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Islam's Classical Period: Examining the Great Contribution of the Khulafahur Rashidin (632 - 661 M)

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ABSTRACT

Background. History is a very important reference for building the future. Through it, we can know what and how Islam developed in the past.

Purpose. However, sometimes we as Muslims have not been able to see history comprehensively. So we tend to walk aimlessly and repeat the mistakes of the past.

Method. The study involved 288 university students from Chinese, Japanese, and Korean TFL settings, and the data from questionnaires were analysed using appropriate statistical methods.

Results. This is where the discussion of history serves as a reflection that in the past there has been a story that we should learn to design and plan well for a brilliant future without being shaken by any force.

Conclusion. The development of Islam during the time of the Prophet Muhammad and his companions was a period of Islam in the era of glory, it can be seen how the purity of Islam itself with the existence of the main actors and factors, namely the Prophet Muhammad.

KEYWORDS

Contribution, Examining, Khulafahur Rashidin

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INTRODUCTION

The Prophet died without leaving a will for someone to continue his leadership (caliphate) (Nida dkk., 2023). A group of people argued that Abu Bakr was more entitled to the caliphate, because the Prophet approved of him in matters of religion, one of which was by asking him to lead the congregational prayers during his illness (Zarnuji, 2023). Therefore, they wanted Abu Bakr to lead worldly affairs, namely the caliphate.

The Khulafahur Rashidin were the first four caliphs (leaders) of Islam. The caliphs were trusted by Muslims as successors to leadership after the Prophet Muhammad died (Farid, 2023). The four people were chosen by the Prophet Muhammad PBUH to accompany the Prophet Muhammad PBUH during the apostolic period, Starting from the period



of Abu Bakr to Ali called the caliph period, the caliphs are called Al-Khulafa' Ar-Rashidun (Caliphs - caliphs who get guidance) consisting of Abu Bakr Ash Shidiq, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib. In running their government, the caliphs followed the example taught by the Prophet Muhammad Saw to spread the teachings of Islam in accordance with the instructions of the Prophet Muhammad Saw.

During the khulafaur rasyidin period, many advances in civilization were achieved, including the emergence of Islamic thought (Teguh dkk., 2023). Among the prominent movements of thought during the khulafaur rasyidin period such as maintaining the integrity of the Qur'an and collecting it in the form of a mushaf during the time of Abu Bakr Ash-Shidiq and imposing a standard mushaf during the time of Uthman bin Affan (B. Beribe, 2023). Their seriousness to seek and teach knowledge and fight ignorance of Islam to the entire population, therefore the companions were sent to various corners to broadcast Islam and teach the Qur'an and as-sunnah.

The purpose of this paper is to find out the progress achieved during the khulafaur rashidin period. therefore, it is necessary to find a comprehensive text on history that explains the role and leadership of the khulafaurrosyidin (Ulum dkk., 2023). what encouraged them to fight wholeheartedly in upholding Islam and the factors that hindered the spread of Islam at that time.

Khulafaur rasyidin are the first four caliphs in Islamic history (Makniyah & Khotimah, 2023). The caliphs were trusted by Muslims as the successors of leadership after the death of the prophet Muhammad Saw (Yeltriana dkk., 2023). The four caliphs included Abu Bakr Ash-Shidiq, Umar bin Khattab, Uthman bin Affan, and Ali bi Abi Talib. The various achievements that have been achieved during the khulafaur rasyidin period are;

During the time of caliph Abu Bakar Ash-Shidiq (632 - 634 AD)

Abu Bakar was a companion of the prophet who was famous for his generosity. In order to defend the oppressed Muslims in Mecca, Abu Bakar did not hesitate to spend his property (Minarti dkk., 2023). One of the famous stories that illustrates his generosity is of course when he redeemed Bilal bin Rabbah from the hands of his employer, Umayyah bin Khalaf (Mustajab dkk., 2023). Through the intermediary of Abu Bakr, Allah gave help to his servants who were firm in their faith.

Various efforts were made for the advancement of Islam such as fighting the Riddah (those who deviated from the truth) (Nurzen dkk., 2022). Khalid bin Walid was a general who contributed a lot to the war of Riddah, then continued the neutral system of government, then collected the scattered pieces of verses into one mushaf, and expanded the territory of Islam to Persia, parts of the Arabian Peninsula, and parts of the Byzantine Empire.

During the caliphate of Umar bin Khattab (634 - 644 AD)

Umar bin Khattab was also one of the most gallant and brave companions of the prophet. He and his troops managed to defeat 2 great powers namely Persia and Rome (Roshayanti dkk., 2023). Umar made various efforts for the advancement of Islam such as dividing the Islamic territory into 8 regions, each of which was led by a governor and was responsible to the caliph, then formed a military to maintain state security, then formed a board of judges to assist the governor to adjudicate various cases, and also established the Islamic calendar (hijriyah).

During the time of Caliph Uthman bin Affan (644 - 655 AD)

At this time Muslims experienced the most prosperous and prosperous period, the territory of Islam expanded to Armenia, Turkestan, and Cyprus (Fuadi & Mirsal, 2023). The efforts he made for the progress of Islam such as, continuing the struggle of the previous caliph in expanding the territory of Islam, then standardizing the reading of the Qur'an in order to avoid differences and disputes between Muslims, and also doing various infrastructure developments to support the welfare of Muslims.

