

## The Contribution of Caliph Abu Bakar As-Shidiq at the Beginning of the Caliphate of Rashidah

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### ABSTRACT

This research describes Islamic leadership under Caliph Abu Bakar As-Shidiq. The focus of this research is to show the successes achieved by Caliph Abu Bakar during the 2 years and 3 months he led. By using library research methods, namely researchers search for, study and understand literature related to Caliph Abu Bakar As-Shidiq, the leadership of Caliph Abu Bakar As-Shidiq. Researchers looked for general data about Caliph Abu Bakar As-Shidiq to find out his biography. Researchers studied in more detail and explored data on the leadership policies of Caliph Abu Bakar As-Shidiq and what were the contributions of Caliph Abu Bakar As-Shidiq in Islamic da'wah. So the author found that in a short time, he crushed the apostates who claimed to be false prophets and people who denied zakat and prayer.

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## **INTRODUCTION**

The caliph is the supreme leader of Muslims or also called Imam A'zhom who is also the leader of the Islamic state or commonly also called the Muslim caliph (Dami & Waryanto, 2022). As the leader of an Islamic country, in addition to being the head of state also as a leader of the ummah in the field of da'wah. As a caliph, he must also be able to prosper and provide a sense of security for every citizen he leads. Becoming a caliph was not easy. Quoting from the writings of Al-Uthaymeen, to choose and give the mandate as an official or caliph, there are several conditions, (Al-Utsaimin, 2012) among them, the position must be given to the best person and if the most worthy people are not found, at least choose officials who are worthy to take office. This is done to minimize the danger of insecurity from the position held by someone.

After the death of Prophet Muhammad (PBUH), he left no testament about who should continue the leadership of Muslims. The Prophet seems to have left this matter to all the Muslims to determine who was the next leader of the Muslims. So finally after a tough discussion between a number of Muhajirin and Anshor figures who gathered, agreed to pledge allegiance to Abu Bakr As-Shidiq as caliph, the Caliph of the Messenger of Allah. The first task of Caliph Abu Bakr As-Shidiq was to preside over the funeral of the noble man, Prophet Muhammad (PBUH). Abu Bakr al-Shidiq was a man of great standing, of high rank, worshipping Allah by imitating the Messenger of Allah, waging jihad in the way of Allah, and giving all his wealth in the way of Allah. He helped the Messenger of Allah, when people ignored him, believe in him when people disobeyed him, and justified him when people lied to him (Al-Mishri, 2010). There are many words of praise that we can attribute to Abu Bakr As-Sidiq because of his glory and majesty.

Abu Bakar As-Shidiq is a companion of the Prophet Muhammad SAW who deserves heaven and all praise. He is a group of companions who entered Islam at the first time or referred to as as-sabiqunal awwalun. Abu Bakar As-Sidiq's diligent worship, jihad struggle, sincerity, infaq that he spent in the way of Allah is an exemplary example that should be emulated. He is a special person, the most important friend who has been promised to enter heaven while still alive. Rasulullah SAW once said: "Abu Bakr in heaven, Umar bin Khatab in heaven, Ustman bin Affan in heaven, and Ali bin Khatab in heaven." (Asih Setiyowati, Cikal Jiwani Putri, Feni Miftakhul Jannah, dan Muhammad Rizaludin Asad, 2021).

The time of Abu Bakr as-Siddiq can be considered a unique period. It was a time of transition. The Muslims who were originally led directly by the great man of Rasulullah SAW, then after he died, were replaced by his friend Abu Bakar As-Shidiq. Beginning with the disagreement between the companions in choosing the successor of the Prophet Muhammad, then the emergence of false prophets, the existence of a religious riddat movement among Muslims. So there is no way, Abu Bakar As-Shidiq, not long after he was appointed caliph must act to determine the steps to overcome the precarious situation. This step had already been started by the Prophet himself when establishing relations with

neighboring countries in carrying out his preaching politics. So there was no other way for Abu Bakr but to continue this step (Haekal, 2003).

