

PEACE-MAKING DURING THE CALIPHATE OF ABU BAKR AL-SIDDIQ (MABPWH) (11-13 AH / 632-634 AD)

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Abstract

This study explores the achievement of peace during the reign of Caliph Abu Bakr Al-Siddiq (MABPWH). It investigated how the Caliph Abu Bakr (MABPWH) tried to establish peace and stability under five axes. It studies the impact of Caliph Abu Bakr Al-Siddiq's (MABPWH) sermon, the mission of Osama bin Zaid and its peaceful reflections, the impact of apostasy, collecting the Holy Quran and the impact of judiciary on peace. The study reported four main findings that Caliph Abu Bakr Al-Siddiq (MABPWH), (1) confronted the challenges that faced the Muslims after the death of the Prophet Muhammad (PBUH); (2) applied a brilliant policy by not responding to the demands of apostates to exempt them from paying Zakat; (3) followed the instructions of the Prophet Muhammad (PBUH) during his life and after his death; and (4) paid attention to the judicial system and chose competent individuals to carry out this task.

Keywords: Al-Saqifah, caliph Abu Bakr, peace, nation, approach.

INTRODUCTION

Peace is a term that is incompatible with war and conflict among members of society. Throughout history, humans have used force and violence as a means of survival, with strength being the most effective way to protect resources such as water and food, as well as defend various interests. As a result, the stronger individuals in society have always prevailed. The need for peace has therefore emerged as a fundamental aspect of sustaining life, establishing nations, and promoting the prosperity of civilizations. The importance of peace has been recognized since ancient Arab history, even before the advent of Islam and the era of the Prophet's message. During the caliphate of Abu Bakr Al-Siddiq (MABPWH), there was a great awareness of the importance of peace in Islamic society, particularly in preserving the state established by the Prophet (peace be upon him). When he began his caliphate, Al-Siddiq (MABPWH) faced challenges from the apostasy movement, which posed a threat to peace in the Arab Islamic state. He therefore took urgent procedures to confront these challenges and preserve the Islamic faith and the unity of the nation from disintegration.

Abu Bakr Al-Siddiq's (MABPWH) sermon

The meeting at Al-Saqifah resulted in the selection of a caliph for the Muslims from the Muhajireen, despite the fact that many of the Ansar (local inhabitants of Medina) attended the meeting and few of the Muhajireen (Immigrants from Mecca) with argumentation and eloquence. Al-Siddiq's selection during that difficult period that the nation went through after the death of the Prophet (PBUH) was to save the unity of the Islamic nation from division and strife, and to prevent a war from breaking out between the conflicting parties over power. Al-Siddiq's selection was also to preserve peace in the civil society that the Prophet (PBUH) had achieved in building his Islamic state over a period of 23 years.

Muslims gathered in the mosque on the following day for the pledge of allegiance to Abu Bakr Al-Siddiq (MABPWH) in Al-Saqifah. The companion Umar ibn Al-Khattab (MABPWH) sat on the pulpit, while Abu Bakr (MABPWH) remained silent. Umar said, "I had hoped that the Messenger of Allah (PBUH) would live long enough to guide us, but now that he has passed away, Allah has made a light among you that you may be guided by it. That light is the guidance of Allah through His Messenger (PBUH). Abu Bakr is the companion of the Messenger of Allah, and he is second only to two people. He is more deserving of your affairs, so stand up and pledge allegiance to him." (Ibn Kathir, 1418



