



The Development of Islam During The Al-Ayyubiyah Dynasty In 567-648 H / 1171-1250 M

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<i>Article Info</i>	<i>Abstract</i>
Received: 28-02-2024 Revised: 18-03-2024 Accepted: 29-03-2024	The Al-Ayyubiyah dynasty was a dynasty after the Fathimiyyah dynasty which had a Sunni sect with the first sultan Shalahudin Yusuf Al-Ayyubi, a Kurdish tribe from Azerbaijan who migrated to Iraq. His father was Najmuddin Bin Ayyub, a governor of Tikrit who moved to Mushol then to Damascus. Najmuddin and his brother Asadudin Shirkuh became commanders of Mahmud Zanki, the ruler of Seluk, in Syria at that time. It has been mentioned above that the last ruler of the Fatimid dynasty was Al-Adhid who succeeded the previous caliph. When Al-Adhid became caliph, a very cruel incident occurred, namely when Al-Qais became vizier at that time, Ibn Raziq, Al-Adhid murdered Ibn Raziq and not long afterward Sawar succeeded in replacing the new vizier. This incident could cause jealousy from other parties, at that time Dhirgam was also aiming for the position of vizier too, with his full strategy Dhirgam succeeded in defeating Sawar so that Sawar was forced to flee to Syria
<i>Info Artikel</i>	<i>Abstrak</i>
	Dinasti Al-Ayyubiyah adalah dinasti setelah dinasti Fathimiyyah yang memiliki sekte Sunni dengan sultan pertama Shalahudin Yusuf Al-Ayyubi, suku Kurdi dari Azerbaijan yang bermigrasi ke Irak. Ayahnya adalah Najmuddin Bin Ayyub, seorang gubernur Tikrit yang pindah ke Mushol kemudian ke Damaskus. Najmuddin dan saudaranya Asadudin Shirkuh menjadi komandan Mahmud Zanki, penguasa Seluk, di Suriah pada waktu itu. Telah disebutkan di atas bahwa penguasa terakhir dinasti Fatimiyah adalah Al-Adhid yang menggantikan khalifah sebelumnya. Ketika Al-Adhid menjadi khalifah, sebuah kejadian yang sangat kejam terjadi, yaitu ketika Al-Qais menjadi wazir pada waktu itu, Ibnu Raziq, Al-Adhid membunuh Ibnu Raziq dan tidak lama kemudian Sawar berhasil menggantikan wazir baru. Kejadian ini bisa menimbulkan kecemburuan dari pihak lain, pada saat itu Dhirgam juga mengincar posisi wazir juga, dengan strategi penuhnya Dhirgam berhasil mengalahkan Sawar sehingga Sawar terpaksa melarikan diri ke Suriah



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INTRODUCTION

The leadership characteristics of Al-Ayyubiyah were different from those of the previous dynasty, namely openness to foreign culture and equality of all citizens as well as the attitude of the caliphs who highly valued science, so that at the beginning of its period this dynasty experienced a period of glory. In this research, we will further explain the golden age of the Al-Ayyubiyah dynasty, the factors that supported it, the emergence of leadership in other regions under the Al-Ayyubiyah dynasty and the emergence of Muslim intellectual figures at that time.

From the explanation above, the problems that can be drawn in this writing are for a research entitled "The Development Of Islam During The Al-Ayyubiyah Dynasty In The Years 567-648 H / 1171-1250 M.

DISCUSSION

1. The Formation and Development of Islam during the Al-Ayyubid Dynasty

The Ayyubids are descendants of the Ayyubid Kurdish tribe. The founder of this dynasty was Salahuddin Yusuf al-Ayyubi, son of Najamuddin bin Ayyub. During the time of Nuruddin Zanki (Governor of Syria from the Abbasids), Salahuddin was appointed as head of the garrison in Balbek. Salahuddin Yusuf al-Ayyubi's life was full of struggle and war. All of this was done in order to fulfill the state's duty to quell a rebellion and also in dealing with Lapidus' crusaders (1999:118).

