslims in one pilgrim (*Ahlu Sunnah Wal Jamaah*). These two people are known as companions of the Prophet Muhammad SAW who always maintain the sunnah of the Prophet Muhammad saw.⁶

Ahlussunnah in history only appeared during the reign of the Abbasid Dynasty under the leadership of Abu Jafar Al-Mansur (754-755 AD.) and Harun Al-Rasyid (785-809 AD.) during the emergence of Abu Hasan Al-Asyari (873-935 AD.) who was Assyrian, and Abu Mansur Muhammad (d. 944 AD.) was of Maturidiyah descent. Al-Assyari and Abu Mansur claimed to be Ahlussunnah.⁷

The development of Sunni sect is divided into two groups. First, the salafiyah represented by Ahmad ibn Hanbal, Abu Al-Hasan Al-Asy'ari (d. 330 H.), Ibn Taimiyah, Ibn Qayyim Al-Jauziyah (d. 751 H.), and Muhammad ibn Abdul Wahab (d. 1787 A.D.). Second, the Khalaf is represented by Al-Baqilani (d. 403 H.) and Al-Juwaini (d. 478 H.). If the former rejects rationalism and tends to be textual; While the latter accepts ta'wil and is tolerant of Sufis and is not allergic to philosophy.⁸

The historian Dudung Abdurahman argues that the political conception of Ahlussunnah is connected with the Muslims who accepted the leadership of Muawiyah ibn Abi Sufyan and a series of

⁶ Nurcholish Madjid, *Khazanah Intelektual Islam* (Jakarta: Bulan Bintang, 1994), 16–17.

⁷ Madjid, 28.

⁸ Abdul Hadi Awang, *Fahaman & Ideologi Umat Islam: Rujukan Lengkap Anutan Dan Aliran Pemikiran Masyarakat Islam Sejak Zaman Khalifah Islam Pertama*. (Selangor-Malaysia: PTS Islamika, bagian Ahlussunnah, 2008).



caliphs thereafter. Meanwhile, those who accept joint decisions among Muslims (on the condition of Muslims) are called Khawarij politics.⁹

The opinion that may be aptly called the Sunni conception of politics is power after the Messenger of Allah saw. There were five forms of leadership at that time, namely First, the baiat carried out in Saqifah in the election of Abu Bakr as the first caliph after the death of the Messenger of Allah saw. Secondly, ta'yin (appointment) was made by Abu Bakr to Umar ibn al-Khattab as the second caliph through a will written by Uthman ibn Affan. Third, *ahl al-hall wa al-'aqd* (council of formators) in electing Uthman as the third caliph. Fourth, acclamation (direct election) by Muslims openly in the election of Ali ibn Abi Talib as the fourth caliph. Fifth, the tahkim or shura performed in the election of Muawiyah bin Abu Sufyan. Although in this case, the Muawiyah side committed immoral acts and made Muslims divided in the *fiqh*.

History tells the story of the aftermath of Ali ibn Abi Talib ra, the Islamic power turned into a hereditary monarchy displayed by the Umayyad and Abbasid dynasties and other dynasties. The rulers passed down the office to their sons and it was not uncommon for conflicts to seize office among the court families. In fact, the terms leader and office changed from caliph, amirul mukminin, sulthan, and malik.

When viewed from the model of government (in history) that Sunnis have two forms: caliphate and kingdom. The four friends who lead the Muslims are called caliphs with caliphate-style governments whose implementation is assisted by advisers and governors in each region.

Meanwhile, the form of the kingdom (monarchy) was realized during the Umayyad Dynasty, the Abbasid Dynasty, and other dynasties. The classical period of Islamic rulers was called amirul mukminin for Umayyad rulers and caliphs for Abbasid rulers. In the mid-Islamic period, titles for rulers became sulthan as in the Ottoman and Mughal Turkish dynasties with royal-shaped rule. After the fourth caliph, the position of power was passed down through the generations. Change occurs when there is an internal conflict or attack from the outside that results in a shift in identity and people in power.

⁹ Dudung Abdurahman, *Komunitas Multikultural Dalam Sejarah Islam Periode Klasik* (Yogyakarta: Ombak, 2014), 46.



It is undeniable that the concept of Sunni political thought was not formulated in the first place. It can be understood that at that time it had not been thought of by the companions so that the pattern of succession and the form of government were arbitrary. However, in practice, it has been run and looks dynamic in history. With regard to the conception of Sunni politics, there is a hadith that can indirectly be used as a guideline that "... hold my sunnah and khulafarasyidun sunnah that gets hinted." Among the scholars themselves, there are differences in understanding the meaning of khulafa rasyidun. Some state Abu Bakr, Umar, Uthman, and Ali. Also, some added Al-Hasan bin Ali and Umar bin Abdul Aziz.

