



**ANALYSIS OF THE IMPACT'S OF HUSSEIN IBN ALI REJECTION  
MOVEMENT ON THE REIGN OF YAZID IBN MUAWIYAH (61 AH/680  
CE): A Review of Islamic History**

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**Abstract**

Conflicts of interest for power are commonplace not only in modern times but have existed long before the classical era. In the Islamic world, several conflicts triggered considerable divisions in theology and some of them occurred in the early days of Islam (Khulafaur Rasyidin). This research will discuss the conflict over the sole power as caliph that occurred during the reign of Yazid bin Muawiyah 61 AH/680 CE. This research uses historical methodology by using written sources obtained through literature study (Library Research) which is considered relevant to the chosen topic, the data that has been obtained is then processed according to qualitative research rules using theological, political, and social approaches. The results of this study indicate that the rejection movement of Hussein bin Ali over the leadership of Yazid bin Muawiyah was based on the appointment of Yazid did not meet the requirements of deliberation so he was not fit to be the leader of Muslims. Therefore, Husein initiated a movement to formulate and take over the caliphate based on the law of shura that had existed at the time of the previous caliphs. The impact of this conflict was the growing feud between Ali's Shia group and Muawiyah's (Sunni) group. Throughout its history, the opposition between *these* two groups has expanded to enter the realm of theology to this day.

Keywords: Islamic Caliphate; Karbala; Husein bin Ali; Shi'a; Islamic History

## **Abstrak**

*Konflik kepentingan kekuasaan merupakan hal yang sudah lumrah terjadi bukan hanya pada zaman moderen tetapi sudah ada bahkan jauh sebelum zaman klasik. Dalam dunia Islam terdapat beberapa konflik yang memicu perpecahan yang cukup besar dalam haluan teologi dan beberapa diantaranya terjadi pada masa awal Islam (Khulafaur Rasyidin). Penelitian ini akan membahas mengenai konflik perebutan kekuasaan tunggal sebagai khalifah yang terjadi pada masa pemerintahan Yazid bin Muawiyah 61 H/680 M. Penelitian ini menggunakan metodologi sejarah dengan menggunakan sumber tertulis yang diperoleh melalui studi pustaka (Library Research) yang dinilai relevan dengan topik yang dipilih, data yang sudah diperoleh kemudian di olah sesuai kaidah penelitian kualitatif dengan menggunakan pendekatan teologi, politik dan sosial. Hasil dari penelitian ini menunjukkan bahwa gerakan penolakan Husein bin Ali atas kepemimpinan Yazid bin Muawiyah didasari atas pengangkatan Yazid tidak memenuhi syarat musyawarah sehingga Ia tidak layak menjadi pemimpin umat Islam. Oleh karena itu, Husein menginisiasi gerakan untuk merumuskan dan mengambil alih kekhalifahan berdasarkan hukum syura yang telah ada pada zaman khalifah terdahulu. Dampak dari konflik ini ialah makin membesarnya perseteruan antara kelompok Syiah Ali dengan kelompok Muawiyah (sunni). Yang sepanjang sejarahnya, pertentangan kedua kelompok ini semakin meluas hingga memasuki ranah teologi hingga saat ini.*

*Kata Kunci: Khilafah Islam; Karbala; Husein bin Ali; Syiah; Sejarah Islam.*

### **A. INTRODUCTION**

In the history of Islamic civilization, Muslims are always faced with various kinds of disputes, disagreements, and conflicts that result in divisions within the body of Muslims. The problem that often arises to color the course of the history of Islamic civilization is the issue of leadership and power. Because leadership is a vital and fundamental thing in a society. In Islam, the word is associated with leadership and connotes the leader there are nine kinds, namely: Caliph, Imam, Amir, Ulil amri, Malik, Wali, Ro'in, Ro'is, and Sultan. A leader is not only in socio-political affairs but also in religious affairs as done by the Prophet Muhammad.

The conflict in the Islamic world that still exists and can be found today is the conflict between the two major sects of Islam, namely Sunni and Shia. The conflict between these two sects throughout history has claimed many lives among its adherents. For example, the conflict between Sunni and Shia in Indonesia that occurred in Sampang Madura in August 2012 resulted in several Shia believers killed, dozens injured, and dozens of Shia houses burned. The incident led to the expulsion

of Shia residents from their homes and communities(Widyadara 2015, 118)

Throughout history, disputes have emerged among Muslims following the death of the Prophet Muhammad. One of the first major conflicts occurred between the Muhajirin and the Anshar in determining the successor leader. This conflict ended with the election of Abu Bakr as Caliph(Nasution 2013, 63). However, further conflicts arose within Islam, including the killing of Caliph Usman bin Affan by rebels. Another significant conflict was the Jamal War (camel war) which involved Ummul Mukminin Aisha bint Abu Bakr, Zubair bin Awwam, and Talhah bin Ubaidillah against the troops of Ali bin Abi Talib. The Siffin war followed, pitting the forces of Ali bin Abi Talib against the forces of Muawiyah bin Abu Sufyan, which ultimately ended with the Tahkim event. Additionally, there was the tragic event of Karbala, a conflict between Husein bin Ali and Yazid bin Muawiyah, resulting in the killing of Husein. Numerous other conflicts followed these incidents in Islamic history.

The political conflict that occurred between Caliph Ali ibn Abi Talib and Muawiyah ibn Abu Sufyan became the cause and the beginning of the disintegration of the unity of Muslims. The political conflict implied that Muslims were divided into three groups, namely Ali's group known as Shia, Muawiyah's group, and the Khawarij group(Hanapi 2017, 35). So that in later developments these groups were always fighting.

The conflict between Ali and Muawiyah may also have been a continuation of the rivalry between Banu Hashim and Banu Umayyad for influence and power. They gave the Umayyads a chance when Uthman was elected caliph to replace Caliph Umar. However, many people were dissatisfied with the system of government that was considered kinship, so there was a rebellion. This led to the assassination of Caliph Uthman(As-Suyuthi 2020, 181–91). After that the majority of Muslims appointed Ali bin Abi Talib from the Banu Hashim as Caliph. Not only that, the conflict between Ali and Muawiyah also reignited the rivalry between two regions that had often been in conflict before Islam came, namely the rivalry between the inhabitants of Syria, which was the former territory of the Roman Empire, and the inhabitants of Iraq, which was the former territory of the Persian Empire. It is known that the basis of Caliph Ali's rule was Kufa and Muawiyah's power base was Damascus.

