

Islamic Civilization During the Caliphate of Abu Bakr al-Siddiq and Umar ibn al-Khattab

Amrina Rosyada¹, Muh. Thahilal Jahidul Hasyb¹, Nurlaila²,
Mardianton², Celia Zilfitri² Yuda Afrianza²

¹Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

²STAI Balaiselasa YPPTI Pesisir Selatan, Indonesia

 amrina1208@gmail.com *

Abstract

This research aims to study the development of Islamic civilization during the reigns of the Caliphs Abu Bakr al-Siddiq and Umar ibn al-Khattab, as a significant phase of the era of the Rightly Guided Caliphs. The importance of this research stems from the necessity of understanding the dynamics of Islamic leadership after the death of the Prophet Muhammad (peace and blessings be upon him), which led to major transformations in the system of governance and the political, social, and cultural aspects of the Islamic state. The research focuses on analyzing the administrative policies and civilizational contributions of each Caliph to the building and development of Islamic civilization. The research findings show that Islamic civilization during the reign of Abu Bakr al-Siddiq was characterized by efforts to consolidate the stability of the Islamic state by suppressing the apostasy movements, addressing the issue of those who refused to pay Zakat (obligatory alms), and compiling and codifying the Holy Quran to preserve its text. During the reign of Umar ibn al-Khattab, Islamic civilization witnessed remarkable development, manifested in the expansion of the Islamic state, the organization of government administration, the establishment of the treasury (Bayt al-Mal), the founding of the judicial system, and the more systematic organization of military and economic affairs. Thus it becomes clear that the leadership of Abu Bakr al-Siddiq and Umar ibn al-Khattab made a fundamental contribution to laying the solid foundations of Islamic civilization in the political, legal, economic and social fields.

Article Information:

Received March 12, 2026

Revised March 14, 2026

Accepted March 15, 2026

Keywords:

Islamic civilization, the Rightly Guided Caliphs, Abu Bakr al-Siddiq, Umar ibn al-Khattab, Islamic history.

INTRODUCTION

A leader is successful when they are respected and loved by all those they lead, so that people defend them without being asked, and their commands are always followed and their ideas are always supported. The closest example of this is the Prophet and his companions. The death of the Prophet (peace and blessings be upon him) as leader of both religion and state left the state with a sad and complex problem, because the Prophet did not leave a will designating a successor (Zainuddin, 2020). The process of changing the head of state in Islamic history began after the death of the Prophet Muhammad (peace and blessings be upon him).

How to cite:

Rosyada, A, Hasyb, M, T, J, Nurlaila, N, Mardianton, M, Zilfitri, C, Afrianza, Y., (2026). *Islamic Civilization During the Caliphate of Abu Bakr al-Siddiq and Umar ibn al-Khattab*. Tasdiq. *Journal Islam. Studies and Syariah* 1(1), 49-58

E-ISSN:

XXXX-XXXX

Published by:

PT Pendidikan Islam Al-Fatihah

While we understand that the Prophet Muhammad (peace and blessings be upon him) also participated in becoming the head of state, he himself did not specify who among his companions should become the leader of the people in his place. As a result, a dispute arose among the companions (may God be pleased with them), and each group nominated its representative to succeed the Prophet (peace and blessings be upon him) as the leader of the people. Finally, after going through many difficulties, four companions emerged and became the caliphs in place of the Prophet Muhammad (peace and blessings be upon him). They are Abu Bakr al-Siddiq, Umar ibn al-Khattab, Uthman ibn Affan, and Ali ibn Abi Talib, known as the Rightly Guided Caliphs (Irmadhanian & Dkk, 2024).

The Rightly Guided Caliphs are defined as the intellectual successors of the Prophet Muhammad (peace be upon him). While the Prophet's role encompassed two functions prophethood and leadership the Rightly Guided Caliphs were also tasked with managing the affairs of the state in his stead. They were leaders of the state or government and leaders of the Muslims or religious leaders. However, the Prophet's role as the Messenger of God is not assumed by the Caliphs, as he is the Seal of the Prophets and the last of the Messengers, after whom there will be no prophet or messenger (Syukur, 2021).

