



Counter-Narrative of Shi'ism in The Hadith Text of Kitab “Al-Faraid Al-Saniyah” KH. Sya'roni Ahmadi Kudus

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Abstract: The beginning of the emergence of Shi'ism initiated by a Jew, Abdullah bin Saba' had made considerable conflict among the companions at that time. The friction tapered when the killing of Ali bin Abi Talib and his son Husain in Karbala'. From year to year, the emergence of Shi'ism in several Middle Eastern countries led to the country's disintegration. The conflict of Imamiyah that leads to bloodshed seems to have no end at all times. Of course, this should not happen in Indonesia, which is known as a plural country. Of this problem, some scholars are called to write a book to counter Shi'aism in Indonesia. One is KH Sya'roni Ahmadi, with the text 'al-Faraid al-Saniyah.' This paper aims to explore KH. Sya'roni Ahmadi's thoughts on preventing the development of the Shi'a sect in Indonesia. This paper is categorized as qualitative research by comparing literature and interviews with the family of the book's author directly. The results showed that KH Sya'roni's role in increasing the existence of Aswaja in Indonesia needs to be appreciated. This is a form of his vocation to protect the country from disintegration and sect divisions.

Keywords: Shi'a, Kitab al-Faraid al-Saniyah, KH. Sya'roni Ahmadi

Abstrak: Awal kemunculan Syi'ah yang diprakarsai oleh seorang Yahudi, Abdullah bin Saba' telah membuat konflik yang begitu besar di kalangan sahabat waktu itu. Konflik itu meruncing saat terbunuhnya Ali bin Abi Thalib serta putranya Husain di Karbala'. Dari tahun ketahun kemunculan Syi'ah di beberapa negara Timur Tengah menyebabkan disintegritas suatu negara. Konflik paham Imamiyah yang berbuntut kepada pertumpahan darah seakan tidak ada akhir sepanjang masa. Tentu hal ini tidak boleh terjadi di Indoensia yang dikenal sebagai negara plural. Dari permasalahan inilah, beberapa ulama' terpanggil untuk menuliskan buku sebagaia counter paham Syi'ah di Indonesia. Salah satunya adalah KH. Sya'roni Ahmadi dengan Kitab 'al-Faraid al-Saniyah'. Tulisan ini bertujuan sebagai menggali pemikiran KH. Sya'roni Ahmadi dalam mencegah perkembangan sekte Syi'ah di Indonesia. Tulisan ini dikategorikan sebagai penelitian kualitatif dengan mengkomparasikan antara

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kepuustakaan dan wawancara kepada keluarga penulis kitab secara langsung. Hasil yang didapatkan bahwa peran KH. Sya'roni dalam meningkatkan eksistensi Aswaja di Indonesia perlu diapresiasi. Hal ini sebagai wujud keterpanggilan beliau dalam menjaga negara dari disintegritas dan perpecahan sekte.

Kata Kunci: Syi'ah, Kitab al-Faraid al-Saniyah, KH. Sya'roni Ahmadi

Introduction

In recent years, the national and international mass media has often broadcast heartbreaking news. The news is about the fall of many victims due to the 'sectarian' conflict between Sunni and Shi'a in Iraq, Syria, Yemen, and Libya. It seemed a mandatory menu for the mass media after the Arab Spring 2011 (Al-Bukhārī et al., 2010). Although the casualties are generally only a few people, it is undoubtedly more painful than the conflict between Palestine-Israel or Afghanistan-America because their wars are against infidel enemies. Unfortunately, the current resistance in the Middle East is between fellow Muslims within the same country.

Even more heartbreaking, some rulers, such as the Shi'a Syrian President, Bashar al-Asad, whom his people demanded to step down, have slaughtered thousands of Sunnis in Syria since 2011. Not much different from Syria, Yemen, in recent years, has always been in conflict with Saudi Arabia. The trigger behind the tension is none other than the role of the al-Houtsy army, which has been formed since 1992 by Badruddin al-Houtsy (Wikipedia Team, 2016). As a Shi'a Zaidiyah army formed by Iran, Houtsy has threatened the stability of the Middle East. The force gets its weapons supply and war training from Iran directly. The suicide bombings of Sunni Shi'a mosques in Iraq have claimed thousands of lives and damaged many public facilities (Kaharuddin & Sahid, 2018).