During the time of Caliph Ali ibn Abi Talib (655 - 661 AD)

The leadership period began after the death of Uthman bin Affan. At that time Muslims were confused about who would replace Uthman as leader (Suryaningsih, 2021). Then at that time someone proposed that Ali bin Abi Talib be Uthman's successor as caliph (Mutalib & Dylan, 2021). Then all the majority of Muslims agreed with the appointment of Ali as caliph, except those who only agreed with Muawiyah bin Abi Sufyan (Arsul dkk., 2021). During his time as leader he replaced officials who were less capable in working, he also fixed the finances of the baitul mal, then advanced the field of linguistics, and promoted development.

The reign of Ali bin Abi Talib was different from the previous reign, where at that time the Islamic territory was very wide and many had been affected by the worldly period. Ali also faced opponents who raised a rebellion (Mudinillah & Rizaldi, 2021). He even fought Zubair bin Awwam, and Aisha because he was not considered to have settled the matter of the murder of Uthman bin Affan (SettingsSuratmi dkk., 2021). These oppositions all resulted in the Jamal War or the so-called camel war because Aisha rode a horse during the war, the opposition between Ali and Muawiyah also led to the Shiffin War.

Then the war ended with an agreement at Daimatul jandal in 34 H. Because all the events that occurred resulted in the emergence of 3 Islamic groups, namely Khawarij, murji'ah, and shia. the 3 groups colored the development of Islamic thought.

That's all just a small part of the many advances that have been achieved by each caliph in his time (DK, 2017).

RESEARCH METHODOLOGY

This research uses manuscript studies. data sources are manuscripts about: 1) History of Islamic Civilization Badri Yatim Journal of Islamic Civilization during the khulafaur rasyidin / Ely Zaenudin, 3) Progress during the khulafaur rasyidin / Kartika Sari (Yennizar dkk., 2022). This research is a literature study (Library Research) (Muhammadong dkk., 2023), which is a research conducted by quoting and various theories and opinions that have a relationship with the problems examined.

The technique of collecting and analyzing manuscripts relates to the story of the four companions of the prophet who are famous for the khulafa rasyidin (Afifah dkk., 2023). Because this type of research is library research, the main sources are books (Pathurohman dkk., 2023). The source that we make as a reference is a book by Badri Yatim entitled History of Islamic Civilization.

RESULT AND DISCUSSION**Definition of Khulafaur Rashidin**

Khulafaur Rashidin comes from the words Khulafa and Ar-Rashidun. The word khulafa is the jama' letter of the word khalifah which means successor. While the word Ar-Rashidun means getting guidance (Lasmi dkk., 2023). The word Ar-Rasyidun means wise and prudent. So Khufaur Rashidin means a wise leader after the prophet Muhammad passed away (Andra dkk., 2023). They consisted of the companions of the Prophet Muhammad PBUH who were of high quality and good, as for the characteristics possessed by the khulafaur rasyidin as follows:

1. Arif and wise,
2. Broad and deep knowledge,
3. Daring to act,
4. Hard working,

5. Authoritative,
6. Compassion and compassion,
7. Having extensive religious knowledge and implementing the laws of Islam.

The companions called khulaur rasyidin consisted of 4 caliphs namely:

1. Abu Bakar Ash-Shidiq (632 - 634 AD),
2. Umar bin Khattab (634 - 644 AD),
3. Uthman bin Affan (644 - 656 AD),
4. Ali bin Abi Talib (656 - 661 AD).

The development of Islam during the caliphate of Abu Bakr Ash-Shidiq

After the Rasullah Saw died, the Muslims were faced with a serious problem, because the prophet before dying did not leave a message about what and who would replace him as the leader of the people (Johanna dkk., 2023). The atmosphere of the death of the Prophet made Muslims in confusion. This is because they were completely unprepared to lose him both as a leader, friend, and as a guide whom they loved.

In the midst of the emptiness of the leader, there was a group of companions from Anshor who gathered at the sakifah bani sa'idah, a place commonly used as a meeting and deliberation of the people of Medina . The Anshor group meeting at the sacifah bani sa'diah, was led by a friend who was very close to the Prophet Muhammad, he was Saad bin Ubadah, the leading figure of the Khazraj tribe (Ahmad, 2018).

