

SOCIAL INSTITUTIONS OF MUSLIMS DURING THE TIME OF UTHMAN AND ALI

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Abstract: This article aims to examine the social institutions of the Islamic community during the time of Uthman ibn Affan and Ali ibn Abi Talib. Uthman ibn Affan and Ali ibn Abi Talib were among the closest companions of Prophet Muhammad (PBUH) who belonged to the group of Assabiqunal Awwalun. During their leadership, the condition of social institutions within the Islamic community was already in disarray. Institutions themselves are interpreted as formal social behavior systems as well as customs and norms regulating human behavior in society. This article employs historical research methodology with four stages: heuristic, criticism, interpretation, and historiography. The data collection technique involves library research on relevant sources. The research findings indicate: (1) in the early days of his rule, Uthman still inherited the state authority that was previously high during Umar's rule. However, due to his advanced age, the management of the state was mostly handled by his closest relatives. However, the allegations of nepotism leveled against him were not proven true; (2) during Ali's leadership, the condition of Islamic community institutions became even more chaotic. Ali inherited a chaotic government from the time of Uthman, leading to unavoidable civil wars during his rule. **Keywords:** Social institutions, Uthman, Ali, division, Islamic community.

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Introduction

Uthman bin Affan and Ali bin Abi Talib were the closest companions of the Prophet Muhammad SAW, who belonged to the *Assabiqunal Awwalun* group.¹ They became the third and fourth caliphs of Muslims in succession after the death of the Prophet Muhammad, or what is often called the *Khulafaur Rashidin*.² Uthman bin Affan served as caliph for 12 years (644-656 AD), while Ali bin Abi Talib served as caliph for five years (656-661 AD).³ Uthman and Ali lived their leadership periods with their challenges. At the time of both of them, the internal condition of the Muslims was undergoing a period of profound upheaval.

Politically, during the *Khulafaur Rashidin* period, Muslims were divided into two groups: (1) prioritizing Muslim identity and (2) prioritizing Arab identity.⁴ In organizing the Islamic government, which was still relatively new, Umar bin Khatab was more inclined to the group that prioritized Muslim identity. It was evident when Umar appointed people to positions such as governors, generals (armed forces), administrators, and so on, which came from these groups. Those appointed by Umar also received high allowances and were allowed to manage the *sawafī*⁵ for their benefit. However, in the cities of Mecca and Medina, the Quraysh aristocracy (a group that emphasized Arab identity) was disturbed by the policies implemented

¹ Istilah ini merupakan sebutan bagi orang-orang paling awal yang mempercayai, menerima, membenarkan, dan menanggapi kabar akan kenabian Muhammad SAW serta bersedia masuk Islam. Kepada mereka semua Rasulullah memberi “garansi” akan jaminan masuk ke dalam surga.

² *Khulafab* adalah bentuk jamak dari *khaliifah*, yang artinya pengganti, pemimpin, atau penguasa yang diangkat setelah Nabi Muhammad untuk melanjutkan tugas beliau sebagai pemimpin agama dan kepala pemerintahan, tetapi bukan sebagai Nabi atau Rasul. Sedangkan *ar-rasyidin* adalah bentuk jamak dari *ar-rasyid* yang artinya orang yang mendapat petunjuk. Lebih lengkap silahkan baca tulisan dari Elizabeth Urban, “Rashidun Caliphate,” in *The Encyclopedia of Empire* (Oxford, UK: John Wiley & Sons, Ltd, 2016), 1–10.

³ Badri Yatim, *Sejarah Peradaban Islam* (Raja Grafindo Persada, 2000), 37.

⁴ Su I-Wen, “Compromise for The Community: The Early Kūfan Soft Shi‘ī Traditionists and The Formation of The Four-Caliphs Thesis (Al-Khulafā’ Al-Rāshidūn),” *International Journal of West Asian Studies* 12, no. 1 (2020).

⁵ Tanah bekas milik Kekaisaran Sasania yang sudah ditinggalkan atau direbut oleh kekuasaan Islam.

by Umar.⁶ And then made the end of Umar's reign, a fierce conflict of interest within Islam, unstoppable.