After the death of Caliph Ali, the loyal supporters of Ali ibn Abi Talib known as Shia centered in Kufa and followed by the people of Hijaz, appointed Hasan ibn Ali as Caliph to replace his father, Ali ibn Abi Talib. Meanwhile, Muawiyah had also secured his position as caliph in the Syam(Nasution 2013, 103). So the Muslims were divided into two centers of power and two caliphs, Hasan in Kufa and Muawiyah in Damascus. However, Hasan chose to resign from his position as caliph after serving for approximately six months and gave full power to Muawiyah. With Hasan's resignation, the Muslims were again united in one government. This event is known as Amul Jama'ah (the year of unity)(Al-Usairy 2003, 177). But it was not the end of political competition between the two parties, because if seen from the agreement agreed between Hasan and Muawiyah before Hasan handed over his power to Muawiyah, one of the agreements was that the affairs of the caliphate after Muawiyah were handed back to Hasan(Ash-Syarif 2008, 580), but if Hasan died first then the caliphate had to be submitted to the Muslims to choose(Nasution 2013, 105).

Then to maintain his power, Muawiyah implemented a hereditary monarchy system (hereditary government system) by appointing his son, Yazid ibn Muawiyah, as crown prince. The events of the change of power system carried out by Muawiyah

brought back social turmoil, chaos, rebellion, and conflict between groups, to enter the realm of theological politics. The companions and family of the Prophet and opposition groups denounced the presence of the Umayyad kingdom as an act of protest and a sign of instability in this transitional period. The rejection of Ahlul Bayt Husein bin Ali, which resulted in his death in Karbala, was one of the attempts to resist the establishment of the Umayyad dynasty.

## **B. LITERATURE REVIEW**

### **1. Leadership in Islam**

Leadership and leaders are inseparable because there is no leadership without a leader. The term leadership comes from the word leader. The leader is the one who leads (Kurniadin and Machali 2012, 288). In Islam, the term leadership is known as Imamah, while the word related to leadership and connotations of leaders in Islam there are eight kinds, namely, Imam, Caliph, Amir, Sultan, Ulil Amri, Ra'in, Ra'is, and Wali. Leadership in Islam cannot be separated from the prophetic leadership model pioneered and developed by the Prophet Muhammad. The Prophet was known as an outstanding national leader, having formed a sovereign, just, and prosperous nation. The Prophet was also an extraordinary religious leader. He was able to combine his role as a world leader and religious leader into one (Noer Hamsah, M, and Mastanning 2023).

Leadership in Islam is seen as a mandate from Allah as well as a mandate from the community. The mandate carries the consequence of managing it responsibly in accordance with the expectations and needs of the owner. Therefore, leadership is not a property right that can be enjoyed at will by the person who holds it. Therefore, Islam views leadership in two main tasks, namely upholding religion and managing world affairs (Omayra 2021, 15).

In Islam, leadership is linked to two fundamental social expectations or demands placed on a leader. First, the presumed ability of the leader to lead towards achieving the desired situation of his community. Second, the possible weight of his function in maintaining the existence of the community. In the context of meeting these social needs, the leader must be aware of the transcendental responsibility that requires personal immersion in the moral imperatives of religion (Syahputra and Khairina 2021, 214).

According to al-Mawardi, state leadership is an instrument to continue the prophetic mission to maintain religion and organize the world. Maintenance of religion and the organization of the world are two different types of activities but symbiotically related. Therefore, the Imamate and Caliphate is a substitute for the task of the Prophet Muhammad to maintain the continuity of religion and world affairs (Hamzani, Aravik, and Khasanah 2021, 154).

As according to al-Ghazali, appointing a state leader is a must or obligation based on religion (Shar'i) that should not be ignored. Al-Ghazali uses the expression that religion and state leaders are like two twins. Religion is a foundation and the state leader is its guardian. Something without a foundation will easily collapse and a foundation without a guard will disappear. Therefore, there is a close bond between religion and the world for the establishment of the authority and sovereignty of the state through a state leader who is obeyed, who has sufficient power and who is able to protect the interests of the people, both here and in the hereafter (Hamzani, Aravik, and Khasanah 2021, 165–66).

In Islamic history, the concept of appointing leaders (Caliphs) occurred after the prophet Muhammad died, the appointment of leaders was then taken over by

Muslims by applying the deliberation system (Shura) (Hasaruddin 2014, 150) This is certainly done to assess the virtues and capabilities of the leaders who will be appointed, the appointment of the four Khulafaurrasyidin is the concept of appointing leaders who use the Shura system.

In contrast to the concept of leadership appointment based on heredity (Monarchy) that occurred in the period after the khulafaurrasyidin period was completed and marked a new era in the political concept of the Islamic world (Hasaruddin 2014, 138), the basic founder of the concept of monarchical leadership in Islam was Muawiyah ibn Abu Sufyan who made the next leadership appointment to his son Yazid ibn Muawiyah, this caused some confusion because many factors underlying the appointment of Yazid considered violating Islamic law, especially the figure of Yazid himself who has a bad image for most Muslims reaped a lot of controversy in the case of his appointment.

This is the reason why there were many conflicts in the early days of the Ummayyad dynasty due to the rejection of various Muslims at that time, including the rejection by Hussein ibn Ali, which ended tragically in the incident of Karbala.