At the time when Abi Ubadah proposed discourse and ideas about who should be the leader of the Muslims (Susanti dkk., 2023). He argued that it was the Anshor group who had helped the prophet and the muhajirin from the pursuit and oppression of the infidels of Quraysh, of course this idea and discourse were approved by the companions of the Anshor group (Maulida dkk., 2023). When some Muhajirin figures such as Abu Bakr, Umar bin Khattab, Abu Ubaidah bin Jarrah and other Muhajirin companions learned of the meeting of the people - the people of Anshor (Putri dkk., 2023). Abu Ubaidah bin Jarrah and other Muhajirin companions learned of the meeting of the Anshorites, they immediately headed to Saqifah bani Sa'idah (Ali & Islamiyah, 2013). And when the Muhajirites came to Saqifah Bani Sa'idah, the Ansar almost agreed to appoint and pledge Saad bin Ubadah as caliph (Kamaluddin dkk., 2023). Because at that time the Muhajirin leaders also came then they were also invited to appoint and pledge allegiance to Saad bin Ubadah. However, the Muhajirin represented by Abu Bakr refused to firmly pledge allegiance to Saad bin Ubadah. Abu Bakr told the Ansar that the position of caliph should be given to the Muhajirin. Abu Bakr's reason was that they were the first to embrace Islam (Husna dkk., 2022). The Muhajirin with a heavy struggle for 13 years accompanied the Prophet and helped him defend Islam from the interference and oppression of the infidel Quraysh in Mecca. With Abu Bakr's proposal, the Ansar could not argue with his proposal. At the same time Abu Bakr appointed two Muhajirin beside him who were known to be very close to the Prophet, namely Umar bin Khattab and Abu Ubaidah bin Jarrah (Hitti, 2005).

Abu Bakr proposed to choose one of the two to become caliph. Thus Abu Bakr said to the Ansar while pointing to Umar and Abu Ubaidah. But before the Ansar responded to Abu Bakr's proposal, Umar and Abu Ubaidah rejected it and both of them pointed back and chose Abu Bakr. Quickly and firmly Umar put his hand on Abu Bakr's hand and raised Abu Bakr's hand and pledged allegiance to him (Qureshi dkk., 2022). Then what Umar did was immediately followed by Abu Ubaidah, and finally followed by the Ansar to pay allegiance to Abu Bakr except Saad bin Ubadah. The nature and attitude of Abu Bakr As-Sidiq did not change even though he had become khalaifah

(Yakir dkk., 2023). When he ruled, he showed as a great caliph. Some of the achievements made as a result of his hard work can be noted in the description below.

Fighting Apostates

The government of Abu Bakr As-Sidiq was once shaken by the problem of disintegration (secession), namely several Arab tribes from Hijaz and Nejed declared to break away from the system and power of the official caliphate for the Muslims. The form of defiance is for example refusing to pay zakat and not recognizing the Islamic system of government. Some even returned to their old religion of worshiping idols. The tribes argued that they were only loyal to the agreement with the prophet Muhammad SAW so that with the death of the Prophet SAW there was no longer a reason to remain loyal to Islam.

Abu Bakar As-Shidiq understood the tribal nature that was very strongly inclined to its leader because the Arabs were known to have a very high tribal nature. They were very selfish and always felt that their tribe was the highest. The impact of the strong paternalistic nature is that when their leaders embrace Islam, the people are also all Muslim. If they embraced Islam, the leaders would lose influence in their communities because the tribal leaders would have to abide by Islamic rules. This can also lead to apostasy (riddah), especially when their faith level is still weak.

It certainly posed a disturbance and threat to the unity and stability of the government, because this movement occurred in almost all countries in the Arabian Peninsula. Faced with this dangerous situation, Caliph Abu Bakr As-Sidiq showed his firm stance. For example, in his words that if zakat was only a camel rope, but they did not want to fulfill it, then they would still be fought. even so, Caliph Abu Bakr Ash-Shidiq advised the commanders to continue to prioritize the da'wah approach to gain victory and peace. With the firmness of Caliph Abu Bakr As-Sidiq, many of them thought of fighting back so that they would submit again to the Islamic government, the rest of them chose war rather than having to make peace with the Islamic forces. The dissidents were led by false prophets. They were said to be false prophets because they appointed themselves as prophets to destroy Islam. The false prophets included:

1. Aswad Al-Ansi
2. Tulaihah bin Khawailid Al-Asadic
3. Malik bin Nuwairahd
4. Musailamah Al-Kadzab

Aswad Al-Ansi was the leader of the Bedouin tribe in Yemen, they managed to seize Najram and Sana from Islamic rule. Aswad Al-Ansi's rebellion was immediately dealt with by Abu Bakr As-Sidiq by sending Zubair bin Awwam to crush them. When Zubair bin Awwam arrived in Yemen, Aswad Al-Ansi had been killed at the hands of the governor of Yemen, and the Islamic forces regained control of Yemen.

Tulaihah bin Khawailid Al-Asadi also claimed to be a prophet, his followers came from Banu Asad, Banu Ghatafan, and Banu Amir. Caliph Abu Bakr As-Sidiq immediately responded then ordered Khalid bin Walid to lead the troops and fight them. The battle that took place near the Buzakkah well was finally won by the Muslim troops.

Malik bin Nuwairah who controlled Bani Yarbu and Bani Tamim, no longer recognized the truth of Islam, after the Prophet Muhammad SAW. After peaceful efforts were not responded to, but challenged the war, Khalid bin Walid's troops moved towards their village. Malik bin Nuwairah was killed in the battle. It made the enemy troops scattered and many also fled outside the area.