Uthman, as Umar's successor caliph, came from among the Meccan nobility of the Umayyad clan. Uthman reversed Umar's policy and favored a group that promoted Arab identity - the Umayyads and other Meccan interests and large migrant clans - at the expense of the Prophet's companions and the people of Medina. To this end, Uthman increased central control over provincial (local) revenues. Uthman also took initiatives in religious matters, including the dissemination of a standardized edition of the Koran that was disliked by some Muslims of the time who saw themselves as custodians of the holy book. Uthman thus stood for reestablishing the pre-Islamic coalition of Meccan and Arab tribal nobles against the new elements generated by Islam and claimed enlarged authority for the caliph to effect social, economic, and religious change.⁷

In implementing this policy, Uthman continued to encounter resistance from those who opposed him. This led to fierce opposition, conspiracies, and eventually to the first civil war in Islamic history.⁸ It culminated on June 17, 656 AD, when Uthman was killed in his home by a large mob of about 500 Arabs from Fustat who disliked him. After Uthman's death, Ali was elected as the next caliph. Ali abolished the caliph's centralized control over provincial revenues and favored equal distribution of taxes and booty among the Arabs. As the Prophet Muhammad's cousin and son-in-law and one of the earliest converts to Islam, Ali claimed the caliphate based on his devotion to the Prophet Muhammad and Islam. Still, now he compromised himself by coming to power with the support of Uthman's killers.⁹

⁶ Philip K. Hitti, *History of The Arab*, trans. Cecep Lukman Hakim (Jakarta: PT Serambi Ilmu Semesta, 2008).

⁷ Ira M. Lapidus, *A History of Islamic Societies*, Second edi. (Cambridge: Cambridge University Press, 2002), 46.

⁸ Samsul Munir Amin, *Sejarah Peradaban Islam*, ke-5. (Jakarta: Amzah, 2015).

⁹ Lapidus, *A History of Islamic Societies*, 47.

During the leadership of the last two *Khulafaur Rashidin*, the state of Muslim institutions¹⁰ had become very chaotic. Civil wars and hatred between warring groups could not be prevented. Ali was under constant pressure to bring to justice those who had caused Uthman's death. In fact, because of this pressure, further civil wars had to take place. Ali initially preferred to use a diplomatic approach to resolve these matters. However, the opposition did not accept this, so taking up arms became an option that Ali and his supporters could not avoid.

According to Farag Fouda (2003), Abu Bakr, with his policy of fighting disintegration due to cases of apostasy, has maintained the authority of the government of Medina.¹¹ During the time of Umar, thanks to his firmness and justice, he has catapulted the state's authority to the highest level. But at the time of 'Uthman, he ate away at it little by little until the authority was almost gone. Therefore, when Ali ruled, it was sure he no longer had the power to restore that authority.¹²

¹⁰ Pranata berarti sistem tingkah laku sosial yang bersifat resmi serta adat istiadat dan norma yang mengatur tingkah laku manusia di masyarakat. Dengan demikian pranata sosial erat hubungannya dengan budaya manusia. Bagi umat Islam tentu saja hal ini berasal dari ajaran dasar yaitu pengembangan dari Alqur'an dan Hadis. Dilihat dari aspek kesejarahan maka pranata sosial dalam masyarakat Islam yang pernah menonjol adalah dalam bidang hukum, politik atau pemerintahan, peradilan, keamanan, kesehatan dan kesejahteraan. Selengkapnya bisa dilihat pada tulisan, Imam Mawardi et al., *Pranata Sosial Di Dalam Islam* (Magelang: Pusat Pembinaan dan Pengembangan Studi Islam (P3SI), 2012), 1.

¹¹ Istilah pemerintahan Madinah "*Chiefdom Madinah*" dipopulerkan oleh Abdud Aziz. Istilah ini muncul pasca terjadinya perjanjian *Mitsaq al-Madinah* (Piagam Madinah) antara Rasulullah dengan orang Quraisy. Perjanjian ini dilakukan oleh Rasulullah ketika awal berhijrah ke Yastrib (Madinah) untuk mengurangi *'ashabiyah qabalyyah* (fanatisme kesukukan) di kalangan para pengikutnya yang berhijrah bersamanya. Dengan demikian, Nabi Muhammad SAW muncul sebagai seorang *chief* (komandan tertinggi) yang memiliki otoritas lintas kabilah. *Chiefdom Madinah* terus dipraktikkan oleh para khalifah pengganti Rasulullah (*Khulafaur Rasyidin*). Abdul Aziz, *Chiefdom Madinah: Kerucut Kekuasaan Pada Zaman Awal Islam* (Tangerang Selatan: Alvabet, 2016), 220 & 270.

¹² Farag Fouda, *Kebenaran Yang Hilang: Sisi Kelam Praktik Politik Dan Kekuasaan Dalam Sejarah Kaum Muslim*, cetakan ke. (Jakarta: Democracy Project, 2003), 104–105.

