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The Effect of Fatimid Dynasty Authority Toward the Development of Islamic Education in Egypt

Al Husaini M. Daud

State Islamic Institute Lhokseumawe, Indonesia

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Al Husaini M. Daud

State Islamic Institute Lhokseumawe, Indonesia
Contributor Email: ahd@iainlhokseumawe.ac.id

Abstract

This article discussed the influence of the Fatimid Dynasty authority on the development of Islamic education in Egypt. The objective of this article was only to discuss the penetration of the Fatimid authority in developing Islamic education during this empire in Egypt led in which started since al-Muiz Lidinillah until the last Fatimid Caliph in Egypt. It was qualitative research applying a historical approach. The author found that socially, Egyptian society consisted of a group of Sunni and Shi'a, Africans who became the Fatimid army, the Turks who had settled in Egypt, the Ahl Dhimmah composed of Jewish and Christian, and Sudanese people who lived in Egypt. While the government system of the Fatimid Dynasty was a theocracy with the source of law based on the principle of al-Quran and Hadith related by Reviews their priests. Meanwhile, the influence of authority of this empire wasshown on the effort of Caliphs in building some Islamic educational institutions, Reviews such as the palace, mosque, house of wisdom (Dar al-Hikmah), libraries, and universities. In addition, the Caliph did not hesitate to issue a financial state in large numbers for the development of knowledge by Bringing learning resources from abroad and also sponsored the translation of foreign literature into Arabic.

Keywords: *Authority; Fatimid Dynasty; and Islamic Education.*

A. Introduction

One of the largest Islamic forces ever that achieve glories of Islamic civilization in the land of Egypt is when authorities leaning Fatimid Ismailis dominate the country who live on the African continent for nearly two and a half centuries (909-1171 AD). The emergence of a Shiite empire originated from the lack of state control system of Abbasids in Baghdad resulted in the emergence of a small dynasty that was trying to get out of the realm of the Abbasid authorities. When traced further back again, the Shiite sect as a political force has emerged since the end of the Caliphate of Uthman ibn Affan r.a. and the beginning of the caliphate of Ali ibn Abi Talib r.a. Their presence on the political scene when it maintained the positions held by the Caliph Ali ibn Abi Talib r.a. and uplift and dignity of Bani Hashim as one of the controlling authority of state government.

Post defeat of Ali ibn Abi Talibby Mu'awiya bin Abi Sufyan on Tahkin events (arbitration) in Dumatul Jandal, two years after the cessation of war Siffin (July 26 657 M) (Karim, M. Abdul, 2009) and disclaimers ancestry Alawiyin on strategic job positions by the Abbasid clan government after both managed to seize power from the hands of the Umayyad dynasty, causing this sect guerrilla against the Abbasid rule. They believed that only the descendants of Ali-Fatima are entitled to occupy the position of Imamat, not a descendant of the sons of Abbas, as proclaimed by Abu Abbas al-Safffah (Bakri, 2011: 90-91). The confidence they actualized the Abbasids seize power and established a sovereign state itself after so long in secret and they did political activities under the penetrating power of the Umayyads and Abbasids Underground movement was well known by the term taqiyya, i.e. pretending to be obedient and submissive to authority when it (the Umayyad and Abbasid), but actually they developed strength and deployed mission Ismailis quietly.

A golden opportunity to take the fight against the Abbasid rule began to appear when a group of Shiites who lived in the region of Morocco (al-Maghreb) had the support of the adherents of Sunni Maliki's belief. The region extended further and provided flexibility to implement the new ideas and the Shiites in building the foundations of their power establishment. This area was a very

strategic position and profitable for their struggle in terms of geographical location was far from the monitoring and supervision of Damascus or Baghdad (Fa'al, 2008: 109). If the views to the rear, the Fatimid dynasty was not just an independent governorate region, but also a revolutionary regime that claims universal authority. Therefore, even if it was sected Qaramithah in the fertile crescent and Arabia had moved the opposition of the peasants and Bedouin around the year 900 AD, Similarly, Berber Khitama Fatimid incited to overthrow the legitimate government regime in Tunis, then set up a new government based on claims Ubaydillah as priest living (Lapidus, 1999: 532-533).

