Salah-al-Din - al-Ayyubi's Actions to Eliminate Ismaili thought in Egypt and Protect its Intellectual Security

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Abstract--- This research has dealt with the protection of intellectual security in Egypt during the reign of Salah al-Din al-Ayyubi, which means the intellectual domination of the Ayyubid authority that conquered the freedom of Egyptian public opinion and confiscated its freedoms and ideas. The ideas carried by this doctrine aimed at reviving the new Sunni doctrine in Egypt to face Ismaili thought, using various means and procedures, including: the marginalization of the Fatimid caliph and curtail his role to pave the way for the abolition of the Fatimid caliphate, as well as other strict measures, we will show that later.

Keywords--- Intellectual Security, Fatimid Caliphate, Egypt.

I. FIRST: POLITICAL ACTION - UNDERMINING THE FATIMID CALIPHATE AND OVERTHROWING ITS SUCCESSOR

The day after Saladin's rise to the Fatimid Rein 564 AH, succeeding his late uncle (Abu al-Harith bin Shadi Shirkoh), the uncle of Salah al-Din al-Ayyubi (Ibn Khalkan, 1968), he began searching for reasons to overthrow the Caliph al-Adhid, to eliminate his Ismaili calling and to uproot Shi'ism from Egypt. He began to remove the Ismaili thought and spread the Sunni doctrine in it, and he is still a minister of the Fatimids,. Ibn Shaddad has stated (died in 630 AH) that Salah al-Din deliberately spread the Sunni doctrine in Egypt, to protect its intellectual security since he was a minister of the Fatimids; he was "minister Follower of the people ... strengthening the doctrine of Sunni "(Ibn Shaddad, 1994).

Strangely enough, during his premiership , Saladin pressured the Caliph al-Adil to give him money to grant it to people to win over them, (al-Adhid) responded to him, so they sided with him, and his position was strengthened to carry out a coup against (al-Adhid) after the latter got weakened (Mahmoud, 1986).

Saladin then focused his attention on the military establishment, replacing many of the military leaders and princes loyal to the Caliph al-Adhid with his followers and properties, and appointed Prince Bahaa al-Din Qaraqosh al-Asadi, known as the White Prince, who joined Salah al-Din Ayyubi after the death of his uncle Shirkoh (son of Shahenshah, 1968), as a commander of the army; he was also entrusted with the task of supervising the palaces of the caliph and observing its inhabitants. (Ibn Wasil 1970).

He also tightened their salaries and privileges, and then confiscated their role and sector, and distributed it to his followers. If one of them admired one of the houses, he took them out. Most of Cairo's inhabitants suffered from their tyranny and abuse (Al-Maqrizi, 1854).

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Salah al-Din also reduced the influence of the entourage of the palace, al-Adadi, by virtue of his position as Minister, and is order was not rendered in anything, after he saw that these Ismailis posed a threat to the Egyptians, by their number - exaggerated - which reached (50) thousand that had a great impact on the Spreading and consolidating Ismaili thought in society, it was necessary to narrow them and got rid of their senior leaders (Abu Shama, 1997).

He also tyrannized the leaders of the Fatimid army. He ordered the reduction of their privileges, the confiscation of their lands and their role, and distributed them to his followers, until one of them was impressed by one of the houses whose inhabitants took them out and lived there until the inhabitants of Cairo suffered their injustice and abuse (Al-Maqrizi, 1854).

In order to delude the minds of Egyptians corruption Ismailism, Saladin cast doubt on the origin of the Fatimids, and challenged their lineage, and to show that it is not true, and that their origins belong to the Magi or the Jews even to claim that they belong to the family of the Prophet's family , some of his court historians have been employed in this field Among them were Ibn Shaddad and Abu Shama al-Maqdisi (d. 665 AH), who showed a clear prejudice against the Fatimids when discussing their lineage by saying: "I wrote a book so I named it to reveal what the sons of Obeid were of disbelief, lying, cunning, and malice... And what they do from affiliation to Ali Radwan May Allah bless him and cover up Shiism had done by the Carmatians and shouted Zinj abroad in Basra and other mischief in the earth... and all of them lie in it, but their purpose closer to the commoners and fools and Asttballm them and bringing them to call them "(Abu Shama, 1997 m).

The researcher see that Abu Shama has distorted the history of the Fatimid state and falsified it, as most specialists deny the history of this state, and investigated the prosperity in the field of Islamic civilization, pushed in this fawning and flattering to the Ayyubids and the new state of Salah al-Din, was built on the ruins of the Fatimid state in Egypt as that will be mentioned later.