The Shi'a conflict in several Middle Eastern countries should be a valuable lesson for Muslims in Indonesia. Indonesia is a plural country with many religions, races, languages, madzhabs, and sects. Of course, the chaos of the Middle East between Shi'ah-Sunni is a bad reflection for Muslims throughout history. Do not let this kind of conflict happen in other Muslim countries such as Indonesia because conflicts will usually impact economic stability and destroy the education of the nation's generation.

The conflict between Shi'a and Sunni initially occurred after the death of the Prophet (Ulum, 2008). It was characterized by disputes about who had the right to replace the caliph after the Prophet died. After that, the conflict colored the politics of the Middle East, especially the Shi'a claim to the right of Ali's descendants to become caliphs to replace the Prophet. Then it began to grow when Caliph Uthman was killed and culminated in the division of the caliphate between the Sunnis with the Umayyads and the Shi'a with the Fatimids. The impact of the Islamic Revolution in Iran in 1979 caused the political map of the Middle East to change completely. The influence of Shi'a in some Muslim countries is getting stronger, so the existence of Sunnis will be threatened. This is also the case in Indonesia in the last ten years.

One of the religious conflicts between Shi'ah and Sunni in Indonesia is the conflict that occurred in Ponpes al-Hadi, a Shi'ah school. This pesantren in Pekalongan, Central Java, was attacked by intolerant people. Coupled with the conflict in Sampang Madura in 2012 (Munawaroh et al., 2014). This conflict has existed since the spread of Shi'a in Sampang by Tajul Muluk. Sampang people feel disturbed by the activities of Syi'ah proselytizing, which has different religious practices from other Muslims.

Because the political movement of the Islamic world affected Indonesia, many scholars were moved to publish works containing counter-movements of the Shi'ah sect in Indonesia (Idik Saeful Bahri, SH, 2019). There were also some similar writings, such as *al-Kawakibul Lama'ah* by Shaykh Abul Fadhol Sensory, *'al-Qath'iyyah An-Nahdliyyah'* by KH Muhyiddin Abdusshomad, *'al-Muqtathafat li Ahlil Bidayat'* by KH Marzuqi Mustamar and the Hadith Book *'al-Fara'id al-Saniyah'* by KH Sya'roni Ahmadi from Kudus. The whole book is an invitation for Indonesian Muslims to always be in the teachings of Ahlussunnah and keep away from the Shi'ah, Khawarij, and Wahabi sects.

The writing that is almost the same as this research is (Kaharuddin & Sahid, 2018) "Hadith as a Source of Islamic Law (Review of *Inkar As-Sunnah, Shi'a and Orientalist Thoughts*)"; in that writing, Kaharuddin highlights the Shi'a who tend to give a distorted interpretation of the purity of the Prophet's hadith. On the other hand, they consider the hadith only a source of religious doctrine. At the same time, the essence of the Prophet's Hadith is a guideline for the benefit of human life from time to time. However, Kaharuddin does not reveal the main actors in countering Shi'a thought.

While the writing about KH Sya'roni Ahmadi's Biography and Struggle written by (Titik Wahidatun Nikmah, 2012) does explicitly not highlight his struggle in countering Shi'a thought in Indonesia. This paper only provides a prominent picture of how a KH. Sya'roni proselytizes Islam in Java, Indonesia. Therefore, this paper is considered very important as a historical record of the struggle of Indonesian scholars in the face of Shi'a thought.

Results and Discussion

This research uses a historical study approach that emphasizes the study of figures' thoughts. This type of research is qualitative, which requires a deeper understanding. In collecting data, through library research, to examine written sources that have been published or not. Primary sources are writings about KH Sya'roni Ahmadi, while secondary sources are interviews needed to ask important questions about his role in general in Indonesia in countering Shi'aism.

At first, the researcher analyzes based on the texts of the hadith *al-Fara'id al-Saniyah* and formulates them in specific chapters, which the author will then analyze. The qualitative research model itself is a research model that prioritizes an in-depth understanding of a research object from looking at the problem in general. The method used in this research is in-depth analysis, which is a method of reading case by case carefully. The problem discussed is undoubtedly different from other problems. So that by reading case by case, the problem can be mapped and solved.