Soon after the conquest of the Aghlabiyah leaning Sunni dynasty in North Africa in 909 AD caliphate, Fatimid declared the appointment of Hussein ibn Sa'id al-Salamiyah as the first caliph with the title of eschatology 'Ubaidullah al-Mahdi. Furthermore, government activity was centered in Raqaddah - about 10 miles southeast of Qairawan - who later in the year 915, the administrative center was moved to al-Mahdiyah located about 16 miles southeast Raqqadah (Karim, 2009: 191-192). Moving the capital further Fatimid dynasty of al-Mahdiyah to al-Qahirah (Egypt) occurred during the caliphate state Mu'iz Lidinillah lead the throne after the caliph al-Mansur died. Mu'iz coronation as the fourth caliph dynasty Fatimid marked a new era, whereafter he set out the steps that must be reached for the sake of justice and prosperity of its people, in a short time directing of attention on a power expansion program. The greatest ideals expansion movement was to conquer Egypt. When Egypt was hit by serious unrest in the year 698 AD, the Caliph immediately Muiz Lidinillah ordered general Jauhar al-Saqilli deployed troops to conquer Egypt. The effort succeeded brilliantly and General Jauhar immediately built the city of Fustat into a new city with the name al-Qahirap. So since the year 973, the city became the official capital of the dynasty Fatimid replaced al-Mahdiyah city in North Africa (Amin 1966: 258).

The empire's heyday, especially in the movement of intellectual activity-occurred in the era of Caliph Abu Mansoor Nizar al-Aziz (975-996 AD). Progress Fatimid Caliphate when it can surpass the greatness of the Abbasid who were declining under the sway Buhaiwiyap. Even Philip K. Hitti in his magnum

opus noted that the Caliphate has been able to sink the Abbasid rulers of Baghdad's fame and success as the Fatimid Caliphate put the largest Muslim country in the Eastern Mediterranean region (Hitti, 2010: 791). In the field of intellectual development, al-Hakim built Dar al-Hikmah in al-Qahirah (Cairo) as a forum for scientists conducting scientific activities. In addition to al-Hakim also set up a learning center and spread of the Ismailis, named Dar al-Ilm (1005 AD). He's a lot to give an injection of funds to take care of this at the same institution development, including providing a catalog of books and copying various manuscripts (Karim, 2009: 201). The building was constructed adjacent to the kingdom of the palace in which there were a library and meeting spaces (Hitti 2010: 801,).

Fragments of historical reality above showed that under the governing authority Fatimid, Egypt became a worldwide scientific reference, that was equivalent to the position of Cordova era of Al-Hakam II in the West and al-Ma'mun era Baghdad in the East. Many scientific institutions established as policy manifestation of royal authority and conviction of the caliphs to sustainability generation intellectually strong and steadfast in holding the bow of the Ismailis. Furthermore, The existence of education can be a positive influence on all lines of human life, both in social, cultural, political, legal, and religious life (Daud, 2021: 140)**.**

Following up on the authority of the Caliphate Fathimid mentioned above, the authors tried to do further study on the influence of dynastic rule which made the doctrine school Fathimid Ismailis as the ideology of the country to the development of Islamic education. This study only addresses the penetration of Fatimid authority for the development and advancement of Islamic education for power in Egypt, which began in the era of al-Muiz Lidinillah until the last caliph of Egypt led by his descendants.

B. Method

This research is a descriptive study that aims to describe something in a certain area and at certain times. The setting described here is the authority of the Fatimids in Egypt in influencing the development of Islamic education

in the 10th and 11th centuries AD. Meanwhile, the approach used in this research is the historical approach with the steps of heuristics, verification (source criticism), interpretation (analysis), and historiography. The source data in this research is historical textual works such as books, documents, and historical records which are closely related to this study. Furthermore, the method of data collection is done by collecting literature, then selecting, classifying, verifying, systematizing, and finally analyzing against the data. And the last, the analysis process is carried out simultaneously with the data collection process. It means that Data analysis was carried out during the collection process and after the datawas collected as a whole, along with data collection, analysis is carried out to sharpen the focusobservations and deepen problems that are relevant to the subjectresearched problem. Researchers need to make focused observationsof the problems studied.