For this reason, their lives must be studied and learned, as many events occurred during this period that shaped the history of Islamic civilization. The name "Rightly Guided Caliphs" originated from the Muslims who were close to the Prophet after his death. They were considered the four figures who accompanied the Prophet (peace be upon him) during his lifetime as a leader. In general, humankind is God's vicegerent on Earth, tasked with preserving and developing the land and all that is in it. Specifically, a caliph is the successor of the Prophet Muhammad (peace be upon him), serving as the leader of the people and his representative in governing the state. It is well-known that Muhammad (peace be upon him), in addition to being a prophet and messenger, was also a religious leader, ruler, commander, military leader, and more (Jamil, 2021).

During the era of the Rightly Guided Caliphs, numerous achievements of Islamic civilization were recorded. We Muslims should learn from the progress made by the Rightly Guided Caliphs in developing Islam, despite the many differing perspectives on historical events. Regarding Muslim history in particular, these differing viewpoints stem from the diversity of historical theories and records, especially since Islamic history is largely a history of politics and power, encompassing both individual and collective interests. The focus of this article is to discuss the state of Islamic civilization during the era of the Rightly Guided Caliphs, the caliphate during the era of Caliph Abu Bakr al-Siddiq and Umar ibn al-Khattab, as well as the contribution of the Rightly Guided Caliphs to Islamic civilization.

METHODS

This research employed a qualitative approach, specifically library research, collecting data from written sources such as books on the history of Islamic civilization, scholarly journals, and references related to the era of the Rightly Guided Caliphs, particularly the caliphates of Abu Bakr al-Siddiq and Umar ibn al-Khattab (may God be pleased with them). The research utilized a historical methodology, studying and analyzing historical events chronologically to understand the development of Islamic civilization during the reigns of these two caliphs. Data was collected using documentation methods and by examining primary and secondary sources relevant to the research topic. Data analysis was conducted using a descriptive-analytical approach, presenting historical facts and then analyzing the policies and civilizational contributions of each caliph to the development of Islamic civilization. The aim was to achieve a comprehensive understanding of the nature of

the development of the Islamic state and civilization during that historical period (Sugiyono, 2022).

RESULT AND DISCUSSION

Islamic Civilization during the Caliphate of Abu Bakr al-Siddiq

Biography of Abu Bakr al-Siddiq

Abu Bakr al-Siddiq was the first Caliph who continued the Prophet's (peace and blessings be upon him) struggle after his death. His full name was Abdullah ibn Abi Quhafah Uthman ibn Amir ibn Amr ibn Ka'b ibn Sa'd ibn Taym ibn Murrah ibn Ka'b ibn Lu'ayy ibn al-Ghalib al-Qurashi al-Taymi. His lineage connects with that of the Prophet (peace and blessings be upon him) through their sixth ancestor, Murrah ibn Ka'b (Dr. Ali Muhammad As-Sholabi, 2021). Abu Bakr was born in 573 M and died on the 23rd of Jumada al-Akhirah, 13 H (August 634 M). He was three years younger than the Prophet Muhammad (peace and blessings be upon him) (Aizid, 2021).