During the leadership of the Prophet Muhammad, that is, when he was still alive, the form of government he ran was centralized. Likewise, when Abu Bakar as Shiddiq served as Caliph, always involving the companions in determining policies. Even Abu Bakar as Shiddiq formed a special institution such as the Shura Council as a place of deliberation in determining policies, which consisted of the prophet's companions from the muhajirin and anshor groups. So that when Caliph Abu Bakar encountered a complicated problem, then first this shuro council held discussions to find a solution or a way out. This syuro process was carried out by the companions in running the wheels of government. So that the caliph Abu Bakar As-Shidiq was elected and appointed by the people through the shuro system (deliberation) and then in bai'at (inaugurated) by the people themselves. In his first speech after his inauguration as caliph, Abu Bakr as Shiddiq stated; "O people in general, I am appointed over you, and I am not the best among you. If I do good, then support me. If I do evil, then correct me. Truth is a trust, and falsehood is treachery. The weakest among you I consider the strongest until I take and repay his right. The strongest among you I consider the weakest until I take the right of the weak from his hand. Let none of you abandon jihad. Those who abandon jihad will be brought to disgrace by God. Obey me as long as I obey Allah and His Messenger. If I disobey Allah and His Messenger, you have no obligation to obey me" (Hermanto, 2014).

As described above, and looking at the first sermon of Caliph Abu Bakar As-Shidiq, the role of Abu Bakar as Shiddiq in a series of managerial activities of the government that was built had two main functions, namely; imamat function; leader of worldly and religious power, and risalat function; carrying and conveying religious teachings (Hermanto, 2014). We can see that the leadership method of Caliph Abu Bakar As-Sidiq is a very ideal leadership. In addition to leading Muslims directly, he also gave space to Muslims who wanted to convey their opinions through their representatives in the Shuro Council. Rasulullah SAW has two tasks that include prophethood and statehood. Caliph Abu Bakar As-Shidiq who was the Khulafaur Rasyidin was tasked with replacing the duties of the Prophet Muhammad in terms of statehood and continuing the da'wah of Islam. As head of state, Caliph Abu Bakar As-Sidiq was in charge of organizing the lives of his people in order to always create a safe, peaceful, prosperous, just and sentient life.

## **THEORETICAL REVIEW**

Discussing and talking about Caliphs and leadership, as well as the contribution of Abu Bakar As-Sidiq, we will find many relevant books, journals, and other writings. Some of the journals or related research that the author uses include those written by Sari & Pratama (2022), Setiyowati et al., (2021), Imran (2015), Dami & Waryanto (2022), Rahmatullah (2014), and Hermanto (2014). The writings above have a close relationship with the study that the author compiles. Starting from discussing the form of the Islamic state or caliphate, the system used by the Companions in leading a country, to some of its achievements. In this research, the author tries to compare and match several related studies to describe the contributions made by Caliph Abu Bakr As-Sidiq during his reign. Again, this was the beginning of Muslims not being led directly by their Prophet, Prophet Muhammad SAW. And the appointment of Abu Bakr was not due to direct direction by the Prophet Muhammad SAW, but rather discussions and allegiance by the companions of the Prophet Muhammad SAW.

## **METHODOLOGY**

The method used in writing this article is the literature research method, in which researchers search, study and understand the literature related to Caliph Abu Bakar As-Sidiq, the leadership of Caliph Abu Bakar As-Sidiq. Researchers sought general data about Caliph Abu Bakar As-Sidiq to find out his biography. Researchers studied in more detail and dug up data on how the leadership policies of Caliph Abu Bakar As-Sidiq and his contribution to the da'wah of Islam. Then the researcher sorts and selects references and literature that are in accordance with the researcher's study in this study. From the process carried out by the author and the results of data analysis and findings in the form of descriptive narratives so as to get the results that the contribution of Caliph Abu Bakar As-Sidiq in the da'wah of Islam and the development of the Islamic state needs to be written in gold ink, because during his reign, some areas that began to imagine could return to following the teachings of the Prophet Muhammad, the expansion of Islamic territory increased. And most importantly, the opening of the Qur'an into one mushaf was during the reign of Caliph Abu Bakar As-Sidiq.