Terminology of Shi'ism

In Arabic, Shi'ah originally meant a group or *fiqh* (Aboe Bakar Atjeh, 1977). At the beginning of Islam, this name was used for a group that agreed with and defended Ali bin Abi Talib, the fourth caliph. Shi'a means those who belong to the group of Sayyidina Ali. Believing that only Ali had the right to be the successor after the Prophet died. Likewise, the caliphs of the descendants of Caliph Ali are called Ahli Bait, who know better the teachings of the Prophet Muhammad (Al-Kilani, 2007).

Shi'ah in the era of Ali's caliphate only meant political defense and support. The Shi'ah of Ali that first emerged during the caliphate of Ali ibn Abi Talib ra could be called the loyal followers of the legitimate caliph, not the character of the creed known after Ali until now. That is because the Shi'ah of Ali consisted

of the loyal companions of Ali and the Tabi'in who did not believe that Ali ibn Abi Talib was more noble than the Prophet Muhammad.

Some events after the Prophet's death aroused the Shi'ah's spirit in supporting Sayyidina Ali (M. Jafri, 1995), more so after the accusation of Yazid bin Muawiyah to Ali bin Abi Talib as the mastermind of the killing of Usman bin Affan. As a result, Ali bin Abi Talib was killed by a Khawarij named Abdullah bin Muljam in 41 AH. Followed by the killing of Hasan because he was poisoned in 49 AH, And the last was the beheading of Husain by Khawarij in 61 AH in Karbala. This whole series of events led to the significant growth of the Shi'ah. They expanded to the east, especially Persia, India, Central Asia, and North Africa (Sirodjudin Abbas, 2019).

The working meeting of the Indonesian Ulema Council (MUI) on Jumadil Akhir 1404 H./March 1984 said that the Shi'ah view has a very significant difference from the view of Ahlus Sunnah wal Jama'ah (Al-mushily, n.d.). This is because some prohibited Islamic laws are even allowed in Shi'ism. This is such as mut'ah marriage, believing that Ali and his 12 descendants are saints who must become leaders of Islam, believing that the legitimate Qur'an is that brought by Ali bin Abi Talib and many other things contradicting the Manhaj Ahlussunnah.

Shi'ism Is Not a Madzhab

According to Usamah Shahadah (Hasim, 2012), Shi'ah is not a madzhab, as many think. It is wrong to categorize Shi'ism as a fiqh madzhab like Madzahibul Araba'ah (the four madzhab). This is because the notion of madzhab itself is quite the opposite of the term in Shi'ism. Madzhab, the perspective of jurisprudence scholars, is a way of taking the law of fiqh scholars elaborated from the Qur'an, sunnah, ijma', qiyas, and other scholars' opinions following the methods of fiqh and useful fiqh (Lathiful Khuluq, 2013). While Shi'ah in Sharia law is very different, the Imamiyyah belief makes the gap between Sunni and Shi'ah so far. They consider what is conveyed by the 12 Imams to be a fatwa that all Muslims must follow.

The reason for not including Shi'a as a madzhab of fiqh:

1. As is well known, all the schools of fiqh agree that only six pillars of faith are outlined by the Prophet. However, the followers of Shi'ism have added to this by believing in the Mamiya of the 12 descendants of Ali ibn Abi Talib. Of course, this is very contrary to the basic concept of the fiqh madzhab that has been agreed upon (Al-mushily, n.d.).
2. Sunnah, according to the Shi'ah, is the words of those who are Ma'shum or their actions and decrees. Ma'shum means preserving the Imams descended from Ali ibn Abi Talib up to 12 descendants from minor or major sins. This is different from the concept of Islam, which singles out the Prophet Muhammad as the only Ma'shum person who is protected from sin (Al-'Amili, n.d.). This also contradicts the basic concept of sunnah according to the Muhaddithin, who say that sunnah is all the actions, decrees, and statutes of the Prophet. No one's words can be included in this concept besides the Prophet.
3. The accusation of the Shi'ah followers against the scholars of the madzhab by labeling them as ignorant because they only follow what the leaders want. The correctness of the Shi'ah rulings rests solely with the Imamiyah scholars. That must be followed. So that all fatwas of fiqh scholars, according to the Shi'ah, cannot be followed.

4. The accusation of disbelief in the companions of the Prophet and the cult of one companion of the Prophet is certainly not acceptable to the four madzhab because the purpose of the establishment of the madzhab is to follow the companions of the Prophet without discriminating against them.

