ASPECTS OF ISLAMIC EDUCATION IN THE FATIMID MASSES OF EGYPT

Aji Abdullah[1], Mutohharun Jinan[2]
{ajiabdullah@927@gmail.com[1], mj123@ums.ac.id[2]}

Universitas Muhammadiyah Surakarta, 087726242378[1],
Universitas Muhammadiyyah Surakarta, 08156705520[2].

Abstract. Ubaidillah Al-Mahdi established the Shia dynasty known as the Fatimid Caliphate, claiming legitimate descent from the Prophet Muhammad through Fatimah and Ali bin Abi Talib. This dynasty, ruling from 909 CE to 1171 CE, emerged as a rival to the Abbasid Caliphate, which then dominated the Islamic world from its capital in Baghdad. The Fatimid realm encompassed Egypt, North Africa, and Syria. The decline of the Abbasid Caliphate catalyzed the rise of the Fatimid Dynasty. During its rule, the Fatimid Caliphate became a beacon of educational and cultural development, founding academies, mosques, palaces, libraries, and the Dar al-Hikmah (House of Wisdom). Disciplines such as language, literature, medicine, poetry, and philosophy flourished. Al-Azhar University, established during this era, evolved into a center of Islamic education, underscoring the dynasty's enduring cultural and educational legacy.

Keywords: *History, Islamic Education, Fatimid Dynasty*

INTRODUCTION

Islam has a universal and cosmopolite nature that can penetrate into any realm of life, including in the realm of education. When Islam is used as a paradigm of education, it is based on at least three reasons. First, education science as a humanities science is classified as a normative science, because it is related to certain norms. At this level, Islamic values are very competent to be the norm in education science. Second, in analyzing education problems, experts have tended to take Western educational theories and philosophies. Western educational philosophy is more secular in nature that separates the various dimensions of life, while Indonesian society is more religious. On this basis, Islamic ideal values are very possible to be used as a reference in studying educational phenomena. Third, by making Islam a paradigm, the existence of education science has a spirit that can move spiritual life and essential life.

Education is of utmost importance to human existence. It serves as the foundation for individual and societal development, allowing access to the knowledge and abilities needed to overcome obstacles in life. Education also plays a key role in shaping the values, attitudes and understanding necessary to create a civilization-advancing society. Without education, a society cannot fully develop its culture. Without education, humans cannot continue to develop. Looking back, the growth of education was a major force behind the advancement of human civilization. The legacy of Islamic civilization, which is closely related to the development of Islamic education, is one clear example. For example, Islam was a great power in the classical era and left many examples of its greatness in the fields of intellectualism, economics, religion, art, politics, and other fields that cannot be separated from education.

The advancement of education in general is aided by the overall chain of education, especially Islamic education. It is evident that most of the higher education techniques used in Europe and other Western countries, such as debates, question and answer sessions, and sharing of ideas, have their roots in the structure of Islamic majelis taklim and the idea of deliberation. The evolution of Islamic education historically bears no resemblance to the periodization of Islamic history.

History also teaches us that the development of education is the single most important factor in supporting human civilization. The evolution of Islamic education itself has a direct link to the heritage of Islamic civilization which is a clear evidence of the glory of Islam in the classical period, because there are many indications of the greatness and economy of Islam. philosophy, religion, politics, and other subjects. No one can separate the value of education from anything.

However, proper research is also needed regarding at least it can be said that the intricacies of power had an impact on the history of Islamic education from the Abbasid era in the Eastern Hemisphere to the end of Islamic sovereignty in Andalusia, Western Europe. in achieving progress in the field of education. The manifestation of this power is clearly seen with the emergence of several Islamic dynasties whose historical records greatly influenced the development of the world of education, especially Islamic education. Among the many dynasties that experienced progress in the field of Islamic civilization education, namely the Fatimid Dynasty in Egypt.

The glorious period of the Fatimid dynasty was marked by the moving of the center of government to Cairo. After Cairo was established and equipped with various facilities including the Al-Azhar mosque which was later made the center of the Islamic University by the Fatimid caliph al-Aziz (975 AD- 996 AD). Jauhar also established Dar al-Hik-mah in 1005 AD. Later, the Fatimid dynasty, supported by its vast area of influence, was able to generate various scientific, trade and religious activities.

