

LEADERSHIP CRITERIA IN ISLAM AND ITS BENEFIT: Muslim Involvement In Non-Muslim Governments

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Abstract

Basically, a Muslim does not leave the Muslim community, but with the development of Islam many problems occur. The departure of the Prophet Yusuf from the Muslim community has been described in the Qur'an. He served various maturity processes under the guidance of Allah al-Mighty. The figure of the Prophet Yusuf has been depicted and immortalized as a shadow ruler who officially served as minister of finance, agriculture and head of the logistics affairs agency. The question arises whether a Muslim can become a non-Muslim leader who will later be neglected and will have a negative impact on the faith and syari'ah carried out by Muslim leaders who control non-Muslim governments. With literature study and content analysis approach, the writer describes the literature qualitatively about the status of Muslims who are in the midst of non-Muslims and vice versa, to dismiss the opinion of good kafirs who are more worthy of being leaders than evil and corrupt Muslims. A Muslim can become a leader in the midst of non-Muslims for the benefit and preaching of Islam as was done by the Prophet Yusuf A.S, who proved himself clean after leaving prison. The criteria for a leader in Islam are flexible enough that sometimes a Muslim who is not consistent with sharia rules can sometimes bring great benefits to Muslims. Not only that, many Muslim leaders who were very instrumental in protecting Muslims and spreading Islam in Russia such as Berke Khan have deployed infidel armies to protect Muslims from destruction.

Keywords: Muslim Leader, Government, Non-Muslim

Abstrak

Pada dasarnya seorang muslim tidak meninggalkan komunitas muslimnya, akan tetapi seiring perkembangan islam banyak masalah yang muncul. Hengkangnya Nabi Yusuf dari komunitas Muslim telah dijelaskan dalam Alquran. Dia menjalani berbagai proses pendewasaan di bawah bimbingan Allah swt. Sosok Nabi Yusuf telah digambarkan dan diabadikan sebagai penguasa bayangan yang resmi menjabat sebagai menteri keuangan, pertanian, dan kepala badan logistik. Timbul pertanyaan apakah seorang Muslim bisa menjadi pemimpin non-Muslim yang nantinya akan terabaikan dan berdampak negatif pada keimanan dan syari'at yang diemban oleh tokoh Muslim yang menguasai pemerintahan non-Muslim. Dengan pendekatan studi pustaka dan analisis isi, penulis mendeskripsikan literatur secara kualitatif tentang status umat Islam yang berada di tengah-tengah non-Muslim dan sebaliknya, untuk menepis pendapat seorang kafir yang baik lebih layak menjadi pemimpin daripada seorang Muslim yang jahat dan korup. Seorang Muslim bisa menjadi pemimpin di tengah-tengah non-Muslim untuk kemaslahatan dan dakwah Islam seperti yang dilakukan oleh Nabi Yusuf A.S yang membuktikan dirinya bersih setelah keluar dari penjara. Kriteria seorang pemimpin dalam Islam cukup fleksibel sehingga terkadang seorang Muslim yang tidak konsisten dengan aturan syariah dapat membawa manfaat yang besar bagi umat Islam. Tidak hanya itu, banyak pemimpin Muslim yang sangat berjasa dalam melindungi umat Islam dan menyebarkan Islam di Rusia seperti Berke Khan yang telah mengerahkan pasukan kafir untuk melindungi umat Islam dari kehancuran.

Kata Kunci: Pemimpin Muslim, Pemerintah, Non-Muslim

1. INTRODUCTION

We always think of the ideal leader who is very rarely found in modern times, so how do we get leaders. Like the rule of fiqh which says, ما لا يدرك كله يدرك البعض. What is not obtained is all obtained in part (Sali, Saharuddin, & Rosdialena, 2020). Especially when Muslims become a minority in non-Muslim areas. Ideally, asking for a position is not recommended in Islam, as the Prophet said:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ لِي رَسُولُ اللَّهِ ﷺ : يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ لَا تَسْأَلِ الْإِمَارَةَ فَإِنَّكَ إِنْ أُوْتِيْتَهَا عَنْ مَسْأَلَةٍ وَكَلْتِ الْإِيْهَا وَإِنْ أُوْتِيْتَهَا مِنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا وَإِذَا حَلَفْتَ عَلَى يَمِيْنٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَكَفِّرْ عَنْ يَمِيْنِكَ وَأَتِ الَّذِي هُوَ خَيْرٌ