### **C. RESEARCH METHOD**

This method was conducted through library research, which looked at the literature on the topics covered. This indicate that all information comes from textual sources that have been published as book or saintific journal, library research typically comes from reading of book, scholarly journal, magazine and other printed materials relevan to the topic under investigation. Based on findings of these readings, the authors mention many overpoints relevant to the subject of this study. The researchers used a literature review to the obtain the data. The reserachers categorized, identified, summarized, and selected the key elements linked to the subject to be discussed after gathering the appropriate data. The reasearchers then processed the data through interpretation and analysis.

in terms of approach, the researchers conducted theology, sociology, and politics. Verification in historical reseach is the same as source criticism, which consists of external criticism that looks for the authenticity or authenticity of sources and internal criticism that assesses the validity of sources. Because this research uses written sources, the main concern is the materials used (Priyadi 2012). There are two crucial elements in history: historical facts and interpretation. Usually, at the analysis stage, researchers thoroughly describe the source or data. Because of its subjective nature, interpretation in the historical method is complicated to avoid. In this case, it can be categorized into four categories: partisanship, group prejudice, competing theories of historical interpretation, and philosophical disagreements (Priyadi 2012). Data presentation is the final step in the entire historical research process.

### **D. THE CONFLICT BETWEEN HUSSEIN IBN ALI AND YAZID IBN MUAWIYAH**

#### **1. Appointment of Yazid Ibn Muawiyah as Caliph**

After the Siffin war involving the followers of Ali Ibn Abi Talib and Muawiyah Ibn Abu Sufyan, there was a great political shock that hit the government during the time of Caliph Ali Ibn Abi Talib, Ibn Katsir in his work *Al-Bidayah Wan-Nihaya* explained that after the incident the Muslims were divided into three groups, namely supporters of Ali based in the Medina and Kufa regions, Muawiyah's supporters based in the Syam region and the Khawarij group which is a group that defected from Ali's group and considers the two groups and those who do not support

them as infidels.

This group then caused a lot of damage, on 17 Ramadan 40 AH, under the leadership of Abdurrahman Ibn Amr or better known as Ibn Muljam al-Himyari along with Wardan and Syabib Ibn Bajrah al-Ashja'I al-Haruri, who assassinated Ali Ibn Abi Talib. The murder took place at the time before morning prayer and was carried out right after Caliph Ali Ibn Abi Talib came out of the door of his house to wake the people for morning prayer, Syabib quickly attacked him by hitting him right on the neck. Then followed by a sword slash by Ibn Muljam which hit the top of the head, immediately blood flowed profusely soaking Ali Ibn Abi Talib's beard. In some narrations, it is mentioned that when Ibn Muljam slashed him, he said "There is no law except that of Allah, not yours and not that of your friends, Ali" (Ibn Katsir 2019, 572). Hearing the cries of Caliph Ali Ibn Abi Talib, people then flocked to him and provided help, and then the three killers fled from the scene of the murder.

After the assassination, Caliph Ali Ibn Abi Talib then died due to the serious injuries he experienced, Ibn Katsir in his book *al-Bidayah wan-Nihayah* said that Ali Ibn Abi Talib died on that day, while other narrations such as those written by At-Thabari in his book *Tarikh al-Rusul wa al-Muluk* mention that Sunday 19 Ramadan 40 AH. The death of the caliph Ali Ibn Abi Talib brought a serious shock to Muslim politics, this happened because the caliph Ali Ibn Abi Talib refused to appoint the next caliph who replaced his position when he died.(Ibn Katsir 2019, 701).

Hasan Ibn Ali who was the eldest son of Ali Ibn Abi Talib then washed and prayed over his father's body, after which Qais Ibn Saad swore him in as the next caliph. Qais Ibn Saad Ibn Ubadah was the Amir (governor) of Azerbaijan. He was in charge of 40,000 soldiers and all of them had previously pledged allegiance to defend Caliph Ali Ibn Abi Talib(Ibn Katsir 2019, 702).

The majority of the people then pledged allegiance after Qais' allegiance. Hasan Ibn Ali reign did not last long because of the rejection of the people of Syam who were then under the rule of Muawiyah Ibn Abu Sufyan's governor and Hasan Ibn Ali strong desire to reduce the increasingly heated situation, Hasan wisely relinquished the position of Caliph and handed it over to Muawiyah Ibn Abu Sufyan.

In 41 AH/661 CE, Hasan bin Ali resigned as Caliph after serving for approximately six months and gave the reins of power to Muawiyah bin Abu Sufyan, after the agreement between the two of them, one of which was that the affairs of the Caliphate after Muawiyah should be handed back to Hasan(Adz-Zahabi 2008, 580). Another history states that after the Caliphate of Muawiyah, it should be handed back to the Muslims to choose (shura)(Nasution 2013, 105).

Regarding the two different narrations, because there was no contradiction between them, it was agreed that the affairs of the Caliphate after Muawiyah should be handed back to Hasan, but if Hasan died first then the affairs of the Caliphate were left to the Muslims to choose. This event is known as *Amul Jama'ah* (the year of unity), which is the reunion of Muslims under one leadership. Thus, Muawiyah officially became Caliph covering the entire territory of Islam centered in the city of Damascus, Syam.

Before and after handing over the government to Muawiyah, Hasan Ibn Ali had received opposition from various parties who disagreed and were disappointed with his decision, especially from his father's followers and from his younger brother Husein Ibn Ali. Later in 49 AH, Hasan ibn Ali breathed his last at the age of 46. It is reported that Hasan died of poisoning by his wife Ja'dah ibn al- Ash'at(Al-Fiqi 2009, 37).

During the reign of Muawiyah bin Abu Sufyan, the stability and security of

the country can be said to run well, because Muawiyah is a statesman who is smart and intelligent in managing government affairs. His experience in ruling as governor in the Syam region for 20 years became a valuable asset for him in managing his government during his time as Caliph. However, divisions still arose during his reign both between Syrians and Iraqis or Muawiyah's supporters and Ali's followers as well as between Arabs and non-Arabs.

Later in 49 AH, Hasan Ibn Ali breathed his last at the age of 46. It is reported that Hasan died because he was poisoned by his wife Ja'dah Ibn al-Ash'at.<sup>6</sup> A few years after Hasan Ibn Ali's death, Muawiyah Ibn Abu Sufyan appointed his son Yazid Ibn Muawiyah as crown prince. It is narrated that the idea to appoint Yazid as crown prince came from a governor of Kufa named al-Mughirah Ibn Shu'bah who because he did not want to be removed from his position as governor by Muawiyah, also tried to approach by proposing the idea. Because of his proposal, Muawiyah finally undid his intention to remove al-Mughirah from his position as governor of Kufa (As-Suyuthi 2020, 243).