C. Result and Discussion
1. Result

The result of the analysis of some historical data about Islamic education in Egypt during the Fatimid dynasty era is presented straightforwardly to get a valid result. So, the focus of the research has been determined in a problem formatted according to the research variables, the findings can be presented as follows.

a. Conditions of Socio-Political Sphere Egypt in Fatimid Era

Indeed dynamics of life and patterns of thought that develop in an area were related to the climate of a region's atmosphere where the community dwells in addition also influenced by the atmosphere of the time of a community working environment. Environmental influences on the personality of a community are much larger than the internal influence of society itself. Most of the historical literature reveals that the majority of people's lifestyle and color of the background formed by the community inhabited earth.

Hasan Ibrahim Hasan, in the book Tarikh al-Islam, as quotedby Yayah Nurmaliah, (2005: 123), revealed that the ruling Egyptian society Fatimid era

consisted of several groups, namely (1) Sunnis and Shi'ites. Ahlu Sunna group is a minority living in Egypt since the dynasty Thulun. Later, many of them were turning to the Sunni sect Fathimi because of the number of positions and levels offered by this Fatimid dynasty, (2) the people of Africa were in this Fatimid dynasty positions of soldiers. They were never hostile to both Sunni and Shiite followers during this dynasty ruling, (3) ahl Dhimmah, which is composed of Jews and Christians. These groups occupied many positions in this dynasty that many of those who converted to Islam and follow the Ismaili sect. Social relationships with the people Fatimid this group knit and peaceful so that the atmosphere tinged with a high religious tolerance. This is evidenced by the established churches permitted by the vizier of this dynasty, (4) the Turks who had settled in Egypt since the Thuluniyah dynasty until the caliph al-Hakim later, and (5) the Sudanese people who had settled in Egypt since the Ikhsyidiyah dynasty until the caliph al-Hakim, who saved them from the Turks.

Government System applied by Fatimid Dynasty was a theocracy because according to their assumption, it was the very sacred office of the caliph and determined by the will (nass) as they believed when the Prophet Muhammad bequeath leadership to Ali ibn Talib submitted in Gadir Khummah (Nurmaliah, 2005: 194). The style of the Fatimid government was increasingly obvious from the names given to the descendants of Ali ibn Abi Talib and the title carried by the caliphs, such as Li-Dinillah, al-Aziz Billah, Bi-Amrillah, al-Zahir Li-Dinillah, and al - Muntanshir Billah (Fa'al, 2008: 114).

When we looked back for a moment, that the Imamate in Shi'a (both Shiite istna 'Asr and Ismailis) had a religious connotation, even a part of the pillars of faith which must be believed to be other than monotheism, prophetic, life after death, and justice. While the priest is a person who has the capacity as a religious and political leader or government (Chandio, 2021: 190-193). For Ibn Khaldun as revealed by Syafiuddin that Imamat was a political institution that governed the people according to the Shari'ah rules of religion to realize the benefit of the world and the hereafter, for the benefit of the Hereafter was the

ultimate goal, the benefit of the whole world should be based on the Shariah (Syafiuddin, 2007: 116-120).

The socio-political atmosphere of Egypt under the umbrella of authority Fatimid during the al-Mu'izz lidinillah was very peaceful, comfortable, and prosperous. This was evidenced by the more extensive territory in addition, he also consolidated internal (inside) to obtain recognition of its people. Bernard Lewis states that the fourth caliph was the only Caliph Fatimid that brought light fragrance to Ismaily's Shiite dynasty through the heart of the golden era of Islamic civilization in the Middle East. (Lewis, 1988: 184).As we know that the activity of the Ismailida'wa (religiopolitical mission) which spanned the major regions of the Islamic world in the last decades of the 3rd century, and which culminated in the formation of the Fatimid state, was predicated on the claim that rightful authority belonged solely to the designated imam from the descendant of Ali and Fatima (Jiwa, 2018: 28).

Philip K. Hitti expressed the opinion that the greatness of al-Mu'iz relied heavily on the support of two very remarkable people, General Jauhar and minister Ya'qub ibn Killis. Jauhar himself was a slave who came from Europe, was the true conqueror of Egypt, and accomplished architect for the Fatimid military force. While Killis Islam was a Jew from Baghdad who had served the King Kafur, a person who had an extraordinary ability, especially in terms of the implementation of fiscal and administrative systems throughout the devotion to the Fatimid dynasty. His ability was continued until al-Aziz al-ascended the throne to replace Mu'iz.