According to Marshall Hodgson (1974), the period of Uthman and Ali's leadership is called 'The First Fitnah Wars'.¹³ Ira M. Lapidus (2002) refers to this period as 'The Rightly Guided Caliphs'.¹⁴ Al-Tabari referred to Uthman's reign as 'The Crisis of the Early Caliphate, the Reign of Uthman, and Ali's reign as 'The First Civil War.

In this article, the author uses historical research. According to Gottschalk (1986), the historical method is the process of critically examining and analyzing the recorded relics of the past.¹⁵ The historical research method has four essential stages: heuristic, criticism, interpretation, and historiography. The heuristic stage involves identifying and collecting primary and secondary sources relevant to the research topic, such as documents, artifacts, and other historical sources. The critique stage is divided into internal and external. Internal criticism involves evaluating the validity and reliability of the sources collected.

In contrast, external criticism involves assessing the compatibility and relevance of the sources to the research topic as a whole. The interpretation stage involves an in-depth analysis of the collected data to understand the historical phenomenon under study better. Finally, the historiography stage involves compiling a thorough narrative or interpretation of the research results and placing them in a broader historical context.

Using this method, the research on "Social Institutions of Muslims during the Time of Uthman and Ali" will involve collecting and evaluating primary and secondary sources relating to social institutions in Islamic society during the time of Uthman and Ali. Then, a critical analysis of the sources' reliability and relevance will be conducted, followed by an in-depth interpretation to uncover the patterns and meanings behind the observed social phenomena. Finally, the research will be integrated into a broader historical narrative to

¹³ Marshall Hodgson, *The Venture of Islam: Conscience and History in a World Civilization*, Volume One. (Chicago and London: Chicago University Press, 1974), 212.

¹⁴ Lapidus, *A History of Islamic Societies*, 45.

¹⁵ Louis Gottschalk, *Mengerti Sejarah* (Jakarta: UI Press, 1986).

understand the role of social institutions in the development of Islamic society in the period.

Result and Discussion

Uthman and the Accusation of Nepotism

The second caliph, Umar bin Khathab, had prepared a committee of six companions of the Prophet to choose a caliph from among them. They were Uthman bin Affan, Ali bin Abi Talib, Zubair bin Awwam, Talhah bin Ubaidillah, Abdurahman bin Auf, and Sa'ad bin Abi Waqqash.¹⁶ Abdurahman bin Auf, who was chairman of the committee, finally proposed the names of Uthman and Ali as the two strongest candidates appointed as the next caliph. After discussing this with other senior companions and listening to many inputs, Abdurahman finally chose Uthman to become Umar's successor caliph.¹⁷

When he was sworn in as caliph (644 AD), Uthman bin Affan stood before the crowd to preach, "*Ammâ ba'du, indeed, I have been given a burden, and I have accepted it. Remember, I will only follow and not make new things. Remember, indeed, for you, there are three things that I must do after fulfilling the demands of the Book of Allah and the Sunnah of His Prophet, namely following those before me in the words that you agree on and have been accustomed to by you; implementing the sunnah of the good people that they used to do together; protecting you, unless you do something that invites punishment. Indeed, the world is beautiful and tempts people. Many people are inclined to it. So, do not be inclined to the world. Neither should you trust it because the world cannot be trusted. Remember, the world will not leave except those who want to leave it.*"¹⁸

Uthman's leadership was divided into two periods: the period of progress and decline. First, during the period of progress, Uthman

¹⁶ Ibrahim Al-Quraibi, *Tarikh Khulafa': Sejarah Lengkap Kehidupan Empat Khalifah Setelah Wafatnya Rasulullah SAW*, trans. Faris Khairul Anam (Jakarta: Qisthi Press, 2009), 617.

¹⁷ Hepi Andi Bastoni, *Sejarah Para Khalifah* (Jakarta: Pustaka Al-Kautsar, 2008), 20.