The development of Shi'ism in Indonesia

First Phase: There is still much debate on which year the first emergence of Shi'ism in the archipelago. Some opinions suggest that it first emerged in 850 AD. A. Hasyimi notes that the kingdom of Perlak had embraced Shi'a teachings in that year. Sayyid Maulana Abd Aziz Shah was a Shi'a king who ruled in Perlak then (Aboebakar Atjeh, 1977). In Indonesia, Shi'a development has existed since Islam's first entry into Aceh. The first spread of Islam was with the arrival of traders from Persia who lived in Gujarat (Yumitro, 2017). The first king of Samudra Pasai was Marah Silu, a Shi'a follower. However, after the king of Samudra Pasai changed to Sultan Iskandar Tsani, who was a Sunni follower, the Shi'a did not appear.

Another evidence that Shi'ah has existed in Indonesia since the beginning of Islam is the existence of cemeteries that reflect Shi'ah graves, especially those found in Gresik, East Java. At the beginning of the emergence of Shi'a and Sunni, not too much conflict appeared on the surface. The relationship between the two went well over the years. Unlike what happened in Pakistan, Iraq, and Saudi Arabia, the conflicts that surfaced were very complex.

Second phase: Started with the revolution of the Iranian state in 1979. The revolution transformed Iran from a monarchy under Mohammad Reza Pahlavi to an Islamic Republic under Grand Ayatollah Khomeini. The figure of Khomeini immediately became an idol among Islamic youth, as he was considered the inspirer of the Iranian revolution. The strong support of Shi'ah in Indonesia has led to many books that counter their movement in Indonesia. MUI Indonesia, through a decree on March 7, 1984, in detail, then published a book on the differences between Syi'ah and Sunni Islam so that Indonesian Muslims need to be careful (Widyadara, 2015).

The third phase: Started with the wave of reformation in Indonesia in 1998, when many students who finished their education in Khum Iran emerged (Ulum, 2008). With the openness and freedom in Indonesia, Shi'a in Indonesia taught their ideology without having to be haunted by worry. In this phase, a movement in the realm of Shi'a fiqh leads to the seeds of open conflict.

The fourth phase is the formation of (IJABI) or Ikatan Jemaah Ahlul Bait Indonesia. This movement was established in 2000, which marked the strengthening of Shi'a influence in Indonesia. Several conflicts occurred after forming this bond, such as the attack on Ust. Ahmad's pesantren in Brayu village, Kab. Ahmad's boarding school in Brayu village, Batang district, Central Java, followed by the destruction of the presence of Syi'ah followers in Bangil, East Java, in 2007 (Al-Mushili, n.d.).

Profile of KH. Sya'roni Ahmadi

KH Sya'roni Ahmadi was born in Kudus on August 17, 131 to Ahmadi and Hayati. Kiyai Sya'roni is the seventh child of eight siblings, namely Hj. Maftubah, Hj. Hanifah, Fatimah, H. Nur Hamid, H. Misbah, Khudlori and Ihsan. His mother left him in childhood, precisely when he was eight. After the death of his

mother, Kiyai Sya'roni was raised by his father. However, even this period did not last long. Because stepping the 13th age, Kiyai Sya'roni was left by his father. Since then, he has become an orphan.

Kiyai Sya'roni is a figure who has a significant role in spreading Islam in Kudus City; he is a person who is very persistent in fighting for doctrine. He also diligently held recitations for the community in mosques and homes. He was adept at reading the yellow scriptures and was also known as a reliable orator. Born into a family of Santri, Sya'roni was known as a child who liked to study religious knowledge, starting from the Qur'an, Tawheed, Jurisprudence, Sufism, and so on. It was proven that despite being from a mediocre economic family, he diligently attended recitations held around Kudus. Little Sya'roni was an intelligent child; at 11, he had memorized the book al-Fiyah Ibn Malik, and at 14, years could memorize the Qur'an.

Education Kiyai Sya'roni's formal educational background was educated at Madrasah Diniyah Mu'awanah in the old Ma'ahid Madrasah. While formally, he studied from one place to another and several Kiyai. It was recorded that he had studied with prominent Kiyai, such as KH. Arwani Amin Kudus in learning al-Qira'ah al-Sab'ah, Kiyai Turaikhan Ajuhri in Jurisprudence and KH. Turmudzi and KH. Ma'ruf Asnawi.