The war he carried out was in order to maintain and defend religion. Apart from that, Salahuddin Yusuf al-Ayyubi is also someone who has high tolerance towards people of other religions, Lapidus et al (1999:221) this is proven:

1. When he took control of Alexandria he continued to visit Christians
2. When peace was reached with the crusaders, he allowed Christians to make a pilgrimage to Baitul Makdis.

His success as a soldier began to be seen when he accompanied his uncle Asaduddin Shirkuh who received an assignment from Nuruddin Zanki to help the Bani Fatimids in Egypt whose prime minister was attacked by Dirgam. Salahuddin

Yusuf al-Ayyubi succeeded in defeating Dirgam, so that he and his uncle received a gift from the Prime Minister in the form of a third of Egypt's land tax. Finally, Prime Minister Syawar succeeded in returning to his position in 1164 AD. Mukti (2008:98)

Three years later, Salahuddin Yusuf al-Ayyubi returned to accompany his uncle to Egypt. This was done because Prime Minister Syawar was allied/cooperating with Amauri, a crusader warlord who had once helped Dirgam Mukti (2008:112). So there was a very fierce battle between Salahuddin's troops and Syawar's troops who were assisted by Amauri. In this war, Salahuddin's troops succeeded in occupying Alexandria, but he was surrounded on land and sea by the crusaders led by Amauri. Finally, this war ended with a peace agreement in August 1167 AD, the contents of which were as follows:

- a. Exchange of prisoners of war
- b. Salahuddin Yusuf al-Ayyubi had to return to Syria
- c. Amauri had to return to Jerusalem
- d. The city of Alexandria was handed back to Syawar.

As explained in the Textbook of Islamic History and Culture, (1981:183) In 1169 the crusaders led by Amauri violated the previously agreed peace agreement, namely that he attacked Egypt and intended to take control of it. This of course is very dangerous for the situation of Muslims in Egypt, because:

- a. They killed a lot of people in Egypt
- b. They tried to remove Caliph al-Adid from his position

Caliph al-Addid appointed Asaduddin Shirkuh as Prime Minister of Egypt in 1169 M. This was the first time the al-Ayyubi family became Prime Minister, but unfortunately he only became Prime Minister for two months because he died. Khalifal al-Adid finally appointed Salahuddin Yusuf al-Ayyubi as Prime Minister replacing his uncle Asaduddin Syirkuh at the age of 32 years. As Prime Minister he found that al-Malik an-Nasir means a wise ruler in line with what Bosworth describes, (1980:199)

After the last Caliph al-Adid (Caliph of the Fatimah Dynasty) died in 1171 AD, Salahuddin Yusuf al-Ayyubi came to power to carry out religious and political roles. So from then on the Ayyubid dynasty began to rule for around 75 years.

Salahuddin Yusuf Al-Ayyubi is not only known as a brave and feared warlord, but more than that, he is someone who really pays attention to the progress of education. One of the monumental works he contributed during his tenure as sultan was the building of a defensive fort called Qal'atul Jabal which was built in Cairo in 1183 M.

Apart from that, he was also a Sultan from the Ayyubid dynasty who had the ability to lead. This is known from the way Salahuddin Yusuf Al-Ayyubi appointed his assistants (Wazirs) who consisted of intelligent and educated people. They include Al-Qadhi Al-Fadhil and Al-Katib Al-Isfahani. Meanwhile, his personal secretary was Bahruddin bin Syadad, who later became known as the author of his biography..