From Abdurrahman bin Samurah he said: Rasûlullâh Sallallahu' alaihi wa Sallam has said to me, "O Abdurrahman bin Samurah, do not ask for a position! Because indeed if the position is given to you by reason of the request, surely the position (completely) will be handed over to you (without help from Allâh). And if the department is given to you, not by request, surely you will be helped (by Allâh Azza wa Jalla) in carrying out the department. And when you swear an oath, and then you see that it is better than it (and you want to invalidate your oath), then

pay kaffârah (ransom) from your oath and do better (from it)". Authentic hadith. Al-Bukhâri issued it (6622, 6722, 7146, & 7147) and Muslim (1652) and Abu Dâwud (2929 and 3277 summarized only by oath or second part of the hadith) and Tirmidhi (1529) and an-Nasâ-i (5384 and 3782, 3783, 3784 are outlined only concerning the oath or the second part of the hadith) and their jam

But for the benefit of the people, Prophet Yusuf asked for the position, not for himself, in fact, the King wanted to give a position that could never be carried by others to Prophet Yusuf.

A leader also does not escape from mistakes, so it is complicated to get an ideal leader, especially in the time of faith degradation faced by Muslims today. It is difficult for Muslims to distinguish between what is halal and what is haram, let alone to deepen the teachings of Islam. It is said in the Qur'an that a Muslim should avoid major sins as much as possible and heinous acts:

الذين يجتنبون كبائر الاثم والفواحش الا اللوم ان ربك واسع المغفرة هو اعلم بكم اذ انشاكم من الارض واذ انتم اجنة في بطون امهتكم فلا تزكوا انفسكم هو اعلم بمن اتقى (النجم:32)

"(That is) those who shun major sins and commit abominations, except minor offences. Indeed, your Lord is All-Forgiving. He knows about you since He made you from clay when you were a fetus in your mother's womb. So do not consider yourself holy. He knows the pious."

Rasulullah said that sometimes this religion is strengthened by a wicked man.

إن الله ليؤيد هذا الدين بالرجل الفاجر

God strengthened this religion with wicked men

When Ibn Taymiyyah was asked which one was more important, a leader who understood religion but was weak, with a strong but wicked leader, he answered a strong leader. Like Khalid bin Walid who was scolded by Umar bin Khattab who married the wife of Musailamah al-Kazab (false Prophet) before the end of his iddah period. Leaders in Islam should have ideal criteria that are far from the vices that have been formed by the education and teachings given by Rasulullah PBUH. But religious awareness is weakened, making it difficult to find the ideal leader. There were various phenomena that were reversed after the death of the Prophet after Islam was almost destroyed by the infidels of the Armenian Christian conspiracy and the Mongol Allies. A Muslim leader appeared among the infidels who had a large area, and the greatness of this Muslim leader was like Prophet Yusuf AS. However, he could not convert all the troops and people he led to Islam. He brought many blessings for Muslims whose fate was at the end of the barricade after being besieged by many enemies coming from East and West.

By conducting a study of the verses of the Qur'an and the hadith of the Prophet, the author describes the figure of a leader in Islam, and deductively the author conducts a comparative study of the leaders who came after Islam was

spread and the phenomena that existed among the Islamic ummah. The books that are the primary source are, (2018, *ابن تيمية وعصره*, p. 21) *Taq'id fiqh*, written by Bahusein, which describes the rules of benefit that can be obtained only half as long as it does not damage the fundamental teachings of Islam. Islamic dates compiled by Hasan Ibrahim Hasan which describe the Mamalik and Berke Khan (Golden Horde) alliance in Russia to protect Muslims from destruction. Muslim leaders during a pagan society which had many services to Muslims. The novelty of this paper is a description of benefit and a common thread about the criteria for leaders to be appointed by Muslims.