Sunni political opinion from muslim scholars emerged late in the classical period. One is from Abu Hamid Al-Ghazali (died 1111 AD.) that Muslims are obliged to appoint a head of state to protect the interests of the people and assist in world affairs and the hereafter. Muslims everywhere are obliged to obey the leader of the country and carry out all his orders. The appointed head of state or king must be based on: Akil baligh, mentally and physically healthy, free, male, descended from Quraysh, have real power, have hidayah, have the knowledge, and be wara.¹⁰

Meanwhile, Shi'a etymologically comes from Arabic which means defender and follower of a person. Another meaning of Shi'a is every people who gather on a matter. Meanwhile, in terms of Shi'a sharia terminology, it means that a group or sect that holds the view that Ali ibn Abu Talib is more important than all shahabats and is more entitled to hold the leadership of the Muslims, as well as posterity after his death. Another terminology of Shi'a found in *The World Book Encyclopedia and The Enciclopedia American International Edition* is a group of Muslims who believe that the leadership after the Prophet died was Ali, the cousin of the prophet based on nask/will. Meanwhile, according to Ath-Thabathaba'i in Abdul Rozak and Rosihon Anwar, the

¹⁰ H. Munawir Sadzali, . . *Islam Dan Tata Negara* (Jakarta: UI Press, 1993), 76–78.



Shi'a are the followers of Ali ibn Abi Talib who first became the leader of ahl al-bait during the time of the Prophet Muhammad Saw. ¹¹

The seed of the birth of shi'a has existed especially after the death of the Messenger of Allah. However, in the period from Saqifah in Bani Sa'idah until the assassination of Caliph Usman ibn Affan, shi'a was only limited to supporting Ali personally with a number of arguments. It has not taken a theological and practical political form. The new Shi'a showed its practical political activity in the run-up to the assassination of Usman ibn Affan, and intensified since Ali ibn Abu Talib ascended to replace Usman as caliph. When Ali lost the Tahkim incident with Muawiyah bin Abu Sufyan, shi'a groups began to penetrate the theological realm and political activities hardened. ¹²

Shia is indeed attached to Muslims who did not kill Abu Bakr during the Saqifah incident because they believed Ali to be a washi.¹³ From the Saqifah incident, it is known that not all Muslims agree with the election of Abu Bakr as leader. After the burial of the prophet, Fathimah did not give baiat to Abu Bakr for six months. Including her husband, Ali, and the grandson of the Prophet Muhammad SAW. After Fathimah's death, ali gave baiat to Abu Bakr.¹⁴

One of the nash that the Shiites believe is the hadith of Ghadir Khum that on 18 Dzulhijjah 11 Hijri, after performing the last hajj (hajj al-wada) the Prophet Muhammad saw left Makkah for Medina with 120 thousand Muslims and dwelt in a place called Ghadir Khum. In this place the Messenger of Allah saw the sermon and in the middle of the sermon took the hand of Ali ibn Abi Talib ra then said: "Whoever appoints me as Maula then Ali is his Maula too (he repeats up to three times). Yes, God! Love those who love him and be enemies of those who are hostile to him. Help the people who help him. Save the people who save him

¹¹ Abdul Rozak and Rosihon Anwar, *Ilmu Kalam* (Bandung: Pustaka Setia, 2018), 112.

¹² Subhan Khalik, "Pemetaan Umat Islam (Sunni, Syiah Dan Ahmadiyah)," *Al Daulah: Jurnal Hukum Pidana Dan Ketatanegaraan* 4, no. 1 (2015): 213–29.

¹³ Jalaluddin Rakhmat, "Asal Usul Sunnah Sahabat: Studi Historiograf Atas Tarikh Tasyri" (UIN Alauddin Makassar, 2014).