AH5/268). Umar was not interested in assuming positions of power, and he defended himself by acknowledging the right of Al-Siddiq (MABPWH) to lead the nation due to his qualities that qualified him for this great responsibility, including his age, his early conversion to Islam, his kinship, and his companionship with the Prophet (PBUH). He was the first to believe in the message of the Prophet Muhammad (PBUH), and Allah says, "And the foremost to embrace Islam of the Muhajirun and the Ansar and also those who followed them exactly (in Faith)." (Quran 9:100). Immediately after the (Bay'ah) pledge of allegiance, Abu Bakr (MABPWH) began his caliphate with a sermon addressed to all Muslims, in which he emphasized his commitment to the Islamic Sharia and the Sunnah of the Prophet (PBUH) in governing and managing the state. He urged Muslims to adhere to the commands of Islamic law and to obey the ruler in order to promote peace, stability, and prosperity in society. His sermon expressed his understanding of the caliphate and its associated obligations, rights, and duties (Al-Mallah, 1428 AH). Despite the fact that the sources mentioned his sermon that there is some difference between them, they are unanimous on one content in which he said: O people, I am in charge of you, and I am not the best of you out of humility that they are unanimously agreed that he is the best of them (Ibn Kathir, 1418 AH). Because the Khalifah of the Muslims is one of them and not the best of them, like them, he has rights and duties (Takush, 1424 AH).

God appointed a caliph over you to gather the sedition with him and establish their word with him, that is because I feared sedition, so help me in that well. He has my place (Takush, 1424 AH.) Abu Bakr (PBUH) was not greedy for the Emirate, but accepted it out of fear of the sedition that afflicted the Muslims after the death of the Messenger of God (PBUH). Out of his desire for peace in the Islamic society, Abu Bakr tried to ward off this great matter and this great responsibility for himself by nominating one of the two companions, Umar ibn al-Khattab or Ubaida ibn al-Jarrah (PBUH both), for the position of caliphate, even though the companions knew that he was the most deserving of them and the strongest over it.

He adds, "I advise you to fear Allah, and I am a follower, not an innovator," (Ibn Kathir, 1418 AH5/6/334). It means that he is bound by the rulings of the Book of Allah and the Sunnah of His Prophet (PBUH). Therefore he should lead the nation as the Prophet (PBUH) led it before him. "The strong among you is weak to me until I take the right from him, and the weak among you is strong to me until I restore his right." This indicates his keenness to establish peace and internal security, which can only be achieved by establishing justice among people and supporting the oppressed, and by ensuring the safety and security of the state (Yassin, 2006). "If I do well, support me, and if I do wrong, correct me." He asked Muslims to support him with advice and to guide him, and he gave them the right to monitor all his actions and work, and they have the right to correct him if he deviates from the truth, while ensuring their freedom of speech (Ibrahim, 1997). The first caliph among the righteous caliphs believed that he was a deputy for the nation and needed its support, guidance, and advice (Abdel-Motal, 1381 AH).

"O people know, that the people left jihad in the way of God, God struck them with humiliation" (Al-Tabari, (1387 AH,3/210). Drawing the attention of Muslims to the importance of jihad in lifting injustice from peoples, abolishing humiliation, restoring rights to their owners and preserving the dignity and rights of Muslims (Al-Zayd, A. A. A. (1419 AH). "Had the indecency spread among people, Allah afflicted them with calamities," Al-Tabari, (1387 AH, 3/210). Realizing the danger of moral corruption on individuals and society's security in Islamic society. A society devoid of moral values becomes a place where the strong dominate the weak, chaos prevails, and the strong prey on the weak. Therefore, the caliph Abu Bakr (MABPWH) aimed to build a strong individual foundation based on preserving religion and strengthening their relationship with Allah. This is a guarantee to reform moral values among individuals, making them responsible before Allah and people for their active role in building a healthy society based on preserving rights, avoiding injustice, and establishing peace and security that every ruler seeks to achieve. He says, "O people! Follow the Book of Allah and 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. Stand up for your prayer," Ibn Al-Atheer, 1417 AH,2/192). The caliph Abu Bakr (MABPWH) made obedience to Allah and His Messenger the foundation of the relationship between the ruler and the ruled. Thus, Abu Bakr (MABPWH)

emphasized with these concise words that his coming to the caliphate was by the will of the nation and a clear contract of obedience among people in exchange for the ruler's commitment to Sharia and the people's supervision of his policies and assistance in doing good (Al-Omari, 1430 AH).