2. RESULT AND DISCUSSION

The rules say: (Sali, Saharuddin, & Rosdialena, 2020)

تصرف الإمام على الرعية منوط بالمصلحة

The action of the Imam towards the community depends on the welfare This has happened when Jalaluddin in India, a leader of Turkish descent, has united Indian society under the banner of Islam which is able to withstand various kinds of dangers that come from outside and within the country (Alam, 2004, p. 119). But long before this had happened even the embrace was a noble Prophet. Therefore, for the benefit of the Prophet Yusuf A.S asked that the position be given to him because he was the only one who deserved to take up the position.

قال اجعلني على خزائن الارض

"*Make me treasurer of the State*" (Q.S Yusuf: 55)

He explained the reason for his request to become a minister in economic finance, minister of agriculture and head of Government Food Agency. One day gathered in the palace of the King of Egypt, the nobles, counsellors and wise men who were deliberately invited to give a dream *ta'wil* that had negotiated and frightened his heart. He dreamed as if he saw seven other skinny cows. In addition, he also saw in his dream seven grains of green wheat in addition to the other seven grains of dry (2004, خالد محمد, محرم, & إسماعيل ابن عمر, p. 211/2). None of the dignitaries who came was able to interpret the *ta'wil* for the King's dream. In fact, some of them considered it a meaningless empty dream and recommended to the King to forget the vision and remove it from his mind. The King's servant, the young man of Joseph's friend in prison at the time of the King's meeting with his guests, then he remembered the message of the Prophet Joseph to him when he was to be released from prison and that the *ta'wil* given by the Prophet Joseph for his dream was correct, has happened as has been destined (2014, قرطبي, محمد بن احمد, & بدري, سالم مصطفى, p. 337/7).

He then dared to approach the King and said: "O Your Majesty! I have an acquaintance in prison who is good at fulfilling dreams. He is an efficient, friendly and virtuous person. He was innocent and did not commit any offence. He was imprisoned only for slander and false accusations. He has given the *ta'wil* for my dream while the servant is in prison with him, and it turns out that the *ta'wil* is accurate and true in accordance with what I experienced. If Your Majesty agrees, I

will go and visit him in prison to ask him about Your Majesty's dream *ta'wil*. "With the King's permission, the servant went to visit Prophet Yusuf in prison.

He conveyed to Prophet Yusuf the story of his dream of a King who was not one of the members of his staff and his advisers were able to give a satisfactory *ta'wil* and relieve the heart of his employer. He told Prophet Yusuf that if the King could be satisfied with the gift of his dream *ta'wil*, it is very likely that he would be released from prison and thus would end the suffering that would be experienced for many years in captivity. Prophet Yusuf described his *ta'wil* for the King's dream: "The country will face a prosperous, fertile time for seven years, where plants and all crops of wheat, rice and vegetables will have a good harvest that brings abundant food. Then infiltrated the drought for the next seven years where the Nile did not provide enough water for the dry fields. Damaged plants and crops to be eaten by pests while the food supply, the harvest of the fertile years was depleted. However, Prophet Yusuf continued his statement after experiencing the two seasons of the seven years will come the wet year where the rain will fall heavily watering the drylands and return green to produce delicious food and fruits that can be squeezed to drink." So if this my *ta'wil* becomes a reality, "Prophet Yusuf said further," you should keep well what has been produced in the fertile years, and be prudent in its use in preparation for the dry season so that the people are spared from famine. and misery." After hearing from his servant, what was narrated by Prophet Yusuf about his dream, felt that the *ta'wil* he was listening to was very plausible. It was believed that what Yusuf had predicted would come true (Ṭabarī & Šakūkānī, 1999, p. 77-78/7).

He got the impression that Yusuf who had given the right *ta'wil* was a clever and wise man. He would be very useful to the country if he were seated in the palace as an advisor and government assistant. So the King sent the servant back to the prison to bring Joseph to him in the castle. Prophet Yusuf who had suffered enough to live as an innocent prisoner, and wanted to get out of the prison that held his heart, but he refused to get out of prison before his incident with the wife of the Chief of Police was cleared first and before the accusations and slanders imposed on himself explained his falsity.