The reason stated by Caliph Muawiyah when choosing his son as the crown prince was to maintain the public interest, namely maintaining the unity and unity of the Muslims because it was feared that after he died, Muslims would return to dispute and shed blood on each other in fighting for power as had happened before (Ath-Thabari 2011, 86).

Before realizing his desire, Caliph Muawiyah first sought advice from the tribal chiefs in the Syam and his half-brother, Ziyad ibn Abu Sufyan who served as governor of Basrah. However, Ziyad considered that Muawiyah was too hasty if he appointed Yazid as the crown prince although he agreed to the idea on the condition that Yazid had to abandon his two vices, namely laziness and arbitrariness (Hassan 2012, 149). Over a period of several years Muawiyah carefully considered various suggestions and possibilities that would occur.

After the deaths of Ziyad ibn Muawiyah (54 AH/673 CE) and al-Mughirah ibn Shu'bah (51 AH/670 CE), Muawiyah sought to appoint his son, Yazid ibn Muawiyah, as crown prince. Muawiyah, who was growing old, summoned delegates from various regions to gather in Syam to discuss his intentions. Representatives from Basra, Kufa, Medina, and Syam, including Ahnaf ibn Qais at-Tamimi, Amr ibn Hazm, and adh-Dhahhak ibn Qais al-Fihri were present and all agreed to pledge allegiance to Yazid. However, the approval of the Muslim community and prominent figures, especially those in Medina such as Hussein ibn Ali, Abdullah ibn Zubayr, Abdullah ibn Abbas, Abdullah ibn Umar, and Abdurrahman ibn Abu Bakr, was required to solidify Yazid's position as crown prince (Isy 2007, 196).

Therefore, Muawiyah instructed his governors to announce the appointment of Yazid as crown prince and take allegiance from the population in each region for Yazid. However, when Marwan bin Hakam as the governor of Medina instructed all its inhabitants to pay allegiance to Yazid, he received opposition from several prominent companions such as Abdullah bin Umar, Hussein bin Ali, Abdullah bin Zubair, Abdurrahman bin Abu Bakr, and Abdullah bin Abbas. They opposed the decision because they considered that Yazid's appointment as crown prince had deviated from the Khulaurrasyyidin system of election (Hassan 2012, 151).

Muawiyah, having learned that some companions in Medina were opposed to his decision to crown Yazid as crown prince, decided to confront them directly. He arrived in Medina with a thousand soldiers and met with companions such as Hussein ibn Ali, Abdullah ibn Umar, Abdullah ibn Zubair, Abdurrahman ibn Abu Bakr, and Abdullah ibn Abbas. He tried to convince them of Yazid's appointment, but they

continued to reject the decision. Muawiyah became angry and threatened to behead anyone who opposed him. He then made a speech from the pulpit, calling for allegiance to Yazid as a form of obedience to the leader. The people of Mecca pledged allegiance to Yazid, assuming that the silence of the Companions meant consent and loyalty. The Companions chose to remain silent for fear of being killed (Hassan 2012, 152–53).

The appointment of Yazid ibn Muawiyah as crown prince has been a topic of debate among scholars. This decision marked a shift from the Khulafaurrasyidin system to a monarchy and was both supported and opposed. Muawiyah had several reasons for choosing his son as his successor. One reason was to prevent divisions among Muslims vying for power, as suggested by al-Mughirah ibn Shu'bah. Another motive was Muawiyah's political strategy to consolidate Umayyad power and defeat his rivals, especially the Banu Hashim. This decision not only changed the trajectory of Muslim governance but also had implications for the Umayyad dynasty and its relations with other ruling factions.

The competition between Banu Umayyad and Banu Hashim was a fierce competition that had been going on for a long time, from the Jahiliyah period until the arrival of Islam. Islam came under the Prophet Muhammad who came from Banu Hashim and was opposed by Abu Sufyan and his family who came from Banu Umayyad so the Prophet Muhammad had to migrate to Medina. At that time Abu Sufyan and Banu Umayyad had to admit their defeat at the Fathul Makkah event. So inevitably Abu Sufyan and Banu Umayyad must follow and submit to the beliefs brought by the Prophet Muhammad.

The rivalry between Banu Hashim and Banu Umayyad resurfaced when Usman ibn Affan of Banu Umayyad was appointed Caliph. At that time Usman, who had a gentle nature, could not be firm with his family from the Umayyad Banu. What his family asked for he could not refuse. Because it was considered unfair and glorified his family from the Umayyads, a rebellion arose which resulted in the killing of Caliph Usman. After that the rebels and the people of Medina appointed Ali ibn Abi Talib from the Hashim clan as Caliph. The appointment was rejected by Muawiyah as the Umayyad family who served as governor of the Syam region.

He considered that Ali was conspiring with the rebels to kill Uthman. So Muawiyah refused to pledge allegiance to Ali before Ali released the rebels. However, Ali could not grant the request because the situation at that time was still very chaotic. With Ali's attitude, Muawiyah was increasingly convinced that Ali had allied with the rebels. His ingenuity in politics and military led Muawiyah to become Caliph after Hasan bin Ali chose to submit to him, to successfully strengthen the power of Banu Umayyad and get rid of his competitors (Rasyid 2011, 220–25).

## **2. The Rejection Movement of Hussein Ibn Ali against the Reign of Yazid Ibn Muawiyah**

Muawiyah ibn Abu Sufyan, who served as Caliph for 20 years, died at the age of 77 or 78 in 60 AH/679 CE (Jafri 1995, 241). After his death, the people of Syam pledged allegiance to Yazid ibn Muawiyah as the new Caliph, through the choice of a Crown Prince chosen by Muawiyah. Upon taking office, Yazid made some changes to the governors appointed from his father's reign. Marwan ibn Hakam was replaced by al-Walid ibn Utbah ibn Abu Sufyan in Medina, Maslamah ibn Makhallad was replaced by Uqbah ibn Nafi' in Egypt, and Nu'man Ibn Basir was appointed in Kufa. However, Ubaidillah ibn Ziyad ibn Abu Sufyan remained the governor of Bashrah, and Amr ibn Said remained the governor of Mecca (Hassan 2012, 153).