THE MISSION OF OSAMA BIN ZAID

Prophet Muhammad (PBUH) instructed Muslims to carry out the mission of Osama bin Zaid (Ibn Al-Atheer, 1415 AH) to Abna on the outskirts of Syria to avenge his father, Zaid bin Haritha. Some people of doubt challenged Osama's Emirate because he was a freed slave and his young age of 18 years old (Al-Suhaili, (1421 AH). They said, "This boy will be given Emirate over the early immigrants." This angered Prophet Muhammad (PBUH). He went out to the pulpit while he was ill and furiously rubbed his head, then praised and thanked God saying: "O people, I have been informed of what some of you said about my appointment of Osama. He is worthy of leadership as his father was before him, and he is one of the dearest people to me. So, advise him well, for he is among your best" (Sahih Muslim, 4/1884). Here, the Prophet (PBUH) settled the debate down among the people regarding Osama's suitability to lead the Islamic army to Syria based on his competence and the Prophet's love for him (Al-Zuhaili,1417AH; Al-Waqidi, 1417 AH), saying, "Carry out Osama's mission." (Ibn Hajar, (1379 AH8/152). The Prophet's (PBUH) ultimate goal in appointing Osama bin Zaid for this campaign was to take revenge for his father, which would make him more enthusiastic in battle than others. The Prophet (PBUH) also wanted to honor the families of martyrs by appointing one of their sons to lead this army. Appointing an 18-year-old young man for this task was a way to encourage the youth and support them, as carrying the burden of a large army would develop their sense of responsibility and contribute to building a strong generation that would have a significant impact on building the Islamic state.

Enforcing the mission during that critical period that the nation was going through, which was represented by the death of the Prophet (PBUH) and the beginning of the apostasy events in different parts of the Arabian Peninsula has a great benefit that the Prophet (PBUH) saw, which was to preserve peace in different parts of the Arabian Peninsula. Whatever the Prophet (PBUH) spoke was only a revelation. So, the army's departure at that time was one of the greatest benefits. They marched and did not pass by any tribe without causing fear among them, and they said: "No people have come out with such great power except that they have strong defense." No tribe could think of abandoning Islam without feeling fear and awe, and they preferred to remain silent and calm (Ibn Kathir, 1418 AH, 6/335).

The determination of Caliph Abu Bakr (MABPWH) to carry out the mission to its intended destination, despite opposition from some, was in implementation of the command of the Messenger of Allah (PBUH) and in accordance with the policy he announced in his first sermon upon assuming the caliphate, saying: "Obey me as long as I obey Allah and His Messenger." He demonstrated the obedience to the Messenger of Allah (PBUH) both in life and in death. In return, he intended to achieve peace by displaying this large army and instilling fear in the hearts of those who were considering apostasy. So, they remained faithful to Islam both inside and outside the Arabian Peninsula. However, some people were not satisfied with this, saying: "You do not benefit anything except dividing Muslims from yourself," (Ibn Hibban,1417 AH,2/427). Claiming that sending this mission during a period of apostasy among some Arab tribes could weaken the state's position. However, Caliph Abu Bakr (MABPWH) responded to them, saying: "By the One in whose hand is the soul of Abu Bakr, if I thought that the wolves had eaten me in this village, I would still carry out this mission that the Messenger of Allah (PBUH) ordered to be carried out." (Bin Khayyat, 1397 AH, 100-1). They then asked him to appoint someone older than Osama to lead them (Al-Tabari,1387 AH). However, the Caliph (MABPWH) did not respond to their request. He erased from their hearts all traces of pride. He clarified that differentiation by lineages is not workable except through piety and good deeds (Al-Najjar, 2016). In application of his peaceful policy, Abu Bakr al-Siddiq (MABPWH) advised his army with a number of instructions, saying: "...If you gain victory over your enemy, do not kill children, old people, women, or animals that are eaten. Do not betray or break your promise. You will come across monks who live in monasteries, leave them and do not destroy

their monasteries. And you will find other people from the party of Satan and worshipers of crosses, so fight them with your swords until they return to Islam or pay jizyah (Al-Bouti, 1426 AH, p. 351). In reality, this campaign achieved several objectives, the first of which was psychological warfare aimed at weakening the apostate enemy. Additionally, it was a disciplinary mission aimed at deterring the tribes that passed through on the way from the Hijaz to Syria, securing it, and consolidating the prestige of Islam. It was also a signal to the Arab tribes that there was a strong government that had taken up the matter and had the ability to discipline apostates and put an end to this serious threat (Hamza, 1998). The departure of this army with such strength and under such difficult circumstances, and its return victorious, had a significant impact in terrorizing the apostates and hastening the end of these seditions (Darwish, 1429 AH).

