



## **THE REGULATION AND RECONCILIATION OF ABU BAKAR ASH-SHIDDIQ: STUDY THE HISTORICAL CYCLE MOVEMENT IBNU KHALDUN PERSPECTIVE**

**Lukman Fajariyah**

[lukmanfajar9@gmail.com](mailto:lukmanfajar9@gmail.com)

Fakultas Ushuluddin dan Dakwah

Universitas Islam Negeri Raden Mas Said Surakarta

**Abstract:** *Leadership in a government is always inseparable from challenges. Life in the context of the nation under the government system is always dynamic. One of the roles and functions of a leader is to face these challenges both internally and externally in solutive ways. Leaders are here to lead the people of a diverse nation, here leaders are required to be able to unify the vision. As represented by the caliph Abu Bakar Ash-Shiddiq in solving all challenges of the caliphate, such as the emergence of internal conflicts and defiance of the Arab people. This paper aims to explore the caliphate system of Abu Bakr after the Prophet's death. This study uses a qualitative-descriptive research method using a historical approach and Ibn Khaldun's theory of historical cycle motion. The findings of this study are that Abu Bakr's persistence and firmness in governing can resolve all disobedience and rebellion and even he can make progress during his caliphate such as expansion of Islamic territory, collection of verses of the Koran, and development of the bait al-mal.*

**Keywords:** *Abu Bakr, Disobedience, Historical Approach, Historical Cycle movement theory.*

**Abstrak:** Kepemimpinan dalam sebuah pemerintahan selalu tidak terlepas dari tantangan. Kehidupan dalam konteks berbangsa dibawah sistem pemerintahan selalu bersifat dinamis. Salah satu peran dan fungsi seorang pemimpin ialah menghadapi tantangan tersebut baik bersifat internal maupun eksternal dengan cara-cara yang solutif. Pemimpin hadir untuk memimpin rakyat bangsa yang beragam, disini pemimpin dituntut untuk dapat menyatukan visi, sebagaimana direpresentasikan oleh khalifah Abu Bakar Ash-Shiddiq dalam menyelesaikan segala tantangan kekhalifahan, seperti timbulnya pertentangan dan pembangkangan internal orang-orang Arab. Tulisan ini bertujuan untuk mengeksplorasi sistem kekhalifahan Abu Bakar sepeninggal Nabi saw. Penelitian ini menggunakan metode penelitian kualitatif-deskriptif dengan menggunakan pendekatan historis dan teori gerak siklus sejarah Ibnu Khaldun. Hasil temuan dari penelitian ini ialah bahwa kegigihan dan ketegasan Abu Bakar dalam memerintah dapat menyelesaikan segala pembangkangan dan pemberontakan bahkan dia dapat memberikan kemajuan pada masa kekhalifahannya seperti ekspansi perluasan wilayah Islam, pengumpulan ayat-ayat al-Qur'an, dan pengembangan baitul mal.

**Kata kunci :** Abu Bakar, Pembangkangan, Pendekatan Historis, Teori Gerak Siklus Sejarah.

## 1. Introduction

Abu Bakr was the first caliph in Islam after the death of the Prophet. As the first leader of the Muslim community, he faced many problems both internally from the Muslims themselves and non-Muslims. One of the reasons for the emergence of problems during his reign was the defiance of the Arabs of his time. However, one by one the existing problems can be handled properly by Abu Bakr and even he can advance his government both from the political, economic, and religious aspects..

One of the achievements achieved by Abu Bakr during his reign was the expansion of territory or expansion. Abu Bakr succeeded in expanding into Iraq and Syria to continue the mission of the Prophet Muhammad. With his persistence and firmness, he was able to organize his troops in carrying out the expansion process, so that he was able to conquer areas that were previously outside his control.

Meanwhile, in the economic aspect, he was able to develop the *bait al-mal* to become an institution for managing the people's economy to free his people from the shackles of poverty which had previously been initiated by the Prophet. And in his time he was also able to collect the verses of the Koran. Apart from his glorious achievements, Abu Bakr did not escape the problems that arose among the Arabs as described above..