## **RESULTS AND DISCUSSION**

### **Biography of Caliph Abu Bakr As-Sidiq**

Abu Bakar's real name is Abdullah bin Ustman bin Amir bin Amr bin Ka'ab bin Sa'ad bin Ta'im bin Murrah bin Ka'ab bin Lu'ai bin Ghalib bin Fahr al Qurasy at-Taimi (Sari & Pratama, 2022). The Nasab of the Prophet Muhammad SAW and Abu Bakar met at the sixth grandfather, namely Murrah bin Ka'ab (Hermanto, 2014). Meanwhile, Husen Haekal wrote that his lineage met with the Prophet in Adnan (Haekal, 2003). Abu Bakr al-Shiddiq was born in Makkah in 573 AD or approximately 2 (two) years 6 (six) months after the year of the Elephant. Abu Bakr was from the tribe of Taim bin Murrah bin Ka'b. Before entering Islam, Abu Bakr al-Shiddiq was named Abdul Ka`bah. When he entered Islam the Prophet changed his name to Abdullah. Then this name is better known in various narrations by Ahlu Sunnah scholars as the name Abu Bakr al-Shiddiq.

Ali al-Tanthawy mentioned that the call Abu Bakr by the Arabs comes from the word al-bakru which means a young camel. While the plural form of this word is bikarah. If someone is called bakran, then this indicates that the person is a leader of the tribe who is very respected and also very honorable. From this it can be understood that he was called Abu Bakr because of his honorable position among the Quraysh, both in terms of lineage and social strata because he was a wealthy merchant.

Later, Abu Bakr was called by several titles, namely Atiq and as-Siddiq. The title Atiq that Abu Bakr as-Siddiq bore has several opinions among the scholars. Some of them said that he was given the title because of his atiq (bright and clean) face. There are opinions that say that he was called Atiq because of his clean lineage and no defects. There is an opinion that says that his mother did not have a single son. When Abu Bakr al-Shiddiq was born, his mother faced the Ka`bah and said, "O Allah this is atiq (deliverance) from death, so grant me him". After Abu Bakr al-Shiddiq grew up, he was called Atiq.(As-Suyuthi, 2000).

As for being called As-Sidiq, scholars also differ in opinion. Some of them say that before entering Islam, Abu Bakr was known for his honesty and trustworthiness. Even the people of Quraysh had no doubt about what Abu Bakr said. Therefore he was called al-Shiddiq. Another opinion says that he was nicknamed al-Shiddiq because of his attitude that immediately justified the Isra` and Mi`raj events of the Prophet Muhammad. The journey that was done in one night from the Grand Mosque to the Aqsa Mosque and ascended to Shidratu al-Muntaha and returned to earth in order to pick up the order of prayer was considered a mere hoax by the people of Quraysh at that time. Because such a thing is considered an impossible journey. But firmly Abu Bakr said, Indeed I justify something more than that (the events of Isra and Mi`raj) and from all the news that came from the sky (Haekal, 2003).

Abu Bakr al-Shiddiq died in Jumada al-Late in the year 13 (thirteen) Hijriyah. Abu Bakr died at the age of 63 (sixty-three) years. Abu Bakr al-Shiddiq's body was washed by his wife Asma` bint Amish, in accordance with his will before he died. If there were things that he could not do then he asked for help from his son; Abudurrahman bin Abu Bakr. There is a narration that Abu Bakr al-Siddiq suffered from an illness that led to his death due to food spiked with poison by a Jew. Abu Bakr al-Shiddiq ate the food with al-Harist bin Kaladah and al-Atab bin Usaid. They developed the same illness and died on the same day (Haekal, 2003). Abu Bakr al-Shiddiq ruled for approximately 2 (two) years. Various successes have been inscribed with the golden ink of history. And this will not be forgotten by Muslims until the end of time.