Since the 10th century during the Fatimid dynasty that built the educational institution now known as al-Azhar University, Egypt has become the center of civilization and the development of Islamic sciences. Thousands of years BC, the country of the Pharaos has become the center of world civilization, in addition to other civilizations such as Mesopotamia and Byzantium. Every advanced civilization must be supported by the noble science of the people who own the civilization. This means that only a nation with high knowledge will be able to arrive at a noble civilization.

Research in the Journal of Maulidatur Rofiqoh (2022) with the title “Fatimiyyah: History and Development of Islamic Civilization in Egypt”. Explaining that the city of Cairo is an example of an area of culture and civilization, architecture, and Islamic mosques. This study focuses on the golden period achieved in the fields of religion that is very inclusive, education based on the construction of universities and libraries, a mercenary-based military, and an economy based on fair laws, infrastructure, and international channels. Azhar and its arts and crafts, including textiles, bookbinding, ceramics, and weaving. After Zahir's reign until the end of Adid's reign, the downfall of the Fatimid dynasty began with the harsh and overbearing reign of Hakim. Internal strife and external pressure were among the external factors that contributed to the downfall. The caliphs, from Hakim to the last, were also very young. The author's equation with the same research describes the Egyptian Fatimid dynasty as the source of the data written. The difference in the above research focuses on the conditions of the golden age and the decline of politics that occurred in the Egyptian Fatimid dynasty. While this paper examines aspects of education during the Egyptian Fatimid dynasty.

Research in the Journal by Nur Lailatul Musyafa'ah (2012) with the title “Application of Sharia in Egypt” This study focuses on the application of Islamic law that has been going on for a long time in Egypt, namely since Islam first entered Egypt. The application of Islamic sharia law in Egypt was shaped by the ruling dynasty. The author's equation with the researcher uses the location of Egypt as the main data source analyzed, the difference is that the research above examines how the application of sharia in Egypt. While this paper examines aspects of education during the Egyptian Fatimid dynasty.

Journal of Asriati Amaliyah (2013) with the title “The Existence of Islamic Education in Egypt during the Fatimiyyah daulah The birth of Al-Azhar, Educational Figures during the Fatimiyyah Daulah and its influence on the Islamic World” This study examines the history of al-Azhar which was originally a mosque that was used by the Fatimiyyah caliphs as a center for spreading their da'wah. The author's equation with the researcher discusses the Egyptian Fatimid dynasty as a source

of analyzed data. The difference is that the above research examines the existence of Islamic Education in Egypt during the Fatimid dynasty, the birth of Al-Azhar and its figures. While this paper examines aspects of education in general in the mass of the Egyptian Fatimid dynasty.

The journal by Nur Lailatul Musyafa'ah (2012) with the title "Implementation of Shari'a in Egypt" The research focuses on the study of the implementation of Islamic law in Egypt which has a long history, which has been going on since Islam entered Egypt. Islamic sharia law in Egypt is influenced by the ruling power or dynasty. The author's equation with the same research uses the same Egyptian location as the main data source analyzed The difference in research The above research examines how the application of sharia in Egypt. While this paper examines aspects of education during the Egyptian Fatimid dynasty.

Journal by Asriati Amaliyah (2013) with the title "The Existence of Islamic Education in Egypt during the Fatimiyyah daulah The birth of Al-Azhar, Educational Figures during the Fatimiyyah Daulah and its influence on the Islamic World" The research focuses on the study of the beginning of al-Azhar not as a college, but al-Azhar is a mosque which the Fatimiyyah Caliphs used as a center to spread their da'wah. The author's equation with the same research uses the Egyptian Fatimid dynasty as a source of analyzed data. The difference in research The above research examines the existence of Islamic education in Egypt during the Fatimid dynasty, the birth of Al-Azhar and its figures. While this paper examines aspects of education in general during the mass of the Egyptian Fatimid dynasty.

RESEARCH METHOD

A qualitative approach is the approach taken in this research. Quality is the main focus of qualitative research. The importance of experience, which can be a useful lesson to advance theoretical ideas, is the most important thing. Don't let something valuable fade over time and leave no lasting effects. Qualitative research can be built to support practical actions, social issues, policies and theories. Simply put, the expected purpose of research using qualitative methods is to systematically apply scientific techniques to a phenomenon or topic in order to reveal its answers thoroughly. The data in this paper was collected using library research techniques. Library research is research conducted by utilizing various references, such as books, journals, previous research, and various other sources that support the content of the research.