As for the discussion in this paper, the author focuses on the formulation of the problem; first, what are the problems faced by Abu Bakr and the efforts he has made to deal with these problems? Second, how is progress in the reign of caliph Abu Bakr? The research method used in this study is a qualitative-descriptive method using a historical approach. In analyzing the formulation of the problem above, the author uses the theory of historical cycle motion formulated by Ibn Khaldun.

The theory of historical movement initiated by Ibn Khaldun has several phases that must be passed in studying historical cycles as follows; a)

primitive phase, b) urbanization phase, c) luxury phase, and d) decline phase.

## **2. Research Method**

This study uses a qualitative-descriptive research method, in which all data is described and analyzed in depth. Research sources include written literature such as books, scientific papers, and writings that are representative and relevant to this research. This research also uses a historical approach to track and explore historical data related to the leadership of Caliph Abu Bakar. Then, the collected data were analyzed and explained using Ibn Khaldun's theory of historical cycle motion.

## **3. Results and Discussion**

### **A Brief Portrait of Abu Bakar Ash-Shiddiq**

Abu Bakr's full name was Abdullah bin Abi Quhafah bin Amir bin Amr bin Ka'ab bin Sa'ad bin Taim bin Murrah bin Ka'ab bin Lu'ay bin Ghalib bin Fihir al-Qurashi at-Taimi. The name of Abu Quhafah (Abu Bakr's father) was Uthman. His mother's name was Umm Khair Salma bint Sakhr bin Amir bin Ka'ab bin Taim bin Murrah bin Ka'ab. Abu Bakr's father and mother came from the Bani Taim tribe. His lineage from his father and mother to the Prophet Muhammad to Murrah bin Ka'ab, the sixth grandfather of Abu Bakr and the Prophet Muhammad. According to a valid opinion, Abu Bakr's name was Abdullah.

Abu Bakr has two nicknames namely 'Atiq and Ash-Shiddiq. Scholars differ on the nickname 'Atiq of Abu Bakr. The first opinion is that his face is handsome. Second, because in the lineage of their ancestors, no one is blameworthy. The third opinion, is because the Messenger of Allah once told him, "You are 'atiq (the one who is freed) by Allah from the fire of hell." Since then Abu Bakr was nicknamed 'Atiq (HR. Tirmidhi).<sup>1</sup>

As for the nickname ash-shiddiq for Abu Bakr, Ibn Masdi narrates that this title was given in a time of ignorance because he was very famous for his honesty. Another opinion says that he was so fast in justifying what

---

<sup>1</sup> Ibrahim Al-Quraibi, *Tarikh Khulafa'*, (Jakarta : Qisthi Press, 2009), hlm. 107

Lukman Fajariyah

the Prophet brought. Ibn Ishaq mentioned he was the first to justify what the Prophet did on the night of *Isra*'.<sup>2</sup>

Abu Bakr was born two years and a few months after the birth of the Prophet Muhammad. According to al-Hafizh Ibn Hajar, Abu Bakr was born two years and six months after the Year of the Elephant. Meanwhile, Imam Nawawi explained that Abu Bakr was born approximately three years after the Year of the Elephant and he was the first caliph and *amir al-hajj* (leader of the pilgrims).<sup>3</sup>

Abu Bakr grew and developed gloriously and well in the care of his parents who had honor and glory among his people. This became a factor so that Abu Bakr became a respected figure and became an important figure for his people. He grew up in the Mecca area and sometimes left Mecca for trading purposes. He has a lot of wealth and a very attractive personality, has kindness and deeds that are very commendable.<sup>4</sup>

An-Nawawi said: He was one of the Quraysh leaders during the Jahiliyah era, a person who was always asked for advice and consideration, very loved among them, and very well aware of the code of ethics that existed among them. When Islam came, he prioritized Islam over others, and he converted to Islam perfectly.