Mubarok, (2004:102) explains that Salahuddin Yusuf Al-Ayyubi did not create a centralized power in Egypt. In fact, he divided his territory among his brothers and descendants. This resulted in the emergence of the following branches of the Ayyubid dynasty:

- a. Kesultanan Ayyubiyah In Mesir
- b. Kesultanan Ayyubiyah In Damaskus
- c. Keamiran Ayyubiyah in Aleppo
- d. Kesultanan Ayyubiyah In Hamah
- e. Kesultanan Ayyubiyah In Homs
- f. Kesultanan Ayyubiyah In Mayyafaiqin
- g. Kesultanan Ayyubiyah In Sinjar
- h. Kesultanan Ayyubiyah In Hisn Kayfa
- i. Kesultanan Ayyubiyah In Yaman
- j. Keamiran Ayyubiyah In Kerak

Salahuddin Yusuf al-Ayyubi is considered a reformer in Egypt because he was able to restore the Sunni school of thought. Seeing his success, Khlaifah al-Mustadi from the Abbasids gave him the title al-Mu'izz li Amiril mu'miniin (noble ruler). Caliph al-Mustadi also gave Egypt, an-Naubah, Yemen, Tripoli, Syria and the Maghrib as the territory of Salahuddin Yusuf al-Ayyubi in 1175 M. Since then,

Salahuddin has been considered Sultanul Islam Wal Muslimiin (Leader of the Islamic community and the Muslims).

In line with the description in Sayyid Al-Wakil's book, (1998:321) The first war against the crusaders was against Amalric 1, the taja of Jerusalem, the second was against Baldwin IV (son of Amalric 1), the third was against Raynald de Chatillon (ruler of the fortress of Karak next to the bed of the Dead Sea), the fourth against King Baldwin V so that cities such as Teberias, Nasirah, Samaria, Suweida, Beirut, Batrun, Akra, Ramalah, Gaza Hebron and Baitul Maqdis were successfully controlled by Salahuddin Yusuf al-Ayyubi.

2. Politics and Islamic Education of the Ayyubid Dynasty

Depag (2016:101) Salahuddin's success in the Crusades made the soldiers recognize him as the successor of his uncle, Shirkuh, who had died after taking control of Egypt in 1169 AD. He still maintained the scientific institutions founded by the Fatimid dynasty but changed his religious orientation from Shi'a to Sunni. The conquest of Egypt by Saladin in 1171 M opened the political path for the formation of Sunni legal schools in Egypt. And it is also illustrated in Mubarak, (2004:109) that the Syafi'i school of thought continued to survive under Fatimid rule, whereas Saladin implemented the Hanafi school of thought. His success in Egypt encouraged him to become an autonomous ruler in Egypt.

Previously, Salahudin still respected Shiite symbols during the Al-Adil Lidinillah government, after he was appointed Wazir (Governor). However, after al-Adil died in 1171 M, Saladin declared his loyalty to the Abbasid Caliph (al-Mustadi) in Baghdad and formally marked the end of the Fatimid regime in Cairo. With the fall of the Fatimid dynasty, the function of madrasas as a means of spreading Shiite ideology automatically stopped. One way of spreading Shiite ideology at that time was through education. Then it was replaced by the Ayyubid dynasty which adhered to Sunni ideology. Learning from the politics of the Fatimid dynasty which introduced Shiite political ideas into educational institutions, Salahudin then founded madrasas as centers for the spread of Sunni ideology. Apart from that,

many private parties have established madrasas with the aim of instilling their ideas in order to seek the pleasure of Allah SWT. as well as spreading the religious ideology that he adheres to, which cannot be channeled through mosques because it is oriented towards government or political interests, with increasing numbers of madrasas being established during the reign of the Ayyubid Dynasty, these madrasas are as follows:

Tabel.1 Names of Madrasas Founded During the Ayyubid Dynasty, Bosworth, 1980:225)