¹⁸ Ahmad Abdul Al-Thahthawi, *150 Kisah Utsman Bin Affan*, ed. Irfan Maulana Hakim and Cecep Hasanuddin, trans. Tubagus Kesa Purwasandy (Bandung: Mizania, 2016), 42.

brought tremendous progress thanks to the services of skilled and qualified commanders, where the map of Islam was extensive. The flag of Islam flew to various regions ranging from Algeria (*al-Maghribi*) to *Ma Wara al-Nabar* (Transoxiana), even to the border of Baluchistan (modern Pakistan) and other areas. In addition, Uthman formed a sea fleet with his sturdy ships and repelled attacks in the Mediterranean Sea launched by the Byzantine army with the first victory at sea in Islamic history. Secondly, the period of decline was synonymous with tremendous turmoil and chaos until Uthman died.¹⁹

After being officially appointed as caliph, Uthman continued some of the policies of the previous caliph (Umar) in the military field. Uthman ordered the construction of the first naval fleet in Islamic history. The aim was to thwart any counterattack from Byzantium. Those posted as governors in Syria and Egypt relied heavily on the skills of local Christians in building the ships.²⁰

The Christians who had previously been under Byzantine sovereignty showed great zeal in their work for the new Arab (Islamic) government. The Muslims' willingness to treat them better than Byzantium contributed significantly to their loyalty to the caliph. The result was a peaceful society and security from external threats. Military success also continued on the mainland as Muawiyah led a strong army into Armenia against the forces of Byzantium. The mountainous region of Anatolia, populated by a predominantly Greek population, became the natural boundary between Byzantine and Muslim societies, which formed around the modern borders of Turkey and Syria.

Further east, Muslim forces continued to force their way into the heart of Persia under the leadership of Uthman's brother, Abdullah bin Amir. The conquest of the remnants of the Sassanid Empire was not as rapid as the conquest of Iraq. There, the people were more homogeneous and had more luck with Sassanid rule. As a result, the

¹⁹ M. Abdul Karim, *Sejarah Pemikiran Dan Peradaban Islam*, cetakan VI. (Yogyakarta: Bagaskara, 2019), 91.

²⁰ Al-Tabari, *The History of Al-Tabari (Ta'rikh al-Rusul Wa'l Muluk): The Crisis of the Early Caliphate*, ed. Ehsan Yar-Shater, trans. R. Stephen Humphreys, Volume XV. (New York: New York University Press, 1985), 44.

war took more casualties from the Muslim forces. By 650 AD, the Iranian plateau was controlled, and by 651 AD, Khusaran had been taken over. In the same year, the last Sassanid king was found on the run and put to death. Within a decade, the Muslim army had advanced from Iraq to the Oxus River and reached the outskirts of Central Asia.²¹

Uthman had a noble family background that would later significantly influence his decisions during his tenure as caliph. The Umayyad family was quite experienced in matters of state administration before the advent of Islam; this experience was later relied upon by Uthman in his personal decision-making. Before Uthman became caliph, Muawiyah (his cousin) became Sham's governor. By Uthman, this position was maintained because Muawiyah worked very well and made the border region the backbone of Islamic rule in Medina.²²

Some historians consider Uthman to have practiced nepotism. Uthman was supposed to appoint his relatives to the most significant and strategic positions, causing other tribes and Kabila to feel the bitterness of his actions. Uthman fired almost all officials from the previous period and then appointed officials from his own family, who sometimes needed help to qualify in terms of quality.²³

The officials that Uthman appointed to positions earned him the label "nepotism." Uthman appointed Muawiyah bin Abi Sofyan as governor of Sham, who came from one tribe and his close family. Then, in Basrah, which Abu Musa al-Ash'ari previously led, his position was replaced by Abdullah bin Amir (Uthman's cousin). Meanwhile, in Kufa, Sa'ad bin Abi Waqqash, Persia's great commander and conqueror, was replaced by Walid bin Uqbah (Uthman's half-brother). In Egypt, the populist governor, the conqueror of Egypt, and the

²¹ Pada masa kepemimpinan Utsman, seorang duta muslim dikirim ke Tiongkok untuk membangun hubungan diplomatik antara khalifah dan Dinasti Tang. Selengkapnya lihat buku *Sejarah Islam yang Hilang*, hlm. 58.

²² Firas Alkhateeb, *Sejarah Islam Yang Hilang: Menelusuri Kembali Kejayaan Muslim Pada Masa Lalu*, trans. Mursyid Wijanarko (Yogyakarta: Bentang Pustaka, 2014), 57.

²³ Karim, *Sejarah Pemikiran Dan Peradaban Islam*, 91.

blocker of Byzantine incursions into Egypt, Amr bin 'Ash, was replaced with Uthman's half-brother Abdullah bin Saad.²⁴

The reason for the replacement of several regional heads and the appointment of high-ranking officials can be found; for example, in the area of Sham, it has been called the Governor of Sham, Muawiyah, besides being a close relative of Uthman also a fellow Umayyad tribe. Therefore, Uthman was accused of nepotism. Historical facts show the opposite; Muawiyah was a regional head who Umar bin Khatab had appointed based on his skills, abilities, and credibility.