Zubair bin Bakkar and Ibn Asakir narrated from Ma'ruf bin Kharbudz he said: In fact, Abu Bakr Ash-Shiddiq was one of the ten Quraysh whose glory in the Jahiliyah period continued until the Islamic era. Abu Bakr was entrusted with carrying out the *diyat* (ransom for the blood of death) and debt collection. This was because the Quraysh did not have a king to whom they could return all their affairs to that king. In every tribe among the Quraysh at that time, there was one general authority that had its own tribal and tribal chiefs.<sup>5</sup>

According to Al-hafiz Ibn Katsir, Abu Bakr Ash-Shiddiq died on Monday at night, some say that Abu Bakr died after Maghrib (Tuesday night) and was buried that same night, namely exactly 8 days before the

---

<sup>2</sup> Imam As-Suyuthi, Samson Rahman (Penerjemah), *Tarikh Khulafa*, (Jakarta : Pustaka Al-Kautsar, 2014), hlm 34

<sup>3</sup> *Ibid*, hlm 35

<sup>4</sup> Ali Muhammad Ash-Sahalabi. Masturi Irham dan Muhammad Aniq (Penerjemah), *Biografi Abu Bakar Ash-Shiddiq*, (Jakarta : Pustaka Al-Kautsar, 2013) hlm 27.

<sup>5</sup> Imam As-Suyuthi, Samson Rahman (Penerjemah), *Tarikh Khulafa*... hlm 36

end of the month of Jumadil Akhir of 13 H, after he was sick for 15 days. At that time Umar replaced his position as imam of the Muslims in prayer. When he was sick, he wrote a will so that the reins of government would later be given to Umar bin Khattab, and the clerk at that time was Uthman bin Affan. After the will is completed, it is immediately read to all Muslims, and they accept it with all obedience and submission.

Abu Bakr's caliphate lasted 2 years and 3 months. He died at the age of 63, exactly the age of the Prophet. Before he died, he made a will that one-fifth of his wealth be given to charity, while saying "I will give in charity the amount that Allah takes from the *fai'* property of the Muslims."<sup>6</sup>

During his short reign, he succeeded in quelling the disobedience of the Riddat people and was able to order and secure the entire Arabian peninsula and liberate the Sham region from the domination of the Roman empire. Apart from that, he was also instrumental in collecting verses of the Koran and developing the *bait al-mal*.<sup>7</sup>

## **The Inauguration and Leadership of Abu Bakar Ash-Shiddiq**

### **Abu Bakr's attitude about the death of the Prophet**

Rasulullah saw died on the 12th of Rabi'ul Awal in 11 Hijriyah, which coincided with the 3rd of June 632 AD. When the news spread of the death of Rasulullah SAW some time after he returned from the mosque, the Muslims were filled with doubts. Then Umar bin Khattab immediately stood up to address all the Muslims by denying the news of the Prophet's death. He said that the Messenger of Allah did not die, but only went for a few moments to his Lord.

Hearing the death news of Rasulullah saw, Abu Bakr rushed to the mosque to prove the truth of the news. He saw that the people present at the mosque were filled with anxiety, while Umar bin Khattab was still making loud speeches denying the news. He did not stop at the mosque but went straight to Aisyah's house. He saw the Prophet's body stretched out in one of

---

<sup>6</sup> Ibnu Katsir. Abu Ihsan Al Atsari (penerjemah). *Perjalanan Hidup Empat Khalifah Rasul Yang Agung*, (Jakarta : Darul Haq, 2012) hlm. 25

<sup>7</sup> Joesoef Sou'yb, *Sejarah Daulat Khulafaur Rasyidin*, (Medan : Bulan Bintang, 1979), hlm. 127.

the rooms next to Aisyah's house. The face of the Prophet who had been closed opened slowly, while kissing the face of the person he loved so much.