RESULT AND ANALYSIS

1.1 History of the Fatimid Dynasty in Egypt

The constellation in the political field that occurred among Muslims from the end of the Umayyad Dynasty, then culminated in the Abbasid Dynasty, gave room for regions far from the center of government in Damascus and Baghdad, trying to break away from the authority of the central Caliph. Thus, small dynasties emerged that exercised governmental independence. One of the dynasties that broke away from the rule of the Abbasid dynasty was the Fatimid dynasty. Ubaidillah Al- Mahdi was a pioneer who had a major contribution to the establishment of the Fatimid Dynasty in 909 AD. The Fatimid dynasty was a Shiite dynasty that ruled from 909 AD to 1171 AD, on the basis of legitimizing the claim of descent from the Prophet through Fatimah and Ali bin Abi Talib from Ismail son of Jafar Sidik, the sixth descendant of Ali bin Abi Talib. This dynasty was established as a counterpoint to the rulers of the Muslim world at that time who were centered in Bagdad, namely the Abbasids. The Fatimid dynasty's territory included North Africa, Egypt and Syria. The establishment of the Fatimid Dynasty was motivated by the weakening of the Abbasid Dynasty.

The Fatimid dynasty experienced its peak during the leadership of Caliph Al-Azis. Islamic culture developed rapidly during this dynasty, marked by the establishment of the Al-Azhar Mosque, which is now known as Al-Azhar University. This mosque functioned as the center of Islamic studies and

science. The Fatimid dynasty ended after Al-Adid, as the last caliph of the Fatimid dynasty, fell ill. The occurrence of crises within the scope of the dynasty, ranging from internal conflicts between Muslims, unstable political conditions that have destroyed the people's economy, and the incursion of the Crusaders and Jerusaleem threatening the city of Cairo in 1167 AD, has added to the list of chaos of the Fatimid Dynasty. Although the chaos can be overcome by Salahuddin al-Ayyubi in 1771 AD by impeaching (lowering) the last caliph of the Fatimid Dynasty, then established the Ayyubiah Dynasty.

From the description above, there are at least several things that can be understood. First, the formation of the Fatimid Dynasty in Egypt was initially caused by the political constellation that occurred in the Abbasid Dynasty as the umbrella of Muslim leadership at that time. Second, explaining that the Fatimid Dynasty contributed to the formation of Islamic civilization, especially in the education development sector, this fact can be seen from historical relics such as; Al- Azhar Mosque, which has a function as a place of Islamic studies and scientific development. Third, it reveals the cause of the end of the Fatimid Dynasty, which substantially has the same as the previous dynasties, namely caused by the factor of political instability or the struggle for power between Muslims.

2.1 History of Al Azhar

Of the many universities in the Islamic world, the two oldest that still exist today are al-Karaouiyinne University in Fez, Morocco and al-Azhar in Cairo. Al-Azhar is an international standard educational institution based in Cairo, Egypt. Its ability to face changes and respond to challenges has been proven. Al-Azhar was first established as a mosque by the Fatimid commander, General Jauhar as-Siqili on 24 Jumadil Ula 359 AH and completed in Ramadan 361 AH, after Egypt was completely controlled in 969 (354 AH). According to the source quoted by Van Houve in the Encyclopedia of Islam, al-Azhar was established in 359 AH/970 AD. Mahmud Yunus in his book History of Islamic Education cites the establishment of al-Azhar in 358 A.H. As for the construction time of al-Azhar until completion there is no difference, namely a year.

The name al-Azhar mosque is a name attributed to the daughter of the Prophet Muhammad. Fatimah al-Zahrah. Previously the name of the mosque was al- Qahirah which means the same as the name of the city, namely Cairo, and is associated with the words al-Qohirah al-Zahirah which means a brilliant city. Only after 26 months passed, al-Azhar was opened to the public, precisely in Ramadan 361 H with the inaugural religious lecture by al-Qodi Abu Hasan al-Qoirowani during the reign of Malik al-Nasir.