### **The Process of Abu Bakr As-Sidiq's Appointment as Caliph**

When the Prophet died, Abu Bakr was on the outskirts of Medina. Rasulullah SAW died at dawn on 12 Rabiul Awwal in 11 AH/632 AD. When the Prophet was 63 years old. Deep sadness enveloped the Muslims over the death of the Prophet Muhammad. So sad and devastated, Umar said that the Prophet Muhammad SAW did not die, he said he would cut off the feet and hands of those who said that the Prophet Muhammad SAW died. But this was immediately prevented by Abu Bakr. Abu Bakar said that those who worship Muhammad then the prophet Muhammad PBUH has died, but whoever worships Allah, Allah is the Most Living. So immediately the Muslims cried, not least Umar bin Khatab (al-Usairy, 2018).

After the death of the Prophet Muhammad SAW, Muslims almost had a big fitnah between the Muhajirin and Anshor regarding the successor of leadership or caliph. Some of them proposed to immediately elect a new leader to replace the Prophet Muhammad SAW. This was the first major dispute after the death of Prophet Muhammad SAW (Al-Azizi, 2017). First the Anshor people gathered at Saqifah Bani Sa'idah to pledge allegiance to Saad bin Ubadah. So after Abu Bakr Sidiq learned of this, he rushed to Saqifah with Umar bin Khatab and Abu Ubaidah bin Jarrah. In this case, Abu Bakr did not necessarily take the position of caliph for himself, but prevented the fitnah of division between Muslims, because at that time each group stood alone prioritizing their respective groups. After Abu Bakr learned that the Anshors chose Saad bin Ubadah to be their leader, then he proposed options related to the leadership of these Muslims, namely to pledge allegiance to Umar or Ubaidah, and made an offer to make the Anshors as viziers or ministers, but they refused (Fu'ad, 2016).

The option offered by Abu Bakr was not acceptable to the Ansar. Like the muhajirin, the Anshar also conveyed the advantages and value of their suitability to become leaders of Muslims. Even Lubab bin Munzir from the Khajraj tribe still appealed to the Ansar to stick to their stance. If there is no agreement in choosing one leader according to him there is no other choice but each group appoints each leader (Fu'ad, 2016). Companion Umar bin Khatab disagreed and even strongly opposed the proposal of the Kahjraj tribe and the atmosphere was getting hotter.

Umar bin Khatab was of the opinion that there could not be two leaderships in one group. It was Abu Ubaidah bin Jarrah's turn to speak, trying to mediate and ease the tension that occurred at Saqifah. He reminded the importance of the unity of Muslims. Spontaneously one of the Anshor companions, Bashir bin Saad, from the Khajraj tribe supported what Ubaidah said. He even supported Abu Bakr's opinion that the Quraysh tribe was more suitable to be the leader (Fu'ad, 2016). Then the conversation ended with a teaching that all those present ended the disagreement with piety to Allah. Finally, this opportunity was well utilized by Abu Bakr, he proposed that Umar bin Khaththab be appointed as caliph, the proposal was not accepted by Umar and said that if Abu Bakr was still there he was the most suitable to become caliph. Finally Bashir bin Saad, reached out to shake Abu Bakr's hand and declared his allegiance to Abu Bakr, and was followed by the companions who

were present. So that Abu Bakar was elected as leader at the suggestion of Umar bin Khaththab, at that time Abu Bakar was 61 years old (Nasution, 2013).