Musailamah Al-Kazab was a false prophet who gained followers from the Banu Hanifah in Yamamah. He married Sajah who also claimed to be a prophet, but was of Christian origin. The husband and wife then managed to form a large army of 40,000 people. Faced with this large army,

Caliph Abu Bakr As-Sidiq immediately ordered Ikrimah bin Abu Jahal and Shurahbil bin Hasanah to destroy them.

In that battle the troops under the leadership of Ikrimah were pushed back, but not long after the Muslim troops led by Khalid bin Walid arrived in time so that the attack was reversed. Muslim troops fought fearlessly based on jihad fi sabilillah. Finally the rebel troops were repulsed, more than 10,000 people from the apostate army were killed, including the false prophet Musailamah Al-Kazab.

The war against Musailamah Al-Kazab's troops was the biggest war during the fight against the rebels called the Yamamah war. In that war many Muslims were martyred, including memorizers of the Qur'an.

The Muslim forces that had completed the task of the battle of Yamamah and decimated the forces of Musaylima Al-Kazab, then proceeded to Bahrain, Oman, and Yemen. In these places, the Muslim forces also fought apostates and defeated them.

The entire war against the apostate rebels was called the war of Riddah because it was against apostates. The Muslim forces successfully fought all the battles. With this victory, the authority of Islam rose again. Eventually the entire Arabian Peninsula declared its submission to Islamic rule.

Codification of the Qur'an



Figure 1.1. Bookkeeping of the Qur'an

The codification of the Qur'an was a hard effort by Caliph Abu Bakr As-Sidiq so that it can benefit until now. With this effort we can finally recognize the existence of the Qur'anic mushaf. Before the collection, the Qur'an was scattered in various places and written on various objects. Caliph Abu Bakr As-Sidiq made an effort to collect the revelation of God after getting advice from Umar bin Khattab, who at that time he was the main advisor to caliph Abu Bakr As-Sidiq.

At first, Umar bin Kahttab's suggestion was rejected by Caliph Abu Bakr As-Sidiq, but with strong reasons from Umar bin Khattab, Caliph Abu Bakr As-Sidiq was willing to realize the collection of the verses of the Qur'an. Umar bin Khattab at that time stated that many memorizers of the Qur'an died in the battle of Yamamah, also worried about the loss of the scattered mushaf.

Then caliph Abu Bakr As-Sidiq appointed Zaid bin Tsabit to lead the collection of the verses of the Qur'an. The reason the caliph Abu Bakar As-Shidiq appointed Zaid bin Tsabit was because when the Prophet Muhammad SAW was still alive he was a personal secretary who with the guidance of the Prophet SAW always wrote the revelations that came down to the Prophet SAW. After being written by Zaid bin Tsabit then memorized by the companions. There were also some

companions who wrote again on palm fronds, rocks, or bones to be taught or conveyed to Muslims who were far from the reach of information.

After the completion of this great project, the Mushaf of Qur'anic verses was kept by Caliph Abu Bakr As-Sidiq. It became the main guide for learning the Qur'an for all Muslims. After the death of Caliph Abu Bakr As-Sidiq, it was kept by Hafsa bin Umar, the daughter of Umar bin al-Khattab, who was also one of the Prophet's wives.

Expansion of Islamic Territory After the conditions in the country showed signs of being safe and under control, then Caliph Abu Bakr As-Sidiq began with his mission of spreading the teachings of Islam to other areas. The spread of Islam as a mercy for all nature was carried out with a peaceful approach so that it was not a form of colonization.

Caliph Abu Bakr As-Sidiq emphasized to the commanders to avoid war before peaceful efforts were made. The things that Caliph Abu Bakr As-Sidiq emphasized to the da'i or Islamic soldiers when preaching in new areas are as follows:

1. Invited to embrace Islam, so as to get the protection of their souls and property,
2. Not forcing them to embrace Islam, if they did not want to then they had to pay jizyah (a very light protection tax). That way they get the protection of their souls and property as well,
3. If they did not want to embrace Islam peacefully, then they would fight.

With these three guidelines, the preachers or Muslims received an encouraging welcome from the inhabitants of the new area. It is undeniable that there are actually many people from other regions who are looking forward to the arrival of Muslims because they are tired of their situation. This proves that Islam as a mercy for all nature is truly a reality.

The new areas targeted by the Muslims were those under Persian and Byzantine rule.

The Persian Empire covered a vast area from western Iraq, Syria (Sham), to the northern part of the Arabian Peninsula. Seeing that the light of Islam had not yet touched the area, Caliph Abu Bakr As-Sidiq sent two commanders, Khalid bin Walid and Musanna bin Harisah to invite the area to enter Islamic rule.

They controlled the whole of Hira, Anbar, Daumatul Jandal, and Fars. The war in the Persian territory stopped after Abu Bakr asked Khalid bin Walid to go to Syria, to increase the strength of the Muslim troops who faced a very large army from the Byzantines. The troop leader was then transferred to Musanna bin Harisah.