Despite his many achievements, especially in expanding Islam's territories, he did not enjoy the same popularity as the second caliph. Chaos worsened, and dissatisfaction with his governing policies began to surface, mainly due to the appointment of his closest brothers. At the same time, the slow pace of conquests (expansion during Umar's time) meant that little booty was sent to Medina, which hampered the economy.

In 656 CE, a group of soldiers came from Egypt to Medina to protest directly against the caliph regarding his policies and the division of spoils between the army and the civilian government in Egypt. Uthman listened to the dispute from both sides and promised to take steps to resolve the matter fairly. On their way back to Egypt, the soldiers intercepted a letter allegedly written by the caliph to the governor of Egypt ordering their death. So, they returned to Medina and laid siege to Uthman's house. Despite the danger of death, Uthman refused to order the people of Medina to arm themselves and fight the rebels.²⁵

Uthman even prevented his cousin Muawiyah from sending troops from Syria to protect the bloodshed in the City of the Prophet. Many of the Prophet's companions opposed this rebellion but were powerless to stop it. The law of war prevailed in Medina, and the people were gripped with fear as they watched the rebels force their way into

²⁴ Ibid., 92. & Alkhateeb, p. 22.

²⁵ Hodgson, *The Venture of Islam: Conscience and History in a World Civilization*, 213–214.

Uthman's house and kill him as he sat reading the Quran. Uthman died, and so did the unity of the Islamic world.²⁶

However, another source states that the killing of Uthman was caused by the discovery of a letter allegedly written by Caliph Uthman, which contained "the caliph's order to the amirs, upon their arrival (the soldiers who were unhappy with his rule) to their respective areas - especially Basrah, Kufa, and Egypt - kill them." The soldiers then misunderstood the content of this letter, especially in the sentence that should mean "accept," interpreted as "kill." This happened because, at that time, there was no use of punctuation marks (commas and periods) in Arabic. Because of this misinterpretation, the soldiers' emotions boiled over and caused Uthman to be killed in his house.²⁷

It should be understood that the killing of Uthman stemmed from the accusation that he was a nepotistic caliph. Historians suggest two reasons for this accusation: First, the misuse of state money given to his family; second, the appointment of regional heads from Uthman's family. In addition, the accusation of nepotism and embezzlement of state finances was also indicated when Uthman gave *al-khums*²⁸ freely to Abdullah bin Sa'ad.

Although allegations of Uthman's nepotism have surfaced, many historians and scholars doubt their veracity. They point out that no concrete evidence confirms Uthman's involvement in nepotism during his leadership. According to them, Uthman still maintained the state's authority well, and the allegations are more speculative than provable facts.

²⁶ Kisah memilukan terkait kematian Utsman ini dituliskan secara gamblang oleh Farag Fouda dalam bukunya *Kebenaran yang Hilang* (2003). Fouda menulis Utsman tewas dibunuh dan jenazahnya tidak diperlakukan dengan hormat. Jasadnya baru dimakamkan setelah tiga hari pasca kematiannya. Bahkan yang lebih menyedihkan, ada yang melempari, meludahi, dan mematahkan salah satu persendian mayat Utsman. Jasadnya juga tidak diperkenankan untuk dimakamkan dipekuburan muslim, sehingga harus dimakamkan dipekuburan Yahudi. Padahal saat peristiwa itu terjadi, usia Utsman sudah sangat tua (83 tahun), yang kemudian sangat memilukan bagi kita yang membacanya, p. xvii-xviii.

²⁷ Karim, *Sejarah Pemikiran Dan Peradaban Islam*, 104.

²⁸ *Al-Khums* adalah harta atau barang yang diperoleh atas kemenangan di Laut Tengah.

One credible source supporting this assertion is Muhammad Husain Haikal's work in his book "The Life of Muhammad." Haikal critically reviews Uthman's tenure and states that the accusations of nepotism against him have no basis. Haikal asserts that Uthman maintained his integrity as the country's leader and that the allegations were more likely to be driven by political discontent than clear facts.²⁹

In addition to Muhammad Husain Haikal's opinion, several other scholars and historians have also expressed doubts about the accusations of nepotism against Uthman. For example, in Philip K. Hitti's *The History of the Arabs*, he emphasizes that Uthman was a leader of integrity and committed to justice. Hitti points out that the accusations of nepotism against Uthman were most likely the result of political divisions and power machinations at the time rather than any clear evidence.