Prophet Yusuf wanted to get out of prison as a pure saint and that the sin placed on him was slander and deception aimed at covering up the sins of the wife of the Head of State Police himself. The King of Egypt, who had heard a lot about Prophet Yusuf and was impressed by the *ta'wil* given for his dream in detail and comprehension, became more and more respectful of him, listening to his demand to be settled first about the accusations and slanders thrown at him before he was released from prison, which according to the King's mind signifies his honesty, the purity of his heart and the greatness of his soul that he does not want to be released on the basis of forgiveness but wants to be removed because he is clean and innocent and sinless. The King of Egypt accepted Prophet Yusuf's request. An order was immediately issued to gather the women who had attended Zulaikha's banquet and cut off the fingertips of each of their hands when they saw his face. In the presence of the King, they narrated about what they saw. They experienced in the banquet as well as the conversations and questions they had with Prophet Yusuf.

They stated their message about Prophet Yusuf that he was honest, pious, clean, and he was not wrong in his incident with Zulaikha. Zulaikha, also in the meeting, admitted that she was the one who sinned in her incident with Yusuf. She was the one who encouraged her husband to imprison Yusuf to give the false impression to the public that he was wrong and that he was the one who raped her honour. The results of the King's meeting with the women were announced to be known by all walks of life and thus the veil was revealed which covers the events of Yusuf and Zulaikha. So above, at the King's command, Prophet Yusuf was released from prison respectfully, free from all charges. He went straight to the King's palace to fulfil his invitation.

Some scholars say, say (قال اجعلنى), in the letter of Yusuf verse 55, there is a proposition to allow a pious person to work for infidels or sinners if it does not harm his religion, there is also a proposition to mention a job that suits his scientific ability until the work that is charged becomes real, this is not included in the problem, "do not purify yourselves" nor is it included in demanding leadership, the Prophet SAW said, "we will not give this job to people who want it" (HR Muslim)

Asbabul wurud: in the time of the Prophet Muhammad, Abu Dzar al-Ghifari once asked the Prophet to make himself Amir. However, Rasulullah did not make Abu Dzar a leader. Whereas in the eyes of the people, Abu Dzar includes people who are diligent in worship and very obedient to Allah. But Rasulullah still did not make him the Amir at that time. This is because Abu Dzar does not have the skills and expertise to lead (incompetent). The consideration was chosen even though Abu Dzar was among those who were devout and close to Rasulullah. Rasulullah is more concerned with one's ability to take care of his people.

انى حفيظ عليم

"Indeed, I am a person who is good at caring and experienced."

Take care of what is empowered to me to manage it and be experienced in administrative matters. From the interpretation of Yusuf's letter, what needs to be underlined is that Yusuf explained the personal and scientific features that would support his office. He (Yusuf) is not only an expert in worship, has high self-esteem, but also has experience in financial matters, knows how to earn and how to share.

He allowed himself to claim office because he knew that no one had more rights. It is a mutual benefit if a position is given to those who are capable and trustworthy, not in the hands of the weak and untrustworthy.

That means; When a person wants to run to become an Amir or a State official, he must be accompanied by a good personality and sufficient knowledge, in supporting the work given to him, and having experience in accordance with the position he is in.

And in the Thematic Interpretation of the Koran, according to Yusuf: 55, by Shaykh Muhammad Al-Ghazali, it is explained that when a person is capable and competent in a government, he is allowed to claim office, meaning that there is no bad intention in it and solely for the common good.

Explanation of the letter An-Najm yat: 32

الذين يجتنبون كبائر الاثم والفوحش

"(that is) those who shun the great sins and abominations."

In this verse, Allah explains the form of good deeds done by those who do good to themselves when they have purified it with the faith and deeds of Salih and do not defile it with great sins, that is, every sin whose perpetrator is threatened with hell, a curse, subject to the punishment or wrath of God. Examples of heinous acts include adultery, homosexuality, and misery.

The sentence, "Those who shun..." is a descriptive sentence for those who do well listed in the previous verse. Meaning: they do good by doing obligatory deeds and stay away from major sins and ugly deeds so that their souls are no longer dirty, after being cleansed with righteous deeds.

الا اللهم

"Except for minor mistakes. Indeed, your Lord is Most Forgiving."