Yazid, after the death of his father, sent letters to his governors ordering them



to inform the people of his new position as Caliph and to renew their allegiance to him. While most of the governors managed to rally support from their territories, the leading companions in Medina, namely Husein ibn Ali and Abdullah ibn Zubayr, refused to pledge allegiance to Yazid. In an attempt to gain their support, Yazid sent a letter to al-Walid ibn Utbah, the governor of Medina, asking him to ensure that the leading figures in Medina, including Husein ibn Ali, Abdullah ibn Zubayr, and Abdullah ibn Umar, firmly and uncompromisingly declared their allegiance to him. The rejection of Husein ibn 'Ali and Abdullah ibn Zubayr contrasted with the acceptance of Yazid by the others, highlighting the divided response to his leadership (Isy 2007, 200).

At the request of Yazid, Al-Walid ibn Uqbah invited the Companions to his Palace to take their oath of allegiance. However, among the companions only Husayn ibn Ali and Abdullah ibn Zubayr refused to pledge allegiance to Yazid and chose to flee to Mecca. Before Hussein made his move out of the city of Medina, it is narrated that Hussein made several pilgrimages to the holy tomb of his grandfather, the Prophet Muhammad. In his pilgrimage, he complained of the situation and conditions he was experiencing, saying:

“O Allah! This is the grave of Your Prophet, Muhammad (pbuh) and I am the son of the daughter of Your Prophet. I am faced with a problem that You already know about. O Allah! Indeed I love what is right and hate what is wrong. O Dzal al-Jalali wa al-Ikram, for the sake of the grave and the body on this ground, choose for me a path in which there is Your pleasure and the pleasure of Your Messenger”(Aan Rukmana, Heriyanto, and Salehi 2013, 53).

He also left a letter to his brother, Muhammad ibn Hanafiyah, when he was about to leave for Mecca which contained:

“Bismillahirrahmanirrahim. I bequeath this (statement) to my brother Muhammad ibn Hanafiyah. I bear witness that there is no god but Allah and Muhammad is the messenger of Allah. Muhammad has brought the truth from Allah. That paradise is true, that hell is true, and that the Last Day will come without doubt and Allah will raise all people from their graves.

Be aware that I did not come out to have fun, to boast, to do mischief, and to commit injustice, but to reform the nation of my grandfather, Muhammad peace be upon him. I want to fulfill the good and forbid the evil, and walk in the footsteps of my grandfather and my father 'Ali ibn Abi Talib. So whoever accepts me with the truth, knows that Allah is more entitled to the truth, and whoever rejects me, I will be patient until Allah decides for me and them, and surely He is all-wise. This is my will to you, O my brother. There is no guidance for me except from Allah; it is to Him that I put my trust, and it is to Him that I return”(Miqdadi 2014, 309–10).

The people of Kufa who had learned that Husein ibn Ali had fled to Mecca because he refused to pledge allegiance to Yazid then flocked to send a letter to Husein who was in Mecca. In the letter they expressed their willingness to support al-Husein and reject Yazid's leadership and asked al-Husein to come to Kufa for their Imamate. The first letter was received by Hussein on 10 Ramadan 60 AH/15 June 680 CE signed by Sulaiman ibn Shurad al-Khuza'i, al-Muzayyan ibn Najabah, Rifa'ah ibn Shaddad, Habib ibn al-Mudlahir, and Muslim ibn Awsaja. They were trusted men of his Ahl al-Bayt from the very beginning who had given allegiance to his father Ali ibn

Abi Talib in the battle of Jamal and the battle of Siffin. Although they had been disappointed by Hasan's resignation, they remained loyal to Hasan and hostile to Muawiyah. Now that Muawiyah had died and learned of Hussein's rejection of Yazid, they renounced their allegiance to Yazid and intended to make Hussein their leader. In addition to these early Shiites, a large number of people from Kufa and Basra also wrote letters to Husein. Each letter was signed by several people for the same purpose of inviting Husein ibn Ali for allegiance as leader (Jafri 1995, 244–45).

Because of the amount of support given by the people of Kufa to al-Husein as seen from the many letters that came to him, it gave him great encouragement to welcome their requests. Because for al-Husein, there is no longer any reason for him as the successor to the prophetic treatise not to carry out the obligations of *amar ma'ruf nahi mungkar*. Husein's only goal was to uphold the religion of his grandfather which had been used as a means of exploiting power for the benefit of the ruling group in this case, the Umayyad bani, who had carried out pressure coercion and discrimination against society. He wanted to emphasize that Islam rejected such methods of Islamic rule. He got his chance when the people of Kufa pleaded with him in their letters to guide them and free them from the shackles of tyrannical rulers, as they were often treated unfairly.

After arriving in Kufa, Muslim ibn Aqil stayed at the house of Mukhtar ibn Abu Ubaid ats-Tsaqafi a tribal chief in Kufa. He was welcomed with great enthusiasm by the people of Kufa. Within thirty-five days of Muslim ibn Aqil's arrival on 5 Shawwal 60 AH, nearly 18,000 people had pledged their allegiance to Husein from both Shia and non-Shiite Muslims, and the number was still growing (Ja'farian et al. 2010, 25). Seeing what was happening, the Muslim then sent a letter to Husein in Mecca informing him that the people of Kufa had gathered, ready to defend the truth and reject Yazid's caliphate. In the letter, Muslims also asked Husein to come to Kufa immediately.

After reading the letter from the people of Kufa, Husein decided to leave for Kufa. However, some of his friends and relatives who were in Mecca and Medina tried to warn Husein to undo his intention, such as Abdullah ibn Umar, Abdullah bin Abbas, Abdullah bin Zubair, Muhammad ibn al-Hanafiyah, Jabir ibn Abdullah, Abu Sa'id, Waqid al-Laitsi, Abdullah ibn Ja'far and others. They feared that Husein and his family would be killed, they also warned about the disposition of the people of Kufa and Basra who were known to be treacherous as they had done to Ali and Hasan ibn Ali before. Even Abdullah ibn Ja'far who thought that Husein's departure to Kufa was out of fear for his safety and security in Mecca, took the initiative to meet the governor of Mecca, Amr ibn Sa'id ibn Ash, to ask for security for Husein. However, although many of his companions and family warned Husein not to go to Kufa, Husein was determined to go with some of his family which included children and women as well as his followers, totaling about 72 people (Isy 2007, 203).