Apostasy (riddah)

In language, "riddah" means to retract something, and it includes the term "murtadd," which refers to a group of society who have reverted from Islam to disbelief, either in intention or in explicit action (Al-Humairi, 1420 AH; Ibn Al-Rifa'a, 2009). Allah says, "And whoever turns away among you from his religion, then dies while he (is) a disbeliever for those became worthless their deeds in the world and the Hereafter. And those (are) companions (of) the Fire, they in it (will) abide forever.." (Quran 2:217). The beginnings of apostasy appeared towards the end of the Prophet's (PBUH) era (Ibn Hisham, 1438 AH), where some claimed prophethood in the Arabian Peninsula, and some tribes announced their disbelief before the Prophet's (PBUH) death. Those tribes declared their Islam during the year of delegations (9 AH). They recognized the sovereignty of Islam in their lands, but not all members of those tribes embraced Islam or understood its rulings (Al-Mallah, 1428 AH). Their Islam was only superficial, and faith did not settle in their hearts, as Allah says, "O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower." (Quran 5:54). After Abu Bakr Al-Siddiq (MABPWH) assumed the caliphate, it did not take long before the Arabs apostatized in masse, (Al-Waqidi, 1410 AH). Apostasy has spread over large parts of the Arabian Peninsula except for Medina, Mecca, and Taif. This represented a real return to the pre-Islamic tribal system that prevailed among the Arabs before Islam. The apostasy was one of the main obstacles to peace at the beginning of the Righty Caliphate because of the danger it posed to the Muslim society. It required urgent procedures from the Caliph Abu Bakr (MABPWH) to confront this issue, as it threatened the security of the state, terrified and disturbed Muslims (Shabaro, 1995).

The apostates had various motives. Some preferred polytheism and idol worshiping because they did not understand the principles of the Islamic religion. Others followed a self-proclaimed prophet due to tribal nationalism. When Talha Al-Namari asked Musaylimah Al-Kadhdhab, "Does revelation come to you in light or darkness?" He replied, "In darkness." Talha retorted, "I testify that you are a liar and that Muhammad is truthful, but the liar of Rabi'ah is dearer to us than the truthful Mudar." (Al-Maqrizi, 1420AH, 14/529. Others confessed to Islam and established prayer but refused to pay Zakat (Al-Atoum, 1987). They said, "We believe in Allah and testify that Muhammad is the Messenger of Allah, and we pray, but we will not give you our money." But, Abu Bakr (MABPWH) refused to accept this (Al-Kala'i, 1399 AH, pp. 11-12). They considered paying Zakat as a tax of submission (Al-Douri, 1337 AH). In the face of these uprisings that erupted in different parts of the Arabian Peninsula, Abu Bakr (MABPWH) stood firmly and resolutely in rejecting any negotiations for new agreements with the apostates, except for those they had previously made with the Prophet (PBUH). Despite the advice of some of his companions to the contrary, he decided to force the apostate tribes to surrender (Shoufani, 1995). He took several measures aimed at preserving peace, unity, and cohesion of the Muslim community, including:

Firstly, the Caliph Abu Bakr Al-Siddiq (MABPWH) followed the strategy of tightened security measures in Medina until the return of Osama's army. He assigned this task to prominent companions such as Ali ibn Abi Talib, Zubayr ibn al-Awam, Abdullah ibn Mas'ud, and others, each of



whom led a group of fighters. He also urged the people of Medina to attend the mosque out of fear of an attack from the apostates. After only three days, they attacked Medina but found it well-guarded. Abu Bakr (MABPWH) defended it with the people of the mosque until dawn, until the army of the apostates retreated (Ibn al-Jawzi, 1412 AH).