He began studying the yellow book at 14 and until 26 years old. Kiyai Sya'roni is known as a multidisciplinary scholar. He is proficient in tafsir, useful fiqh, mantic, balanghai, and others. In 1953, President Soekarno invited him to recite Qira'ah Sabah at the Presidential Palace. His ability to voice made many people at that time amazed.

Works: Besides being a stage tiger, Kiyai Sya'roni Ahmadi is also productive in his work. The works of his books include:

1. 'Al-Faraid al-Saniyah wa al-Durar al-Bahiyah. This book contains the principles of the Ahlusunnah wal Jama'ah creed.
2. 'Faidu al-Asani 'Ala Harzi al-Amani wawajhuttahani'. This book discusses Qira'ah al-Sab'ah, consisting of 3 Juz.
3. 'Al-Tasrih al-Yasir fi 'Ami al-Tafsir'. This book contains the method of interpretation of the Qur'an,
4. 'Tarjamah al-Sulam al-Munawwaraq'. This book discusses the science of Manthiq.
5. 'Tashi al-Thuruqa Linadzmi al-Waraqat.' This book talks about useful fiqh.
6. 'Qira'at al-Asriyah'. This book consists of three juz and is intended to facilitate the Santri or students' study of the yellow book.

Kiyai Sya'roni's struggle in various aspects of community life and religion in Kudus Regency provides many things in various aspects of the field, including:

According to Ulin Nuha in Religious Harmony in the Qur'an, Analysis of Kiai Sya'roni Ahmadi's Interpretation, expertise in al-Qur'an and other Islamic sciences makes people learn much from KH. Muhammad Sya'roni Ahmadi also routinely holds recitations using da'wah bil kalam (speech) and da'wah bil Qalam (pen).

The da'wah of KH Sya'roni in oral or speech and lecture methods can be mapped in three patterns. First, recitation in mosques and residents' homes. Second, public recitation or Tabligh Akbar. Third, teaching for students in madrasah or pesantren.

In delivering da'wah, KH Sya'roni was initially known for being very harsh. However, later, he changed his da'wah strategy; he delivered calmly and softly. He often conveys messages of harmony and tolerance for fellow Muslims and people outside Islam (non-Muslims).

The decision to change the flow of this da'wah is the right strategy. Through friendly da'wah, he can be accepted by various groups from NU and non-NU circles. The Abangan circles, initially resistant to his preaching, gradually began to glance and get closer. Even those from Muhammadiyah also began to favor his way of preaching. This condition brought fresh air; he was increasingly popular in the City of Holy Towers (Mahfudhon, 2020).

His da'wah strategy with the bil Lisan method; he wrote various works. As an intellectual in various fields, especially tafsir. He wrote several books, including the book 'al Farad al Saniyah wa al Durar al Bahiyah.' This book contains a collection of arguments from the Qur'an and hadith and the opinions of Sunni scholars regarding various practices carried out by *Ahli Sunnah Wal Jamaah*.

Methodology of the Book 'al-Fara'id al Saniyah' Kiyai Sya'roni

In the Muqaddimah of the book, KH Sya'roni Ahmadi describes his book, which contains several arguments that he collected from the Qur'an, sunnah, and Qaul ulama. Although this book can be categorized as thin, it contains the basics of legal footing as an adherent of Ahlu al-Sunnah wa al-Jama'ah, known as 'Sunni.' He named his book 'al-Fara'id al-Saniyah wa al-Durar al-Bahiyah,' which means The Basics of the Sunnah and beautiful pearls.

Kitab al-Fara'id al-Saniyah is also sourced from Salaf books that are often studied by Salafi pesantren in Indonesia, such as Hadith Fathul Mu'in, Fatawa Ibn Hajar, Hadith Durratun Nashihin, Tafsir al-Shawi, Bughyatul Mustarsyidin, al-Bahjah al-Sunnayah by Shaykh Muhammad bin Abdullah al-Khani, 'al-Ibda' fi Madlar al-Ibtida' by Shaykh Ali Mahfudz al-Masry, Irsyadu al-'Ibad, Syarakh Nahjul Balaghah and many more.