¹⁴ Ahmad Sadihin, "Memahami Sunni Dan Syiah: Sejarah, Politik, Dan Ikhtilaf Dalam Rais, Ahmad Imam Mujadid. 'Syiah, Sektarianisme, Dan Geopolitik: Suatu Pengantar.'," *Jurnal Maarif* 10, no. 2 (2015): 4–13.



and keep the truth in him wherever he turns (make him the center of truth).¹⁵

The view differs that Shia were attached to Muslims who were loyal to Ali after the tahkim (negotiations) that ended the Shiffin War. In the war between the forces of Muawiyah bin Abu Sufyan against the forces of Caliph Ali bin Abi Talib, because of the urgency of the Muawiyah side proposed negotiations by brandishing the mushaf of the Quran on a spear. At the urging of him, Ali asked Malik Asytar as the commander to stop the attack. Each side agreed to send a representative in resolving the war. Ali chose Malik Asytar, but some of the badawi Arabs refused and suggested Abu Musa al-Asyari as his deputy. Meanwhile, Muawiyah sent Amr bin Ash as his deputy. The two negotiated in Daumah Al-Jandal, Azruh, for about six months (Shafar-Ramadan 37 H.). The two agreed to demote the two leaders and then elected a new caliph through deliberation. Abu Musa became the first to ascend to the pulpit and demote Ali from the caliph's reposition. Then Amr ibn Ash unexpectedly directly confirmed Muawiyah as caliph without demoting him first. The event disappointed some followers of Caliph Ali ibn Abi Talib. They asked Caliph Ali to cancel it. Their suggestion was rejected by him because events had already happened. As a result of not being responded to, they broke away and formed their own group called Khawarij. Meanwhile, Muslims who are still loyal to Ali are called Shia Ali.¹⁶

The Ahlul-Bait figures who were appointed Imams by the Shi'a generally lived in Medina and they were far from his followers scattered in various lands. It seems that none of those Imams has deviated from the teachings of Islam, and even they do not like to personally attack Abu Bakr or 'Umar, instead, they respect him. The upright and resolute attitude of the Imams towards any misappropriation of their followers can be thought to be one of the factors that add to their irritation and as a reaction, the Shi'a do not hesitate to profiteer the good name of

¹⁵ Team Ahlul Bait Indonesia, *Syiah Menurut Syiah* (Jakarta: DPP ABI, 2014), 292–97.

¹⁶ Sadihin, "Memahami Sunni Dan Syiah: Sejarah, Politik, Dan Ikhtilaf Dalam Rais, Ahmad Imam Mujadid. 'Syiah, Sektarianisme, Dan Geopolitik: Suatu Pengantar.' " 4–13.



their imams to strengthen their respective stances or understandings. It is not impossible if the Shi'a then establish extreme sub-sects by absorbing non-Islamic teachings and then they create fictional stories about the greatness and exits of their imams.¹⁷

The Shia group split into five sects namely Kaisaniyyah, Imamiyyah (Rafidah), Zaidiyyah, Ghulat, and Isma'iliyyah with their respective branches.¹⁸ The division of Shia according to other scholars is divided into three, namely extreme, moderate and liberal Shia.¹⁹ Al-Baghdadi in *al-farq bain al-firoq* divides Shia into four parts: Zaidiyyah, Ismailiyyah, Itsna Assyrian and Ghulat (extremist) which occurs due to differences in concepts regarding imamah.²⁰ Shahrastani divides it into five sects namely: Kaisaniyyah Shia, Zaidiyyah, Imamiyyah, Ghaliyah, Ismailiyyah.²¹

Shia Ali is developing and is divided into factions that have differences in leadership with each other. There are Shia schools that are still in Islamic teachings and some that are considered deviant. Shiites who still belong to Islam, according to Allamah Muhammad Husein Thabathabai, are Imamiyah (Itsna Asyariyah), Zaidiyah, and Ismailiyah. While the deviant ones are Rafidhah, Ghulat, and Alawi.²²

The division of Shia Imamiyyah after Jafar as-Sadiq died, became more widespread and this division seems to be based on, which of his six sons is more entitled to succeed him. Thus began to emerge new sub-sects such as: An-Nawusiyyah, who viewed Ja'far as-Sadiq as al-Qa'im or al-Mahdi as well as al-Musawiyah, a follower of Musa al-Kazim who believed that Moses did not die, he was merely supernatural and would return to the world, and there would be no more imams afterwards so the latter sect was also called al-Qatiyyah.

¹⁷ Muhammad Abu Zahrah, *Tarikhul Mazahibul Islamiyyah* (Beirut: Dar Fikr, n.d.), 341.

¹⁸ Asy-Syihristani, *Al-Milal Wan Nihal*, n.d., 147.

¹⁹ Ahmad Atabik, "Melacak Historitas Syiah," *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan* 3, no. 2 (2015): 333.

²⁰ Moh Hashim, "Syiah: Sejarah Timbul Dan Perkembangannya Di Indonesia," *Jurnal Analisa* 19, no. 2 (December 2012): 151.

²¹ Zulkifli, "Sejarah Muncul Dan Perkembangan Syiah," *Jurnal Khtaulistiwa* 3, no. 2 (2014): 149.