Meaning: Allah will forgive small mistakes, that is, sins that a person has committed then he repents, or sins that a person had engaged in the time of Ignorance before he converted to Islam. Among the small sins are views, words or throws. The Prophet SAW has interpreted this:

ان الله كتب على ابن ادم حظه من الرنا, ادر كه ذلك لا محالة: فرنا العينين النظر, وزنا اللسان المنطق, والنفس تتمنى وتشتهي, والفرج يصدق ذلك او يكذب

"Indeed, Allah has decreed for the son of Adam the sin of adultery, and he is not biased to avoid it. Adultery of the eyes is a sight, and verbal adultery is speech and adultery of the heart is daydreaming and wanting it. In contrast, the genitals are the ones who will justify or deny it."

Ibn Abbas, he said, what is meant by (small mistakes) is, that a man commits a sin and then leaves him. Then Ibn Abbas brought a verse saying,

ان تغفر اللهم تغفر جما, واي عبد لك ما الما

Which means: O Allah, if You grant forgiveness, You will surely forgive everything, and which of Your servants has never sinned.

هو اعلم بكم اذ انشاكم من الارض واذا انتم اجنة في بطون امهتكم

"He knows about you, since He made you from the ground, then when you were a fetus in your mother's stomach."

Allah knows more about our weaknesses, instincts, needs and helplessness than ourselves. Therefore, He forgave us all of the small sins we have committed because of our helplessness and weakness. All praise and gifts belong only to Him.

Thus, no one is perfect, including the leaders of the Muslims who make many mistakes. As Ibn Taymiyyah said, "the damage to himself benefits the wider community. So the *maslahat* element must still be considered in selecting and appointing leaders without neglecting the aspects of existing idealism.

2.1. Berke Khan A Muslim Leader Among Non-Muslims

The story of the Mongol conquest under the leadership of Genghis Khan and his grandchildren is one of the most exciting episodes in world history (also read the previous article "Mongols: The Conquered Conqueror") (Nicolle & Hook, 1998, p. 53) The emergence of the Mongols at that time can be considered a great disaster for the Muslim world, because the Muslim countries, even the centre of the caliphate in Baghdad, fell into their hands, and not a few Muslims were killed (Meirison Meirison, 2019).

In fact, the Mongol leaders were not anti-religious people. They are indeed very hard-hearted and bloodthirsty against the enemy outside their territory, or against the party, and they are conquering, sometimes without excluding religious institutions though (Wahyuni, 2017). However, they are relatively tolerant of the religions that developed in the areas they lead (Rusli, n.d.). Some of the Mongol leaders themselves were Christian and had Christian mothers or wives. Nestorian Christianity had long entered the East and had a place among some of the Mongol leaders. Apart from Christianity and other religions, Islam was also tolerated under the Mongol Empire.

After Genghis Khan's death, the Mongol conquered territories were divided between four sons (Jochi, Jaghatai, Ogodei, and Tolui) and Genghis Khan's brother. The position of Great Khan, the supreme leader, was ruled by Ogodei (ruled 1229-1241), Genghis Khan's third son, and his descendants. Genghis Khan's first son, Jochi, was the one most incompatible with his father, and his descendants were the farthest from the centre of power. This region was known as the Golden Horde, and its first leader was Batu, the son of Jochi.

The Golden Horde region includes Russia (Moscow, Kiev, etc.), and several Eastern European countries, such as Poland and Hungary. Several areas of Central Asia, such as Azerbaijan and Samarkand, were originally part of the Jochi territory. But then Great Khan gave Azerbaijan to Hulagu, and Samarkand was captured by Jagathai's descendants in the later internal conflicts. The Mongols in the Golden Horde are also known as the Kipchak Mongols, about the people they previously conquered in the region, the Kipchak Turks (Firdaus, n.d.).

Great Khan's position continued in the Ogodei family line up to the leadership of one of his sons, Guyuk (ruled 1246-1248). Some sources mention Guyuk's attitude, which was heavily influenced by Christianity and tended to be hostile to Islam.¹ At the end of his leadership, Guyuk's government tried to build cooperation with European Christians to fight against Muslim countries further.² His short reign had indirectly delayed Baghdad's fall. To the Mongols (Baghdad only fell in 1258).