In addition, in the book "Uthman bin Affan: The Third Caliph of Islam" by Ali Muhammad As-Sallabi, the author highlights that Uthman had a good reputation for fairness and impartiality. As-Sallabi states, the accusations of nepotism are inconsistent with Uthman's character and actions during his reign. He emphasizes that Uthman was better known as a leader who prioritized the welfare of Muslims.³⁰

Thus, Hitti's and As-Sallabi's views provide additional support to the argument that the accusations of nepotism against Uthman were not based on solid evidence but were more likely the result of political tensions and subjective perceptions.³¹

Therefore, what was the main cause of the chaos that led to Uthman's assassination? According to Karim (2019), economic and

²⁹ Muhammad Husain Haikal. *The Life of Muhammad*. Oxford University Press, 1979

³⁰ Karim, *Sejarah Pemikiran Dan Peradaban Islam*, 100.

³¹ Sebagai catatan, hampir sebagian besar sejarawan membagi masa pemerintahan Utsman ke dalam dua periode: periode kemajuan dan kemunduran. Periode kemajuan membawa pemerintahan Utsman kepada kemajuan yang luar biasa berkat jasa para panglimanya yang ahli dan berkualitas, sehingga membuat peta Islam sangat luas dan bendera Islam berkibar dari Ajazair sampai Transoxiana (sebagian Pakistan dan Asia Tengah modern). Namun, periode kemunduran identik dengan huru-hara dan kekacauan yang luar biasa hingga ia wafat. Lihat selengkapnya di buku *Sejarah Pemikiran dan Peradaban Islam*, hlm. 91.

land issues were the main factors. In conditions that were not conducive due to the control of productive lands outside Arabia by Arabs because they received permission from the amirs. Therefore, the people there who lost their livelihoods flocked to Medina during the Hajj season to protest while demanding justice.³² This statement is also supported by other scholars such as Alkhateeb (2014),³³ Al-Quraibi (2009),³⁴ and Hodgson (1974).³⁵

From the author's analysis, in the early days of his reign, Uthman still inherited the state's authority, which was still high during Umar's reign. However, due to the old age factor, the management of the state was primarily handled by his closest relatives. According to the author, this is fairness because, with the nature of the Arabs who are high regarding tribalism, Uthman gets help from his family. According to the author, this is indeed a strong indication of the creation of the label "nepotism." But again, the accusation is only partially true because other factors are more dominant.

Ali and His Chaotic Leadership

In the immediate aftermath of Uthman's assassination, some of the people identified as Uthman's killers, either directly or indirectly, nominated Ali as Uthman's successor. Those mostly from Egypt forced Ali to accept the offer to serve as Uthman's successor caliph. At first, Ali refused and proposed that they choose other senior companions, such as Talha and Zubair. Finally, after severe pressure and requests from his closest friends, on June 24, 656 AD, Ali was announced as the fourth caliph at the Prophet's Mosque. At that time, almost all the companions present declared allegiance to Ali.³⁶

³² Ibid., 103.

³³ Alkhateeb, *Sejarah Islam Yang Hilang: Menelusuri Kembali Kejayaan Muslim Pada Masa Lalu*, 59.

³⁴ Al-Quraibi, *Tarikh Khulafa': Sejarah Lengkap Kehidupan Empat Khalifah Setelah Wafatnya Rasulullah SAW*, 717.

³⁵ Hodgson, *The Venture of Islam: Conscience and History in a World Civilization*, 214.

³⁶ Philip K. Hitti, *History of the Arabs: From the Earliest Times to the Present*, Tenth Edit. (London and Basingstoke: Macmillan, 1970), 179. Ali merupakan sepupu, menantu, dan suami dari putri kesayangan Nabi, Fatimah az-Zahra. Ali juga memiliki

Ali, who staunchly defended honor and justice like the other closest companions of the Prophet, refused to be appointed by those who rebelled against the caliph. Other leading figures in Medina eventually convinced Ali that only he was the most qualified and capable of restoring peace in the Islamic world. However, no single figure would be able to handle the crisis facing the Islamic world. The foremost problem in Ali's reign was the demand for a settlement of the murder of Uthman. The general sentiment was to punish the rebels. Muawiyah even emphasized that he would not swear allegiance to the new caliph until steps were taken to punish those who killed his cousin.³⁷

Ali continued to be pressured by the many Muslim forces of the time who demanded an immediate trial of Uthman's killers, even though Ali himself was never directly or indirectly involved in this incident. Assessing Ali's and his political opponents' intentions in preparing for the coming conflict is complex. On both sides were people who were close to the Prophet and had to be wary of the intricacies of fighting between Muslims. However, both sides were very confident in their *ijtihad*, especially regarding the correct course of action in dealing with the rebels. For Ali, it was politically impossible to punish them. Ali believed the best solution was to move on and try to reunite the Ummah.³⁸

For the challenger, reunification was impossible without righting the wrongs and sending the message that the caliphate could not be disturbed as it had been in the siege of Uthman. Both arguments may have some truth in them. However, the political divisions caused by Uthman's death were too great to be resolved, even by the Prophet's companions, and disagreement was inevitable.