Abu Bakr came out of Aisha's house headed to the mosque and called out to all the Muslims who were still filled with anxiety: "O people, whoever worships Muhammad, Muhammad has died. And whoever worships Allah, then Allah will never die forever." Then Abu Bakr read the word of Allah in Ali Imran verse 144 which means; "Muhammad is nothing but a messenger, indeed several messengers have passed before him. If he dies or is killed you turn back (apostate)? Whoever turns back, cannot bring harm to Allah in the slightest, and Allah will reward those who are grateful."

Hearing the verse recited by Abu Bakr, Umar was helpless. He sat limply as if his body had no bones anymore. After hearing the verse, then the truth is believed that the Messenger of Allah has died. Everyone was silent to hear the words of Abu Bakr. They are still filled with confusion and do not know what to do.

Abu Bakr's soul strength was able to become a stronghold when facing life's precarious and frightening days, such as the day the Prophet Muhammad died. It was this soul strength that fortified Abu Bakr to face various difficulties in the following period, both those involving his personal life and those of the Muslims. If it were not for the role of Abu Bakr who plunged into the greatness of his soul, we do not know what the future fate of Muslims.

Various new problems after the death of the Prophet began to surface. The first issue that arises is regarding the position of Islamic leadership that will replace his role. This is because, before his death, Rasulullah did not inherit regarding who would replace him to become the leader of the Muslim community.<sup>8</sup>

### **Abu Bakr's Declaration as Caliph**

Abu Bakr was democratically elected as caliph even though there was a dispute between the Muhajirin and Ansar camps. Because before the Prophet died, he did not leave a will for the next Islamic leadership and also

---

<sup>8</sup> Husein Muhammad Haikal. Abdul Kadir Mahdamy (penerjemah), *Khalifah Rasulullah Abu Bakar Ash-Shiddiq*, (Solo : Pustaka Mantiq, 1994), hlm 53-56

Lukman Fajariyah

did not form an assembly in this matter, so after his death the Muslims experienced a constitutional crisis.<sup>9</sup>

Abu Bakr was nominated as caliph by two large groups, namely the Ansar and the Muhajirin in a deliberation at Saqifah Bani Sa'idah. The deliberation itself appeared for the first time initiated by the Ansar spontaneously the day after the death of Rasulullah SAW. Their spontaneous attitude can show they (the Ansar) have more political awareness compared to the Muhajirin, to think about who will replace the Prophet in leading the Muslims.

In the end, Abu Bakr was chosen because he was the main immigrant and the person who accompanied the prophet in Cave Sur and was the substitute for the Prophet to be the imam in prayer when the Prophet was sick, and prayer is the most important in the religion of the Muslims. The elite figures from the Muhajirin and Ansar people such as Umar bin Khattab, Abu 'Ubaidah bin Jarrah, and Basyir bin Sa'ad Abi al-Nu'man bin Basyir pledged allegiance to Abu Bakr, this Bai'at was later named Bai 'at hash which is done in Saqifah Bani Sa'idah. After the Bai'at has been carried out, then the people of Medina flocked to the mosque to pay *bai'at* to Abu Bakr, this bai'at was called *Bai'at 'Ammah*.<sup>10</sup>

### **The Problems of Abu Bakar Ash-Shiddiq's Leadership**

The early period of Abu Bakr's reign was marked by various disturbances and rebellions, the emergence of apostates, the activity of those who claimed to be prophets, the rebellion of several Arab tribes, and the large number of people who refused to pay zakat.<sup>11</sup>

#### 1) The emergence of apostates

The emergence of apostates is because their belief in Islamic teachings is not very stable, and the death of the prophet Muhammad shakes their faith. It was in this mounting difficulty that Abu Bakr's greatness and fortitude were evident. He firmly stated while swearing that he would fight all

---

<sup>9</sup> Siti Maryam, dkk. *Sejarah Peradaban Islam Dari Masa Klasik Hingga Modern*, (Yogyakarta : Lesfi, 2012), hlm. 44