The al-Azhar Mosque was a center of knowledge, a place to discuss languages and also listen to stories from a master storyteller. This mosque was actually intended for the Fatimid dynasty which was competing with the caliphate in Baghdad. The effort he made was to teach the Shi'a madhhab to cadres of preachers who were tasked with convincing the public of the truth of the madhhab he adhered to. It was a Fatimid institution as a training center for cadres spreading Shi'a ideology that threatened the authority of the Sunni Abbasids. So the Abbasid dynasty established orthodox theological educational institutions as a counterbalance to al-Azhar's efforts. As a political and religious movement, the Fatimid caliphs paid special attention to the spread of certain doctrines (da'wah Fatimid) through “cadres” (dai). The program put forward by the Fatimids included two stages: the first stage, the implementation of teaching and the establishment of laws; the second stage, preaching in secret.

To meet the need for preachers, al-Azhar then increased its role not only as a mosque but also as an organized educational institution under the supervision of the caliph. Al-Azhar during the Fatimid Dynasty was an educational institution that became a mouthpiece and tool for the propaganda of the caliphate's power, as well as a tool for spreading the doctrine of Shi'a teachings.

Al-Azhar looks different from the previous madrassas. It was equipped with dormitories for teachers and students, as well as a large hall (iwan) used for public lectures. Iwan is a very important part of al-Azhar. The implementation of the teaching and learning process at al-Azhar refers to the rules set

by the madrasah management. The role of al-Azhar as a madrasa that organizes higher education, according to Philip K. Hitti is an institution of higher education (institution of higher education) or college (academy according to the comparison of education today).

At the time of Caliph al-Aziz Billah, 387 AH/988 AD with the efforts of his vizier, Jacob Ibn Kills, al-Azhar was made an Islamic University that teaches religious sciences, science of reason (logic) and other general sciences. To support educational and teaching activities, al-Azhar was equipped with dormitories for fuqaha (lecturers, teaching staff) and all the affairs and needs were borne by the caliph.

The objectives of al-Azhar University are: (1) to emphasize the truth and influence of the Islamic literature on the progress of mankind and its guarantee of its happiness in this world and the hereafter; (2) to give full attention to the revival of the Islamic literature, thought and spirituality of the Arab nation; (3) to supply the Islamic world with active scholars who are faithful, self-confident, mentally strong and have a deep knowledge of faith, sharia and the language of the Qur'an; (4) to produce religious scholars who are active in all forms of activities, works, leadership and being a good example, as well as producing scholars of various sciences who are able to be active in the preaching of Islam led by wisdom and good lessons outside and inside the Arab Republic of Egypt; (5) to improve cultural and scientific relations with universities and Islamic scientific institutions abroad.

Al-Azhar played an important role in the development of education in Europe. The use of school uniforms, the development of the tradition of dissent, the two faculties. The graduate and undergraduate faculties are derived from the al-Azhar tradition and show the strong influence of al-Azhar institutions.

The change in al-Azhar's orientation occurred following the collapse of the Fatimid caliphate in Cairo. After nearly 200 years of use by the Fatimid Bani as an educational base and the spread of Shi'a doctrines, al-Azhar was taken over by Salahuddin al-Ayyubi to become Sunni-oriented madrasas. In contrast to the Fatimids who emphasized philosophical and theological teaching, the Ayyubis, like other Sunni rulers and leaders, were more concerned with teaching fiqh in the madrasas they managed, including al-Azhar. This takeover, in fact, reduced al-Azhar's supralocal orientation to a narrow-minded institution due to the Ayyubid Dynasty's localized political scope. Only because of Cairo's strategic role in the course of Islamic history can it finally be regained and maintained, especially in modern times.

3.1 Islamic Education Institutions during the Fatimid Dynasty in Egypt

The function of educational institutions in the process of educational development is undeniable. The school serves as a gathering place and a foundation for scientific research. If we look at the approach to educational growth promoted by the Prophet Muhammad, for example, Islamic educational institutions made the mosque a place where people learned about the basic principles of Islamic teachings. Depending on how much education was needed during the ruling dynasty, Islamic educational institutions sometimes expanded beyond being centered around the mosque. Several new educational institutions were formed, each of which had a fairly complex function for the development of Islamic education. This situation also occurred during the Fatimid period in Egypt, when various institutions became centers for the advancement of Islamic education, including:

3.1.1. Language and Literature
Notable linguistic and literary scholars include Abu Tohir a Nahwi, Abu Ya'kub Yusuf bi Ya'kub, and Abu Hasan Ali bin Ibrahim who have written a number of books.

