

Politics and Conflict during the Reign of Caliph Uthman ibn Affan 644-656

Politik dan Konflik Pada Masa Pemerintahan Khalifah Usman Bin Affan 644-656

Itsna Rohmatillah^{*1}, Agus Mahfudin Setiawan¹, Idris Ahmad Rifai²

¹Universitas Islam Negeri Raden Intan Lampung,

²University of Ez-Zitouna, Tunisia

*Corresponding author: Itsnamobile@gmail.com

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Abstract

This research discusses Politics and Conflict in Islamic History during the reign of Usman bin Affan. The reign of Usman bin Affan is considered one of the most controversial periods in Islamic history due to the occurrence of conflicts and disputes among political leaders at that time. The aim of this research is to understand the political background during Usman bin Affan's reign, analyze the political conflicts that occurred during that time.

This research uses historical methods by examining literature and primary and secondary sources related to Islamic history during Usman bin Affan's reign. The research findings indicate that political conflicts during Usman bin Affan's reign occurred with numerous dissident groups dissatisfied with his governance. The rebellions were sparked by policies perceived as unfair by certain individuals. Additionally, the conflicts were fueled by factors such as slander, allegations of nepotism, misinterpreted burning of the Quran, and issues with Abu Dzar. Therefore, this research aims to provide a deeper understanding of the political history and conflicts in Islam's past and serve as a basis for understanding political dynamics in the future.

Keywords: *Politics, Conflict, Islamic History, Usman bin Affan.*

Abstrak

Penelitian ini membahas Politik dan Konflik pada masa pemerintahan Usman bin Affan. Pemerintahan Usman bin Affan dianggap sebagai salah satu masa paling kontroversial dalam sejarah Islam karena banyak terjadi konflik dan pertentangan di antara para pemimpin politik pada saat itu. Tujuan dari penelitian ini adalah untuk memahami latar belakang politik pada masa pemerintahan Usman bin Affan, menganalisis konflik politik yang terjadi pada masa itu.

Penelitian ini menggunakan metode sejarah dengan mengkaji literatur dan sumber-sumber primer serta sekunder yang berkaitan dengan sejarah Islam pada masa pemerintahan Usman bin Affan. Hasil penelitian menunjukkan bahwa Konflik politik pada masa pemerintahan Usman bin Affan terjadi dengan banyak kelompok pemberontak yang tidak puas dengan kebijakan pemerintahannya. Pemberontakan itu dimulai karena kebijakan yang dianggap tidak adil oleh sebagian orang. Selain itu Konflik ini dipicu oleh faktor-faktor seperti fitnah, tuduhan nepotisme, pembakaran mushaf yang disalahartikan, dan masalah dengan Abu Dzar. Oleh karena itu, penelitian ini diharapkan dapat memberikan pemahaman yang lebih dalam tentang sejarah politik dan konflik dalam Islam masa lalu dan dapat menjadi dasar untuk memahami dinamika politik di masa depan.

Kata Kunci: Politik, Konflik, Sejarah Islam, Usman bin Affan

INTRODUCTION

Khulafaur Rashidin, known as the "Caliph" is the successor of Prophet Muhammad SAW as the head of state and government who is responsible for governing the Islamic community (ummah) after the death of Prophet Muhammad (Rahmawati, 2015). Their main role is to protect and defend Islamic territories (M. Murad, 2007). The Rashidin Khulafaur period was led by four caliphs, starting from 632-661 (WN & Afifa, 2020), (Philip K. Hitti, 2006). The caliphs who succeeded Prophet Muhammad were Abu Bakr Ash Shiddiq (632-634), Umar bin Khattab (634-644), Uthman bin Affan (644-656), and Ali bin Abi Talib (656-661) (Setiyowati et al., 2021a).

Uthman ibn Affan was appointed as the third caliph after Umar ibn Khattab died in 644. Before he died, Umar ibn Khattab appointed six men to be members of the Shura council in charge of choosing the next caliph. The six elected members were Uthman bin Affan, Ali bin Abi Talib, Abdurrahman bin Auf, Sa'd bin Abi Waqqash, Zubair bin Al-awwam, and Talha bin Ubaidillah. Abdurrahman bin Auf as chairman of the shura council, deliberated with other members to select two candidates. Finally, the Muslims chose Uthman bin Affan as caliph because he was older and his behavior was seen as softer (Noor, 2014).

At the beginning of Uthman bin Affan's reign, Islamic territory was in turmoil after the assassination of Caliph Umar bin Khattab. Several regions began to rebel against Islamic rule, one of which was in Azerbaijan in 24 H/645 AD (Maisharoh, 2020). This condition shows that Caliph Uthman bin Affan must try to ease the instability that occurred at the beginning of his reign.