The Byzantine Empire centered its government in the city of Damascus, Syria to control the colonies in Arabia and its surroundings. With the strength of the Byzantine army that is very large then to face them, Caliph Abu Bakr sent the Muslim army sent are:

1. Yazid bin Abu Sofyan's troops to Damascus
2. Amru bin Ash's troops to Palestine
3. Shurahbil bin Hasanah's troops to Jordan
4. Abu Ubaidah bin Jarrah's troops to Hims

The entire Muslim army at that time amounted to 18,000 personnel. While the Roman army amounted to 240,000 people. The unbalanced strength made it difficult for the Muslim troops to penetrate the enemy. Caliph Abu Bakr As-Sidiq then ordered Khalid bin Walid to leave for Sham. The grueling journey was taken by Khalid bin Walid for 18 days, as a historic journey because it took two sahara fields that had never been passed. After arriving he immediately joined the Muslim troops there.

Fierce fighting took place on the banks of the Yarmuk river, so the great war was called the Yarmuk war. When the great war was still going on, the Muslim troops heard the news that Caliph

Abu Bakar died. The position of Caliph Abu Bakar As-Sidiq was replaced by Umar bin Khattab. At the same time Khalid bin Walid was replaced by Abu Ubaidah bin Jarrah. The Yarmuk War, which cost lives and property, finally produced brilliant results. The Muslims were able to win the battle so that it became the main key to the destruction of the Byzantine empire in Arab lands.

The development of Islam during the time of Caliph Umar bin Khattab

Umar bin Khattab was born in the city of Makkah in the year 40 before hijri or year 13 in the year of the elephant. His father was named Khattab bin Nufail bin Abdul Uzza Al-Quraisy. He came from the tribe of Bani Ady. His genealogy is related to the lineage of the Prophet Muhammad in the eighth generation. Umar bin Khattab's full name is Umar bin Khattab bin Nufail Al-Quraysy.

Umar bin Khattab entered Islam in the fifth year after prophethood and became one of the companions of the Prophet Muhammad SAW. Before Islam, in Makkah City he was very influential among his people, because at that time he was a brave, intelligent, agile and strong man. He was among the leaders of the Quraysh who were very hostile to the Prophet Muhammad SAW as Abu Jahal. Umar entered Islam because he heard a string of verses After entering Islam he sacrificed to protect the Prophet Muhammad SAW and the religion of Islam and fought in the war.

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Many of the achievements made by Caliph Umar bin Khattab while serving as caliph are as follows:

Expansion of Islamic territory

The development of Islam during the time of Caliph Umar bin Khattab was very extensive until it reached Persia, Palestine, Sham and Egypt. Islamic territory at that time included the former two great empires namely Persia and Eastern Rome or Byzantium. The Arabs in particular, generally Muslims find it easy to conquer the Eastern Roman region because it is supported by ethnic similarities, national similarities and trade relations that have been established before. Furthermore, it was supported by the bad relationship between the Roman ruler and the nations under his rule. This condition was triggered by differences in religious beliefs between the rulers and the indigenous people and the high tax burden that was beyond the ability of the colonized people.

Because of the above factors, the presence of the Arabs was welcomed with the hope that they could be free from Roman rule and the authoritarian treatment of the Byzantine church. The expansion of territory during the time of Caliph Umar bin Khattab first continued the expansion efforts that had been carried out by Caliph Abu Bakar As-siddiq. Successively, Islamic troops took control of Syria, Persia and Egypt.

At that time, Syria was an important trade. Therefore, Umar bin Khattab tried to seize it desperately. The Syrian region has several cities that became the center of the Christian Eastern Roman (Byzantine) power. Some of these cities were Damascus, Jordan, Jerusalem, Hims and Antionika. The expansion of territory to Egypt was carried out by the Muslims under the leadership of Amru bin Ash. Before converting to Islam, Amru bin Ash had repeatedly followed trade caravans to Egypt. Therefore, he knew the ins and outs and conditions of Egypt. On the order of Caliph Umar bin Khattab, 4,000 Islamic troops went to Egypt. Before leaving, the caliph Umar bin Khattab conveyed the message "set out and hopefully success will be with you. If you receive a

letter from me before reaching Egypt, return." Amru bin Ash reached the Egyptian border in December 639 A.D. He first captured the city of Al-Farama in Eastern Egypt. He then reached the famous Fort Babylon. This place was the center of power of the great Byzantine empire. After fighting for some time, the Muslims gained control of this fortress as well as other parts of Egypt.

The victories of the Muslims made the Islamic Territory during the time of Caliph Umar bin Khattab extended to North Africa, Armenia and parts of Eastern Europe. To facilitate the running of the government, caliph Umar bin Khattab divided the Islamic territory into several provinces and appointed a governor to govern the region. For example, Sa'ad bin Abi Waqas ruled in Kufa, Amru bin Ash in Egypt and Mu'awiyah bin Sufyan in Damascus.