²² Tim Penulis ABI, *Buku Putih Mazhab Syiah* (Jakarta: ABI, 2012), 57–72.



At the time of the Daulah Bani Umayyads, shi'a displayed its opposition to the ruler by carrying out a series of rebellions. This is due to such intense pressure (repression) and persecution of shi'a existence. At the time of the early Abbasids, shi'a opposition to the ruler continued. But in the following period, the shi'a people were able to establish a number of dynasties as a forum to strengthen their existence.²³

It is indisputable until now that between Sunnis and Shiites there are often polemics and even conflicts that lead to casualties. Although Shia in this world has a population of only 15% of the total number of Muslims or is classified as a minority, in some countries such as Iran, Iraq, Lebanon and Bahrain, Shia make up the majority.²⁴

If you look closely, it can be understood that the political scene has given birth to two groups of teachings with a background in political power. This scene has also spurred a massive theological dialogue among Muslims, especially until it becomes a school that crystallizes and spreads to various parts of the country. The large number of factions or groups within Shia indicates that theologically and ideologically there is no understanding in Shia.

Sunni-Shia Thoughts on Leadership, Taqiyah and Mut'ah

The most fundamental difference between Shi'a and Sunni Islam lies in the issue of leadership or caliphate (imamah). The following will briefly outline Sunni and Shia thoughts on the subject.

1. Sunni-Shia Thoughts on Leadership (Caliphate and Imamah)

After the Prophet PBUH. There was a debate among Muslims about who would succeed him as the leader of Muslims. Before death, the Prophet did not choose and point to who his successor would be. Finally, at a meeting in Saqifah Bani Sa'idah, Abu Bakar was chosen as the successor to the Prophet. After that successively elected Umar ibn al-Khattab, Usman ibn Affan and Ali ibn Abi Thalib as the leaders of the Muslims. They were later known as Khulafa al-Rasyidin.

²³ Khalik, "Pemetaan Umat Islam (Sunni, Syiah Dan Ahmadiyah)," 213–29.

²⁴ Atabik, "Melacak Historitas Syiah," 239.



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After the end of the fourth caliph's term, mu'awiyah rose to build the Bani Umayyah Dynasty. But the rise of Mu'awiyah was met with challenges from some Muslims who supported Ali (Shi'a) and the Khawarij splinter group. Finally, in the early period the Muslims split into three groups, namely the majority of Mu'awiyah supporters who became known as pilgrims (Sunni), Ali supporters (Shi'ah and Khawarij). Furthermore, the Sunni group as the most dominating group percaturan Islamic politics.

The general envy of Sunni political thought as a majority group is characterized by its views on the integral relationship between religion and the state, the centrist caliph or the obligation of obedience to the head of state, the primacy of the Quraysh as caliph, the rejection of opposition and accommodating to power. Such views eventually gave birth to the principle of prioritizing harmony in Islamic politics.

According to the Sunni figure, al-Mawardi, regarding the relationship between state and religion, it is explained that the state was formed to replace the prophetic position in order to maintain religion and regulate the life of the world. The institutionalization of the state is fardhu kifayah based on ijma' ulama. Al-Mawardi's thought is based on the historical reality of al-Khulafa' al-Rasyidun and the later caliphs, both Bani Umayyah and Bani Abbas, are emblematic of the political unity of Muslims. Thisemikiran al-Mawardi is in line with the rule of *ushul fiqh ma la yatimmu al-wajib illa bihi fahuwa mandatory* (an imperfect obligation is fulfilled except through means or tools, then the means or tools must also be fulfilled).

Al-Mawardi's thinking is in line with al-Ghazali who argues that humans are social beings who cannot live without the help of others so they need to live in society and state. According to him, however, the establishment of the state not only satisfies the practical needs of the mundane but the preparation for the afterlife. al-Ghazali was of the view that the obligation of state formation and election of heads of state was not based on ratio considerations but as religious obligations (*Shari'a*) because the well-being and happiness of the



hereafter are not achieved without proper practice and passion of religion.²⁵

While Ibn Taimiyah had a divergent idea that regulating the affairs of the people was indeed the most important obligation of religion but it did not mean that religion could not live without a state. Ibn Taimiyah rejected the foundation of *ijma'* as a reason for the formation of the state as in the thinking of al-Mawardi because he used a sociological approach. According to him, human welfare is not achieved except in one social order in which everyone is interdependent and in need so that the enforcement of state institutions is not on the basis of religion, but only practical needs.