The reign period of Uthman bin Affan as the third caliph in Islamic history for 12 years (Mulu, 2008) (Setiyowati et al., 2021a). This period is interesting to examine because it contained rapid development in Islamic territory and there were also significant political conflicts in it. During his reign, there were many important events that had an impact on the development of Islam, including in terms of politics and conflicts.

The reign of Uthman bin Affan can be said to be one of the most controversial periods in Islamic history. This is related to various conflicts that occurred during his reign, both in political and social terms. Some of the conflicts that occurred during his reign included conflicts related to the spread of Islam to newly conquered territories, conflicts related to economic policies, and conflicts that led to the assassination of Caliph Uthman bin Affan himself (Syaripudin et al., 2021) (Anzalisna, 2023) (Sharifah, 2021).

Studies about Uthman bin Affan, many studies have been conducted. Among them are the controversy over the issue of nepotism of Caliph Uthman bin Affan (Faturukhman & Nurhayati, 2022), the autobiography of Caliph Uthman bin Affan (Arfah, 2021), the Ijtihad of Caliph Usmān bin 'Affān and its Implications in the Islamic Economy (Syaripudin et al., 2021), accusations of nepotism against Uthman bin Affan and his influence on the Caliphate of Ali bin Abi Talib (Murtiningsih, 2018), Uthman Ibn Affan and Ali Ibn Abi Talib (Nepotism and Majlis Tahkim) (Mulu, 2008), and Examining the Issue of Nepotism of Uthman Bin "Affan's Leadership (Hawari, 2012).

It is in this context that this article examines more deeply the politics and conflicts in Islamic history during the reign of Uthman bin Affan. The formulation of the problem raised how the political background during the time of Uthman bin Affan, then the political conflicts that occurred in the history of the reign of Uthman bin Affan. This article aims to find out the background that triggered the conflict during the reign of Uthman bin Affan, as well as the forms of conflict against the development of Islam at that time. In this article, historical methodology and text analysis will be used to explore data from various sources such as historical literature, books, and related journals.

METHOD AND RESEARCH FOCUS

This research uses historical research methodology (Abdurrahman, 2011) and text analysis. This research emphasizes a deep understanding of politics and conflict during the reign of Uthman bin Affan. The Historical methodology is used to understand the events that occurred at that time and the socio-political context that influenced them (Abdurrahman, 2011). (Elda Haris Fauzan, 2022) (Agus Mahfudin Setiawan, 2019). Text analysis is used to analyze written sources such as historical literature such as the book by Ali Muhammad Ash-Shalabi, in his book Biography of Uthman bin Affan, which discusses the biography of Uthman bin Affan and the leadership of Uthman bin Affan at the time of his appointment as caliph and his policies that were considered nepotism (Ali Muhammad As-shalabi, 2013). Ali Mufrodi, in his book Islam in the Arab Cultural Area, said that during the leadership of Caliph Uthman bin Affan, Caliph Uthman bin Affan succeeded in bringing glory to the Muslims. However, in many ways, it was not profitable, because Uthman was too attached to the interests of the Makkah people, especially the Quraysh. Uthman's victory at once was a good opportunity for his brother sanad from the big family of the Umayyads (Ali Mufrodi, 1997).

Ahmadin's work, in his book History of Islam, states that the brilliant achievements of the leadership of Caliph Uthman were not a smooth process without turmoil. If the first few years of his reign were characterized by prosperity and success, but at the end of his reign it was precisely the trials in the form of incitement and slander addressed to him. Caliph Uthman became the target of criticism and even prejudice and negative labels against him continued to flow unstoppably (Ahmadin, 2013).

Meanwhile, those related to journals such as Faturokhman & Nurhayati, 2022 Controversy over the Nepotism Issue of Caliph Uthman bin Affan, Arfah, Autobiography of Caliph Uthman bin Affan, (Syaripudin et al., 2021) Autobiography of Caliph Uthman bin Affan, Accusations of Nepotism against Uthman bin Affan and His Influence on the Caliphate of Ali bin Abi Talib (Murtiningsih, 2018), Uthman Ibn Affan and Ali Ibn Abi Talib (Nepotism and Majelis Tahkim) (Mulu, 2008), and Examining the Issue of Nepotism of Uthman Bin "Affan's Leadership (Hawari, 2012) Data obtained from these sources were then analyzed using text analysis techniques to explore information related to politics and conflicts at that time.