Secondly, the Caliph Abu Bakr Al-Siddiq (MABPWH) sought the help of those who remained steadfast in their Islam in the apostate regions to fight against the apostates. There were groups that held onto their religion in each of the areas where apostasy appeared. Abu Bakr (MABPWH) expressed this by saying, "Frustrate those who were apostatized by those those who do not apostate and prove to Islam with those who did not apostatize and remained steadfast in Islam." (Al-Tabari, 1387 AH,3/319). Al-Siddiq (MABPWH) assigned them to make efforts to invite those who apostatized to return to the true religion, and then they were to gather in designated areas until they received further orders (Katbi, 2009). When the people of Thaqif were inclined to apostatize, they consulted Uthman bin Al-Aas, who was obedient among them. He said, "Do not be the last of the Arabs to embrace Islam and the first to apostatize." They followed his advice (Ibn Abd Rabbo, 1404 AH, 1/58). Thus, their blood was saved, peace was maintained.

Adi ibn Hatim narrated that he went to his people, the Banu Tayy, and addressed them, saying, "O people of Tayy, if you adhere to the religion of Islam, you will succeed in this life and the hereafter. If you revert, you will lose both worlds, and Allah will be sufficient for you." He convinced them to remain steadfast in Islam, and Adi became the best offspring and greatest blessing for his people (Ibn Kathir, 1418 AH 6/349).

Thirdly, the use of diplomatic and dialogical means to gain time until the return of Osama's mission by dealing with the apostates through books and messages, renewing their call to Islam (Al-Najjar, 2016). This was done in a way that aimed to maintain peace and avoid fighting and confrontation with them, following the example of the Prophet Muhammad (PBUH), who fought them with sending messengers (Ibn Al-Atheer, 1417 AH). Abu Bakr (MABPWH) sought to preserve the safety and security of the people by urging his leaders not to engage in fighting with the apostates except after inviting them to return to Islam and after exhausting all peaceful diplomatic and dialogical solutions with them. Then fighting would only be the last resort.

Fourthly, Abu Bakr Al-Siddiq (MABPWH) used strictness and firmness in fighting those who persisted in apostasy and declared his decisive ruling to impose the maximum punishment on them. In a letter addressed to the apostates, he stated, "Whoever refuses to return to Islam after being called by Khalid bin Al-Waleed and given excuses, I have ordered him to fight the toughest fight himself and with those who support the religion of Allah and His allies... he is not more blameworthy than the one who was warned." (Al-Waqidi, 1410 AH, pp. 71-2). Abu Bakr (MABPWH) rallied and mobilized people to fight the apostates. He formed eleven battalions, each led by one of the most skilled, patient, and militarily adept leaders. He also included soldiers from the mobilized Arabs and from Osama bin Zaid's army. He ordered them to fight the apostates and those who prevented Zakat payment if they refused to obey and join the community. He assigned each leader a direction, taking into account the strength of the apostates they would encounter, and chose the most skilled and bravest leaders (Alyan, 1423 AH).

The use of strictness by Abu Bakr Al-Siddiq (MABPWH) had a significant impact in bringing some of the apostates back to the path of truth and righteousness. For those who persisted in fighting Muslims, Abu Bakr (MABPWH) gave them a choice between devastating war or humiliating peace. When asked about humiliating peace, he said, "It means we take your weapons and horses, (Ibn Faris, 1406 AH), and we take what we have gained from you as booty, and you return to us our dead." Al-Baladhuri, (1988, p. 100). The punishment for apostasy from Islam was not only because of their apostasy but also because they caused turmoil and disrupted the public order in the Islamic state.