### **The Contribution of Caliph Abu Bakar As-Sidiq to the Development of Islam**

Abu Bakar al-Shiddiq became caliph for not long, he only ruled for approximately 2 (two) years. When he led, as the time of Rasullah SAW led, namely as head of state and led Muslims to continue the da'wah of the Prophet Muhammad SAW. Experts emphasize that the caliph's emphasis is not on political issues. Government in Islam must uphold religious principles. So that the social, political, economic, educational and religious interests themselves must be based on sharia. Thus, the function of the Caliph as the enforcer of the good and the deterrent of the evil is realized in the Islamic government, as well as the "caliph of the Prophet" Although Ahmad Shalabi argues that the caliph is more inclined to religious affairs. While political affairs must be based on sharia (Fu'ad, 2016).

During the reign of Caliph Abu Bakar Ash Shiddiq, there were many great things that he offered for the continuity of Islam, both in eradicating the rebellion of apostates, people who denied zakat and prayer, to the spread of Islam to very far areas, Iraq and Persia, and very important was the collection of the Qur'an into one mushaf. Some of the contributions of Caliph Abu Bakr include,

*First*; Realizing the desire of the Prophet Muhammad SAW to send troops to Sham. This was the wish of the Prophet Muhammad SAW before he died, the troops that had been prepared by the Prophet were led by Usamah bin Zaid with the aim of the Syrian border (Suruc, 2015). Usamah bin Zaid's troops had actually been prepared by the Prophet Muhammad SAW while he was still alive, because of that Caliph Abu Bakar As-Shidiq continued what was the wish of the Prophet Muhammad SAW, namely giving lessons to the Qudha'ah Baba who gave loyalty to the Roman Empire. Although this received a lot of opposition from the Muslims, especially the friend of Umar bin Khatab because of the unstable political situation at this time after the death of the Prophet Muhammad SAW.

Caliph Abu Bakr As-Sidiq dispatched his own troops under the leadership of Usamah bin Zaid and ordered reserve troops to guard the entrance to the city of Medina. Usamah bin Zaid's troops moved to realize the ideals or wishes of the Prophet Muhammad SAW, and brought victory so that some Arab tribes who would apostatize or leave Islam still adhered to the religion of Allah SWT. As for some of the companions who were martyred in this war, namely; Zaid bin Haritsah, Ja'far, and Ibn Ruwahah (Suruc, 2015) .

*Second*, Caliph Abu Bakr Ash Shiddiq suppressed the false prophet and the movement of apostates. The most dangerous people who considered themselves prophets included Tulaihah bin Kuwailid, Musilamah, and Aswad al-Ansi (Suruc, 2015). He was able to annihilate these people within a year of Islamic rule. Caliph Abu Bakr had saved Islam from great dangers and calamities. Abu Bakr formed 11 troops, among others led by Khalid bin Walid, Amr bin Al-Ash, Ikrimah bin Abi Jalal and Surahbil bin Hasanah. They were advised to only attack those who refused to be invited to the right path. This war was called the "War of Riddah", a war against apostasy. Khalid bin Walid who

led the war against Musailamah who managed to gather 40,000 people was fierce. Thousands died in the war, including Musaylima. Other forces also succeeded in reaching their targets so that 6 months later the surviving deviants returned to the truth, including the false Prophet Sajah, except for Thulaihah who converted to Islam during the time of Caliph Umar. Abu Bakr's determination to fight the deviants had saved the young Islamic State. Although for that it must be paid dearly with the death of 70 memorizers of the Qur'an. However, Abu Bakar had acted appropriately in overcoming the crisis (Nasution, 2013).

**Third**, Caliph Abu Bakr As-Sidiq dealt with people who refused to pay zakat. He annihilated and conquered the group with a strong attack, decided that they would surrender and return to the true teachings of Islam, and to be willing to pay zakat again as the provisions apply. Actually at this time there were two groups of opinions about fighting the zakat deniers, namely the proposal brought by Umar bin Khatab not to fight the zakat deniers and the second proposal by Caliph Abu Bakar As-Sidiq himself, to fight the people who did not want to pay zakat, because starting from the deniers of zakat then there would be subsequent waves of not following the teachings of Islam (Khalid, 2011).