No	Nama Madrasah	Pendiri	Jabatan
1	Al-Nashriyat	Shalahudin al-Ayyubi	
2	Al-Qamhiyat	Shalahudin al-Ayyubi	
3	Al-Suyufiyat	Shalahudin al-Ayyubi	
4	Al-Malik	al-‘Adil	
5	Al-Kamiliyat	Manan	
6	Al-Shalihiyat	al-‘Izz	
7	Al-Quthbiyat	Al-Adil	
8	Al-Kamil	Najm	
9	Al-Shalih	al-Din	
10	Quthb	al-Din	
11	Taqiu	al-Din	
12	Al-Fadhliyat	Taqiu al-Din ‘Umar	
13	Al-Azkasyiyat	Al-Fadhil	
14	Al-Sayfiyat	Shayf al-Din bin Ayyub	
15	Al-Asyuriyat	‘Asyura binti Saruch	
16	Al-Qadhi	‘Ishmat al-Din binti al-‘Adil	
17	Quthbiyat	Fakhr al-Din	
18	Al-Syarifiyat	‘Abdullah ibn ‘Ali	

19	Al-Shahibiyat	Fakhr al-Din ibn Shairam	
20	Al-Syarif	Ibnu al-Arsufy	
21	Al-Fakhriyat	Ibnu Rasyiq	
22	Al-Shairamiyat	Syaraf al-Din	
23	Al-Shairamiyat	‘Abdullah ibn Arsyufy	
24	Al-Masruriyat	Masrul al-Shafady	
25	Al-Ghaznawiyat	Hisam al-Din	
26	Hibatullah	Qaymaz	

In contrast to kuttabs and mosques, madrasahs already have certain physical buildings like today, whose shape is designed according to their function to continue mosque education. The madrasa building includes three units, namely; Madrasa unit, dormitory unit, and mosque unit. The dormitory unit is used as a place for students, teachers and madrasah employees to form a large family, so that students can be given intensive learning programs and discuss together issues related to science, religion, society, and Bosworth's livelihood, (1980:132). The aim of education is not only to develop religious knowledge and form cadres who have a religious mission in society, but also to produce creative personnel who are experts in their respective fields.

Another difference is that madrasahs are already one of the official state organizations where workers and government employees are issued. The students there are also official, carried out according to regulations and laws, similar to those known so far. Everything is regulated such as student attendance and return, study programs, teaching staff, library and scientific degrees. In Egypt at that time there was only one university, namely al-Azhar University, which still exists today.

Apart from that, during Saladin's reign, he also built a strong military force and an economy that collaborated with Muslim rulers in other regions. He also built the city walls as a defensive fortress in Cairo and the Muqattam hill. His troops were also reinforced by barbarian troops, Turqi and Africa. Apart from encouraging trade with cities in the Mediterranean and Indian Ocean and improving the taxation system. On this basis, Mubarak (2004:112) launched an offensive movement to seize al-Quds (Jerusalem) from

the hands of the Crusaders led by Guy de Lusignan in Hittin, and took control of Jerusalem in 1187 M. Even this still did not change Salahudin's position, until finally the English king Richard made a ceasefire agreement which he used to control the city of Acre.

Until he died (1193 M), Saladin inherited a stable and strong government, to his descendants and his brothers who ruled in various cities. The most prominent were al-Malik al-Adil (his brother), and his nephew al-Kamil, they succeeded in uniting the local Ayubi rulers by centralizing their government in Egypt. Apart from the above, political aromas that were carried out during the Ayyubid dynasty also reached one of the famous mosques and madrassas, namely al-Azhar. There, Sunni ideology was spread, which increasingly mushroomed over time.

3. Al-Azhar University During the Ayyubid Dynasty

Soon after the Fatimid dynasty collapsed (1171 M) Salahudin al-Ayyubi abolished the dynasty and clearly declared himself the new ruler of Egypt, under the name of the Ayyubid dynasty. This dynasty was more oriented towards Baghdad, which was Sunni.

The fate of al-Azhar during the reign of the Ayyubid dynasty was actually no better than during the reign of the Fatimid dynasty. Because, after Saladin came to power, he issued several new policies regarding al-Azhar. These policies include the closure of al-Azhar. Al-Azhar may no longer be used for Friday prayers and Madrasas, and is also prohibited from being used as a place to study and study sciences, both religious and general sciences. The reason, according to Hasan Langroll, was that the closure was enforced because al-Azhar during the Fatimid dynasty was used as a tool or forum for propagating Shiite teachings. This is in sharp contrast to the official school of thought adhered to by the Ayyubid dynasty, namely the Sunni school of thought.