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Submission to the head of state begins with the process of selecting the head of state because according to al-Mawardi the election of the head of state must meet the elements of *ahl al-ikhtiyar* (the one who has the right to vote) and *ahl al-imamah* (the person who is entitled to occupy the post of head of state). The first element meets fair qualifications, knows well the candidates for head of state and has broad insights and policies, so as to consider the best things for the country. Calon the head of state meets seven requirements, namely fairness, having sufficient knowledge for faith, being healthy in his five senses, having the ability to carry out religious orders, daring to protect Islamic dominions, fighting against enemies and coming from the descendants of Quraysh.

The election of the head of state began with the existence of a contract between *ahl al-ikhtiyar* and *ahl al-imamah*. From this contract were born the rights and obligations reciprocally between the head of state as the holder of the mandate and the people as the giver of the mandate. The head of state is obliged to run his government properly and in accordance with religious teachings so that the head of state is entitled to obedience from the people. On the other hand, the people who have given *bai'at* over the head of

²⁵ Sadzali, . . *Islam Dan Tata Negara*, 74–76.

²⁶ Ibn Taimiyah, *Al-Siyâsah Al-Syar`iyah Fî Ishlâh Al-Râ`i Wa Al-Ra`iyyah* (Mesir: Dar alKitab al-`Arabi, 1969), 161.



state are obliged to obey him. This obedient obligation is not limited only to good and just heads of state, but also to evil heads of state. Al-Mawardi's thought is based on QS al-Nisa': 49 which obliges Muslims to obey Allah, His Messenger and ulul amri and the hadith of the Prophet from Abu Hurairah, "There will be your leaders after me, both just and evil. Listen and obey them according to the truth. If they're good, then goodness is for you and them. If they are evil, then the good consequences for you and their evil will return to them."

Konsep *ahl al-syaukah* was developed by Ibn Taimiyah in his political theory as people of various walks of life and respected positions in society. It was this *Ahl al-shaukah* who elected the head of state and performed bai'at which was then followed by the people. One cannot become head of state without the support of *ahl al-syaukah*.

As for the requirements of the head of state in detail formulated by al-Ghazali, namely meeting the qualifications of adulthood, healthy brain, independence, male, descendants of Quraysh, obtaining hidayah and science and wara'. Because the power of the head of state does not come from the people, as al-Mawardi argues, but from God, then the power of the head of state is sacred and should not be refuted. The head of state occupies a central position within the state.²⁷

Ibn Taimiyah differed from al-Mawardi and al-Ghazali in formulating a leader requirement that only set the conditions of honesty (mandate) and authority or strength (*quwwah*) for a candidate for head of state and did not deny the tribe of Quraysh. Indications of a person's honesty can be seen in his piety to God, his unwillingness to sell God's verses for worldly wealth and practical political interests by quoting Q.S. an-Nisa', 4:58, commands Muslims to hand over the mandate to the rightful.

The term *quwwah* played an important role in Ibn Taimiyah's political conception, because a head of state is a guide and admirer of society. His duties and responsibilities are very heavy with the highest authority in society. According to him, the obligation of the head of state is to uphold the institution of *amar ma'ruf noi munkar*, so that the

²⁷ Ibn Taimiyah, *Minhaj Al-Sunah Al-Nabawiyah* (Riyadh: Maktabah al-Riyadh alHaditsah, n.d.), 209.



things that Allah wants can be realized in the lives of Muslims and individual rights are guaranteed in society.

This continuation of Ibn Taimyah's opinion was his emphasis on the people's obedience to the head of state. Asal-Mawardi said, Ibn Taimiyah viewed the figure of the head of state as holding an important position in the state. As the leader of the Muslims, the head of state must be obeyed even if it is zalim.

From the above thoughts on the power of the head of state, these three Sunni clerics formulated that there should be no opposition or resistance to the head of state. Al-Mawardi stated the Prophet's hadith to support his opinion that the head of state is absolute in his power. Al-Mawardi developed a theory of the social contract but for him opposition was forbidden. al-Ghazali also condemned it mandatory for the people to obey the head of state and carry out his orders.

Meanwhile, for Shi'a imamah is an important and principled matter, because it is part of the creed and has a central position and the embodiment of *lutf* (grace) towards His being as Nubuwah. The principle things in the Shi'a creed are: Tawhid, Nubuwah, divine justice, imamah and the day of resurrection. Whereas the issue of imamah (caliphate) in Sunni is not entirely rejected, but about the seizure of power to obtain the post of caliphate or imamah.²⁸ The existence of an imam is absolute, so that temporary absence must be replaced by a faqih until the arrival of imam al-Mahdi commonly known as al-faqih which is the implication of imamah in socio-political and religious life.