It seems that Salah al-Din was quite certain that it is not easy to change the doctrine of the Egyptians, once their political system changes, but the change requires many years and measures characterized by immediate decisive and began to marginalize and humiliated the person of the Caliph al-Adhid, his goal was to eliminate the thought of (Wilayah) on which all Ismaili theories and doctrines were based (Fouad, 2002).

The Caliph derives his holiness, forcing the caliph himself to receive his father, Najm al-Din Ayyub, upon his arrival in Egypt from the Levant, despite the customs, and the Ismaili paints took care of him from the elevation of the Fatimid caliph and his obscurity from the public, and to gain a touch of holiness and glory, Abu Shama stated in his history of the events of the year (565 AH) that Al-Adhid himself went outside the walls of the city of Cairo, "it was not a habit for them and it was the one who admired the day witnessed by the people" (Abu Shama, 1997).

Then, Salah al-Din continued to tighten on the Caliph al-Adhid, and works to reduce his spiritual position among the Egyptians, seized his property and assets, his argument was to finance his war effort in the jihad of the Crusaders, it seems that these measures aiming to the caliph is to underestimate him in front of the parish, in order to force him to retire, until the Egyptians forget him (Fouad, 2002).

When (Salah- al-Din) weakened the Fatimid caliph and undermined his call, it was not too late to cancel his caliphate in 567 AH, using force to do so. The historian al-Maqrizi (d. 845 AH) reported that Najm al-Din Ayyub, the father of Salah al-Din, who is the father of Salahulddin, imposed a security cordon around the mosque of al-Azhar at the time of Friday prayers this year. The Preacher threatened that if he mentioned the Caliph al-Adhid, he would strike his neck, and ordered him to give his preach to the Abbasid caliph al-Mustadhi by the order of Allah (al-Maqrizi, 1854).

The coup was carried out in a calm political atmosphere, and the Caliph al-Adhid soon thereafter died soon. In his death, there are other tales (al-Thahabi-1991AD).

The researcher does not rule out his political liquidation by the Ayyubids and their supporters.

Salah al-Din wanted to remove suspiciousness from him, so people entered and saw his body and overturned it, they did not find a trace of killing, and went out in his funeral wearing a torn cloak (Ibn Hammad, 1981).

But the Egyptians loyal to his rule, did not conceal their anger and opposition to the rule of Saladin, his rule was faced by a large popular opposition, as the people of Egypt was known by their tendency and love to Fatimids, they did not surrender to this coup, and they began to plan armed movements opposed to the rule of Saladin. They tried to overthrew him to get back the ruling of the Fatimid to be as restored to Egypt again, but Saladin confronted all that Force, suppressing his opponents and killing them, and follow the followers of the Ismaili da'wa, and narrowed them so that a large number of them emigrated from Egypt. (Abu Shama, 1997).

After the coup, Salah al-Din confiscated all Fatimid holdings, some of which were dedicated to King Nur al-Din Zangi, ruler of Bilad al-Sham and those around him. The palaces and properties were distributed to his family and followers, and made princes of his government (of Kurds) to live therein and gave his father the palace named (The Pearl) overlooking the Gulf Coast, confirming the end of Fatimid rule In Egypt, Abu Shama commented on this by saying: "That state is ended - that is, the Fatimid - the whole days have been vanished after they had conquered the country, they used slaves two hundred and eighty years (Abu Shama, 1997).

As for the inhabitants of the royal family, (Salah-al-Din) ordered them to be held in a shabby and worn place and placed them under house arrest, and to isolate women from men, so as not to make reproduction, and remained there for many years, until the place where they resided about to fall l, and next to it was made stable where lechers were climbing to see women in detention (Maqrizi, 1854).

The researcher indicates that (Salah al-Din) was not successful in the management of the file of detainees from the family of the Fatimid Caliph al-Azim and his relatives, how can a ruler come down to this level and expose the women of his political opponents to such insult, humiliation and vulgarity, what is their fault?

II. SECOND: RELIGIOUS ACTION: RESTORING SUNNI DOCTRINE TO EGYPT AND RESTRICTING THE INFLUENCE OF THE ISMAILI CALL

It seems that the end of the reign of the Caliph al-Adhid and the return of Egypt to Sunni doctrine was dictated by the circumstances at the time. Religion to protect the intellectual security in Egypt, and to pave the intellectual

domination of the Ayyubid authority, which led to the end of Fatimid rule, and a fundamental change in the doctrine and doctrine of the Egyptians."