Ali's first problem was resistance from Talhah and Zubayr, who represented the Mecca group. Both had followers in Hijaz and Iraq

dua anak (Hasan dan Husein) yang menjadi cucu kesayangan dari Nabi Muhammad SAW, serta diriwayatkan sebagai penghulu para pemuda di surga kelak.

³⁷ Alkhateeb, *Sejarah Islam Yang Hilang: Menelusuri Kembali Kejayaan Muslim Pada Masa Lalu*, 60–61.

³⁸ *Ibid.*, 62.

who did not want to recognize Ali's caliphate. Aisha (*Um al-Mu'minin*) did not prevent but even supported the rebels/killers of Uthman and now joined them against Ali in Basra.³⁹ Eventually, a battle was inevitable; on December 9, 656 CE, Ali's forces fought and defeated the combined forces in a battle known as the Battle of Jamal (Camel) because Aisha rode a Camel. Ali's two main rivals (Talha and Zubayr) died or were killed during the night, and it is not known who killed them, while Aisha lost the battle and was captured. Ali respectfully sent Aisha back to Medina, which is the usual thing to do for a "first lady."⁴⁰

Ali dismissed the arbitrary governors appointed by Uthman, including one Muawiyah. Ali withdrew the land that Uthman had granted to supporters, and the proceeds of the land were handed over to the state treasury. In addition, Ali attempted to restore the Islamic government as it was during the time of Umar.⁴¹ However, Ali, who was as pragmatic as his predecessor, knew that the decision to punish them would most likely result in his assassination as the rebels still controlled Medina. This would further entangle the Islamic world in a cycle of bloodshed that it was desperate to avoid.

Despite the bloodshed, Ali's position as caliph was still not secure. Muawiyah was neutral in the conflict of the Battle of Jamal but still did not swear allegiance until Ali punished his cousin's murderer. Ali could not rule effectively when one of the most powerful governors in the Islamic world would not submit to his authority. However, Ali still maintained his opinion that punishing the rebels was not a priority and that no further bloodshed could be carried out.

³⁹ Bergabungnya Aisyah kepada lawan politik Ali disebabkan dendam lama antara dirinya dan Ali. Hal ini disebabkan pada saat terjadinya fitnah keji terhadap Aisyah oleh Abdullah bin Saba' dan konco-konconya yang menyebarkan berita Aisyah telah berzina. Fitnah ini menghebohkan umat Islam dan menyebabkan Rasulullah menunjuk tim khusus (Usman bin Zaid dan Ali bin Abi Thalib) untuk melacak persoalan ini. Dalam laporannya kepada Rasulullah, Usman bin Zaid menyimpulkan bahwa Aisyah berada dipihak yang benar, sementara Ali terkesan negatif kepada Aisyah. Peristiwa ini juga menjadi sebab turunnya surah al-Ahdzab (33:59) dan surah al-Nur (24:31). Selengkapnya lihat tulisan Nasaruddin Umar, "Antropologi Jilbab," *Ulumul Qur'an* 5, no. 6 (1996): 40.

⁴⁰ Karim, *Sejarah Pemikiran Dan Peradaban Islam*, 107.

⁴¹ Al-Quraibi, *Tarikh Khulafa': Sejarah Lengkap Kehidupan Empat Khalifah Setelah Wafatnya Rasulullah SAW*, 798.

Ali's inability to deal with the crises facing the Islamic world, particularly in resolving the claims of Uthman's assassination, had a significant impact on the social structure of society at that time. One of the main impacts was the division and tension between different groups. The assassination of Uthman led to demands to resolve the issue fairly and based on existing social norms. However, Ali faced significant challenges in leading this resolution process as he was involved in complicated internal political disputes and power struggles. This resulted in political and social instability among Muslims. In the context of social institutions, Ali's failure to resolve this crisis illustrates the weakness of the norms and rules governing social interaction in society at that time. The occurrence of division and instability shows that the social institutions that are supposed to maintain social cohesion and community stability do not function properly in the face of complex political conflicts and crises.