Unlike Shia perspective, imamah for Sunnis is not divine revelation and is not ordained by His apostle, but is left to the people who choose the right leader according to the situation and conditions and meet the requirements. The position of imamah in the Sunni view, although it deals with religious issues, in some ways has a worldly nature. That is why in the appointment of priests it is left to the multitude to be consulted.

Shia viewed Imamah as one of the foremost pillars of Islam as narrated from Zurarah of Abu Ja'far, he said: "Islam is built on five things: prayer, zakat, hajj, shaum and territory (imamah). Zurarah said:

²⁸ Murtadha Mutahhari, *Man and Universe: Imamah Dan Khilafah (Terj)*, ed. Satrio Pinandito (Yogyakarta: Firdaus, 1991), 7.



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"I tell you, which one is the main one?" He said: "The main thing is the territory." As for the Shi'a creed, the most principled things are: Tawhid, Nubuawah, divine justice, imamah and the day of resurrection.²⁹

Shia viewed that imamah was the right of Ali ibn Abu Talib and his descendants according to the nash will of the Messenger of Allah. Although other friends besides Ali have fought for Islam and spread proselytizing and have even exalted the phrase and expanded the teachings of Islam in the Islamic world, until the end of the world, they are really nothing but usurpers (power).

Shia even believed that these imams are ma'shum (free from all sin) and know the things that are *ghaib*. Al-Khumaini (Khomeini) said: "We are proud that our imams are ma'sum imams, from 'Ali ibn Abu Talib to the Savior of mankind Al-Imam Al-Mahdi, the ruler of the times -for him and for his ancestors thousands of reverences and greetings- who by the will of Allah Almighty, he lived (in the present moment) while watching over the things at hand."

That is why even in the case of creeds if Sunnis believe "there is no god but Allah and the Prophet Muhammad is the messenger of Allah", Shia actually believe in three sentences of the creed, besides *Asyhadu an Laailaha illallah, wa asyhadu anna Muhammadan Rasulullah*, there are still additional mentions of twelve imams, such as *Asyhadu anna Aliyyan Waliyyullah*. His practice of diversity e.g. adzan in Iran adds the redaction *ayshadu anna aliyyan waliyyullah* (I testify that Ali is the guardian of Allah).³⁰

Sunni differences have a perception of believing in imams excluding the pillars of faith. As for the number of Sunni imams is not limited so limiting it to twelve or a certain number, is not justified. Whereas Shi'a make the pillars of faith believe in the twelve priests, and punishing the unbelievers to twelve imams are infidels and go to hell. Sunnis recognize Ali as the caliph of the four existing caliphs while Shia only recognize Ali as caliph. Sunnis argue the caliph (imam) is an ordinary man, who does not have the nature of ma'shum because this

²⁹ Mutahhari, 7.

³⁰ Shohibul Itmam, "Pemikiran Islam Dalam Perspektif Sunni Dan Syiah," *Jurnal Penelitian* 7, no. 2 (2013): 325.



trait only exists in the Prophet, Shia believe the imams number twelve are ma'shum, like the prophets.

Shia also known famous for the concept of Itsna 'Ashariyah, (twelve Imams) because they believe that only imams are most entitled to be leaders. The imams were Ali ibn Abī Tālib (Amīr al-Mukminīn), Hasan ibn Ali (Hasan al-Mujtaba), Husayn ibn Ali Husayn al-Shahid), Ali ibn Husayn (Ali ibn Zaynal Ābidīn), Muhammad ibn Ali (Muhammad al-Baqir), Jafar ibn Muhammad (Jafar al-Sādiq), Mūsāibn Jafar (Ali al-Ridha), Muhammad bin Ali (Muhammad al-Jawad or Muhammad al-Taqi), Ali ibn Muhammad (Ali al-Hādi), Hasan ibn Ali (Hasanal-Ashkari), and Muhammad ibn Hasan (Muhammad al-Mahdi). Shia assumed that the twelfth imam Muhammad ibn Hasan (Muhammad al-Mahdi) hid in his father's basement in Samarra and did not return, and would reappear as a just queen in the last days to establish the truth.³¹

Imāmah in the view of the Shia is not uniform, it also has its ups and downs from the most conservative to the most moderate. One of the groups considered moderate is the Zaidiyah Shi'a group of people who think Imām may not be of 'Ali and Fatimah descent, but could be from anyone who has the qualifications for it. So it is no wonder that this group recognizes the caliphate of Abū Bakr, 'Umar and Uṣmān.³²

Regarding the difference of opinion about imamah above, it is interesting to note Abidin's opinion that the occurrence of Shi'a and Sunni differences in the aspect of thinking is not only caused by differences in nash or differences in understanding the nash-nash of the Qur'an and hadith, but also seen from the historical background of the Arabs. The reason is because the dominant and most important attitude to Arab society is loyalty to the tribe. Understanding and pride in the achievements of the ancestors is a central point in the consciousness of the Arab people as well as a benchmark for the honor and majesty of one tribe towards another.³³

The Concept of Taqiyah and Mut'ah in Sunni-Shia Thought

³¹ Huzaemah, *Perbandingan Mazhab* (Jakarta: Logos, 1997), 152.