He was given the name Abu Bakr because he was among the first men to embrace Islam. As for Abu Bakr, he was called "the friend" because he believed in what the Prophet Muhammad, peace and blessings be upon him, brought, especially after the Isra and Mi'raj (Night Journey and Ascension) (Aizid, 2021). He was a close friend of the Messenger of God, frequently visiting him at his home and conversing with him. It is said that he was given the nickname Abu Bakr not because of any aversion to good deeds. When he embraced Islam, he supported the Prophet, peace and blessings be upon him, in spreading the religion of God Almighty with his life and wealth. Upon his conversion, he possessed 40,000 dirhams, which he spent in the cause of God, in addition to what he earned from trade (Ridho, 2020). It has become clear that Abu Bakr's conversion was the most beneficial to Islam and the Muslims compared to others, due to his high standing, enthusiasm, and seriousness in spreading the message. Following Abu Bakr's conversion were other great figures such as Abd al-Rahman ibn Awf, Sa'd ibn Abi Waqqas, Uthman ibn Affan, al-Zubayr ibn al-Awwam, Talha ibn Ubayd Allah, and Talha ibn Ubayd Allah (Taufikurrahman & Usman, 2020).

The Appointment of Abu Bakr as Successor

After the death of the Prophet (peace and blessings be upon him), the Ansar and Muhajirun held a meeting at the Saqifah of Bani Sa'idah to determine who would succeed the Prophet Muhammad from among their community. Abu Bakr suggested two men: Umar ibn al-Khattab and Ubaydah ibn al-Jarrah, saying, "Choose between these two men." However, Umar ibn al-Khattab immediately stood up and proposed Abu Bakr as the Prophet's successor, arguing that Abu Bakr was far more suitable. He explained that Abu Bakr had been the Prophet's confidant, and if the Prophet was unable to lead the prayers, Abu Bakr would be asked to take his place. On this basis, the community had no objection to accepting Abu Bakr as Caliph. Umar immediately pledged allegiance to Abu Bakr, followed by Abu Ubaydah and the other Companions, beginning with the Ansar and then the Muhajirun. After that, the public pledge of allegiance took place in the Prophet's Mosque. In the following days, Muslims flocked to pledge allegiance to Abu Bakr al-Siddiq as Caliph. Thus, Abu Bakr al-Siddiq became the first Caliph in the history of the Muslims (Yani, 2022).

The Policy of Caliph Abu Bakr al-Siddiq

Abu Bakr's rule lasted two years, during which he sought to unify the Muslims after the division caused by the apostasy of many Arabs and to prepare

forces for the conquest of Persia and the Levant (Irmadhanian & Dkk, 2024). Abu Bakr revived the system of consultation (shura) in his government. Of course, the system he implemented differed somewhat from that of the Prophet Muhammad, whose decisions were absolute because he was the Messenger of God and was always guided by divine revelation. When making crucial decisions, Abu Bakr often consulted with those he considered qualified to hear his counsel. For this reason, he is considered a pioneer in establishing the foundations of the Islamic empire based on the system of consultation (shura) or deliberation in decision-making (Haikal, 2020).

After his formal appointment as Caliph, Abu Bakr began to fulfill his duties as the Caliph of the Islamic civilization. As the first Caliph, Abu Bakr faced the state of the community after the death of Muhammad. He consulted with his companions to determine the measures that should be taken to address the difficulties he faced. Despite differing opinions on the appropriate course of action in the face of mounting difficulties, his greatness of spirit and unwavering resolve were evident. During his oath, he affirmed that he would fight all those who deviated from the truth (the apostates, those who refused to pay zakat, and those who falsely claimed to be prophets) until they all returned to the right path or died as martyrs in the cause of God (Maryam & Dkk, 2022).