Implementation of the Hijri calendar

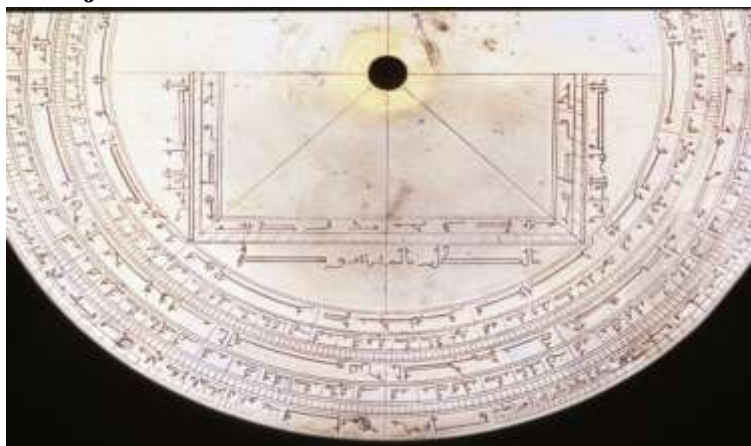


Figure 1.2. The Hijri calendar

Before the Hijri calendar was established, people used the Gregorian calendar system. This system is widely used by Christians. To be different from the Christians the Muslims also want to have their own calendar system. While the Muslims propose that the Islamic year begins since the Prophet Muhammad was born. Others propose that the Islamic year begins since the Prophet Muhammad was appointed as an apostle. Finally the caliph Umar bin Khattab set the Islamic calendar based on the hijrah of the Prophet Muhammad PBUH from Makkah to Medina. This is because the hijrah is the turning point of the victory of Islam. The period of da'wah before the Prophet Muhammad SAW migrated is called the Makkah period, while the period of da'wah after he migrated is known as the Medina period. Likewise, the division of the letters of the Qur'an. The letter that was revealed before the hijrah is called the Makkiyah letter, while the Qur'anic letter that was revealed after the hijrah is called the Madaniyah letter.

Building the city of Basrah

In the year 16 AH/ 636 AD. The city of Basrah was built after the Islamic army led by Sa'ad bin Abi Waqash took control of Iraq. The choice of the place was made by Umar bin Khattab himself, a place close to the port city of Ubullah on the Persian Gulf.

During the government of Umar bin Khattab the city of Basrah was used as the headquarters of the Islamic army. To teach Islam to the people of Basrah, Caliph Umar sent scholars. Scholars from Medina to the city of Basrah included Hasan Al Basri. Since then Basrah has become one of the centers of education in the Islamic world.

Building the mosque of Amr bin Ash



Figure 1.3. Amr Ibn Ash Mosque

This mosque was the first mosque built in Egypt and in Africa in 21 H/642M. at that time it was located in the city of Fusthat in the middle of Muslim housing. This mosque is used for worship and gathering to discuss world and religious affairs.

Establishing the law on new issues

The ruling often seemed to contradict the Sunnah or the ruling of Abu Bakr's predecessor. But when examined more deeply, it turns out that Umar has a comprehensive range covering the entire teachings of Islam. For example, regarding hhanimah (the price of war booty) Surah al-anfal teaches that the spoils of war including land must be distributed in a certain way, partly for the soldiers who fought. Likewise, the prophet had distributed agricultural land in Khaibar after it was liberated from the Jews who were hostile to the prophet. However, for the sake of the public interest and the state, Umar did not carry out as described in the Qur'an and the sunnah of the prophet, instead Umar distributed it to local small farmers, even though they were not yet Muslims. This action caused strong protests from some of the Companions led by Bilal and caused tension in Medina.

Umar finally settled on his policy after deliberation and gaining the temporary support of the companions, after presenting his own convincing interpretation of the overall spirit of the teachings of the Qur'an and the wisdom of the Prophet. The new problems faced by Umar which were then solved in this way were the problems of cutting the hands of thieves, marrying the biblical experts, divorce three times pronounced at once and others.

Renewing the organization of the State

At the time of the Apostle, according to the circumstances, the organization of the State was still simple. But when the time of Caliph Umar where the Muslims already consisted of various nations and its affairs are increasingly widespread, then arranged the organization of the State as follows:

Political organization

1. Al-Khilafaat, head of state; in choosing the head of the State applies the system of "bai'ah." At present it may be the same as the democratic system. Only at that time in accordance with al-amru shuro bainahum as outlined by Allah in the Qur'an.
2. Al-Wizaraat, the same as the meters today. Khaifah Umar appointed Usmas as his assistant to take care of general government and welfare, while Ali took care of the judiciary, correspondence and prisoners of war.

3. Al-Kitabaat, secretary of State. Umar bin Khattab appointed Zaid bin Tsabit and Abdullah bin Arqom to be important secretaries. Usman bin Affan also appointed Marwan bin Hakam.

State Administration

In accordance with the needs, Caliph Umar bin Khattab organized the State administration into:

Councils (departments)

Jundiy Council (Harby council): the defense and security body. The Muslims of the Apostle and Abu Bakr were all soldiers. When the Apostle or Abu Bakr called for war all were ready to follow the Prophet's orders. Then when the war was over they returned to being civilian educators after receiving ghanimah. During the time of Umar things had changed, a body was organized that took care of the army. Specialized armed forces, dormitories, military training, ranks, salaries, weapons and others were arranged. also started a navy by Muawiyah governor of Sham and by Ala bin Hadharamy governor of Bahrain. Council al-Kharaj (council al-Maaly) Bait al-Maal which takes care of State finances.