RESULTS AND DISCUSSION

Political Causes During The Reign Of Uthman Bin Affan

Uthman bin Affan was one of the caliphs of the Umayyad Dynasty who ruled from 644-656 AD (Arfah, 2021). The reign of Uthman bin Affan is considered a heyday for the Umayyad Dynasty and Islam. However, during his reign, there were many political conflicts and conflicts (M. Murad, 2007) (Philip K. Hitti, 2006).

During the reign of Uthman bin Affan, many groups emerged with different political views. Some of these groups are the Quraysh group (Ali Mufrodi, 1997), the Ansar group, and the group of people who converted to Islam in relatively recent times. These groups have different and often conflicting political views (Setiyowati et al., 2021b) (Karim, 2015).

In addition, during the reign of Uthman bin Affan, there was also a power struggle among political leaders. This happened because of the policy taken by Uthman bin Affan which was considered controversial by some people (Ahmadin, 2013). One of the controversial policies taken by Usman bin Affan was the appointment of his own family as high government officials, causing suspicion that the policies taken by Usman bin Affan tended to favor his own family (Murtiningsih, 2018) (Mulu, 2008).

Political Conflicts During The Reign Of Uthman Bin Affan

Political conflicts during the reign of Uthman bin Affan were complex and diverse. One of the biggest conflicts of the time was the conflict between Uthman bin Affan and a group known as the "rebels". This group consists of people who are dissatisfied with the policies of Uthman bin Affan's government and rebel against his government (Nashrillah et al., 2017).

The rebellion originated from a policy taken by Uthman bin Affan which was considered unfair by some people. The rebel group demanded that Uthman bin Affan change his policies and bring justice to all Muslims. However, these demands were not heeded by Uthman bin Affan, triggering rebellions involving many groups throughout the Islamic region (Maisyaroh, 2020). The uprising lasted for several years and resulted in bloodshed among the parties involved. Political conflicts during the reign of Uthman bin Affan did not only occur within the country but also involved conflicts with neighboring countries and civil wars within the royal family.

1. The beginning of the conflict

The conflicts that occurred during the reign of Uthman bin Affan occurred due to several factors, but in general we can conclude that vile slander coming from various factions was one of the main causes of conflicts and rebellions at that time.

The seeds of rebellion began to grow at the beginning of Uthman's election as the successor Caliph of Umar ibn Khattab (r). A Jew named Abdullah bin Saba', e pretended to be a Muslim and then spread the news he made himself to the Egyptian people, he said that Ali bin Abi Talib should occupy the position of Caliph as the successor of Umar, not Uthman (Setiyowati et al., 2021b). He said, "The Messenger of Allah (peace be upon him) having given his will to Ali Bin Abi Talib, Muhammad the last prophet and Ali the last beneficiary of the will means that Ali is more entitled to serve as Caliph than Uthman bin Affan, and Uthman has deprived him of rights that did not belong to him". Then it was that statement that began to attract people to deny Uthman bn Affan as Caliph. Until this news reached Ali bin Abi Talib and also sayyidina A'isyah Ra. Sayyidina A'isyah also testified that she witnessed the death of the Messenger and vowed that not a single word of the Messenger said or mandated the Caliphate to Ali bin Abi Talib (Karim, 2015).

This false news even though it has been denied by the wife of the Prophet SAW, Sayyidina A'isyah R.a in fact did not reduce their doubts about the news, still some of the Egyptian people believed the news brought by Abdullah bin Saba '. This news then becomes the seeds of hatred that begin to grow and as if ready to be watered with water so that it can continue to grow, the water is a slander that will later appear one by one and make a mess of the existing situation. The fake news that was broadcast then continued to continue with different issues with full efforts to incite more people not to want the leadership of Uthman bin Affan at that time (Setiyowati et al., 2021b).

2. Qishash is not implemented.

This matter of Qishah was one of the first decisions made by Caliph Uthman bin Affan early in his reign. The first legal case he handled was the Qishah law for Abdullah bin Umar bin Khattab, in this case, Abdullah met the daughter of Abu Lu'lu'ah the person who killed Umar bin Khattab, and then killed him, besides that he also killed two other people who were suspected of being the instigators of Abu Lu'lu'ah in killing Umar bin Khattab. After a long discussion with the companions about whether Abdullah bin Umar would be in Qishash or not, an agreement was reached not to do Qishash with the successor, namely Caliph Uthman bin Affan to pay the fine to the victim's family with his personal funds. However, because the people killed did not have relatives, the fine was included in Baitul maal (Ibn Kathir., 2021). This then became an issue that was disseminated as misappropriation. People consider that Caliph Uthman bin Affan did not be the same as the previous Caliph, and this is a mistake.