³² Sadzali, . . *Islam Dan Tata Negara*, 213.

³³ Zainal Abidin, "Syi'ah Dan Sunni Dalam Perspektif Pemikiran Islam," *Jurnal Studia Islamika* 3 (2006): 128.



The polemic that often occurs between Sunnis and Shia in addition to the concept of imamah is that it includes four things, namely regarding the status of friends after the Prophet died, the status of the Qur'an claimed to be Shia has undergone changes, including the concept of taqiyyah.³⁴ In addition to the issue of akidah, in the Indonesian context in particular, the legalization of Mut'ah marriage in Shia teachings is also a trigger for conflicts between Sunnis and Shia, including the concept of raj'ah (reincarnation) which is believed by some Shia.³⁵

The following describes the concepts of taqiyyah and mut'ah according to Shia thought. Etymologically, the word taqiyyah comes from Arabic, from the root word waqa-yaqi which means to protect or guard oneself. From this translation, the practice of taqiyyah is interpreted—as al-Tabataba'i—in Enayat taqiyyah more accurately defined as a person who hides his religion or some particular practice of his religion in circumstances that may or will inevitably cause harm as a result of the actions of people who oppose his religion or certain religious practices.³⁶

In addition to esoteric rational considerations, the affirmation of the existence of taqiyyah is also based on verses from the Qur'an, including Q.S. 'Ali 'Imran (3): 28: "Let not believers take infidels to be guardians by abandoning believers. Whoever does so, undoubtedly escapes him from God's help, except because (the tactic) of preserving himself from something that is feared from them. And God warns you against His (torment) self. And Only to Allah return (you)."

It affirms a reminder to the faithful not to prioritize the unbelievers over the faithful as friends. Auliya' means a close friend, also meaning leader, protector or helper. As for Q.S. al-Nahl (16): 106, there is an exception to the law of God and a person who retracts his faith because of pressure or coercion. "Whoever disbelieves in Allah after he has believed, except for those who are compelled to disbelieve

³⁴ Atabik, "Melacak Historitas Syiah," 340–45.

³⁵ Muhammad. Bahrin, "Syiah Dan Ukhuwah," *ISLAMIA: Jurnal Pemikiran Islam Republik* 4, no. 24 (January 2012); Itmam, "Pemikiran Islam Dalam Perspektif Sunni Dan Syiah," 333.

³⁶ Hamid. Enayat, *Modern Islamic Political Thought: The Respons of The Shi'i and Sunni Muslim to The Twentieth Century* (London: The Macmillan Press, 1982), 18.



while his heart remains calm in faith, but he who extends his chest to disbelief, then the wrath of Allah befalls him and for him great punishment.

Furthermore, this kind of concealment is not only permissible, but is a fundamental obligation. The Shi'a not only practiced it, but also attributed Taqiyyah to their imams, including 'Ali, who they said had "hid" his firm belief in the God-given right to the position of the caliphate, and relented towards his predecessor caliphs.³⁷

Another of the most popular differences between Sunnis and Shi'a is in terms of marriage, i.e. marriage with a set time limit (mut'ah marriage). This kind of marriage was not justified by Ahlusunnah, although they admitted that the Messenger of Allah SAW., had allowed him and many companions of the Prophet to do so. But according to Sunni the permit has been cancelled. Shi'a do not recognize the annulment from the Prophet. Shia Itsna 'Ashariyah with various postulates and reasons view mut'ah marriage as valid according to syara'. However, not all Shi'a groups still allow mut'ah marriage, the Zaidiyah Shi'a agree with the Sunni opinion that has forbidden mut'ah marriage. lies in the differences in the interpretation of certain nashs in the Qur'an and hadith.³⁸

Thabthab'i in his interpretation of al-Mizan. According to him, Sura An-Nisa: 24 is a proposition for the permissibility of mut'ah marriage and there has been no argument against it until now. So he still justifies mut'ah marriage until now. Likewise, his followers who are from among the Shi'a Istna 'Assyari still practice mut'ah marriage today. However, in contrast to the views of asy-Shaukani and al-Alusi, thesthis two mufasssir not consider that this verse justifies mut'ah marriage but a verse that describes the women who can be married and their obligations in paying the dowry. If indeed the verse is about mut'ah marriage, they argue that it is already nasikh by the verses of

³⁷ Fazlur Rahman, *Islam* (Chicago and London: University of Chicago Press, 1977), 47.