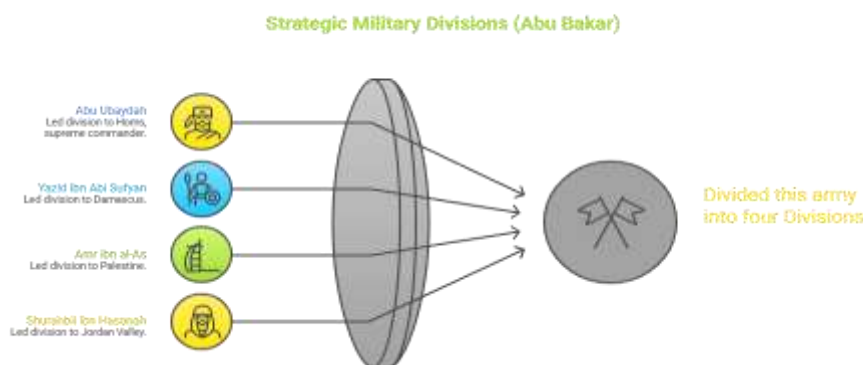
In the Ridda Wars, Abu Bakr formed eleven armies, each led by a commander such as Khalid ibn al-Walid, Amr ibn al-As, and others. Before dispatching the troops to the targeted region, a message was sent calling for a return to the teachings of Islam, but it received no response. The troops were then compelled to send them, and they achieved remarkable results. Among the false prophets were al-Aswad al-Ansi in Yemen, Tulayha ibn Khuwaylid of the Banu Asad, and the most dangerous of them all, Musaylima the Liar of the Banu Hanifa in al-Yamamah, and his wife, Saja, of the Banu Tamim (Taufikurrahman & Usman, 2020).

As for those who refuse to pay Zakat, some do so simply out of stubbornness. These people view Zakat as an imposed tax, and therefore refuse to comply. They have misunderstood Surah At-Tawbah 9:103: "Take from their wealth a charity by which you purify them and cause them to increase [in goodness], and invoke [God's blessings] upon them," believing that only the Prophet Muhammad had the right to collect Zakat because he commanded its collection in that verse.

The caliphate of Abu Bakr rendered a great service: the compilation of the Holy Quran. Zayd ibn Thabit ordered the collection of the Quran from various sources, whether on camel hides, palm leaves, stones, paper, or whatever else the Muslims had memorized. This compilation was undertaken because many memorizers of the Quran had died in the Battle of Yamama, and Abu Bakr was concerned that if the number of memorizers decreased, some or all of the Quranic verses would be lost (Irmadhanian & Dkk, 2024).

Aside from this, Abu Bakr also expanded his territories into Persia and the Byzantine Empire. The Muslims were more concerned with fighting the Byzantines than the Persians because the Byzantines harassed them more than the Persians. Furthermore, Syria, Egypt, and Palestine were Roman colonies, and the Muslims had long shown little loyalty to the Romans. Abu Bakr sent Muslim forces into Persia under the command of Khalid ibn al-Walid, assisted by al-Muthanna ibn Haritha. These forces defeated the Lakhmid kingdom and captured the cities of Hira and Anbar. After conquering Hira and Anbar, the Muslim forces advanced further into Persia. However, the forces Abu Bakr sent to fight the Romans encountered difficulties, so he ordered Khalid ibn al-Walid to march against them.

Abu Bakr himself assembled a large army to send to the Roman Empire. He divided this army into four divisions:



- 1) The first division was led by Abu Ubaydah ibn al-Jarrah, whom the Prophet had once called "the trustee of the nation" (the people's faith). This division was sent to Homs. Abu Ubaydah was also appointed the supreme commander of these four divisions.
- 2) The second division was led by Yazid ibn Abi Sufyan and sent to Damascus.
- 3) The third division was led by Amr ibn al-As and sent to Palestine.
- 4) The fourth division was led by Shurahbil ibn Hasanah and sent to the Jordan Valley (Sulistio & Dkk, 2023).

Aside from this, Abu Bakr also expanded his territory. In the first phase, he conquered Persia. In the second phase, he attempted to conquer the Roman Empire by forming four lines of troops, each led by a commander tasked with subduing a specific region. The four army groups and their commanders were as follows. Abu Ubaidah ibn al-Jarrah served in the regions of Homs, northern Syria, and Antioch. Amr ibn al-As received orders to conquer the Palestinian territories that were under the rule of the Eastern Romans. Shurahbil ibn Hasanah was appointed to conquer Tabuk and Jordan. Yazid ibn Abi Sufyan received orders to conquer Damascus and southern Syria (Zainuddin, 2020).