3.1.2. Medicine
Medical science received much attention throughout the Fatimid era. The dynasty gave salaries and a place of honor to doctors, thus raising their status in society. These doctors were usually proficient in philosophy and foreign languages, especially Greek. During the Fatimid period, the leading

medical figure was Namimi Abu Abdullah Muhammad bin Ahmad bin Said who was based in Bayt al-Maqdis. He had extensive international study experience, so he was also able to make his own medicine.

3.1.3. Poetry
During the Fatimid period, poetry was one of the most developed disciplines. By reciting verses to the masters of the Sunnah, the poets praised the caliph. As a result, poets such as Ibn Hani were awarded a number of honors by the then ruling caliph. Through rhymes and poetry, poets and caliphs tried to spread Ismaili Shia philosophy.

3.1.4. Philosophy
The Fatimid dynasty viewed the development of philosophy as one of the branches of science. During his reign, Ikhwan al-Shafa was a renowned philosopher. Ja'far bin Mansur Al Yaman, Abu Hanifah and Nu'man Al Maghriby, and Abu Hatim al-Raji were among the individuals who were active in philosophy. Various intellectual ideas were born from these figures, such as the books Albuyu' and Tharah by Abu Hanifah and Nu'man Al Maghriby, and Ta'wil Al Zakat and Al Jafru al-Aswad by Ja'far bin Mansyur Al Yemen.

Although the madhhabs of the country have tendencies that also have an impact on the process of educational development, it can be seen from the above summary that the advances in science during the Egyptian Fatimid Dynasty as a whole have progressed quite well as a kind of continuation of the Egyptian Fatimid school of thought. The previous government's efforts to improve education.

4.1. The position of Al-Azhar in the development of Islamic education during the Fatimid dynasty in Egypt
Cairo is home to Al-Azhar, a renowned Egyptian educational institution with a global reputation. It has demonstrated the ability to overcome challenges and adapt to change. On 24 Jumadil Ula 359 AH/970 CE, General Jauhar as-Siqili, commander of the Fatimid Dynasty, founded al-Azhar as a mosque. After taking full control of Egypt in 354 A.H/969 A.D., he completed the construction in Ramadan of 361 A.H. Van Houve refers to the Encyclopedia of Islam source that states al-Azhar was founded in 359 A.H/970 A.D. Throughout the Fatimid era, al-Azhar served as a vehicle for the spread of Shia theology and a spokesman for caliphate propaganda. In addition, there are several fundamental factors that support the assumption that during the Fatimid dynasty, al-Azhar was present as a leading institution directly related to the progress of Islamic education, including:

4.1.1. Al-Azhar's Teaching System
The four classes that make up Al Azhar's teaching method are as follows: First, everyone who comes to study the Qur'an and its commentaries is meant to take general classes. Second, Al Azhar University students who attended lectures from lecturers who were known to investigate and study responses. Third, the Darul Hikam class. The preachers hold these formal lectures once a week on Mondays, which are general in nature, and on Thursdays, which are reserved for a select group of students. Fourth, the non-formal education is a program exclusively for girls.

4.1.2.Teaching Curriculum at Al-Azhar
In the beginning, teaching at al-Azhar University followed the same halaqah (circular) approach as teaching in other educational institutions; students were allowed to choose their own teachers and follow their own schedules. In addition, the discussion method was another advanced technique used in the student-teacher learning process. To provide clarification on the topic at hand, a teacher facilitates the discussion. Meanwhile, the Quran and other holy books as well as fiqh were the first subjects taught at al-Azhar. However, after becoming a university, they started offering general scientific courses such as logic, history of arithmetic, and medicine.

4.1.3. Al-Azhar's role in producing scholars
As a university at the time, Al-Azhar has produced a number of scholars whose scientific credibility is not in doubt. These scholars made significant contributions to science, especially in fields related to the intricacies of Islam. Among them are scholars who are still researched and scrutinized today,

such as Izauddin bin Abdissalam, Al-Hafidz Ibn Hajar Asqolani, Jalaluddin As-Suyuti, and Imam Subki. Although the establishment of al-Azhar was basically intended to be the foundation for the growth of Shi'a teachings, it is clear from the explanation above that the institution has had a significant impact on the progress of Islamic education. The fact that al-Azhar exists as an Islamic university is of utmost importance. The historical roots of Islam in the advancement of education, especially Islamic education, have been demonstrated by the Fatimid Dynasty.