Guyuk's death was followed by competition for the position of Great Khan. The position eventually fell to Mongke Khan (ruled 1251-1259). This is a departure from the previous tradition. Mongke did not come from the Ogodei family. He is a Tolui son who is the youngest son of Genghis Khan. Mongke's rise to the highest position of Mongol rule was inseparable from the role of Batu, the ruler of the Golden Horde, whose services Mongke never forgot. Batu himself was not present in the election procession. He was represented by his younger

brother, Berke, who managed the Great Khan succession process at that time. About this Berke, we will discuss it in more detail (DeWeese, 2007, p. 99).

Berke was a relatively senior prince of the Mongol empire, one of Genghis Khan's grandsons and accompanied his grandfather in many battles. And he is a Muslim. Exactly when converted to Islam is somewhat challenging to determine. One Muslim source mentioned that he had been educated in Islam since he was a child. Other sources say that he converted to Islam because of the role of a Sufi from Khawarizm named Saifuddin. What is clear, he had already become a Muslim at the procession of Mongke's appointment as Great Khan in 1251. Animals that were slaughtered for food in celebrating Mongke's appointment, on Berke's orders, were slaughtered according to Islamic law (Jackson, 2017, p. 57).

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Muslim historians see Berke's Islam as good Islam. Under his unit, ordinary Islamic instructions were given and carried out. A Franciscan priest, William Rubruck, who travelled to Mongol-controlled territory, stated that Berke did not allow pork to be eaten in his unit. The name Berke itself may have come from Arabic in the Turkish style of 'barakah' (H̄asan & Yiğit, 1991, p. 321/3). The Tatar sources did write his name as 'Barakat.' However, in Mongolian, the word 'berke' itself has a meaning, which is 'difficult' (difficult). Regardless of these differences, Berke's existence might be considered a separate 'blessing' for the Muslim world, because in the midst of the crush of Mongol rule, the Muslims found a leader who sided strongly with them (Nicolle & Hook, 1998, p. 91).

When Batu died in 1255, his son, who was in Mongolia Sartaq, was accepted and appointed as khan Golden Horde by Mongke. In several sources, it is stated that he was a reasonably strong Christian. After receiving Mongke's appointment, Sartaq immediately returned to the Golden Horde. But he died en route, or shortly after arriving in the Volga region. Mongke then pointed to Sartaq's son named Ulaghchi (other sources refer to Ulaghchi as Sartaq's brother). However, the latter also passed away shortly after. The leadership of the Golden Horde automatically moved into Berke's hands. This happened in 1257 (DeWeese, 2007, p. 99).

Berke's reign on the Golden Horde marked a new chapter in the history of the Mongol Empire. Shortly after becoming Khan in the Golden Horde, Berke visited Bukhara and treated the scholars there with great respect. He also punished the Christian community in Samarkand for their bad attitude towards the Muslim community (Farid Bek Al-Muhami, 2009, p. 46).

After Mongke died in 1259, Great Khan's next position fell to his younger brother, Kublai. However, things weren't the same as before. The Mongol Empire

began to split in the civil war. Kublai's youngest brother, Ariq-Boga, challenged his brother's position as Great Khan. The region of Turkistan controlled by Alughu, Jagathai's grandson, began to separate from the centre of power. He also became hostile to Berke and expelled its officials and supporters from Samarkand and Bukhara (Nicolle & Hook, 1998, p. 70). Berke himself later led the Golden Horde as a government separate from the centre of the Mongol empire. Meanwhile, Hulagu, another brother of Kublai, who had ruled Persia since 1256, was busy with his efforts to expand his power to Iraq and other Muslim areas (Nicolle & Hook, 1998, p. 77).

In 1258, Hulagu succeeded in controlling Baghdad, eliminating its inhabitants, and completing the history of the caliphate of the Islamic world which was then held by al-Musta'sim. This incident was a great tragedy for the Islamic world. However, that was not enough for Hulagu. He had the ambition to control Syria, which was then held by the Ayyub Bani and also Egypt, which was led by the Mamluk dynasty. Hulagu has a Christian mother, one of his wives is a Christian, and his leading general, Kitbuga, is also a Nestorian Christian. However, he doesn't profess the religion himself. This explains his extremely hostile attitude towards the Islamic world (Jackson, 2017, p. 53).