The struggle of the Muslim armies to conquer Persia and the Byzantine Empire did not end until the caliphate of Umar ibn al-Khattab. It was his abuse of power and his advanced age that hastened the death of the first caliph after the Prophet Muhammad. The strong account of Abu Bakr's illness and death is attributed to his daughter Aisha, the Mother of the Believers. Ibn Abd al-Rahman said: "The reason for Abu Bakr's illness was that he used to bathe at night in winter. After that, he contracted a fever that lasted for 15 days. He did not relinquish the caliphate, and he appointed Umar ibn al-Khattab in his place" (Muhammad, 2020).

Al-Hafiz Ibn Kathir said: Abu Bakr al-Siddiq died on Monday night. Some say that Abu Bakr died after Maghrib prayer and was buried that night, exactly eight days before the end of Jumada al-Thani in the year 13 H, after being ill for 15 days. He died at the age of 63, the same age as the Prophet Muhammad (peace and blessings be upon him) and Umar ibn al-Khattab. He was Caliph for two years and three months (Al-Haritsi, 2021).

Abu Bakr al-Siddiq, as his title suggests, was truthful. He was known as a trustworthy leader, firm with those who deviated from the right path. He was known as a trustworthy leader who was firm with those who misbehaved and fulfilled his duties as a leader to the best of his ability, in accordance with the rulings of God Almighty and the rulings of His Messenger, peace and blessings be upon him. In general, it can be said that the model of Abu Bakr al-Siddiq's government was a

continuation of the system of government of the Prophet Muhammad, peace and blessings be upon him, both in terms of policies related to religious matters and those related to the state.

Abu Bakr al-Siddiq's caliphate had an impact on all aspects of his government. His leadership was successful in setting policies and contributed to the history of Islamic civilization. In general, the following are some of Abu Bakr al-Siddiq's achievements during his caliphate (Irmadhania & Dkk, 2024).

- 1) Disciplining the apostates (those who renounced Islam)
- 2) Restoring Muslims to the correct teachings of Islam
- 3) Disciplining those who refused to pay Zakat (obligatory alms)
- 4) Crushing the movement of those who claimed to be prophets
- 5) Compiling the Holy Quran
- 6) Expanding the reach of Islam
- 7) Deploying Usama ibn Zayd's forces to the Levant
- 8) Sending troops to Iraq and the Levant



Islamic Civilization during the Caliphate of Umar ibn al-Khattab

Biography of Umar ibn al-Khattab

Umar became the second caliph, appointed and elected by the Muslim leaders and approved by the community. His full name was Umar ibn al-Khattab ibn Nufayl ibn Abd al-Uzza ibn Abd al-Uzza ibn Rabah ibn Qurath ibn Razah ibn Adi ibn Ka'b ibn Lut. He was also known as Amir al-Mu'minin Abu Hafs al-Qurashi al-Adawi al-Faruq (As-Suyuthi, 2023).

Umar was born into a middle-class family. He was the son of Khattab and Khatmah. He was born in Mecca around 584 M, or 13 years after the birth of the Prophet Muhammad (peace and blessings be upon him). He was known as a kind yet resolute man, courageous, tall, strong, and skilled in horsemanship and combat.

(Irmadhania & Dkk, 2024). Umar ibn al-Khattab embraced Islam in the sixth year of the Prophethood, at the age of 27 (Taufikurrahman & Usman, 2020).

The Process of Appointing Umar ibn al-Khattab's Successor

Umar ibn al-Khattab was the second of the Rightly Guided Caliphs to be appointed through consultation. Abu Bakr proposed Umar as his successor, and this was subsequently approved by the Muslims. Umar ibn al-Khattab's election stemmed from the events surrounding the Banu Sa'ida tribe, where leaders of the Ansar and Muhajirun claimed to be the legitimate group to lead the Islamic state, at a time when Islam was just beginning to threaten apostates.