5.1. Caliphs Who Ruled During The Fatimid Dynasty

There were a total of fourteen caliphs of the Fatimid Dynasty, which consisted of:

1. From 909 to 934 AD, Abu Muhammad Abdullah (Ubaidillah) Al Mahdi Billah
2. From 934 to 946 AD, Abdul Qasim Muhammad Al Qasim bi-amr Allah ibn
3. Al Mahdi Ubaidillah
4. Abu Zahir Ismail Al Mansur Billah, who lived between 946 and 953 A.D.
5. From 953 to 975 AD, Abu Tamim Ma'da Al Mu'iz He-dinillah
6. From 975 to 996 A.D., Abu Mansur Nizar Al Aziz Billah
7. Abu Ali Al Mansur Al Hakim ni-Amullah, who lived from 996 to 1921.
8. Abu'l-Hasan 'Ali l Zahir li-'izaz Dinillah (1021-1036)
9. From 1036 to 1094 AD, Abu Tamim Ma'ad Al Mustansir bi-Ilah
10. Al Musta'li bi-llah (1094-1111)
11. Al Ami bi-Ahkamullah, who existed from 1101 to 1130.
12. 'Abad Al Majid Al Hafiz, who lived from 1130 to 1149.
13. Al Zafir (from 1149 to 1154).
14. Al Fa'iz, who lived from 1154 to 1160.
15. 14. Al 'Adid (around 1160-1171)

6.1. The Progress of The Fatimid Dynasty and Its Contribution to Islamic Civilization

Some of the advancements observed during the caliphate of Al Aziz include:

6.1.1. Politics and Governance

Politics and government were managed by an Imam or caliph throughout the Fatimid era; in fact a Fatimid Imam was required. This was a hereditary rule that began with Ali bin Abi Talib, the Prophet Muhammad, and continued until the Imams were deposed. The eldest son in their family accepted this priestly responsibility from his father. In addition, an important requirement for the Imam's gathering was the availability of certain texts or wills of the Imam before the 14th century, either in public view or known only to a select few.

6.1.2. Thought and Philosophy

In spreading their Fatimid Shia ideas, the Fatimids made extensive use of the Greek philosophy they had developed. Opinions on Plato, Aristotle, and other philosophers. 17 The most famous Fatimid philosopher group was Ikhwanu Shofa. Philosophically this group tried to defend this particular group complementing the thinking developed by this Mu'tazilah group.

6.1.3. Education and Science and Technology

The most famous scientist of the Fatimid period was Yaqub ibn Killis. He managed to establish a scientific academy that once cost thousands of dinars every month, and managed to educate a physicist named Muhammad Attamimi, there were also historians named Muhammad bin Yusuf Al Kindi and Ibn Salam Al Quda'i. Author Al Aziz was born during the Fatimid period, which

succeeded in building the Al Azhar Mosque. The scholarly institution called Darul Hikam or Darul Ilmu founded by Al Hakim in 1005 AD was a fundamental scientific advancement that developed during the Fatimid period.

Astronomy was well developed by astronomers Ali bin Yunus then Ali Al Hasan and Ibn Haitam. At that time everything from mathematics, philosophy, medicine and others were practiced there. The reign of Al Hikmah was conceived by the same decorations that Al Makmur established in Baghdad. At the time of Al Muntasir there was a library of 200,000 books and 2,400 Qur'ans, as evidence of the Fatimid dynasty's contribution to the development of Islamic culture.

6.1.4. Economy and Business

Egypt experienced economic prosperity and cultural vitality that influenced Iraq and elsewhere. Trade relations with the non-Muslim world were encouraged, including India and other Christian Mediterranean countries. During the celebrations, the caliph's clothes were bright and beautiful. The caliph's palace, which accommodated 30,000 people, had more than 1,200 servants and bodyguards. Well-built bathhouses were very active throughout the city. There were 20,000 external shops in the normal size market and it was full of different products from all over the world. This points to the abundant prosperity and remarkable economic development during the Fatimid period in Egypt. Also, in terms of agriculture, the Fatimids due to their growth, the success of agriculture in Egypt at this time can be divided into two areas:

1. The banks of the Nile
2. Exactly what the government decided to do with the countryside.

The Nile river is part of itself to support the survival of Egyptian people, sometimes the Nile river cuts water shrinkage makes people feel difficult for drinking water, also for livestock to water their crops. Conversely, sometimes the Nile rises, so that the plains of Egypt will be flooded, damaging the land and crops. To cope with this, they had to make evidence - evidence from the ground and rocks when the tide was limited to the water level.