**Fourth**, Caliph Abu Bakr As-Sidiq succeeded in spreading the power of Islam outside Arabia, including Persia and Iraq. In addition to conquering the Levant from the hands of the Roman Empire, during the short period of Caliph Abu Bakr As-Sidiq, he also extended the power of Islam to the lands of Persia and Iraq. Commander Khalid bin Walid under the direction of Caliph Abu Bakr As-Sidiq succeeded in conquering Iraq, which at that time was allied (Suruc, 2015).

He began by conquering Sham or Syria, which at that time supported and was supported by the Roman Empire through troops led by Usamah bin Zaid. He also fought the areas controlled by the Byzantine Empire, up to Persia and Iraq led by Commander Khalid bin Walid. Through the order of Caliph Abu Bakr As-Sidiq. The tribes that surrendered and needed Islamic protection were given the freedom to follow and embrace their respective beliefs, but they were required to pay taxes or jizyah. In addition to Persia and Iraq, Caliph Abu Bakr also sent his troops to take over the territories that had not been subject to Islam, but were still subordinate to the Roman Empire (al-Usairy, 2018). Among them;

1. The troops under Yazid bin Abi Sufyan to Damascus
2. The troops under the leadership of Amr ibn Ash to Palestine
3. The troops under the leadership of Abu Ubaidah ibn Jarrah to Hims
4. The troops under the leadership of Sharahbil ibn Hasan to Jordan.

Abu Bakr sent 4 armies consisting of 24,000 men. Abu Ubaidah ibn Jarrah led the army to Hims and was the general commander. Surahbil bin Hasanah went to Wadi Jordan, Yazid bin Abi Sofyan to Damascus and Amr bin Al-'Ash to Palestine. Along with sending troops to the north Abu Bakr also sent Mutsanna bin Hasanah to lead the troops to the east. After Khalid bin Walid succeeded in suppressing the domestic rebellion, he was sent by the caliph Abu Bakr to strengthen Mutsanna's army so that it became 10,000 fighters and at the same time appointed him as the new commander. Meanwhile, the troops sent to the north were finding it difficult to deal with the Byzantine army. Khalid was ordered to strengthen their forces as well. After handing the leadership back to Mutsanna, Khalid dramatically crossed the desert for 18 days with 800 soldiers to reach the Levant and took command of 4 armies that were already there and now numbered 30,000 men. The first battle took place at Ajanadin, July 30, 634 AD, and was won by the Islamic side (Nasution, 2013).

*Fifth*, the great contribution of Caliph Abu Bakr As-Sidiq which was so important in the development of Islamic da'wah was the collection of the Qur'an into one unit, namely the mushaf. The great idea of Caliph Abu Bakr As-Sidiq to open the Qur'an into a mushaf was actually a long time ago he thought, but with various considerations he still undone. There was a bit of concern about this collection plan, especially since this had never been done since the time of the Prophet Muhammad SAW. But after the battle of Yamamah, Umar bin Khatab met with the Caliph to discuss the idea of collecting the Qur'an into a mushaf that had been conveyed by Caliph Abu Bakr As-Sidiq. With the reason that the hafidz of the Qur'an was decreasing due to martyrdom, the desire of Caliph Abu Bakr As-Sidiq to collect the Qur'an into a mushaf was increasingly unanimous.

This important work in collecting the Qur'an was eventually assigned to the Companion Zaid bin Tsabit. Zaid bin Tsabit was the closest writer of revelation to the Prophet Muhammad, he included the secretary of the Prophet's trust and often perfected his memorization in the presence of the Prophet Muhammad. In accordance with the instructions of Caliph Abu Bakr As-Sidiq, Zaid bin Tsabit did not only rely on his memorization, but also asked for help from people who had and brought notes on the verses of the Qur'an, as well as people who listened to the verses of the Qur'an while the Prophet was still alive.