Fifthly, Abu Bakr Al-Siddiq (MABPWH) adopted a policy of forgiveness in dealing with the apostates. It was a similar policy of the Prophet Muhammad (PBUH) in dealing with the enemies of Islam. He forgave a group of Arab leaders and nobles, hoping to bring them back to Islam. He forgave Ayyinah bin Hasin Al-Fazari and Qura bin Hubairah Al-Qushayri and spared their lives, treating them kindly

and providing them with clothes. He also forgave Muawiyah bin Al-Hakam and his brother (Al-Tabari, 1387 AH). When a delegation from the people of Yamama came to Abu Bakr (MABPWH) after the killing of Musaylimah, they greeted him and he returned their greeting, saying: "O Banu Hanifa, what is this that you have decided upon regarding Musailama's affair? one of them replied, "O Caliph of the Messenger of Allah, he came out among us as a cursed man who was afflicted by delusions and Satan's temptations. His people responded to his call, but Allah did not bless him or his people. We have seen some of our people apostatize from the Arab tribes, and you are more deserving of forgiveness, kindness, and peace." Abu Bakr forgave them and ordered them to return to their homeland (Ibn Atham, 2022, pp. 35-36). The idea of Caliph Abu Bakr Al-Siddiq (MABPWH) was that if an apostate repents and returns, he will not be punished. However, if dialogue fails and the apostate persists in his apostasy, then Caliph will only resort to the defense of national security and societal safety (Al-Kala'i, 1399 AH). Because leaving and apostatizing Islam is rebellion against it, and rebellion has punishment. Since Islam is a general way of life and a comprehensive system of human behavior, it can only exist through protection, prevention, and preservation from everything that shakes its foundations and undermines its structure, because rebelling against Islam threatens its existence and exposes it to collapse and disintegration (Qadri, 1405 AH).

The impact of collecting the Holy Quran

Caliph Abu Bakr Al-Siddiq (MABPWH) began his caliphate in 11 AH/632 AD, and it was marked by significant events that threatened national security, notably the apostasy which was one of the major dangers that disturbed the peace in the Islamic society. This prompted Abu Bakr (MABPWH) to take swift action to confront these events, and he mobilized armies, appointed commanders, and fought wars against the apostates. The soldiers fought many battles, including the Battle of Yamama, (Al-Hanbali, 1406 AH). This battle was one of the strongest battles that was even called the "Garden of Death" due to the large number of casualties, estimated to be around ten thousand fighters (Al-Tabari, 1387 AH). Many companions, including more than seventy Quran reciters, were martyred in this battle (Bin Khayyat, 1397 AH). At that time, the Quran was not compiled yet during the era of the Prophet (PBUH), and the early companions relied on memorization of the Quran in their hearts and chests, not on the preservation of books and manuscripts. This is one of the greatest and most noble blessings that Allah has bestowed upon this Ummah (Al-Najjar, 1413 AH). The killing of many Quran reciters put a heavy burden on the companions (MABPWH, especially Umar ibn Al-Khattab (MABPWH). Umar (MABPWH) rushed to find a solution to this crisis and suggested to Caliph Abu Bakr (MABPWH) to compile the Quran fearing of getting it lost due to the death of the memorizers and the reciters. At first, Abu Bakr (MABPWH) hesitated, but Allah opened his heart to what had opened the heart of Umar (MABPWH) (Ibn Kathir, 1418 AH). Umar's eagerness for the Book of Allah, his jealousy for his religion, and his fear of losing the Quran with the death of the reciters pushed Abu Bakr (MABPWH) to take action. As he was the first advisor to Caliph Abu Bakr (MABPWH), he proposed to compile the Quran. However, Abu Bakr (MABPWH) was hesitant at first because the Prophet (PBUH) did not do it during his lifetime. He expressed his concerns by saying, "How can I do something that the Messenger of Allah (PBUH) did not do?" (Al-Bukhari, 1422 AH/4986). When the Prophet (PBUH) passed away, the Quran had not been compiled into one book yet because he was waiting for some abrogated verses to be revealed or recited (Al-Suyuti, AH). When the revelation was completed after the Prophet's (PBUH) death, Allah inspired the Rightly Guided Caliphs (MABPWH) to fulfill His promise to preserve the Quran for this Ummah. This is confirmed in the verse: " Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian." (Quran 15:9). Muslims were in a good state of affairs during the time of the Prophet (PBUH), and there were many reciters, and there was no fear of discord. Also, the Prophet (PBUH) was among them, which ensured the revelation of the Quran to him. However, during the time of Caliph Abu Bakr (MABPWH), there were concerns about the martyrdom of the memorizers and the fear of losing the Quran (Al-Obaid, 1421AH).