When Abu Bakr's successor fell ill, he secretly consulted with prominent figures among the Companions to determine who was suitable to succeed him as leader. His choice leaned towards Umar ibn al-Khattab, and he was appointed Caliph. Simultaneously, he assumed command of the Muslim army and received the title of Commander of the Faithful (Irmadhania & Dkk, 2024).

According to another source cited in al-Lalaka'i's biography, on the authority of Uthman ibn Ubayd ibn Abdullah ibn Umar, he said: "Before his death, Abu Bakr summoned Uthman ibn Affan to write his will, which would designate the Caliphate. Before Abu Bakr finished dictating it, he lost consciousness due to his illness. When Abu Bakr regained consciousness, he saw in the letter that the name of Umar ibn al-Khattab had already been written. Abu Bakr said, 'It seems you wrote someone else's name.' Uthman replied, 'Because I feared for you and feared that a division would occur. So I wrote the name of Umar ibn al-Khattab.' Abu Bakr said, 'May God bless you. If you had written your own name, you would have deserved it as well'" (Al-Kandahlawy, 2023).

Upon Abu Bakr's death, he bequeathed the Caliphate to Umar ibn al-Khattab (may God be pleased with him). He gathered the people of Medina in the Prophet Muhammad's Mosque (peace and blessings be upon him) and asked them, "Do you agree with the person I have chosen to succeed me after my death?" "By God, I have given my utmost thought to this matter, and I have not elevated any of my family members, but I have chosen Umar ibn al-Khattab to be my successor. So listen to him and obey him." The people replied, "We hear and obey." Umar continued to follow in Abu Bakr's footsteps in spreading Islam and building the Islamic state until it was firmly established. His ability to successfully implement this structure was evident in various fields. The government during Umar's reign was based on the principles of consultation (shura). To implement this principle in his rule, Umar would always gather prominent and respected companions to make decisions that served the best interests of the community. Their ideas and opinions significantly shaped the development of political and governmental life. Umar placed these individuals in positions higher than all other state officials because he acted with a systematic awareness and a sense of responsibility before God Almighty (Al-Maududi, 2023).

The Policy of Caliph Umar ibn al-Khattab

Throughout the history of the Rightly Guided Caliphs, the most extensive expansion occurred during the reign of Umar ibn al-Khattab (may God be pleased with him). He ruled for 10 years, from 13-23 H (634-644 M). In the realm of administration, he adapted several systems of governance from the Sasanian, Constantinople, and Byzantine empires. This was made possible by his close ties with these three great empires, as well as by the vastness of his territory. The expansion of his lands necessitated a more organized system. In the field of law, he appointed a

chief judge in each province and established a code of judicial procedure for each region. Furthermore, Umar ibn al-Khattab (may God be pleased with him) was known for his critical approach, and many of his independent legal opinions (ijtihad) emerged during his reign. On the map of the Arabian Peninsula, the rule of Umar ibn al-Khattab (may God be pleased with him) reached its zenith during his reign in Alexandria, Najran, Kerman, Sistan, Khorasan, Rayy, Tabriz, Armenia, and Syria (Sulastri, 2020).

At least three important factors contributed to the impact of Umar's policies in the legal sphere: military, economic, and demographic (multi-ethnic) (Taufikurrahman & Usman, 2020).

a) The Military Factor:

The vast conquests that occurred during Umar's reign are undeniable. He conquered Iraq, Syria, Egypt, Armenia, and territories under Roman and Persian control. To establish and equip a professional army, Umar created the unprecedented Diwan al-Jund (Military Bureau), where all military personnel were required to be registered in state records and receive allowances according to their rank. The formal mobilization of the army necessitated the implementation of new mechanisms in accordance with military regulations.

b) The Economic Factor:

As the Islamic state expanded, this naturally impacted state revenues. Sources of income flowed into the state treasury, starting with kharaj (land tax), jizya (protection tax), ghanim (war booty), fay' (unclaimed pre-Islamic wealth), in addition to zakat and undistributed inheritance. The accumulation of state revenues prompted Umar to revise the policies of the previous caliph (Abu Bakr). Umar established different and tiered allowances for citizens according to their social status and contribution to Islam, whereas previously allowances were provided at the same rate.