3. Accusations of Nepotism

During his tenure as Caliph, as mentioned earlier, that Utsman bin Affan (r) made many policies for the Ummah, ranging from the Qur'anic bookkeeping policy, the determination and removal of the position of Governor, to issues regarding state finances or Baitul mal. It is even said that during the Caliphate of Utsman bin Affan the people got prosperity that was never felt by a nation on earth (Shaykh Makhmud Al Mishri, 2010). This illustrates that at that time the

community lived a prosperous life, Uthman's generosity and intelligence in the economic sector made the State's finances continue to meet the needs of his people, coupled with his nature that never hesitated to spend his personal funds for the benefit of the Ummah (Setiyowati et al., 2021b).

However, in the midst of policies that benefited the people, in fact, did not prevent Uthman from slander. Of course, it is familiar to us, that the most widely echoed slander is about the attitude of Uthman who gave many government positions to his relatives, but is it true that it was done on the basis of deliberate and indeed intended to carry out Nepotism? Previously let us discuss who are the relatives of Uthman bin Affan (r) who occupy government positions under the leadership of Uthman. Here are some of Uthman's relatives who served in the seat of government, and finally became a blemish for the opening of slander:

- a. Muawiyah bin Abi Sufyan, he served as the Governor of Sham at that time. The genealogies of Uthman and Muawiya met the Umayyads.
- b. Abdullah bin Saad, he served as governor of the territory of Egypt previously held by 'Amr bin Ash. Uthman and Abdullah bin Saad were brothers.
- c. Al Walid bin Uqbah, served as governor of Kufa, replacing Saad bin Abi Waqash who previously held the post (Ibn Kathir., 2021). (Al Walid bin Uqbah was the half-brother of Uthman bin Affan).
- d. Abdullah bin Amir bin Kuraiz, in 29 AH, Caliph Utsman bin Affan appointed him governor of the Basra region, previously held by Abu Musa Al Asy'ari. Abdullah bin Amir himself is the son of Uthman bin Affan's uncle (Ibn Kathir., 2021).
- e. Marwan bin Hakam, he was appointed secretary of State. Marwan himself was the cousin and brother-in-law of Caliph Uthman bin Affan.

But those who did not want Uthman to become Caliph still made the issue of Nepotism an issue that must be spread with the spices they added themselves, with the aim of attracting the belief of the people that it was true that Caliph Uthman bin Affan carried out policies that only benefited his own family and were unfair in acting.

4. Misinterpreted Burning of Mushaf

One of his most well-known policies to this day was when he decided to unify the reading of the Qur'an among Muslims, this was done because he was concerned about differences in the reading of the Qur'an which he feared would invite division and be used as material for mutual disbelief between Muslims with one another. The first proposal came from a friend named Hudzaifah bin Al Yaman before he joined a war to open up Armenia and Azerbaijan with the Syrians and Iraqis. Hudzaifah was surprised to hear the two read the Qur'an differently, so he went to Caliph Utsman and said that he wanted the Caliph to do something about it if he did not want to debate as Christians and Jews argued with his book. So he decided to unify their readings as Jibril (as) read to His Majesty the Prophet (Shaykh Makhmud Al Mishri, 2010).

Before Caliph Uthman actually carried out his policy of collecting Mushaf and making it a reading like the reading of the Prophet SAW. of course, he asked for the opinion of the companions and only then decided, seeing that all agreed to his plan then finally the plan was implemented. The Mushaf that became the benchmark was the Mushaf of Abu Bakr Ash Shiddiq which was still neatly stored in Hafshah's hands. Beberapa sahabat-sahabat yang terlibat langsung dalam penulisan Mushaf Al Qur'an adalah Za'id bin Tsabit, Sa'id bin 'Ash Al Umawiy, dan Abdurrahman bin Al Harits. After the rewriting process, the mushafs were then evenly distributed one in each region, until now of course we are very familiar with hearing the word Ottoman Mushaf, the name is not in the sense that Uthman wrote it, but rather to the time when the Mushaf was written (Ibn Kathir., 2021).

So what is the debate over the policy? Because the previous Mushafs were then burned with the aim that disputes would no longer arise among Muslims. But this is considered heresy, namely his behavior of rewriting the Qur'an and burning the rest that is still in the form of mushaf. It is narrated that Ibn Mas'ud denounced when the Mushaf he used was taken and

burned, he considered that his position was higher than Za'id bin Thabit who was none other than the author of the new Mushaf, because Ibn Mas'ud converted to Islam earlier than Za'id bin Thabit. But this dispute did not last long, because Caliph Uthman immediately settled it with Ibn Mas'ud and he agreed to make peace (Ibn Kathir., 2021). Despite the reconciliation of Ibn Mas'ud, liars still muddy the atmosphere by continuing to broadcast the burning of the Mushaf which was connoted as a despicable act that the Prophet never did.