<sup>10</sup> Shobirin, "Pemikiran Abu Bakar Ash-Shiddiq Tentang Memerangi Orang yang Membangkang" dalam *Jurnal ZISWAF : Jurnal Zakat dan Wakaf*, Vol 1. No. 1. 19 Agustus 2016. hlm 192-198

<sup>11</sup> Muhammad Rahmatullah, "Kepemimpinan Khalifah Abu Bakar Ash-Shiddiq" dalam *Jurnal Khatulistiwa : Journal Islamic Studies*, Vol 4. No. 2. September 2014. hlm 200-201

groups who had deviated from the truth unless they wanted to repent and return to the truth. Abu Bakr sacrificed for the truth even though he had to die fighting for the glory of Allah's religion. The apostates thought that Abu Bakr was a weak leader, so they dared to create chaos and disobedience. Abu Bakr took firm action against all groups who disobeyed and rebelled. This assertiveness is supported by the majority of the ummah. Efforts to quell the entire rebellion of Abu Bakr formed eleven troops led by a formidable warlord. In a short time, all chaos and disobedience can be successfully suppressed.

Before Abu Bakr sent each of the troops to their various destinations, he first sent a letter to the deviating group or people. In the letter, it is explained that there are ambiguities that arise in their minds, and they are called upon to return to Islamic teachings. Abu Bakr made a warning to them regarding the consequences that would occur if they remained in error. Abu Bakr fought them because they were still in error and feared that he would spread them to other Muslims. This battle is called the Riddah War. The Riddah War is aimed at people who are reluctant to pay zakat. The word Riddah or "Apostasy" which is meant here does not contain the meaning as contained in Fiqh law. At that time the Arabs did not turn to Shirk beliefs.

## 2) The appearance of the false prophet

The problem of false prophets has existed since the Prophet SAW was still alive, but the authority of the Prophet SAW thrilled them to carry out their activities. Among them who claimed to be prophets were Musailamah al-Kazzab from Bani Hanifa in Yamamah, Al-Aswad Al-Amsi in Yemen, and Thulaihah Ibn Khuwailid from Bani Asad.

This is because the Arabs who were outside the Hijaz claimed to accept Islam and acknowledged the leadership of the prophet while he was still alive, then they declared their departure from Islam after the death of the prophet. This incident was caused by their weak faith and the lack of organized means of da'wah communication. They asserted their



independence by following false prophets.<sup>12</sup>

Abu Bakr mobilized his army against a group of false prophets. The troops sent by Abu Bakr succeeded in carrying out his mission, Musailamah was killed at the hands of Wahshi (the Killer of Hamzah's uncle the prophet in the Uhud War when he was still a polytheist). Meanwhile, Al-Aswad worshiped himself as Rahman al-Yaman and he was killed before Musailamah.

### 3) The rebellion of the Arab tribes

The problem of tribal rebellion was caused by their assumption that a peace treaty was made with the Prophet personally and the agreement ended with his death. They consider obedience and submission to the new Islamic rulers to be no longer valid.

Some of the tribes that planned to attack Medina were the Bani Asad, Ghatafan, Abas, and Dzubyan tribes. Facing this, Abu Bakr had several effective strategies so that the city of Medina was protected. The strategies are:<sup>13</sup>

- a. Abu Bakr ordered the people of Medina to stay in the mosque more often and prepare for self-defense from enemy attacks.
- b. There was a guard at every border of the Medina city which was formed by posts to defend the holy city from distress.
- c. In each guard post spearheaded by great *Shahabah* such as Ali bin Abi Talib, Zubair bin al Awwam, Talhah bin Ubaidillah, Sa'ad bin abu waqqash, Abdurrahman bin Auf, and Abdullah bin Mas'ud.