Indeed, the Noble Quran was not written in a Mus'haf (book) during the time of the Prophet (PBUH) to prevent it from being altered every period. Its writing was delayed until the time of Abu Bakr

(MABPWH) due to a reason that obligated him to do so, which was the fear of losing some part of the Noble Quran and the occurrence of a great turmoil among the Muslims (Al-Zarkashi, 1376 AH). The collection of the Noble Quran had a great impact on maintaining peace in the Islamic society. It is known that the Noble Quran contained verses that called for peace and were considered a constitution and a law that Muslims had to abide by. As new people entered Islam as a result of Islamic conquests, they had their own language and dialect in reciting the Noble Quran, which could lead to differences in pronunciation. Since each Quran reciter had followers, this caused division and disagreement among them. Therefore, the Caliph Abu Bakr (MABPWH) assigned the task of collecting the Quran to the companion Zaid bin Thabit (MABPWH) to accomplish this task (Al-Bukhari, 1422 AH/6/183). Abu Bakr (MABPWH) succeeded brilliantly in preserving the Book of Allah, which was considered the first constitution and source of legislation for the Arab Muslims. This collection had positive results in achieving peace, which was the main concern of the Caliph (MABPWH).

JUDICIARY

Linguistically, Al-Qadaa means separation and division (Al-Isfahani, 1412 AH). Al-Qadaa also means to establish something firmly and decisively, to judge between disputants, and to give one's right and settle the dispute (Al-Fayoumi, 1987). Almighty says: "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves.' (Quran 4:65) and 'Were it not for a prior decree from your Lord, the matters over which they had disputed would have been settled..' (Quran 10:19). Judiciary means to settle disputes and conflicts in a particular way (Ibn Abdeen, 1412 AH). Judiciary is considered one of the pillars of maintaining peace in Islamic society as it seeks to establish justice among people, protect public rights, apply the laws and manners of Islam, establish the limits of Allah and preserve values and ethics, prevent aggression, injustice, and oppression in all its forms (Al-Zuhaili, 1415 AH). It was known that the Caliph Abu Bakr Al-Siddiq (MABPWH) was firm in applying justice and feared any injustice or wrongdoing towards his people. He once said, "If I saw a man committing a violation of Allah's limits, I would not take action against him until I had another witness with me." (Ibn Qayyim al-Jawziyyah, 2013, p. 165). When a dispute was presented to him, he would look into the Quran and if he found a statement, he would judge accordingly. If he did not find a ruling, he would look into the Sunnah of the Prophet (PBUH) and if he still did not find a ruling, he would ask the Muslims for their opinion, saying: "So and so came to me with such and such a matter, and I looked into the Book of Allah and the Sunnah of the Messenger of Allah (PBUH), but I did not find a ruling about it. Do you know that the Prophet of Allah (PBUH) may have judged in this matter?". The people who were present said, "Yes, he judged in it in such and such a way." Abu Bakr then took the ruling of the Messenger of Allah (PBUH) and said, "All praise is due to Allah who has placed among us those who preserve the teachings of our Prophet." (Al-Bayhaqi, 1432 AH/10/196). This reflects the Caliph Abu Bakr's keenness to follow the methodology of the Prophet Muhammad (PBUH) and his commitment to the consultative approach in his relations with the senior companions (MABPWH) to ensure that he made the right decisions in serving his subjects. Islamic law has imposed punishment for transgressions that occurred in society and cause of spreading immorality. The Holy Quran has clearly and elaborately stated the punishments for such violations, and it is the responsibility of the Caliph to enforce them. These punishments are necessary to preserve the noble moral values upon which the Islamic society was built. The Caliph Abu Bakr (MABPWH) emphasized this in his sermon, saying, "Immorality never appears among a people to such an extent that they commit it openly, but plagues and diseases.." (Al-Tabari, 1387 AH/3/210). One of these immoral acts is fornication. The Caliph Abu Bakr (MABPWH) once dealt with a man who had committed fornication with a slave girl belonging to a man named Bakr. The man confessed to his crime, and the Caliph ordered that he be flogged and exiled to Fidak, a village between Hijaz and Medina (Al-Hamawi, 1995). In doing so, the Caliph Abu Bakr (MABPWH) combined the punishments of flogging and exile for one year, following the Sunnah of the Prophet (PBUH) (Al-Shafi'i, 1410 AH).