Al- Imarah 'ala al -buldan: domestic government administration.

1. The country was divided into provinces headed by a governor (amil).
2. Al-Barid: postal horse transportation using postal horses.
3. Al-Syurthah: the police guarded the security of the State.
4. Holding the "Husbah" law (supervision and control team), which is a regulation to supervise the affairs of passersby, maintain order and politeness, supervise scales and measures, as well as pay attention to the success of public roads.

The development of Islam during the time of Caliph Uthman bin Affan

His full name is Usman bin Affan bin Abdil-as bin Umayyah from the Banu Quraysh. Uthman bin Affan was born in Makkah in 576 AD. He embraced Islam because of the invitation of Abu Bakr, and became one of the close companions of the Prophet Muhammad SAW. He was very rich but behaved modestly and because part of his wealth was used for the glory of Islam. He got the nickname dzun nurain because the Prophet Muhammad married him to two of his daughters, the first Ruqayah and the second Umi Kulsum. He donated 950 camels and 1000 dirhams in an expedition to Byzantium on the border of Palestine (Syukur, 2015). He also bought a famous Roman spring for 20,000 dirhams to be endowed for the benefit of Muslims and had narrated approximately 150 hadith. Like Umar, Ustman rose to become caliph by election. The difference is that if Umar was elected by direct appointment, Ustman was appointed by indirect appointment, namely through the shura body formed by Umar before his death (Aizid, 2021).

Ustman bin Affan became caliph at the age of 70. He became caliph for 12 years. During his reign the achievements, efforts and policies of Caliph Uthman bin Affan included:

1. Bookkeeping (codification) of the Qur'an Among the efforts of the caliph Uthman bin Affan was to copy and book the Qur'an into several mushaf, which were then sent to various regions such as Makkah, Syria, Basrah and Kuffah. While one more piece was left in Medina for the handle of the khalifat Uthman bin Affan himself. It is from this mushaf that the Qur'an that we see today came into existence. Caliph Uthman established the recitation with one accent only, namely the Quraysh accent. Whereas before that there were various accents, such as the accent of Tamim, Majed and so on. The Mushaf that was compiled during the time of Caliph Uthman bin Affan is called the Usmani Mushaf. Mushaf done by Zaid bin Tsabit and assisted by Abdullah bin zubair, Said bin Ash and Abdurrahman bin Harits bin Hisham.

2. Building a courthouse The implementation of the court during the time of the Prophet Muhammad, Abu Bakar, Umar bin Khattab was always held in the mosque and was open to the public, the whole community could witness the court proceedings. But the time of Caliph Ustman bin Affan was carried out in a special building for the court, so that the court was not carried out in the mosque anymore.

Forming an Islamic fleet At the proposal of Mu'awiyah bin Abu Sufyan as governor of Syria, caliph Ustman bin Affan had formed an Islamic fleet (navy). This was due to the war with the Romans (Byzantines). With the existence of the navy, Mu'awiyah governor of Syria could defeat and control the island of Cyprus and Rhoddus. Likewise, Abdullah bin Sa'ad has formed the Islamic Fleet in Egypt.

Renovation of the Prophet's Mosque

The prophet's mosque began to be built during the time of Caliph Umar bin Khattab expanded by Caliph Uthman bin Affan. In addition to being expanded, the shape and style are also beautified.

Expansion of territory

During the time of Caliph Uthman bin Affan, the territory of Islam was getting wider. The Azerbaijan region was successfully conquered by Muslim troops under the leadership of Said bin Ash and Rabi'ah Bahity. Most of the Armenian people at that time welcomed the arrival of the Islamic army with joy. In general, they preferred to be under Islamic rule rather than the Roman Empire.

The development of Islam during the time of Khaifah Ali bin Abi Talib Ali bin Abi Talib was the earliest convert to Islam (Assabiqunal Awwalun), the cousin of the Prophet Muhammad, and also the last caliph in the Kulafaur Rashidin caliphate according to the Sunni view. But for Shia Islam, Ali is the first caliph and also the first of the 12 Shia imams. Ali was born in Mecca in the Hejaz region of the Arabian Peninsula on the 13th of Rajab. According to historians, Ali was born 10 years before the beginning of Muhammad's prophethood, around 600 AD. His real name was Haydar bin Abu Talib. However, the Prophet did not like it and called him Ali which means having a high degree in the sight of Allah.

After the death of Uthman bin Affan, the Muslims found it difficult to appoint a successor caliph to Uthman bin Affan. Figures who were considered worthy of being caliph such as Ali bin Abi Talib, Abdullah bin Umar, Sa'ad bin Abi Waqash, and Zubair bin Awwam refused to become caliph. So in Medina there was a discussion held by Muslim leaders to appoint a new caliph. From the results of the discussion they did not find anyone more worthy than Ali bin Abi Talib. He was the son of the Prophet's uncle and at the same time his son-in-law, he was also the young man who first converted to Islam and helped the Prophet's struggle. Thus, the majority of those present chose him and swore him in as the fourth caliph. The event occurred six days after Uthman bin Affan died (Qutaibah, 2016).