Another policy he took was appointing a Qadi, Sadr al Din Abd al-Malik ibn Darabas to become the highest Qadi, who would later have the right to issue fatwas regarding the laws of the Shafi'i school. Among the fatwas issued was forbidding Muslims at that time to perform Friday prayers at the al-Azhar mosque, and could only do so at the al-Hakim mosque. The reason is that the al-Hakim mosque is wider. Apart from that, in the Shafi'i school of thought there cannot be two Friday sermons in the same city. The al-Azhar Mosque was not used for Friday prayers and educational activities for approximately one

hundred years, that is, from when Saladin came to power until the Friday sermon was revived during the reign of Sultan Malik al-Zahir Baybars from the Mamluk dynasty who ruled over Egypt.

However, the closure of al-Azhar as a mosque and university during the Ayyubid dynasty did not mean that this dynasty did not pay attention to the fields of religion and education. Even education received serious attention from the rulers of this dynasty. The indications are that the construction of madrasas in almost every territory, holding higher education (kulliyat) and universities is also being encouraged. Therefore, no less than 25 kulliyat were established by the Ayyubid kingdom. Mukti, (2008:182) Among the famous kulliyats are:

- 1) Manazil Al-'Iz,
- 2) Al-kulliyat Al-'Adiliyah,
- 3) Al-kulliyat Al-Arsufiyah,
- 4) Al-kulliyat Al- Fadiliyah,
- 5) Al-kulliyat al-Azkasyayah,
- 6) dan Al-kulliyat Al-'Asuriyah.

All of these names are attributed to the names of their founders, who are usually the givers of endowments for their students and teachers..

Even though there was a kind of prohibition by Mukti (2008:123) not to use al-Azhar as a center of activity, the mosque was not simply abandoned by students and teachers, because only some of them left the place. That's because al-Azhar does not receive subsidies (waqf from the government). Thus, al-Azhar practically experienced a period of decline.

This situation does not always happen, because during the reign of Sultan al-Malik al-Aziz Imaduddin Usman, the son of Salahudin al-Ayyubi came to this place (al-Azhar), his name was Abd al-Latif al-Baghdadi who came to Egypt 1193M/589H. He taught at al-Azhar during Sultan al-Malik al-Aziz's rule. The material he teaches includes mantiq and bayan.

Lapidus, (1999:231) The arrival of al-Baghdadi increased the enthusiasm of several scholars who still lived in al-Azhar, among them were Ibn al-Farid, the famous Sufi expert, Sheikh Abu al-Qosim al-Manfaluti, Sheikh Jama al-Din al-Asyuti, Sheikh Shahabu al-Din al-Sahruri, and Syams al-Din Ibn Khalikan, a historian who wrote the book wafiyyat al-'Ayan. Apart from teaching mantiq and bayan, al-Baghdadi also taught hadith and fiqh. This material is taught to students in the morning. Mid to afternoon he

taught medicine and other sciences. Apart from that, al-Baghdadi also gives private classes in other places. This was al-Baghdadi's effort to provide information and at the same time socialize the Sunni school of thought to the Egyptian people.

During the reign of the Ayyubid dynasty in Egypt (1171-1250 M), the development of the Sunni sect or school was very rapid, the educational patterns and systems that were developed could not be separated from the control of the Sunni rulers, so that al-Azhar and the following periods were high institutions that as well as being a forum for the defense of Sunni teachings, the Sunni rulers of the Ayyubid dynasty still had loyal respect for the government of the Abbasid caliph in Baghdad Lapidus, (1999:198). Therefore, under the umbrella of the Abbasid caliph they tried seriously to implement the policy of returning to Sunni teachings. One strategic institution that can be relied upon as a place for learning and disseminating the teachings of the Sunni school of thought is al-Azhar. Apart from that, there were many other developments that were created during the Ayyubid Dynasty.