The book contains 33 chapters, namely: Hadiths about Ahl al-Sunnah wa al-Jama'ah, signs of a Sunni, the division of Muhammad's Ummah, mauled nabi, the sunnah of honoring the noble, kissing the hand of the pious, Fadlilah of the companions of the Prophet, wash, shari'ah, deeds that will not be interrupted until death, a testimony of the dead, talking, grave pilgrimage, charity, Allah's reward in the hereafter, holding the Mushaf al-Qur'an, tarawih, salam, and Basmalah, Aqiqah, Walimah, and the law of marriage, taking barakah, and the creed of the murshid AhlulSunnah.

Each chapter of the book contains three to five traditions, sometimes preceded by the writing of the Qur'an first. If we add up the 33 chapters, it is estimated that around 150 traditions are written in this book. Unfortunately, Kiyai Sya'roni did not write the primary reference source for each hadith. Kiyai Sya'roni only wrote the Mukharrij of the hadith from among the companions. Like the example of the hadith below:

قال رسول الله: توسلوا بي وأهل بيتي فإنه لا يرد متوسل بي

"The Messenger of Allah (peace and blessings be upon him) said: Take recourse to me and my Ahlu bait, for indeed, the one who takes recourse to me will not be rejected."

Another thing lacking in this book is the absence of any commentary on the traditions taken, whether authentic or not. Shahih, hasan, clarify, and maudlin. Thus, after the author has done the Takhrij, some

traditions are found: maudlin or la asla lahu (there is no source). The following is an example of a hadith for which no source has been found.

قال رسول الله: إذا تحببتم في الأمور فاسئلوا من أهل القبور. (الدرر: 10)

Analysis of the Hadith al-Faraid al-Saniyah Countering the Shi'ism Narrative

The Prophet did not discriminate between one Companion and another. They were the same in the eyes of the Apostle, who steadfastly carried the banner of Islam to spread throughout the world. The Apostle forbade his ummah to hate, let alone disbelieve (Akhmadi, 2019). Because the companions have earned the nickname of people who have the pleasure of Allah SWT, this is mentioned by Allah in the Qur'an Surah Attaubah verse 100.

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

"And those who were the first (to enter Islam) among the Muhajirin and Ansar and those who followed them well, Allah is pleased with them, and they are pleased with Allah. Allah has prepared for them a paradise in which rivers flow. They will remain therein forever. That is a great victory. (QS. At-Taubah: 100)"

In Kitab al-Faraid al-Saniyah KH. Sya'roni Ahmadi also wrote several things that must be done by Ahlussunnah people in maintaining their faith. Among them is not to hate the companions, not to revile them, or even to disbelieve them. He wrote about the Prophet's hadiths about the virtues of the Companions so that Muslims would not be trapped in the faith of the Shi'ah who hate the Companions. From here, we can see KH. Sya'roni's effort in stemming the Shi'a creed. There is a counter narrative of Shi'ism in the hadith. It is found in the hadith;

"عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ: " لَا تَسُبُّوا أَصْحَابِي فَلَوْ أَنَّ أَحَدَكُمْ أَتَقَّقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مَدَّ أَعْدِهِمْ وَلَا نَصِيْفَهُ

"Do not revile my companions. Even if you give gold the size of Mount Uhud, you will not equal one mud of their giving."

إِنَّمَا أَصْحَابِي كَالنُّجُومِ، فَيَأْتِيهِمْ أَفْتِنَتِيْمٌ اهْتَدَيْتُمْ

"The Messenger of Allah (may Allah's peace and blessings be upon him) said: "My companions are like the stars; whichever of them you follow, you will be guided."

Takhrij Hadith: This Hadith is found in Sahih Bukhari no: 3673 (Al-Bukhari, 2018), Sahih Muslim no: 2542, Jami' Turmidzi no: 3861, and Sunan Abu Dawud 4658. The entire chain of transmission can be categorized as credible (Al-Mathriziy, 2010). starting from Abu Said Al Khudari, a Companion who died in 63 AH, Abu Shalih Assaman, a Tabi'in who died in 101 AH, Sulaiman bin Mahran, a Tabi'it Tabi'in who died in 148 AH; Shu'bah bin Hajjaj who died in 160 AH, Adam bin Abdurrahman bin Muhammad 220 AH.