Al-Mu'izz (341-65/952-75) was well served by two remarkable men, his general, Jawhar, and his minister, Jacob b, Killis. Jawhar, a slave of European origin, was the real conqueror of Egypt and the architect of the Fatimid military power. Jacob b. Killis was an Islamized Baghdadi Jew of origin, WHO had been a service of Kafur. A man of great ability, He is credited with having organized the fiscal and administrative system of the which lasted for much of the Fatimid period. His powers were confirmed and extended by al-Aziz (365-86/975-96), the second Fatimid Caliph in Egypt (Hitti, 2010: 185).

When Dynasty Fithimiyah was under the control of Abu Mansoor Nizar, with the title of al-Aziz eschatology (675-996), Egyptianswere always filled with peace. The king was known by his people were wise and merciful. Caliph al-Aziz emphasized inter-religious tolerance. Therefore, one of the vizir there Coptic Christians, namely Isa ibn Nastur (Rofiq, 2009: 212). who was married to a woman who came from Russia (Hitti, 2010: 791). In addition, he also raised Minassa al-Jews as a trustee in the governorates Sham (now Syria) (Nurmaliah, 2005: 124). even the caliph himself had a wife who was Christian (Sunanto, 2003: 148).

If we scrutinize further, systems and organizational patterns of Caliphate dynasty Fatimid generally similar to the ancient Persian administrative system (Amin, 1966: 138), which had also been practiced in the era of the Abbasid dynasty (Hitti, 2010: 799). In the handbook an Egyptian population, al-Qalqasyandi, as revealed by Hitti, that the sketch of the military and administrative systems Fatimid dynasty in Egypt was divided into three levels, namely (1) The emirs, which consists of the highest officers and guards caliphs ; (2) the officers palace consisting of experts (chaplain) and the eunuch; and (3) commands a regiment which each bears a different name, such as Hafizhiyah, Juyusyiyah, Sudaniyah, or named by the caliph, vizier, or tribe (Hitti, 2010: 800).

Fatimid government efforts in people's welfare agenda are also done through commercial goods price stability. Egypt at that time had become a commodities exchange between Europe and Asia. Aside from agricultural products, state revenues were also obtained from trade and customs. The price of goods that became a staple of folk consumption is very low so the state of people was very happy indeed (Karim, 2009: 200). The atmosphere of the economy was very safe and comfortable this proved that the conditions conducive to political stability would determine the level of prosperity and welfare of the people. The Caliph and-brass officials continued to oversee the smooth running dynamics of social and political institutions of the caliphate Fatimid ideals for the sake of achievement of the Egyptian people's happiness.

b. Socio-Intellectual Realm conditions Era Fatimidin Egypt

Al-Azhar mosque which served as a center of Islamic studies and science became a symbol of the triumph of the intellectual world of Egypt Fatimid Caliphate era. The first mosque was built by General Jauhar on 24 Jumadi al-Ula 359 H/4 April 970 AD and then used the first time on October 7 Ramadan 361 AH/22 Jun I 971 AD. (Lewis, 1988: 185). The name of al-Azhar by Philip K. Hitti in his work Other Capital Cities of Arab Islam, as quoted by Syamsul Bakri, taken from the name of al-Zahra (designation for Siti Fatimah, the daughter of the prophet Muhammad. who is married to Ali Ibn Abi Talib) (Bakri, 2011: 92). Mosque underwent significant changes during the caliphate of al-Aziz led the Fatimid by making it as the University of al-Azhar that still exist childbirth scientists and international standards in their respective scientific fields that spread almost all over the world. Originally al-Azhar university was, meant to spread the doctrine of Ismailis, but later by Sultan Salahuddin al-Ayubi converted to Sunni education center today (Sunanto, 2003: 149).