Ali's reign was filled with chaos and turmoil, resulting in unavoidable civil wars (Jamal, Siffin, and Nahrwan). Ali moved the capital from Medina to Kufa in January 657 CE, a fertile plain in Iraq. The capital was moved to this region because support for Caliph Ali was very high. At the time of the battle of Siffin (July 26, 657 AD), which brought together the forces of Muawiyah and Ali, there was a battle of tactics and cunning. On the proposal of Amr bin al-Ash, Muawiyah offered peace by lifting the Quran, and finally, the war stopped. This event in Islamic history is known as *tabkim*.⁴² This event eventually failed due to the "trickery" diplomacy carried out by Muawiyah.

⁴² Perkataan *al-Tabkim* secara bahasa adalah *masdar* dari kata *hakkama* yang berarti melantik seseorang menjadi hakim untuk mengadili sesuatu perkara. Dengan demikian *Tabkim* dalam konteks ini adalah persetujuan dari pihak Ali dan Mu'awiyah untuk menerima keputusan kedua hakim atau pengadil yang dilantik dalam menyelesaikan perselisihan antara mereka. Pihak Ali diwakili oleh Abu Musa al-'Ash'ari dan pihak Muawiyah diwakili Amr bin al-Ash. Peristiwa ini akhirnya dimenangkan oleh pihak Muawiyah karena kelihaiannya dari perwakilan mereka dalam bernegosiasi. Selengkapnya lihat Miftahur Ridho, "Peristiwa Tahkim (Polemik Perselisihan Politik Dan Implikasinya)," *HUMANISTIKA: Jurnal Keislaman* 5, no. 1 (January 1, 2019): 62–65.

This event also resulted in a tragedy that is difficult to disentangle from the mists of history. Ali's group that opposed his policies to stop the war became the Khawarij. This group was under the leadership of Abdullah bin Wahab al-Rashibi and numbered 12,000. They gathered at Harurura.⁴³ This group declared, "The decision belongs only to Allah!" and refused to accept the legitimacy of arbitrators. This group condemned Ali for allowing his political fate to be determined by fallible humans. Their extreme political position turned into an extreme religious position that regarded every sinful human being as an infidel.

In later developments, the Khawarij group carried out many riots and disrupted Ali's government. Ali's troops then faced this group at Nahrwan, which involved 65,000 people. In this Nahrwan incident, 30,000 Khawarij were killed. Most of those killed were from Banu Tamim, who resided in Kufa. In the end, the emotions of the Khawarij group were unstoppable, and Abdurahman bin Muljam killed Caliph Ali while entering the mosque for dawn prayers; this event precisely occurred on January 24, 661 AD.⁴⁴ The caliphate fell to the only person in the Islamic world who had widespread support and became an influential and authoritative leader, Muawiyah bin Abi Sufyan.

However, Abdullah bin Saba' was the figure who played a significant role in producing the riots during the reign of Uthman and Ali. At first, he was an enemy of the Prophet and Islam, but later converted to Islam and tried to destabilize the people from within. At first, he spread propaganda to antagonize Uthman and support Ali. But the incident caused him to get a sentence banished by Ali to Madain. Another incident was that Abdullah bin Saba' managed to provoke the emotions of the soldiers who were unhappy with Uthman and took advantage of the situation to make the hostility among the Muslims even greater. Thanks to his propaganda, the leadership of the last two caliphs in the *Khulafaur Rashidin* period was full of wars and riots that made Muslims even more divided.

⁴³ Abdul Basit Ahmad, *The Fourth Caliph of Islam: 'Ali Bin Abi Talib* (Riyadh: Darussalam, 2014), 37.

⁴⁴ Karim, *Sejarah Pemikiran Dan Peradaban Islam*, 109.

Conclusion

This research provides a deep understanding of how political dynamics affect the social structure of society. The political conflict between Uthman and Ali reflected tensions in Muslim society's social institutions that governed interactions between individuals and groups. The transfer of power from Uthman to Ali affected political stability and created uncertainty in the social institutions that were supposed to maintain social cohesion and harmony in society. This conflict resulted in divisions within Muslim society, highlighting the complexity of social and political relations at the time.

In this context, it is essential to understand how the impact of political conflict on social institutions affects society's social dynamics. The effect of the transfer of power from Uthman to Ali needs to be highlighted, and further studies on social and political structures in Islamic history need to be done. This study emphasizes the importance of maintaining the stability of social institutions as the foundation of social cohesion in Muslim societies and the importance of in-depth research on how social institutions adapt and evolve in the face of significant political change.

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