### 4) Those who refuse to pay zakat

People who refuse to pay zakat are due to their weak faith. They are reluctant to pay zakat because they think that zakat is just a tribute that should not be obligated to every free person. This happened because according to the customs of the Arabs, they did not want to submit to anyone

---

<sup>12</sup> Philip K. Hitti, *History Of The Arabs*, terj. R. Cecep Lukman Yasin & Dedi Slamet Riyadi (jakarta : Serambi, 2006) hlm. 176

<sup>13</sup> Musthafa Murad, *Kisah Abu Bakar Ash-Shiddiq*, terj. Dedi Slamet Riyadi (Jakarta : Zaman, 2013) hlm. 168.

other than those holding religious authority.

They still acknowledge the majesty of Allah SWT, it's just that they don't want to pay Zakat. They are of the view that zakat is considered a tax and is felt as an obligation that can humiliate them. Some think that the collection of zakat carried out by the Prophet Muhammad alone can clean up and eliminate the mistakes of zakat payers.<sup>14</sup>

### **The Progress in the Abu Bakar Ash-Shiddiq Reign**

At the beginning of Abu Bakr's caliphate, there was indeed a lot of chaos, but as time went on with his firmness and persistence the government also progressed and developed in several aspects such as conquests to expand Islamic territory, collection of verses from the Koran and management and development of the *bait al-mal*.

#### 1) The Expansion of Islamic Territory

The political steps taken by Abu Bakar were very strategic and had very positive and successful impacts. He expanded into Iraq and Syria. Expansion into Iraq led by commander Khalid bin Walid. While Syria led by Amru ibn Ash, Yazid bin Abi Sufyan, and Syurahbil bin Hasan. Khalid's troops were able to take control of Al-Hirrah in 634. However, the Islamic army headed for Syria, except for Amru Ibn Ash's troops, experienced difficulties because the opposing side, namely the Byzantine army, had far greater strength and far more perfect war equipment. To help the Islamic forces in Syria, Abu Bakr ordered Khalid bin Walid to immediately leave Iraq for Syria, and he was entrusted with the task of leading the entire army. Khalid obeyed Abu Bakr's instructions. They managed to win the battle, but unfortunately, the victory was not witnessed by Abu Bakr because when the battle was raging he fell ill and soon he died.

#### 2) The Collection of Koranic Verses

In addition to expanding the Islamic territory, he also contributed to

---

<sup>14</sup> Muhammad Rahmatullah, "Kepemimpinan Khalifah Abu Bakar Ash-Shiddiq" dalam *Jurnal Khatulistiwa : Journal Islamic Studies*, Vol 4. No. 2. September 2014. hlm 200-201

the collection of verses from the Koran which had been scattered in various places. This effort was carried out on the advice of Umar bin Khattab. At first, he was a bit heavy doing this task because it had never been done by the prophet. However, Umar gave many reasons. Among the reasons is that many *Shahabah* who memorized the Qur'an died on the battlefield and it was feared that they would be finished. In the end, Abu Bakr agreed. Henceforth he assigned Zaid bin Thabit to carry out the collection task. Abu Bakr as a friend of the Prophet who tried to emulate him did his best to improve public welfare. For this reason, he formed the *Bait al-Mal* institution, a kind of state treasury or financial institution. Its management was handed over to Abu Ubaidah, a friend of the prophet, who was nicknamed *Amin Al-'Ummah* (*Ummah* Trust).

### 3) The Management and Development of *Bait Al-mal*

During the time of Abu Bakr, the *bait al-mal* activities were still the same as during the time of the Prophet Muhammad. 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 *Bait al-Mal* is to manage state income and expenditure responsibly to maintain the public interest. *Bait al-Mal* is a mandate from Allah and the Muslim community. Therefore, he did not allow his income or expenditure to be contrary to what had been determined by the Shari'ah. In addition to establishing *bait al-mal*, he also established a judicial institution whose chairman was handed over to Umar bin Khattab.<sup>15</sup>

### **The Movement of Historical Cycles in the Dynamics of Abu Bakar's Leadership**

Several phases of the historical cycle occurred during the time of the caliph Abu Bakar Ash Shiddiq, namely; First, the primitive phase. In this phase, life forms are full of contradictions and are encompassed by the courage and ambition of a group in conquering other groups. This phase was evidenced in the election of the first caliph after the death of the Prophet, where the Ansar and the Muhajirin experienced debate and strife

---

<sup>15</sup> *Ibid*, hlm 201-202

by proposing caliph candidates from the two camps.