Until finally with the commitment of Zaid bin Tsabit, the Qur'an was made into one volume, known as the Mushaf. Caliph Abu Bakr As-Sidiq carefully kept this Mushaf. After Caliph Abu Bakr As-Sidiq died, the Mushaf passed into the hands of Umar bin Khatab. Then Umar bin Khatab handed over this Mushaf to the wife of the Prophet Muhammad, Hafsah. By Ustman bin Affan, during the reign of Caliph Usman bin Affan, this copy of the Qur'an was reproduced and sent to seven different regions. Such was the work of Abu Bakr As-Sidiq to maintain the extraordinary continuity of the Qur'an, he did when the death of the Prophet was not even one year (Suruc, 2015).

*Sixth*, Caliph Abu Bakr As-Sidiq took the decision to appoint Umar bin Khatab as caliph after him. There is no doubt that the election of Umar bin Khatab was an *ijthah* of Caliph Abu Bakr As-Sidiq so that Muslims from the possibility of a dispute over the election of the next caliph (Al-Mishri, 2010). After Abu Bakr appointed Umar bin Khatab to be his successor, he was ill. Talhah bin Ubaidillah entered the house of Caliph Abu Bakr to meet him and said, "Did you appoint Umar RA as your successor? You have seen what Umar did, while you were still with him? Now what will happen if you leave him! You go to meet God, and what will you say when asked about your decision to appoint Umar as our leader?" Hearing such complaints, lying on his bed Caliph Abu Bakr As-Sidiq said, "Please sit me down." They immediately sat Caliph Abu Bakr As-Sidiq down. Abu Bakr then said, "Is it because of Allah that you are making this protest and is it because of Allah that you are threatening me? If I die and am asked by Allah SWT, then I will answer, "I have appointed the best person to lead your family" (At-Thabari, 2011). Abu Bakr's policy was accepted by the community and they rallied to Umar as the second caliph at the age of 53 (Nasution, 2013).

In addition to the contributions that have been written above, during the time of Caliph Abu Bakr, the activities of the *baitul mal* remained as during the time when the Prophet was still alive. In the early stages of Abu Bakr becoming caliph, he gave 10 dirhams to each person. Then in the second stage, he gave 20 dirhams to individuals. The function of *Baitul Mal* is to manage the income and expenditure of the state responsibly in order to maintain the public interest. *Baitul Mal* is a trust from Allah and the Muslim community. Therefore, he did not allow its income or expenditure to contradict what had been stipulated by *Shari'ah*. In addition to establishing *Baitul Mal*, he also established a judicial institution whose chairman was given to Umar bin Khattab (Rahmatullah, 2014).

## **CONCLUSIONS AND RECOMMENDATIONS**

During the leadership of Caliph Abu Bakar As-Sidiq which was so short, only 2 years and 3 months. He incised gold ink that is worth remembering. The first, crushing the apostates who claimed to be false prophets and people who denied *zakat* and prayer. Second, maintaining the unity of the Muslims by appointing Umar bin Khatab to be the successor caliph of Abu Bakar. Third, opening the Qur'an into a *Mushaf*, which at the time of the Prophet Muhammad had never been done. Fourth, expanding the *da'wah* of Islam from the eastern region, Persia and Iraq, to the western region, including Damascus, Palestine, Jordan, Hims which was under the control of the Roman Empire. During his time, the *Baitul Mal* and the Judiciary were revived. With this explanation, it can be seen the greatness of Caliph Abu Bakr As-Sidiq in leading Islam in such a short time. Starting from being a state leader to a religious leader to the successor of the Prophet's *da'wah*. This is only one goal to uphold the glory of Islam.

### **FURTHER STUDY**

The author believes that this paper is very minimal and far from perfect. The author hopes that suggestions and criticism will make this paper better.

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