Husein ibn Ali's entourage arrived at the Field of Karbala on 2 Muharram 61 AH. The next day came Ubaidillah bin Ziyad's army of 4,000 men under the leadership of Umar ibn Sa'ad ibn Abi Waqqas to intercept Husein's entourage. Initially, the army led by Umar ibn Sa'ad was prepared to suppress the rebellion of the Dailam people in the Rey (Tehran) region and Umar was promised to be the leader of the region. However, Ibn Ziyad diverted the troops to confront Hussein ibn Ali at Karbala. Umar ibn Sa'ad had refused Ibn Ziyad's order to fight Husein, but Ibn Ziyad threatened him with removal from office, demolition of his house, and death if he refused. Finally, Ibn Sa'ad reluctantly accepted the task (Ash-Shallabi 2021, 116).

When they arrived at Karbala, Umar ibn Sa'ad took command of the troops in place of al-Hurr ibn Yazid. He ordered his troops to surround the camp of Husein's

entourage. After that, Ibn Sa'ad ordered Qurrah ibn Sufyan al-Hanzhali to meet Husein to inquire about the purpose of his arrival.

After getting an answer from Husein, Umar ibn Sa'ad then sent a letter to Ibn Ziyad to inform him of Husein's reasoning and immediately received an answer from him. In the letter, Ubaidillah ibn Ziyad said:

“Bismillahirrahmanirrahim. I have received your letter, and I understand your intentions. Please offer to Hussein and his followers to pledge allegiance to Yazid. If he is willing, we will convey our views further. Wassalam”(Ash-Shallabi 2021, 117).

Then Umar ibn Sa'd informed Husein of the contents of the letter. However, Husein refused the offer. Then Ubaidillah ordered Umar ibn Sa'd to prevent Husein and his followers from getting water. Umar immediately sent Amr ibn al-Hajjaj with 500 horsemen to block access for Husein and his entourage to get water so that at that time Husein and his followers suffered from thirst.<sup>46</sup>

Because of the increasingly precarious situation, Husein then went to Umar ibn Sa'd and offered him an alternative in the hope that Ubaidillah could consider it. Husein offered to choose one of three options, namely first, letting Husein and his entourage return. Second, to let Husein go to Damascus to meet Yazid. Third, to send him to the border area to settle with the people there and maintain security.<sup>48</sup>

Umar ibn Sa'ad was pleased with the compromising attitude shown by Husein in this critical situation, he sent a letter to Ubaidillah ibn Ziyad to convey the offer made by Husein. Upon receiving the letter from Umar, Ubaidillah ibn Ziyad initially agreed to the offer. However, Shimr ibn Dzil Jauzan who was present at the council told the governor that Ubaidillah was the leader in Kufa, not Husein. Therefore, it was Husein who should submit to Ubaidillah's decision and not the other way around.

Thus, Ubaidillah was influenced by Shimr's words and accepted his advice. He then wrote a letter to be sent to Umar ibn Sa'ad, in which Ibn Ziyad gave Husein two options: Husein would submit to his decision by surrendering and facing him to pledge allegiance to Yazid or fight.<sup>49</sup> The letter was then carried by Shimr ibn Dzil Jauzan.

Shimr arrived in the fields of Karbala on the 9th day of Muharram. He then gave the letter he had brought to Umar ibn Sa'ad. After that, Umar ibn Sa'ad ordered his messenger to meet Husein, informing him that Husein and his followers must surrender to Ubaidillah and pledge allegiance to Yazid, if Husein refused then he would be fought. Hearing this, Husein then called al-Abbas ibn Ali and said to him:

“Go to them. Try to get them to give us time until tomorrow so that we can pray this night prayer, as well as pray and seek forgiveness from Him. Allah knows best that I like to pray for Him, read His book, and pray and seek forgiveness from Him”(Ahmad 1983, 54–55).

In the morning, Friday 10 Muharram of 61 AH, Hussein began to organize his ranks and decided to fight. He refused to submit to ibn Ziyad's decision. It is narrated that the troops who fought with al-Husein numbered 72, 32 on horseback, and 40 on foot. He placed Zuhair ibn Qain at the head of the right wing, and Habib ibn Muzhahir at the head of the left wing. Husein handed over the battle flag to Abbas ibn Ali. The women and children were secured in the rear of the tent. Husein also ordered to collect firewood behind the tent and set it on fire, to prevent the enemy from attacking from the back.

Meanwhile, Umar ibn Sa'ad also organized the position of his troops. He placed Amr ibn Hajjaj Az-Zubaidi at the head of the right-wing troops replacing Hurr ibn Yazid who defected and joined Husein's army, the left-wing troops were led by Shimr ibn Dzil Jausyan. The horsemen were led by Azrah ibn Qais Al-Ahmazi and the foot soldiers were led by Shabbat ibn Rib'i Ar-Riyahi and handed over the battle

flag to Dhuwaid. It is narrated that Umar bin Sa'ad's army numbered approximately 5,000 soldiers(Ash-Shallabi 2021, 119).

It is narrated that before the battle between the two camps, 30 people from the army of Umar bin Sa'ad joined the ranks of Husein's army including al-Hurr ibn Yazid at-Tamimi who was the leader of Ubaidillah ibn Ziyad's troops who intercepted and escorted Husein to Karbala. Thus, the number of Husein's troops increased to about 100 people. However, this number was still small when compared to the army of Umar bin Sa'ad which numbered around 5,000 soldiers. With such unequal numbers, the two armies then fought a battle(Al-Husaini 2013, 469).