4. Ibrah Bagi Generasi Muslim Tentang Keberwiraan Salahuddin Al-Ayyubi

In 1145-1147, the Second Crusade broke out, but a major war occurred in the Third Crusade, on the Christian side led by Philip Augustus from France and Richard "The Lionheart" from England, while the Muslims were led by Salahuddin Al-Ayyubi. In that year the Islamic Caliphate was divided into two, namely; the Fatimid dynasty in Cairo (Shia sect) and the Seljuk dynasty based in Turkey (Sunni sect), this condition made Salahuddin concerned, according to him, Islam must unite to fight Europe-Christianity which also worked hand in hand.

This man of Seljuk descent happened to have an uncle who was a high-ranking member of the Fatimid Dynasty. Through a series of lobbies, Salahuddin Al-Ayyubi finally succeeded in uniting the two camps peacefully. Salahuddin is now faced with the behavior of Muslims who appear lackluster and lack the spirit of jihad. They are plagued by wahn disease (love of the world and fear of death). The spirit of struggle that previous figures once possessed no longer remains in their hearts. Salahuddin then initiated a festival which was named "COMMEMORATION OF THE MAW OF THE

PROPHET SAW". The aim is to grow and awaken the spirit of struggle. At this festival, sirah nabawiyyah (history of the prophet) and atsar (sayings) of his companions are thoroughly studied, especially in relation to the values of jihad. The festival runs for two months straight and the results are amazing. Many young Muslims signed up to fight to liberate Palestine.

The Muslims achieved victory in 1187. Two leaders of the Crusader army, Raynald of Chatillon (France) and king Guy, were brought before Saladin. Raynald was finally sentenced to death for leading a very cruel massacre of Muslims. However, King Guy was acquitted because he had not committed similar atrocities. Three months after the Hattin battle, on the exact same day that the Prophet Muhammad SAW traveled from Mecca to Jerusalem during the Isra' Mi'raj, Salahuddin entered Baitul Maqdis. This area was finally reclaimed after 88 years of being in the grip of the enemy.

The British historian, Karen Armstrong, describes that on October 2, 1187, Salahuddin and his soldiers entered Baitul Maqdis as conquerors who adhered to the noble teachings of Islam. 127: "And be patient (Muhammad) and your patience is only with Allah's help and do not be sad about their (belief) and do not (also) be narrow-minded about the deceptions they plan." "And fight them until there is no more slander, and religion belongs to Allah alone. If they stop, then there will be no (anymore) hostility, except against the wrongdoers." Qs. Al Baqarah: 193.

Salahuddin meminta agar semua orang Nasrani Latin (Katolik) meninggalkan Baitul Maqdis. Sementara kalangan Nasrani Ortodoks-bukan bagian dari tentara Salib dibiarkan tinggal dan beribadah di kawasan itu. Kaum Salib segera mendatangkan bala bantuan dari Eropa. Datanglah pasukan besar dibawah komando Philip Augustus dan Richard "si hati singa"

In 1194, Richard, who is described as a hero in English history, ordered the execution of 3,000 Muslims, mostly women and children. This tragedy took place at the Acre castle. Even though Muslims witnessed these atrocities, they never chose the same way. At this time, Salahuddin secretly tried to come to him. He sneaked into Richard's tent. Once he arrived, instead of killing him, Salahuddin treated Richard with great medical knowledge until he finally recovered.

Richard was impressed by Salahuddin's magnanimity, he offered peace and promised to withdraw the Christian troops back to Europe. They also signed a peace treaty (1197). In this agreement, Salahuddin freed Christians to visit Palestine, as long as they came peacefully and did not bring weapons. For the next eight centuries, Palestine was under Muslim control.

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