c) The Demographic Factor

This factor also significantly influenced the policies adopted by Umar. After the conquests, the number of non-Arab Muslims increased, leading to greater diversity and complexity in the Islamic community, and intermingling between groups occurred. After Kufa became a meeting place for tribes from the north and south, the interaction between cultures increased, leading to the introduction of new institutions. By explaining the factors that contributed to the influence of Umar's policies mentioned above, it can be understood and concluded that Umar's methodology in determining laws was influenced by two approaches: adapting creatively to the developments of the era and approaching history contextually.

At the end of his reign, Umar was assassinated by Abu Lu'lu'a (a Persian). The motive for this assassination was Umar's dismissal of Al-Mughirah ibn Sayyabah as governor of Kufa on charges of leaking state secrets and treason. On the eve of his death, Umar appointed six companions to choose his successor. This resolute and courageous leader, nicknamed the Lion of the Desert, died on Wednesday, the 25th of Dhu al-Hijjah, 23 H/644 M, at the age of 63 (Sulistio & Dkk, 2023).

To further clarify and summarize, here are some of the developments that Umar ibn al-Khattab undertook during his reign (Jannah, 2021):

Establishing the foundations of governance, such as forming several councils, creating administrative departments, establishing the treasury, minting currency, forming the army, organizing salaries, appointing judges, and establishing the market supervisor (hisbah). Revising the zakat (alms) system. Expanding the Prophet's Mosque and establishing the Islamic calendar (Hijri calendar). Developing education, such as appointing teachers from among the Companions for each region that was conquered, teaching the Qur'an and jurisprudence, appointing teachers from among the Companions for each region that was conquered, and starting to teach the Arabic language.

CONCLUSION

The death of the Prophet Muhammad, as both religious leader and head of state, left behind complex problems. Because the Prophet did not designate a successor, disagreements arose. Each group proposed its representative to be the Prophet's successor and leader. Eventually, the Rightly Guided Caliphs emerged: Abu Bakr, Umar ibn al-Khattab, Uthman ibn Affan, and Ali ibn Abi Talib, who alternated in leadership. Islamic civilization flourished under the Rightly Guided Caliphs, witnessing rapid progress. This is exemplified by the caliphate of Abu Bakr, whose influence extended to all aspects of his government. Abu Bakr's leadership successfully shaped policies and contributed significantly to the history of Islamic civilization. In general, Abu Bakr's achievements during his time as caliph included: disciplining the apostates (those who renounced Islam), restoring Muslims to the correct teachings of Islam, disciplining those who refused to pay zakat (alms), suppressing the movement of those who claimed to be prophets, compiling the Quran, expanding the Islamic state, and dispatching the forces of Usama ibn Zayd to Syria. As for the policies of Umar ibn al-Khattab in Islamic civilization, they can be divided into three factors: the military factor, the economic factor, and the demographic factor. From the above description of the factors that influenced Umar's policies, we can understand and conclude that his methodology in enacting laws was influenced by two approaches: adapting to the progress of the era in a creative and historically oriented manner. The period of Caliph Umar ibn al-Khattab's leadership was renowned for its development and changes within the Islamic world.

DECLARATIONS

Author Contribution

Amrina Rosyada & Muh. Thahilal Jahidul Hasyb: Writing-Preparation of original manuscript, Conceptualization, **Nurlaila, Mardianton, Celia Zilfitri & Yuda Afrianza:** Visualization, Methodology, Improve Language, Investigation.

Funding Statement

The author(s) declare that no financial support was received for the research, authorship, and/or publication of this article.

Conflict of Interest

The authors declare that this research was conducted without any conflict of interest in the research.

Ethical Clearance

The place or location studied has agreed to conduct research and is willing if the results of this study are published.