³⁸ Alhamid Alhusaini, *Pandangan-Pandangan Tentang Kawin Mut'ah* (Jakarta, 1996), 12.



inheritance, iddah and talaq. So it can be interpreted from that opinion that these two mufassir forbid mut'ah marriage.³⁹

Of all the differences in Sunni and Shia concepts above, of course, imamah is the most discussed, but ironically imamah is often positioned in the wrong framework. First, as has been pointed out, it is often positioned as if the ushuluddin is Shia so that some of us judge Shia automatically judging other than they are infidels because they do not believe in ushuluddin which includes imamah in its points, without knowing that the point of imamah is actually in ushul al madhab, not ushuluddin. Second, the position of imamah in Shia is often confronted via a vis caliphate in Sunni. Positioning it face-to-face is not ontologically appropriate. The reason is that the imamah is the leader of the people or in the context of religious matters, in which case even Caliph Umar 'in his leadership remained devoted to Sayyidina Ali in the affairs of the people or religion. Meanwhile, the caliphate is the leader of the people or is in a political context, which even Sayyidina Ali accepted *de facto* and continued to accompany the leadership of the previous three caliphs, and she 'also wanted to become the fourth caliph. Third, the doctrine of imamah is considered to necessarily require its faithful to hate the companions, wives of the Prophet, and those outside the priest and his followers. This matter is often wrong in positioning it ontologically. Because, the Shia faith in the imamah does not necessarily make them *disrespectful* to the companions of the Prophet's wife, and those outside the imam and his followers. Because, imamah is in the matter of leadership (vertical), not in the context of relations between people (horizontal).

CONCLUSION

Based on the description in the discussion above, the following conclusions can be drawn: There are two terms that have been raised related to the core of Islamic politics related to leadership, namely caliphate and imamah. Although taken from the same source, which is al-Quran, but in the political praxis that developed in the Islamic world, the term is used by two groups that are politically viewed as opposites,

³⁹ Sri Rahayu, "Nikah Mut'ah Dalam Pandangan Sunni Syi'ah," *Studi Komparatif Tafsir Fathul Qâdir, Rû Hul Ma'âni, Al-Mizân*, 2018.



namely Sunnis and Shiites. The practice that occurred in the course of Islamic history shows these two forms of government. The Islamic rule that took place after the death of the Prophet, particularly during the time of Khulafa al-Rasyidin (Abu Bakr, Umar ibn al-Khattab, Usman ibn Affan, and Ali ibn Abi Talib), seems to be commensurate with the republican form in the modern political concept. But in the following period, from the Umayyad, Abbasid, to Usmani Turks, and Islamic rule in other regions, including Indonesia, was in the style of a kingdom or monarchy. Although divided, Sunnis and Shiites still agree on some aspects of Islamic teachings. For example, both agree there is only one Allah, Muhammad is the last prophet, and believe the Quran is the holy book of Muslims. The pillars of the Sunni and Shia Muslim faiths are still broadly the same, only a few mentions are different. Here are six pillars of the Sunni faith. Faith in Allah, angels, the books of Allah, N abi and Rasul, and the last day, as well as qada and qadar. Shia have five pillars of faith, namely: Faith in Allah Faith in imamahs, prophets, apostles, books, and angels (*nubuwwah*), the last day (*al-maad*), and justice of Allah (*al adlu*). The pillars of Sunni Islam are creeds, prayers, fasting, zakat, and hajj. Bagi Shia, the creed is not included in the pillars of Islam. It's just that the creed must still be pledged when someone wants to embrace Islam. The pillars of Shia Islam are prayer, zakat, fasting, hajj, and territory. There are four schools most followed by Sunni Muslims, namely Hanafi, Maliki, Shafi'i, and Hambali. Meanwhile, Shia only use four hadiths and have three main schools, namely Zaydi, Ismaili, and Ashariyya. The polemic that often occurs between Sunnis and Shia in addition to the concept of imamah is to include four things, namely regarding the status of friends after the Prophet died, the status of the Qur'an claimed by Shia has undergone changes including the concept of taqiyyah, Mut'ah marriage and the concept of raj'ah (reincarnation).

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