In the field of business, they traveled to as many parts of Asia, Europe and other regions around the Mediterranean sea. Now the Fatimid dynasty built the city of Fustat as a trading city from which all goods were shipped, both domestic and foreign.

6.1.5. Religious Understanding

After the establishment of the Fatimid Dynasty, this movement started from Shia Islam, so indirectly this Dynasty actually wanted to develop Shia teachings in mainstream society, but the different way of thinking did not really convince the people to follow this understanding, they had the freedom to practice their religion according to their beliefs. This was done so they always had the support of popular opinion about the establishment of the Fatimid Dynasty in the country of the Prophets.

7.1. Fatimid Decline and Fall

The decline of the Fatimid dynasty began during the reign of Caliph Al Hakim. He was only 11 years old when he was proclaimed caliph. Al Hakim took over the rule of an iron fist, his time was full of violence and cruelty. He destroyed several Christian churches, including the church of the Holy Sepulcher. A Christian secretary signed a decree to destroy the tomb of the Christian saint, Ibn Abdul. This incident contributed to the crusades, which mandated that Jews and Christians wear black robes and only they were allowed to hold the reins. The instructions were not routinely followed, and Jews and Christians were massacred. In addition, he was quick to kill those he disliked and once burned down a hamlet for no apparent reason. After that, in 381 AH or 991 AD, he attacked Aleppo. He also managed to capture Homz and Shaizar from their Arab rulers. By fostering unfavorable attitudes among the population, this incident pitted the Fatimids against the Byzantines. Despite the fact that Al Hakim eventually managed to sign a 10-year peace treaty with Byzantium. Al Hakim then decided to follow the extreme development of Ismail's teachings, and used himself as an emanation of God. He left the palace and wandered until he was finally assassinated at Muqatam on February 13, 1021. Probably killed due to a conspiracy led by a younger brother of Siti Al Muluk's ex-wife stopped disrespecting him.

Al Hakim was succeeded by his own son, Az Zahir. At the age of 16 he was proclaimed caliph. At first, the Fatimid dynasty was founded on Arabs and barbarians, but as Az Zahir's situation changed, the caliph became closer to Turks and barbarians. In the board of directors of Datimid. Az Zahir got permission from Constantine VII to put his name on the Mosques under the emperor. He also got permission to repair the Mosque in Constantinople. All this was against the caliph's blessing of rebuilding the church with the Holy Sepulcher in the original place where Al Hakim destroyed this church.

Al Muntashir, his own 11-year-old son, succeeded Az Zahir after his departure. The Fatimid system of government switched to a parliamentary form of government at the beginning of this era, which meant that the caliph functioned only as a representative of the government and the ministers had real authority. As such, the time was known as “Ahdu Nufuzil Wazara” (the influence of the Ministries). Before the rise of the two most significant powers, the Turks and the barbarians, Al Mustanshir and Az Zahir were closer in origin to the Turks. Civil conflict was inevitable. The Caliph and the Turks were able to defeat the barbarians after enlisting the help of Badul Jamal from Syria, and the Fatimid Dynasty came to power as a barbarian state.

The Fatimid dynasty in Syria quickly began to disintegrate under Al Mustanshir. Although Snowq's Turkish descendants were a major force emerging from the East, they remained hidden. At the same time, the Fatimid provinces in Africa revolted against the ruling elite in an attempt to reunite with their former friends, the Abbasids. The Arab tribes inhabiting the highlands in Egypt in 1052, including the Hilal and the Banu Solomon, rose in revolt. They marched westward and successfully occupied Tunisia and Tropoe for several years. Meanwhile, by 1071 most of Sicily, which had recognized Fatimid rule, was in the hands of the Normans, whose domain continued to expand. It covered the interior of Africa. Only the Arabs recognized Fatimid rule.