In regards to theft, the Caliph Abu Bakr (MABPWH) ruled to amputate the hand and leg of a man from Yemen who stole jewelry belonging to Asma bint Umayy. After the jewelry was found in a goldsmith who witnessed on the theft and the thief confessed to the crime. The Caliph ordered that his left hand be amputated (Malik, 1425 AH/1221). He followed the command of Allah in the Quran: " [As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise." (Quran 5:38). Applying this punishment to individual cases in a large society shows his keenness to enforce the law to achieve justice and curb the desires of some people to indulge in their own whims. This helped to maintain peace, as people feared the punishment that was not subject to any leniency, guided by the saying of the Prophet (PBUH): " By Allah, if Fatima, daughter of Muhammad, were to steal, I would have her hand cut off." (Sahih Muslim, 3/1315).

The rulers of the provinces used to refer back to the Caliph Abu Bakr (MABPWH) in every case they judged. Once, a man named Muhajir bin Abi Umayyah (MABPWH) informed the Caliph that a woman had insulted the Prophet Muhammad (PBUH). A companion of the Prophet (MABPWH) judged that her hand should be cut off and uprooted her plicidentine. However, Abu Bakr (MABPWH) responded by saying, "I have received information about the woman who insulted the Prophet (PBUH). If it were not for what you have already done, I would have ordered her to be killed. The punishment for insulting a Prophet is not like committing crime on other punishments. Whoever commits such an act is either an apostate or a hypocrite. If she is a Muslim, then discipline her without cutting off her hand. If she is a non-Muslim, then I am grateful for her renouncing polytheism. Do not resort to mutilation in such cases, as it only creates hatred among people (Al-Tabari, 1387 AH/341-342). Despite the Caliph Abu Bakr's (MABPWH) keenness to enforce Islamic laws and punishments, he refused to allow the companion Muhajir bin Abi Umayyah (MABPWH) to use a woman to mutilate the act of insulting the Prophet (PBUH). This was because it contradicted the Prophet's commandments, saying: "do not act treacherously; do not mutilate..." (Sahih Muslim 3/1357). Such an act is a sin, repugnant, and an insult to the Islamic religion, which does not allow the mutilation of the dead. Thus, the Caliph Abu Bakr (MABPWH) and the noble companions (MABPWH) established laws and rulings for incidents based on the necessary interests and to prevent corruption. Their diligence in this regard was not merely based on textual evidence but was also broad enough to accommodate people's needs and interests while ensuring justice, preserving rights, and maintaining peace in society.


CONCLUSION

Praise be to Allah, by His grace and favor, I have completed my research and arrived at a number of important results, including:

1. The creativity of Caliph Abu Bakr Al-Siddiq (MABPWH) and his ability to confront the challenges that faced the Muslims after the death of the Prophet Muhammad (PBUH). This was represented in the transfer of power and the selection of a caliph to lead the Muslim nation;
2. Abu Bakr Al-Siddiq (MABPWH) faced a great responsibility in preserving the Islamic creed and religion from the danger of apostates, through a brilliant policy that proved its effectiveness by not responding to the demands of apostates to exempt them from paying Zakat;
3. The commitment of Abu Bakr Al-Siddiq (MABPWH) to the instructions of the Prophet Muhammad (PBUH) during his life and after his death, including the implementation of the army of Osama, which proved its effectiveness in maintaining peace by notifying tribes of the strength of Muslims and their ability to confront challenges represented by some tribes' rebellion;
4. Abu Bakr Al-Siddiq (MABPWH) paid attention to the judicial system and chose competent individuals to carry out this task.

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