Immediately after taking control of Iraq, Hulagu and his troops seized Syrian territory without facing significant resistance. He was ready to attack Egypt when he heard of the death of Great Khan (Mongke). He decided to return to the centre of the Mongol empire to contest Great Khan's election and assign his generals to confront the Mamluk forces. In the absence of Hulagu, the Mamluk forces managed to defeat the Mongol forces at Ayn Jalut (see our article "Ramadan in Ayn Jalut") and liberated Syrian territory. Although this war was significant in stopping the advance of the Mongol troops, the threat to the Islamic world was not entirely over, because Hulagu could at any time gather his strength, and continue his ambition of controlling Syria and Egypt (May, 2012, p. 123). Hulagu really came back to make his dream come true. But this time he ran into a more serious hurdle. He got a challenge from his own cousin: Berke (Paine, 2006, p. 27).

Persian historians who wrote Mongolian histories cite Berke's anger and opposition to Hulagu because of the devastation he inflicted on the Islamic capital, Baghdad. Since 1261 there have been diplomatic relations between the Mamluks of Egypt under Baybars and the Mongols Kipchak, led by Berke (Meirison, 2019). They reached an agreement to face the Il-Khanate or Mongol Persians led by Hulagu. This alliance forced Hulagu to turn his attention away from Syria and Egypt and fight against Berke's forces. This happened at the end of 1262 (Jackson, 2017, p. 99).

At first, Hulagu succeeded in pushing his cousin's army and chasing it north until it reached the Terek River and crossed it. But there they were shocked by the surprise attack carried out by Nogai, a family member and one of the leaders of Berke's army. This attack forced Hulagu and his troops to cross back over the Terek River which was frozen by winter, but this time, many of Hulagu's troops fell into the river and drowned because the pounding broke the ice sheet of the

river of their hooves. Hulagu suffered defeat in the battle and was forced to return to his territory (Saunders, 2001, p. 99).

The feud between the Golden Horde and Il-Khanate continued into the next period, even after the absence of Berke and Hulagu, with no winners between the two sides. Nevertheless, Berke's efforts succeeded in permanently stopping Hulagu's desire to control Syria and Egypt, leaving these Muslim areas free from Mongol threats. If it was said by the ancient healers that the cure for poison was usually located near or at the same source as the poison, the neutralizer for the calamity that the Mongols inflicted on the Islamic world was also found in the Mongols themselves. In this way, Berke has neutralized the catastrophe that would further ravage Islamic countries. Baghdad had already fallen, but the Haramain and the Arabian Peninsula, al-Quds and Syria, Egypt and the Muslim countries of North Africa and Andalusia, survived the Mongols.

Berke died in 1266 without leaving a male child. Another descendant of Batu replaced his position. The spread of Islam continued after his death and became the dominant religion in his kingdom. Since the Berke era, Quranic schools have been established to educate the younger generation (Meirison & Muzakki, 2020). Apart from the khan himself, each of the khan's wives and emirs was accompanied by priests and muezzins (Sali, Saharuddin, Rosdialena, et al., 2020). The rise of Berke as a khan in the Golden Horde in 1257 was 'the first official establishment of Islam in a Mongol state.' has embraced Islam since the tenth century. All of this certainly contributed to the strengthening of Islam in the Golden Horde region. However, it did not apply to the Russians and other Eastern European nations who were still treated tolerantly and chose to stick to their old belief, namely Orthodox Christianity (Meirison, 2019). The Golden Horde Empire lasted until at least the fifteenth century when it began to weaken and the territories it controlled one after another broke away.

2.2. Non-Muslim leaders among Muslims

Some people say so to justify elevating infidels as leaders. Some claim this is the word of Ibn Taymiyyah, even though it is not true. Others attribute this word to Ali ibn Abi Talib r.a. The truth is, this word is not the word of Ali bin Abi Talib r.a, but the word of a Shiite imam (priest) Sayyid Ibn Thawus when the Mongols took control of Baghdad and licked their leader, Hulago Khan. He says,

الحاكم الكافر العادل هو افضل من المسلم الجائر، بأن لنا عدل الكافر العادل عندما يحكم
وعليه وزر كفره لوحدده بينما لنا ظلم المسلم الجائر اذا حكم، وله لوحده اسلامه الذي يثاب
عليه، وهو اسلام شكلي بالطبع...