Al-Maqrizi pointed out that by saying: "As for the beliefs, Sultan Salah al-Din carried everyone on the doctrine of Sheikh Abi Hassan Ali bin Ismail al-Ash'ari pupil of Abu Ali Aljebai, and provided that in the endowments that are in Egypt, such as school of Nasiriyah next to the tomb of Imam Shafi'i from Qarafa, and the school of Nasiriyah, which was known Sharifa next to the Mosque of Amr Ibn al-Aas in Egypt, and the school known as al-Qamhiyah in Egypt, so, the case continued on the doctrine of Al-Ash'ari in Egypt... so that this belief became adhered by the rest of this country "(al-Maqrizi, 1845)

In order to confirm the speed of implementation and generalization of this hegemony in Egypt, Salah al-Din directed to the general public to erase the Ismaili thought from his domain. In 565AH he ordered Preachers of mosques to mention the doctrine called (Murshidiya) Ash'ari throughout the night on the minaret every night in the mosques in Egypt and Cairo (Ibn Allan, 1982).

In the year (566 AH) Salah al-Din ordered to change some Ismaili doctrine thoughts and removed the words (Let us work) and (Ali Wali Allah) and instead they should say (Basmala), and the closure of Al-Azhar mosque, which is one of the most important centers of Ismaili da'wa, and only to declare Friday sermons and prayers in the ruling mosque instead. (Ibn Qadhi Shahba, 1987).

In the same year, he supported this bold step by isolating all Ismaili judges, cutting off their livelihoods, appointing Shafi'i judges, displacing Ismaili preachers and canceling their vocation councils. (Ibn Katheer, 1988).

The researcher believes that the reason for Salah al-Din's fight against the Ismaili doctrine and the constraints on his followers is that he found a strong competitor to the Sunni doctrine - especially the Shafi'i doctrine - the Fatimids in Egypt have worked tirelessly to spread the Ismaili doctrine so they made the elimination of their doctrine they owe it. In contrast, the influence of the Sunni sect, which prevailed at the time in Egypt, was weakened, and Saladin saw himself as the protector of the Abbasid caliphate and its defender, so he severely repressed many Ismaili opposition movements (Abu Shama, 1997).

As a complement to the measures taken by Salah al-Din to achieve its goal of protecting intellectual security in Egypt, and the dominance of political and religious thought for his authority, he built many other schools and educational centers to teach the four Islamic schools of thought.

Some researchers noted that Salahulddin was the first who modernized schools in Egypt and it was little under the era of Fatimid (Al-Qilqashindi, 1913 AH).

These schools paved the way for the students of science to draw from the religious thought of the Ayyubid authority and others with the easiest efforts. It seems that the aim of Salah al-Din to build these schools is to ban the Ismaili doctrine, through the dissemination of Sunni doctrine, especially the Shafi'i doctrine, which he believed (Ibrahim, 1964 AD), as well as they were centers to educate the Egyptians and their illusions about the risks to them in the case of their doctrine In Ismaili doctrine.

This made them rally around the Shafi'i school, the official doctrine of the Ayyubid authority (Fikri, 1969).

The schools built by Salah al-Din in Egypt, including: School Nasiriyah established by the year (566 e) and made to teach the Shafi'i school, and al-Qamhiyah school, which made the study on the Maliki school (Maqrizi, 1854).

In the year (567 AH) built al-Islahiyah school and was next to the tomb of Imam Shafi'i (Radh) and devoted to the teaching of the Shafi'i school, and entrusted teaching to the Shafi'i jurist Najm al-Din al-Khaboushani (d. 587 e) (Abu Shama, 1997) and allocated a salary of forty dinars per month, In addition to bread every day, two portions of the Nile water (Maqrizi, 1854).

In the same year, he also founded the Saifiyya School, which was limited to teaching the Hanafi School. He appointed Sheikh Majd al-Din Muhammad ibn al-Jaini to teach there in exchange for a monthly salary of eleven dinars.He ordered that the proceeds be paid to Hanafi students according to their classes (Al-Maqrizi, 1854).

Salah al-Din assigned the establishment of a large number of mosques, and supervised himself to build them in order to restore Sunni rituals to Egypt and the abolition of Ismaili doctrine, it is reported that he established in the year (566 AH) mosque known as his father, Najm al-Din Ayyub, and dug a water basin next to the animals, as well as Salah al-Din spread the phenomenon of building mosques in the scenes attributed to the family peace be upon them, in order to attract people to it, and it seems that he wanted to win the sympathy of the Egyptian public opinion loyal to the Fatimids, to bless them, and appointed on these holy scenes a number of people, and conducted them livelihoods, in the city Cairo, specifically in the Great Garrafa (Maqrizi, 1854).