Explanation: The points that we can take from this Hadith are: First, the companions of the Prophet are the most honored people by Allah after the Prophet. In Surah Attaubah, verse 100, Allah mentions the virtues of the Muhajirin and Ansar, that they are people who are pleased with Allah as their Lord and that they are pleased by Allah in all their actions. Ridha here is more significant than love. From this, we can understand that the teachings of Ahlussunnah wal Jama'ah are emphasized by KH. Sya'roni Ahmadi, in this first point, is against the Shi'a school of thought that hates and disbelieves some of the Prophet's companions.

Internal Shi'a Divisions

Although this group is classified as a group that is obedient in doctrine, this group is also divided into several clusters. The clusters are as follows;

First, the Sabaiyyah Shi'a group. This group is considered extreme Shi'a (glow). This group argues that Ali bin Abi Talib was not killed. Sayyidina Ali is like incarnating Isa, who is incarnated by Allah and will descend again one day. This group was led by Abdullah bin Saba' or the Saba'iyah group. This group hated Abu Bakr, Umar, and Ustman and the companions of the Prophet (Al-Kharasyi, 2009). They disbelieved the beloved companions of the Prophet and tried to create a division of the ummah.

Second, the Sh'iah al-Kaisaniyyah group. This group argued that the only legitimate successors to Ali were his descendants. They would not accept another caliph because they considered Ali's descendants the holy generation that must be obeyed. This group also disbelieved all the companions who had stepped over Ali B. Abi Talib. This group also disbelieves Ahlussifin (the fighters of the Shifin war) and Ahlu Jamal (the fighters of the Jamal war).

Third, the Imamiyah Shi'a group. This group believes that after the death of Imam Ali, the right to occupy the caliphate is his son al-Hasan. When al-Hasan handed over the caliphate to Mua'wiyah b. Abu Sufyan transferred the Imamate to al-Husayn, some of whom denounced al-Hasan. Even al-Jarrah b. Sinan al-Ansari once accused him of being a polytheist. This group is called the Shi'a Imamiyah or the group that has established 12 Imams who must be obeyed and are free from sin. This sect is also referred to as Shi'a Itsna 'Ashariyah. They believe the Prophet Muhammad SAW has appointed twelve imams as his successors.

They are Ali bin Abi Talib (41 AH), Al-Hasan bin Ali (49 AH), Al-Husain bin Ali (61 AH), Ali bin al-Husain Zainal Abidin (94 AH), Muhammad bin Ali al-Baqir (113 AH), Ja'far bin Muhammad Ash-Shadiq (146 AH), Musa bin Ja'far al-Kazim (128 AH), Ali bin Musa ar-Ridha (203 AH), Muhammad bin Ali al-Jawwad (221 AH), Ali bin Muhammad al-Hadi (254 AH), Al-Hasan bin Ali al-Ashkari (261 AH), Muhammad bin al-Hasan al-Mahdi (264 AH) (Ulum, 2008).

The fourth is the Rafidhah Shi'a. The group says that Ali's descendants are straight and clean, saved from sin, because they hold fast to the Qur'an. They also accuse the sahaba of disbelief.

Fifth is the Zaidiyah Shi'a. This Shi'a group is classified as a moderate Shi'a because it still accepts the existence of Abu Bakr, Umar, and Uthman as caliph. This group follows Ali Zainal Abidin.

Scholars generally distinguish the Shi'a group into three; first, Shi'a Ghaliyah (extreme), which at the level of deifying Ali or considering him the Prophet. The second group is Mamiya or rafidah, who disbelieved the caliphs' Abu Bakr, Umar, and Ustman. These two groups are very clearly misguidance by scholars. At the same time the third is the Zaidiyah Shi'a group that follows Zain bin Ali Zainal Abidin. His followers prioritized Ali over the other companions but were still loyal to Abu Bakr and Umar, who considered them the legitimate caliphs. This group, according to the scholars, is still within reasonable limits.

In the book "Uncovering the Rights of Shi'a so that you are not deceived, Abdullah al Mushli), the Shi'a consider the Ahlussunnah people to be infidels (Abdullah bin Muhammad Assalafi, 2021). They consider a Sunni a dissident, whether he adheres to the Shafi'i, Hanafi, Hambali, and Maliki madzhabs. It is one of

the tricks of the Shi'ah in launching attacks and dividing opponents, separating one from another. They consider the most dangerous enemies are those who know taqiyya (being contrary to the facts).