CONCLUSION

Based on the above explanation on the topic of Islamic education and the Fatimid Dynasty in Egypt, it can be concluded that Ubaidillah Al-Mahdi founded the Ismailiyah Shia Dynasty. Based on the truth of the claim of descent of the Prophet through Fahtimah and Ali bin Abi Talib from Ismail bin Ja'far Sidiq, this dynasty ruled from 909 AD to 1171 AD. The dynasty was founded as a challenger to the Abbasids who at that time ruled the Islamic world from its capital, Bagdad. The Fatimid dynasty's territory included Egypt, Syria and North Africa. The decline of the Abbasid Dynasty was the impetus for the establishment of the Fatimid Dynasty. The following buildings became the cornerstone of educational progress during the Fatimid Dynasty: palaces, libraries, mosques, and dar al-'Ilm, also known as the research center of the Jamiah Ilmiyah Academy. Several disciplines, including language and literature, medicine, poetry, and philosophy, flourished throughout the Fatimid Dynasty. In this sense, Al-Azhar University is the center of higher education, a clear example of the Fatimid Dynasty's contribution to the advancement of education, and a repository of Islamic knowledge to this day. During the Fatimid Dynasty, classes were used to carry out education at al-Azhar. The halaqah method and discussion method were used in the teaching process. While the Quran, fiqh, and other religious sciences were initially taught in the al-Azhar curriculum.

ACKNOWLEDGMENTS

This article was completed well due to encouragement and assistance from various parties. The researcher would like to thank the Master of Islamic Education Study Program, Universitas Muhammadiyah Surakarta for providing assistance during the preparation of the article. The researcher also expresses his gratitude to my parents, my family and my friends who have encouraged me to do this literature study and provide prayers for me, as well as to Mr. Mutohharun Jinan as a supervisor who has guided this article and all class B friends who have provided suggestions and criticism in order to perfect and improve this article.

References

Asrohah, Harun. (1990). *Sejarah Pendidikan Islam,* Jakarta: Logos.

Nizar, Samsul. (2007). *Sejarah Pendidikan Islam Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Indonesia*, Jakarta: Kencana Group.

Rama, Bahaking, (2012). *Sejarah Pendidikan Islam Pertumbuhan dan Perkembangan Pada Masa Awal*, Makassar: Alauddin Press.

Ghony, Djunaidi & Fauzan Almanshur, (2012). *Metode Penelitian Kualitatif*, Yogjakarta: Ar-Ruzz Media.

Yusuf, A. Muri Yusuf, (2014). *Metode Penelitian: Kuantitatif, Kualitatif, dan Penelitian Gabungan*, Jakarta: Prenada media Group.

Hasan,Iqbal, (2008). *Analisis Data Penelitian dengan statistik*, Jakarta : Bumi Aksara.

Suwito, ed, (2008). *Sejarah pendidikan Islam*, Jakarta: Kencana Prenada Media Group.

Nata, Abudin, (2013). *Sejarah Islam klasik: pada periode klasik dan pertengahan*, Jakarta : PT Raja Grafindo Persada.

Rofiqoh,Maulidatur (2022). '*Fatimiyyah: Sejarah dan Perkembangan Peradaban Islam di mesir'*, Comserva Jurnal Penelitian dan Pengabdian Masyarakat, 1.9, page. 565-576. https://doi.org/10.59141/comserva.v1i9.118

Musyafa'ah, Nur Lailatul, (2012). '*Penerapan Syari'at di Mesir'*, Al-Daulah: Jurnal hokum dan perlindungan islam', 2.2 (2012), page. 209-236.

Amaliyah, Asriati, (2013). "*Eksistensi Pendidikan Islam di Mesir pada masa daulah fatimiyyah Lahirnya Al-Azhar, Tokoh-tokoh Pendidikan pada Masa Daulah Fatimiyah dan Pengaruhnya terhadap Dunia Islam*" https://journal.uin-alauddin.ac.id/index.php/lentera_pendidikan, 16.1, page.101-111.

Permatasari, *Tia & Neng Ulya, "Sejarah Pendidikan Islam Pada Masa Dinasti Fatimiyah di Mesir (909-1171)"*, Jurnal Wahana Karya Ilmiah Pendidikan, page 26-28. DOI:10.35706/wkip.v6i02.8879
Muhammad, "*Sejarah Pendidikan Islam Pada Masa Dinasti Fatimiyah di Mesir (909-1171 M)"* Jurnal Studi Pemikiran Pendidikan Agama Islam, page 45-55. https://doi.org/10.52266/kreatif.v18i1.361