If the building of Salah al-Din schools and mosques in Egypt, aimed at the elimination of the Ismaili doctrine, he resorted to another way, to achieve this, and spread the indentation, aimed at wooing the hearts of Egyptians, especially the public class, which means the way of Sufism, it is mentioned that Salah al-Din began to spread Sufism among the people of Egypt to face Ismaili Shi'ism, which is at the beginning of his position as Fatimid minister (Ibn Shaddad, 1994).

Perhaps what confirms the importance of mysticism and its role in the dissemination of Sunni science in Egypt and undermine the Ismaili doctrine, Salahuddin constructed a number of gorges and linkages, as educational and educational centers include Sufis disrupted for science and worship, when it was ruled by the rule of Egypt after the death of the Caliph al-Adad around Salah al-Din Dar (Said happy) Khanaqah was known as the khanaqah and made it to draw the poor Sufis, and stood on some orchards and Caesarea and arranged for them also every day food from meat and bread, was the first Khankah constructed in Egypt, and called her sheikh Sheikh sheikhs (Maqrizi, 1854).

Salah al-Din also erased everything related to the Fatimids.

In order to limit the Ismaili culture in Egypt, Salah al-Din went to the Ismaili da'wa books and was in front of him the House of Wisdom and Al-Azhar Mosque, which contained the Fatimid Library, burned it, and then sold non-sectarian books and identified two days of each week to sell them, selling a lot of it cheaply and disproportionately This library, which was described as "one of the wonders of the world ... There was not in all the countries of Islam a greater book house than the one in Cairo ... And one of its wonders is that there were one thousand two hundred and twenty copies of the history of Tabari" (al-Qalqashandi, 1913).

He distributed non-doctrinal books that Confiscated from the Fatimid palace library on his supporters and senior scholars, including the judge Fadhil and Imad al-Din Isfahani, which confirms that the goal of Salah al-Din, was the destruction of books Fatimid call to protect the intellectual security of the people of Egypt, as it was promoting the doctrinal issue advocated by the Fatimid caliphs (Abu Shama, 1997)).

In the view of the researcher that the burning of the Fatimid library was a big line and a cultural disaster by Salah al-Din, did it a deliberate doctrinal work?, aimed at the elimination of the Shiite Ismaili doctrine in Egypt and it should have benefited from this huge cultural and civilization legacy left by the Fatimids.

(Salah –al-Din) did not lose sight of the impact of the Fatimid festivals and ceremonies, in promoting the Ismaili doctrine and entrenching it in the hearts of the Egyptians, so he abolished with political smarting all festivals of Shi'a, especially those associated with the tragedies of the Hashemites, which we mean on the tenth of Muharram every month; The Shiites in Egypt and elsewhere expressed their deep sorrow at the martyrdom of Imam Hussein and his family (peace upon him) in the battle of Tuff in Karbala, and this day became during the reign of Salah al-Din and the reign of his successors a joyous feast in Egypt and a day of joy and pleasure throughout the Ayyubid era (Maqrizi, 1854).It was Coupled with making sweets and cooking wheat grains, this became a means used by the followers of the Ayyubids, to incite the mourners of the Shiite Fatimids in Egypt (Kamel, 1957).

As a continuation of the above, Saladin painted religious festivals and religious rituals, as he cared.

Special interest in the celebration of the birth of the Prophet's birthday, and his goal in that distract the attention of Egyptians from What you are accustomed to the Shiite holidays in the Fatimid era, especially those associated with the Ahl al-Bayt. The most important revival of the day of Ashura, was the celebration of the Prophet's birthday in Egypt during the reign of Salah al-Din .Tents and pavilions are erected in public squares, which are filled with game types and distributed types.

Sweets and Foods (Maqrizi, 1854). However, despite the efforts of Saladin, the researcher sees some characteristics, Festivals and religious events remain in the minds of many Egyptians, as Salah could not Religion nor those who came after him uprooted them from their hearts, since the celebrations have remained to this day, especially in the holy month of Ramadan, undoubtedly has a Fatimid effect (Fouad, 2002). Also, the memory of procession of the common Egyptians since the days of the Fatimids remains to this day, and we see that clearly In their nostalgic nostalgia for the good and pure family, (peace be upon them), and their pride in their holy shrines.

In Egypt, and their eagerness to visit the Husseini shrine, and the shrine of Ms. Zainab and Ms. Nafisa (May Allah be pleased with them).

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