5. The problem with Abu Dharr

The slanderers spread news that did not correspond to the incident on the Abu Dharr issue. Around the year 30 A.H. a man named Abu Dharr who lived in the Levant argued with Muawiya. Abu Dharr did not want the behavior of those who own property and use it not only for primary needs, he argued about the meaning of the verse. Muawiya thought that the verse was a verse that was revealed to the People of the Book, and Abu Dharr thought that the verse was intended for us as well. The intended verse is as follows:

"And those who keep gold and silver and do not spend it in the way of Allah, then tell them, (that they will get) painful torment" (Q.S At-Tawbah:34).

Abu Dharr then spread his opinion, but shortly afterwards Caliph Uthman bin Affan specially invited him to Medina and invited him to discuss. When Abu Dharr came to see Uthman bin Affan, he offered Abu Dharr to stay in Medina, but Abu Dharr refused and said that he wanted to stay in Ar Rabadzah, and Uthman allowed it, even though He intended to order camel herders to occasionally pass by so that Abu Dharr could take his milk and drink, but Abu Dharr firmly refused (Shaykh Makhmud Al Mishri, 2010). Abu Dhar's move to Ar Rabadzah to this region was later changed by liars, they spread the news that Abu Dharr was expelled by Uthman because he disagreed with him when in reality it was Abu Dharr who asked permission to stay in Ar Rabadzah.

Uthman bin Affan was not present in the battles of Badr, Uhud, and Bai'atur Ridwan

Actually, the issue of Uthman's absence in the events of the battle of Badr, the Battle of Uhud, and Bai'atur Ridwan occurred long before Uthman bin Affan became Caliph, but all matters related to Caliph Uthman were sensitive and could easily ignite slander. One day a man from Egypt came to perform Hajj, then he met the people who were sitting with him immediately and came up to him and asked, "who are they?", then the people answered, "they are Quraysh", then he asked again "who is their sheikh", and answered again, "Abdullah bin Umar".

The man from Egypt asked Ibn Umar, "O Ibn Umar, I want to ask you, so please explain to me about it. Did you know that Uthman was not present in the battle of Badr, the battle of Uhud, and Bait Ar Ridwan?", Ibn Umar answered the three with the word "yes!". Then the man replied in a slightly louder voice "Allahu akbar". Ibn Umar immediately explained the truth to the man, saying, "Here I will explain to you, as for Uthman's flight from the battle of Uhud, then I testify that Allah Almighty has forgiven him. As for his absence in the Battle of Badr, it was actually because Uthman took care of his wife, the daughter of the Prophet who was sick. The Prophet said to him, *'verily thou hast obtained merit and share of the spoils of war like those who followed Badr'* As for his absence in Baiatur Ridhwan, then if in Mecca there was a more noble person from Uthman the Prophet (peace be upon him) would have sent that person to meet the Quraysh. Then the Prophet (peace be upon him) said to show his right hand: This is Uthman's hand, so it was patted upon his left hand, saying: This is for Uthman. Then Abdullah bin Umar said to him (the Egyptian man), now you can go along with this explanation (Marzuki Haji Mahmood, 1994).

CONCLUSION

From this research, it can be concluded that political conflict during the reign of Uthman bin Affan was a complex and diverse phenomenon. Uthman ibn Affan, a caliph of the Umayyads, ruled from 644 to 656 AD. His reign is considered a heyday for the Umayyads and Islam. However, there were conflicts and political conflicts involving various groups with different political views, such as the Quraysh, the Ansar, and new converts to Islam. Power struggles also occurred due to Uthman bin Affan's controversial policies, such as the appointment of his own family as high-ranking government officials, which raised suspicions of policy preference for his own family.

Political conflicts during the reign of Uthman bin Affan occurred with many rebel groups who were dissatisfied with the policies of his government. The rebellion began because of policies that some considered unfair. The rebel group demanded a change in policy and justice, but these demands were not heeded by Uthman bin Affan. This political conflict involved many groups within the country and also involved conflicts with neighboring countries as well as civil wars within the royal family. These conflicts were triggered by factors such as slander, accusations of nepotism, the burning of misinterpreted mushaf, and problems with Abu Dhar. It is hoped that this article can provide a better understanding of politics and conflicts in Islamic history during the reign of Uthman bin Affan so that it can be a useful input for the development of further research on Islamic history.

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