Second, is the urbanization phase. The urbanization phase is the phase of cultural development and development. This urbanization phase was evidenced by the success of the conquests and expansions carried out by Abu Bakr to expand the Islamic territory he carried out in Iraq and Syria by sending troops under the leadership of Khalid bin Walid. Third, is the luxury phase. The luxury phase during Abu Bakar's time was marked by the management and development of the bait al-mal. In the early stages of Abu Bakr's caliphate, he gave 10 dirhams to each person. Then in the second stage, he gave 20 dirhams per person. This aims to manage state income and expenditure as the responsibility of the Muslim community.

Fourth, the decline phase. During the caliphate of Abu Bakr, there was no setback, but on the contrary, there were advances. However, in his time there were indications and signs of decline such as rebellion or disobedience of the Arabs which were later resolved properly by Abu Bakr.

#### **4. Conclusion**

The dynamics of the Abu Bakar Ash-Shiddiq caliphate experienced a gradual cycle, both from the problematic aspects he faced to the progress he achieved. When analyzed with the theory of historical cycle motion of Ibn Khaldun, it can be concluded that; The first phase was the primitive phase, in which Abu Bakr's leadership was marked by a debate between the two groups the ansar and the emigrants. Second, the urbanization phase is shown by the success of the conquests and expansions made by Abu Bakr to expand Islamic territory. Third, is the luxury phase. The luxury phase during Abu Bakar's time was marked by the management and development of the bait al-mal. Fourth, the decline phase which is marked by the rebellion or disobedience of the Arabs.

#### **References**

Al-Quraibi, Ibrahim. *Tarikh Khulafa'*, Jakarta : Qisthi Press, 2009

Lukman Fajariyah

As-Suyuthi, Imam. Rahman, Samson. (Penerjemah), *Tarikh Khulafa*, Jakarta : Pustaka Al-Kautsar, 2014.

Hitti, Philip K. *History of The Arabs*, terj. R. Cecep Lukman Yasin & Dedi Slamet Riyadi, jakarta: Serambi, 2006.

Katsir, Ibnu. Ihsan Al Atsari, Abu. (penerjemah). *Perjalanan Hidup Empat Khalifah Rasul Yang Agung*, Jakarta: Darul Haq, 2012.

Maryam, Siti. dkk. *Sejarah Peradaban Islam Dari Masa Klasik Hingga Modern*, Yogyakarta: Lesfi, 2012.

Muhammad Haikal, Husein. Kadir Mahdamy, Abdul. (penerjemah), *Khalifah Rasulullah Abu Bakar Ash-Shiddiq*, Solo : Pustaka Mantiq, 1994.

Muhammad Ash-Sahalabi, Ali. Irham, Masturi. dan Aniq, Muhammad. (Penerjemah), *Biografi Abu Bakar Ash-Shiddiq*, Jakarta : Pustaka Al – Kautsar, 2013.

Murad, Musthafa. Slamet Riyadi, Dedi. (penerjemah), *Kisah Abu Bakar Ash-Shiddiq*, Jakarta: Zaman, 2013

Muhammad Rahmatullah, “Kepemimpinan Khalifah Abu Bakar Ash-Shiddiq” dalam *Jurnal Khatulistiwa: Journal Islamic Studies*, Vol 4. No. 2. September 2014.

Shobirin, “Pemikiran Abu Bakar Ash-Shiddiq Tentang Memerangi Orang yang Membangkang” dalam *Jurnal ZISWAF : Jurnal Zakat dan Wakaf*, Vol 1. No. 1. 19 Agustus 2016.

Sou’yb, Joesoef. *Sejarah Daulat Khulafaur Rasyidin*, Medan: Bulan Bintang, 1979.