The taqiyyah creed of Shi'ism is very dangerous for the Muslim Ummah. Taqiyyah also means denying the beliefs of Ahlussunnah. For example, their opinions about changing the Qur'an, reviling the Companions, considering others disbelievers, falsely accusing Muslims and other beliefs. That is why Muhammad bin Ali bin Al-Husain in Risalah al-I'tiqadat said taqiyyah for Shi'a believers is obligatory. This is also mentioned in al-Kafi, which says that a narration from Abu Abdullah (peace be upon him) said, "Allah does not accept us and you in His religion except Taqiyyah." (Al-Kulaini, n.d.).

Resolution of the Shi'a-Sunni Conflict in Indonesia

Dialogue, the conflict between Syi'ah-Sunni generally occurs due to the unilateral prohibition by major Islamic organizations in Indonesia by considering the followers of Syi'ah as heretical followers who must be monitored for their movements. However, if we see that the phenomenon of Shi'a in Indonesia is a part of the plurality of the Indonesian nation, this certainly cannot be done. Expulsion also cannot solve the problem. The expelled followers of Syiah certainly had a tremendous impact on the life of the Syiah followers in general. This is where the local government has a significant role in reducing conflict. The government can invite some religious organizations to open dialog with the followers of Syiah. The dialog is expected to give a good solution, satisfying the various parties involved in this issue.

Settlement Through Legal Channels, the existence of splinter groups considered to desecrate religion and national law is in PNPS No. 1/1965 or Criminal Code 156a and Law NO. 1 PNPS of 1965 on preventing abuse of religion and national law. 1 PNPS of 1965 concerning the prevention of abuse or blasphemy of religion. However, it needs to be examined together to what extent the blasphemy committed by the followers of Shi'ah is so that they can be categorized in this article. Whether prosecuting them in prison then can solve the problem, of course not. So it is hoped that the Muslim community can refrain from giving a wrong label to the followers of Shi'ah.

The discourse of blasphemy and blasphemy like this can be a wild ball that can hit anyone who holds views and practices religious rituals considered deviant. Not only specific to the Shi'a movement in Indonesia, but the truth claims between Muhammadiyah and NU can also be the seeds of national disintegration that anyone should avoid.

Preach To Them in A Good Way, one of the prophet's duties is to preach in a good way as stated in the Qur'an Surah An-Nahl 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Invite them to the way of your Lord with wisdom and wisdom. Debate them in a better way. Verily, your Lord knows those who stray from His path and those who are guided. (QS. An-Nahl: 125)

One of the ways that Muslims must do at this time to see the phenomenon is to invite them to return to the excellent path in good ways, which Islam has prescribed. Gentleness, accompanied by reasons and arguments, will be more effective than harsh words.

The Absence of Unilateral Truth Claims, the strength of the effort to expel Syiah residents in a place of conflict is inseparable from the legitimacy of the statement of a community leader or a particular pesantren. Claims of misguidance also usually come from branch administrators of specific mass

organizations. Therefore, the role of the government in reducing the conflict between Shi'ah-Sunni should embrace all parties to restrain themselves, especially the ulama' and other community leaders.

It should also be remembered that although the Shi'ah has different religious rituals, the theological doctrine must be partially blamed because it has developed since the emergence of the pendant in Indonesia or about 5-6 adab ago. Therefore, if the label continues to be echoed, then the truth claim will only cause the seeds of national instability.

Conclusion

Shi'ah is not a madzhab like madzahib Arba'ah. This sect in taking the law is very far from the agreement of the existing fiqh scholars. Shi'ah has split into dozens of other sects that differ from each other's perspective. The accusation of disbelief against some of the companions raises a deep gap between Sunni and Shi'a from year to year. The development of Shi'ah in Indonesia is inseparable from the role of Persian preachers in the 14th century. KH Sya'roni Ahmadi's role in stemming this understanding is expected to be a turning point for Sunnis in Indonesia as devout Sunni followers. The Shi'ah-Sunni conflict in Indonesia will not happen if it prioritizes the similarities between Sunni-Shi'ah rather than the differences. By accommodating differences in a plural society, it is hoped that the seeds of conflict will not get bigger.

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