Publisher's and Journal's Note

Researcher and (PT Pendidikan Islam Al-Fatihah) as the publisher and Editor of Journal Jurissy that there is no conflict of interest towards this article publication.

REFERENCES

- Aizid, R. (2021). *Sejarah Peradaban Islam Terlengkap*. Diva Press.
- Al-Haritsi. (2021). Sebuah studi analitis tentang penutup kisah Nabi Muhammad (SAW) dan para Khalifah yang diberi petunjuk. *Jurnal Fakultas Adab*, 272.
- Al-Kandahlawy, M. Y. (2023). *Sirah Sahabat*. Pustaka Al-Kautsar.
- Al-Maududi, A. A. (2023). *Khilafah dan Kerajaan*. Karisma.

- As-Suyuthi, I. (2023). *Tarikh Khulafa*. Pustaka Al-Kautsar.
- Dr. Ali Muhammad As-Sholabi. (2021). *Al Kholifah Al-Anwal Abu Bakar Al-Shiddiq (Syakhsyatuhu wa Asbruhu)*. Darul Ma'rifah.
- Haikal, H. (2020). *Abu Bakar al-Shiddiq, terj. Abdul Kadir Mahdawi*. Pustaka Mantiq.
- Irmadhania, F., & Dkk. (2024). Peradaban Islam Pada Masa Pemerintahan Khulafaur Rasyidin. *Inovasi: Jurnal Sosial Humaniora Dan Pendidikan*, 3(1), 68.
- Jamil, A. (2021). *Sejarah Kebudayaan Dinamika Islam*. Putra Kembar Jaya.
- Jannah, F. d. (2021). Peradaban Islam; Kejayaan dan Kemundurannya. *Jurnal Al-Ibrah*, 6(2), 1–6.
- Maryam, S., & Dkk. (2022). *Sejarah Peradaban Islam: Dari Masa Klasik Hingga Modern*. LESFI.
- Muhammad, D. T. A.-W. A. (2020). Asal Usul Kontrol Administratif dalam Islam – Pemantauan dan Pertanggungjawaban Pekerja pada Era Khalifah yang Diberi Petunjuk sebagai Model. *Jurnal Ilmiah Dan Referensial*, 638.
- Ridho, M. (2020). *Abu Bakar Al-Shiddiq Annwalu Khulafaur Rasyidin*. Dar Kutub Al-Alamiyah.
- Sugiyono. (2022). *Metode Penelitian Kuantitatif, Kualitatif, dan Re&D*. Alfabeta.
- Sulastri, L. (2020). *Sejarah Peradaban Islam pada Masa Khalifah Umar bin Khatthab*. UIN Banjarmasin.
- Sulistio, E., & Dkk. (2023). Analisis Sejarah Peradaban Islam pada Masa Khulafaurasyidin. *Relinesia: Jurnal Kajian Agama Dan Multikulturalisme Indonesia*, 2(1), 4.
- Syukur, F. (2021). *Sejarah Peradaban Islam*. Pustaka Rizki Putra.
- Taufikurrahman, & Usman, M. (2020). Peradaban Islam Pada Masa Al-Khulafa Ar-Rasyidin. *Pancawabana: Jurnal Studi Islam*, 15(2), 114.
- Yani, A. (2022). Khulafah Al- Rasyidun: Menelaah Kepemimpinan Abu Bakar Al-Shiddiq. *Carita: Jurnal Sejarah Dan Budaya*, 38–40.
- Zainuddin, E. (2020). Peradaban Islam Pada Masa Khulfaur Rasyidin. *Jurnal Intelegensia*, 3(1), 51.

Copyright holder:

© Rosyada, A, Hasyb, M, T, J, Nurlaila, N, Mardianton, M, Zilfitri, C, Afrianza, Y., (2026)

First publication right:

Tasdiq: Journal Islamic Studies and Syariah

This article is licensed under:

CC-BY-SA