Achievements of Caliph Ali ibn Abi Talib

Unlike the previous caliphs who spread the religion and teachings of Islam to various parts of the world, the government of Caliph Ali bin Abi Talib was preoccupied with taking care of internal problems that arose and tended to bring division among Muslims. In addition to 'hubbu dunya' (love of the world) has undermined the creed as Muslims, also the influence of hypocrites who do not like the progress of Islam in areas that have been in the power of the Muslims (al-Azizi, 2017). They undermined the Islamic government starting at the end of the time of Caliph Umar bin Khattab. Among the efforts made by Caliph Ali bin Abi Talib are:

Cleaning the Corrupt Officials

Ali bin Abi Talib from the beginning was famous for his firmness in upholding the truth. He and also the previous caliphs were very upholding and practicing what the Prophet had done and taught. Caliph Ali bin Abi Talib heard the news that among the governors who had been appointed by the caliph Uthman bin Affan did not treat the people with justice and compassion. In fact, the amount of tax collection with the results collected by the state many irregularities.

Firmly, the caliph dismissed several governors who were suspected of committing several irregularities. Among the dismissed governors was Mu'awiyah bin Abi Sufyan governor of Sham. Because of this event, there was a dispute between the group of Ali bin Abi Talib and the group of Mu'awiyah bin Abi Sufyan.

Quelling Rebellions among Muslims The killing of caliph Uthman bin Affan in 35 AH left a prolonged problem among Muslims at that time. Groups dissatisfied with the caliph's inaction in punishing those involved in the murder of Uthman bin Affan created their own groups led by Zubair bin Awwam, Talhah bin Ubaidillah, and Siti Aisyah Ummul Mukminin. With the support of the Umayyads in Sham, they organized a force.

Caliph Ali bin Abi Talib, who saw the movement as a defiance of the caliphate, immediately attacked the group, resulting in two wars. First, the war of Az-Zabuqah in 36 AH took place in Basrah. Second, the battle of Jamal in 36 AH which was won by the caliph Ali bin Abi Talib who killed around 10,000 Muslims, including Zubair bin Awwam and Talhah. While Siti Aisha, was taken captive after her camel was killed, she was returned to Medina in a state of slavery. honored. The two wars above really drained and exhausted the power of Caliph Ali bin Abi Talib even though he won the war.

Perfecting the Writing of the Qur'an One of the services of Caliph Ali bin Abi Talib was the perfection of the writing of the Qur'an by giving dots and harakat (syakal / lines) by a grammarian named Abul Aswad Ad-Dualy who was assigned by him. The work was perfected during the time of Caliph Abdul Malik bin Marwan (Umayyad period).

CONCLUSION

Khulafaur Rashidin means wise leaders after the Prophet Muhammad died. They consisted of the companions of the Prophet Muhammad Ssw who were of high quality and good character, wise and wise. Broad and deep knowledge, dare to act etc. During the reign of the Khulafaur Rashidin, the caliph was chosen based on deliberation. After the Prophet Muhammad died, Abu Bakr was appointed caliph through the saqifah meeting on the proposal of Umar. The major problem faced by Abu Bakar was the emergence of false prophets and zakat deniers and the emergence of apostates Musailimah bin kazzab and his followers refused to pay zakat and apostatized from Islam which resulted in the Yamamah war. The war occurred in the year 12 AH.

Umar bin Khattab who knew about it felt worried about the preservation of the Qur'an so he proposed to Abu Bakr as-shiddiq to book / collect mushaf written at the time of the prophet into one mushaf of the Qur'an. The Mushaf that had been collected was kept by Abu Bakar, when Abu Bakar was sick he consulted with the companions to replace him as caliph at the time of Umar the first wave of expansion occurred.

Umar formed a committee of 6 companions and asked one of them to become caliph after Umar died. The committee succeeded in appointing Uthman as caliph. During Uthman's reign the Islamic territory expanded to western Tripoli, Armenia and Azar Baijan until many memorizers of the Qur'an were scattered and dialect differences occurred, which caused serious problems. Uthman formed a team to copy the Qur'an that had been collected during the time of Abu Bakr, this team

produced 4 copies of the Qur'an and Uthman ordered to burn all copies other than the 4 master copies. Uthman was killed by people who were dissatisfied with his policy of appointing officials from his own people (Bani Umayyah). After Uthman's death the Muslims pledged Ali to be the successor caliph to Uthman, the Bani Umayyah demanded Ali to punish Uthman's killers, because they felt their demands were not carried out the Bani Umayyah under the leadership of Mu'awiyah rebelled against Ali's rule.

The Siffin War resulted in a split in Ali's group. At the end of Ali's reign Muslims were divided into three groups, namely, Mu'awiyah, Shi'ah (followers of Ali), and Khawarij (people who left Ali's ranks). After Ali died, he was succeeded by his son, Hasan. Hasan entered into peace negotiations with Mu'awiyah and the Muslims were ruled by Mu'awiyah. Thus ended the electoral government (khulafaur rashidin) and replaced it with a royal system.

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AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

Author 4: Formal analysis; Methodology; Writing - original draft.

Author 5: Supervision; Validation.

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