Although the strength between the two armies was not balanced, the troops of Husein ibn Ali continued to fight fiercely, because their goal was to achieve martyrdom. They tried to protect Husein with all the strength they had until one after another of them fell as martyrs. Among them were Husein's brothers, cousins, nephews and children who also went into battle. When all of Husein's troops had fallen and only Husein was left, he mounted his horse and pushed into the enemy line. Husein continued to fight alone in conditions of thirst against the troops of Umar bin Sa'ad who had surrounded him.

However, when Husein's strength was weakened, Umar bin Sa'd's troops were afraid and reluctant to kill him. At that time, Umar bin Sa'ad's troops could have easily killed Husein. However, everyone hoped that it would not be him who killed the grandson of the Prophet. This condition continued until Shimr bin Dzil Jausyan came who was very angry with the incident and immediately ordered his troops to kill al-Husein. Finally, Zur'ah ibn Sharik at-Tamimi managed to slash the body of Husein which made him fall to the ground.

After that, Sinan ibn Anas an-Nakha'i plunged his spear into Husein's collarbone pulled it out and plunged it again just below his chest, and then beheaded Husein. Another source states that the people who killed Husein were Amr bin Bathar at-Taghlabi and Zaid ibn Riqadah al-Haini. While the one who beheaded Husein was Shimr ibn Dzil Jausyan. Husein's head was then brought to Ibn Ziyad by Khauli bin Yazid al-Ashbahi. finally, Husein was martyred on the 10th of Muharram in 61 AH(Ash-Shallabi 2021, 120).

### **3. The Impacts of The Conflict Between Husein Ibn Ali and Yazid Ibn Muawiyah**

The tragedy of Karbala is one of the most famous event of Muslim history. It is not merely a story of the injustice perpetrated against an individual namely Husein ibn Ali but it has a much wider significance (Al-Azhari 2008, 17). After the killing of Hussein Ibn Ali in the fields of Karbala, the political situation became worse. There were several rebellions in several regions. One of the rebellious movements against Yazid's reign occurred in the Hijaz region (Mecca and Medina) initiated by Abdullah Ibn Zubair.

The rebellion initiated by Abdullah Ibn Zubair initially occurred in the city of Mecca after the Muslim population of the Hijaz region began to get news that Hussein Ibn Ali had died at the hands of a group sent by Muawiyah. This then became an opportunity for Abdullah Ibn Zubayr to propagate the cruelty of the Umayyad regime under the leadership of Yazid Ibn Muawiyah. This propaganda succeeded in making many Muslim communities in some areas affected and finally released their allegiance to Yazid's leadership.

Yazid learned of the rebellion led by Abdullah Ibn Zubair in the Hijaz region and negotiated to resolve the conflict. Despite several attempts to soften Abdullah's heart through gifts and money, the negotiations had no impact as Abdullah rejected all offers. Consequently, Yazid took decisive action by appointing Amr Ibn Sa'id as

governor of Hijaz and ordered him to put down the rebellion. Amr Ibn Sa'id sent an army led by Amr Ibn Zubair, Abdullah's brother, to put down the rebellion. However, this army was defeated, allowing Abdullah to take control of the Hijaz region (Ja'farian et al. 2010, 87).

The defeat of the troops he sent, made Amr bin Sa'id expelled by the people of Medina. Al-Walid bin Uqba replaced him. However, Amr Ibn Zubair found al-Walid bin Uqba too frightening and wrote to Yazid to replace him with a calmer person who would be able to reconcile the people of Hijaz. Yazid followed this wish and sent Uthman bin Muhammad Ibn Abi Sufyan to quell the Mecca-Madinah conflict. Resistance from the people of Mecca and Medina grew fierce. In Medina, the people led by Abdullah bin Hanzalah surrounded the governor's residence and the Umayyads at the residence of Marwan bin Hakam and drove them out of Medina (Isy 2007, 211).

According to Iranian historian Rasul Ja'farian, there are three versions given by historians about the motivation behind the opposition or rebellion. The first version, as explained by Baladzuri, claims that Abdullah Ibn Zubair, after defeating his brother's army, called upon the people of Mecca and Medina to stop obeying Yazid and fight against him. In Medina, Abdullah ibn Muthi secured the people's allegiance to Abdullah Ibn Zubair. Yazid then requested the leaders of Medina be sent to him. The second version, given by Ya'qubi, states that when 'Uthman ibn Muhammad was appointed governor, there was a dispute between him and the people of Medina over goods intended for the Caliph. This dispute led to a revolt against the Umayyads. The third version, according to Thabari, tells of Medina leaders being welcomed and rewarded by Yazid in Damascus, but upon returning to Medina, they began to insult and demonize Yazid, causing the people to renounce their allegiance to him (Ja'farian et al. 2010, 88–89).

Upon hearing about the rebellion in the Hijaz region, Yazid Ibn Muawiyah ordered an army of 12,000 men led by Muslim bin Uqbah to attack the rebels in Mecca and Medina. However, before their departure, Yazid instructed Muslim to first persuade the people of Medina to surrender within three days. After arriving in Medina, the Muslim troops offered to surrender, but were rejected by the people of Medina. As a result, a battle ensued between the Muslim forces and the people of Medina, which resulted in the defeat of the people of Medina in a relatively short period of time (As-Suyuthi 2020, 247).

The invasion then continued to Mecca to stop the rebellion of Abdullah bin Zubair. However, Muslim bin Uqbah died on the way. So he was replaced by Hushain bin Numayr as the leader of the troops on Yazid's orders. Hushain bin Numayr's troops managed to besiege Mecca which contained Ibn Zubayr's troops who tried to resist. Hushain bin Numayr's troops attacked Abdullah bin Zubayr by using a manjaniq containing fire. As a result, part of the covering of the Kaaba caught fire and the roofs of the Kaaba and the two horns of the sheep which were the horns of the sacrificial sheep of Prophet Ibrahim on the roof of the Kaaba were also engulfed in flames. While the battle was in progress, Husayn received news of the death of Yazid bin Muawiyah in Damascus. So, he chose to retreat and make a truce.

After Yazid Ibn Muawiyah died, Muawiyah Ibn Yazid took his place as caliph. Muawiyah who before his appointment as caliph had suffered from an illness only served for three months, before his death Muawiyah Ibn Yazid knew that the political chaos that occurred due to mistakes made by his father and grandfather finally intended to fix it all by not appointing his successor before he died.