"The infidel but just ruler is better than the oppressive Muslim ruler because the justice of the just infidel ruler is for us when he is in power, while the sin of infidelity is for himself. While the tyranny of the evil Muslim ruler is for us when he is in power, while his Islam is for himself" (Jackson, 2017, p. 77.)

Obviously, this saying is not true, because it is very clear in the Koran that there is a prohibition against making non-Muslims as leaders. The scholars have agreed (consensus) in this matter.

Allah Ta'ala says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ
مِّنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (سورة المائدة: 51)

"O you who believe, do not take the Jews and the Christians as your leaders; some of them are leaders of some others. Whoever of you takes them as a leader, then indeed that person belongs to their group. Indeed, Allah does not guide the wrongdoers." (QS. Al Maidah: 51),

The kafir leaders will definitely try to suppress Islam, and they will not be pleased with Islam (Meirison, 2020). They will eliminate the syiar of Islam directly or slowly, and we will see how many of these things have happened in world history.

Allah Ta'ala says,

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ

"The Jews and Christians will not like you until you follow their religion." (Al Baqarah: 120).

If you think about it, then the infidels have committed the greatest tyranny, which is to commit shirk associating partners with Allah. Allah Ta'ala says,

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"Verily associating (Allah) is really a great tyranny" (Surah Lukman: 13).

So the infidel as good as he is in the eyes of man, he is the person who commits the greatest injustice is more significant than a Muslim who is considered oppressive by man (Sali, 2019). May the Muslims be protected from these untrue words and propaganda. Al Adab As Sulthaniyyah, by Ibn Ath Thaqthaqiy. Other similar history:

لما فتح السلطان هولاءكو بغداد في سنة ست وخمسين وستمائة أمر أن يستفتى العلماء أيهما أفضل: السلطان الكافر العادل أم السلطان المسلم الجائر؟ ثم جمع العلماء بالمستنصرية لذلك، فلما وقفوا على الفتيا أحجموا عن الجواب وكان رضي الدين علي بن طاووس حاضراً هذا المجلس وكان مقدماً محترماً، فلما رأى إجماعهم تناول الفتيا ووضع خطه

فيها بتفضيل العادل الكافر على المسلم الجائر ، فوضع الناس خطوطهم بعده (Būtshīsh, 2014, p. 77)

So these sayings do not come from the Al-Quran, hadith, the words of friends and salaf scholars from among the Ahlussunah wal congregations. But from the mouth of a Shia who really had an interest in those words at that time. Why? Because they are few or many including those who played a role in the fall of the Abbasid Caliphate, of course, besides other factors because the Shia groups continued to undermine the Abbasid rulers.

3. CONCLUSION

Leadership is an element that cannot be avoided in this life. It is human nature always to form a community. And in a city, a leader is still needed. A leader is a person who is used as a reference when in the community. Muslim leadership in the midst of non-Muslims brings many benefits. The appointment of a Muslim among non-Muslims is usually desired by the majority non-Muslim group or small elite rulers. this has been proven throughout history except in the event of political accident and intrigue.

Leaders are people who provide vision and purpose. In a group, say an organization, if it does not have a goal, it is equivalent to dissolving the organization. This even goes on to the state level. And only a leader who can organize and direct all of it. And the history of leadership theory explains that the leadership modelled on by Islam is the best model. The leadership model is known as prophetic leadership, which, is the most extraordinary person in the history of humanity, namely Rasullullah SAW.

The criteria for an ideal leader have indeed been explained in Islam but at present it should refer to the benefits that are achieved. Not all prospective leaders have perfect criteria but also their expertise is considered in leading even though they have many moral deficiencies, do not perform worship perfectly. In other words, today, Muslims can choose the best leaders from the bad. Because the role of scholars and society is no longer like the past. Ulama can give birth to leaders like Umar bin Abdul Aziz, and other Islamic leaders.

A Muslim can become a leader among the kafirs for the benefit of the Muslim community in the region and to revive the image of Islam which has been destroyed. However, it is not permissible for the majority Muslim community to be led by an infidel who is clearly detrimental to Muslims. The opinion that says just infidels are better than unjust Muslims is the opinion of traitors when the city of Baghdad was conquered by Hulagu from Mongol. The opinion of a Shi'ah scholar who envies the Sunni leadership which is already fragile and powerless and only becomes a puppet ruler.

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