However, this still did not provide a solution to the political chaos because Islamic power was then divided into three. First, the rule of Abdul Malik bin Marwan in the region of Syam and Egypt, second, the territory of Mukhtar ibn Abu Ubaid at-

Tsaqafi in Kufa and the rest was in the power of Abdullah bin Zubair centered in Mecca. But in 67 AH, Mukhtar bin Abu Ubaid was defeated by Ibn Zubayr's troops led by his brother Mush'ab bin Zubayr the governor of Basrah, so the region of Kufa was again under the rule of Abdullah. At that time, only two major forces were competing for power, namely Abdul Malik bin Marwan and Abdullah bin Zubayr (Hakim 2021, 47–48).

In 73 A.H. Abdul Malik Ibn Marwan's troops attacked the region of Mecca to fulfill Abdullah Ibn Zubair's troops. The troops immediately moved into the region of Mecca under the leadership of Hajjaj bin Yusuf al-Tsaqafi. They managed to besiege Mecca for several months and did not provide logistical supplies. Al-Hajjaj then tried to divide the forces of Abdullah bin Zubair by sending letters to the followers of Ibn Zubair and promised to provide security guarantees to them and food if they were willing to leave Ibn Zubair. This method was also used during the attack on Iraq. So that at that time many of Ibn Zubayr's troops left him. However, Ibn Zubayr still refused to surrender. When he and his few remaining followers began to be pressed, they then took refuge in the Ka'bah. Al-Hajjaj then showered stones and fireballs on the Ka'bah using manjaniks just as Hushain bin Numayr's troops had done earlier.

As a result, the Kaaba, which Abdullah ibn Zubayr had repaired during the previous attack, was burnt down again. When there was no choice but to surrender or be killed, Ibn Zubayr went to his mother, Asma bint Abu Bakr, to ask her for advice. Then his mother told him to continue fighting if he felt he was in the right. So after that, Abdullah bin Zubair went out to fight until he was captured and killed. Al-Hajjaj then crucified him. With the death of Abdullah bin Zubayr, the control of the caliphate was taken over by Abdul Malik ibn Marwan (Isy 2007, 242–43).

In addition to the political aspect having a significant impact after the tragedy of Karbala, the theological aspect also has a significant impact even today. Sunni and Shia are two sects of kalam (theology) in Islam that existed after the tragedy of Karbala and have a very significant influence on Islamic society to this day. Throughout its history, these two sects have always been at odds and conflicted which often resulted in bloodshed between their followers.

Syamzam Syakur, a historian at the State Islamic University of Alauddin Makassar, stated that the schism between Sunnis and Shiites can be traced back to the disputes that arose after the death of the Prophet Muhammad. Some people from Banu Hashim in Medina rejected Abu Bakr's appointment as leader, arguing that Ali bin Abi Talib was more deserving of the position due to his lineage and virtues. Although this dispute was eventually resolved, Ali's followers continued to exist and were later labeled as Shia.

The tragedy of Karbala deepened the grief of Muslims and particularly affected the Prophet's family (Ahlul Bayt) and the Shia group. It led to a feud between the Umayyad rulers and the Shia, who saw Umayyad rule as unjust and sought to overthrow it. The Umayyads responded to the Shia rebellion with violent means and rarely compromised with them. This ongoing conflict defined the relationship between the Umayyads and the Shia during Umayyad rule.

Amidst the conflicts and power struggles in the Islamic world, a group led by Abdullah bin Umar bin Khattab emerged in Medina. This group chose to remain neutral and disengage from practical politics due to the trauma inflicted by the constant fighting and bloodshed among Muslims. Instead, they focused on acquiring religious knowledge based on the Quran and upholding the traditions of the people of Medina, which they believed to be a continuation of the traditions at the time of the Prophet Muhammad and a reflection of his way of life (sunnah). However, the Umayyad rulers opposed this group, although they also opposed the regime morally.

Consolidation between the Jama'ah faction, supporters of Muawiyah, and the Sunnah faction, politically neutral individuals in Medina, began to take place. They formed the foundation for the growth of the Sunnah and Jama'ah (Ahl al-Sunnah wa al-Jamaah), with doctrines that differed from those of other groups such as the Shia and Khawarij.(Chandra et al. 2021, 68)

The most basic difference that became the beginning of the conflict between Sunni and Shia is related to the issue of leadership (Imamah / Caliph). This is inseparable from the political conflict that occurred previously between the Bani Umayyah and Bani Hashim regimes in the struggle for power after the death of the Prophet Muhammad. However, in order to legitimize and gain sympathy, both groups drew political conflicts into religious issues. For the Shia group, the leadership (Imamah) after the Prophet was held by Ali bin Abi Talib and his descendants (ahlul bait). The Shia group, especially the Imamiyah group, believed that the Prophet had appointed Ali ibn Abi Talib and his descendants clearly based on the texts such as the events of Ghadir Khum and Da'wat dzul 'Ashira(Af, Syakur, and Susmiihara 2023, 562).

#### **E. CONCLUSION**

The conflict between Hussein bin Ali and Yazid bin Muawiyah was a continuation of the conflict between Ali bin Abi Talib and Muawiyah bin Abu Sufyan over the issue of leadership. Opposition to the appointment of Yazid as Caliph arose from various parties, especially from the late generation companions such as Abdullah bin Umar, Husein bin Ali, Abdullah bin Zubair, Abdurrahman bin Abu Bakr, and Abdullah bin Abbas. Husein ibn Ali and Abdullah ibn Zubayr was the most vocal in opposing Yazid's leadership. This conflict resulted in revolts in Medina, Mecca, and Kufa. The rebellion in Medina was suppressed by Yazid's troops, while in Mecca, Abdullah bin Zubayr became Caliph after Yazid's death. However, Ibn Zubayr was later killed by Abdul Malik bin Marwan's troops. In Kufa, the Shia group began to actively rebel against the government. The conflict between the Sunni and Shia sects extended from politics to theology, with differences in the concept of the Imamate being the most fundamental. This conflict also led to differences in hadith and fiqh.

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