The atmosphere of this era euphoria academic world seen from the attention of the courtier to the growth and development of the intellectual dynamics. Post-declaration of the al-Azhar mosque becoming a university, al-Aziz ibn Ya'qub mandate the Killis to become a patron of science. When he served as vizier, he founded a university and spend thousands of dinars per month on the cost of operations. At the time, was exactly the origin of Jerusalem medical expert named at-Tamim, then settled in al-Qahirah around the year 970 AD. (Sunanto, 2003: 149). In addition, Muhammad ibn Yusuf al-Kindi and Ibn Salama al-Kuza'i were two prominent scientists who helped to enliven the splendor arena of science in the Pyramids' country. Source libraries in the library at the time the country reached 200 thousand pieces of text. Promotion of translation of foreign literature sources into Arabic also took place on the order of Caliph al-Aziz. one of Tabari's handwriting found in the library (Fa'al, 2008: 124., Karim, 2009: 201). Development Academy Dar al-Hikmah (wisdom house) equipped with a library named *Dar al-'Ulum* (home science) in the era of al-Hakim bi Amrillah (996-1021 AD) which was inaugurated in the year 1005 AD, as a center of learning and dissemination of Ismaily Shiite doctrine,

was one of the most important foundations for the history of the Caliphate Fatimid to establish itself as a dynasty that protects science. In addition to Dar al-Hikmah and Dar al-Ilm, the caliph also set up an observatory on the hill al-Mukattam as a manifestation of interest and interest in astrological calculations. Astronomy had been developed by an astronomical 'Ali ibn Yunus, then' Ali al-Hasan and Ibn Haytsam. Therefore, in this period of not less than one hundred worked on mathematics, astronomy, philosophy, and medicine had been produced (Rofiq, 2009: 217).

Socio-intellectual movement's atmosphere that blows from the earth is getting festive Ismaily esoteric and advanced when leaders of the Fatimid dynasty (especially at the time of al-Hakim dynasty came to power Fatimid) facilitating everything related to the development of the intellectual world (Nurmaliah, 2005: 130). One of the most famous scientists of the Fatimid era was Yakub Ibn Killis. He managed to build scientific academies that spend thousands of dinars per month. In his time, he managed to raisea physicist named Muhammad Attamimi. Besides Attamim there is also a historian named Muhammad Ibn Yusuf Al Kindi and Ibn Salamah al-Quda'I (Fitriah, et., al, 2021: 16-23) (, et., al, 2021: 16-23). More markedly less visible than historical facts, if the contribution of the advancement of science in the land of Egypt in the tenth century many absorptions resulting from the movement of foreign sciences through translation activities done personally learned or done at the initiative of the Caliph by providing financial support and place.

Comfort conditions in the land of Egypt during the caliphate Fatimid, brought flexibility to get the science's continue to develop its intellectual creativity, availability of adequate sources of reading (even more than enough) in the library, allowed the lovers of science added to enrich their knowledge, and appreciation to the public palace and communities to the protector of science, academic spirit servants pumping science to bear his great works. Role in establishing the caliphate Ismailis credo also appeared in their efforts to bring in (import) scholars, intellectuals, and the scholars who served as an educator as well as a propagandist doctrine Ismaily.

c. Fatimid Era Educational Institutions Egypt

Some educational institutions that developed in the era of dynasties Fatimid addition to functioning as a means of transformation of knowledge, was also a propaganda tool Ismaily Shia doctrine both de facto and de jure into state schools. Types of Islamic educational institutions that developed in the future are as follows.

1) Palace

As it was known that in the royal palace of the Fatimid there was a special room that was very big used to teach Ismailiy Shia beliefs. The judges, preachers, experts read the Koran, and the priests pray regularly present in the various ceremonies in the palace (Lapidus, 1999: 536). Further disclosed that the Deputy writers often gather at the palace to copy books, such as the Qur'an, hadith, fiqh, literature, until the medical sciences. Caliph highly respected these scientists even as a form of reward from it, they were often assigned to be a priest in the palace mosque, according to Hasan Ibrahim Hasan illustrated Fatimid palace conditions as quoted Yayah Nurmaliah, (2005: 125).

The existence of the palace and relatives who filled the palace grandeur was very serious in dedicating itself as an umbrella brightness world of art and science. The atmosphere of the palace was considered incomplete without a component of more extensive scientific knowledge. Intellectual prestige was largely determined by the elegance and beauty of the palace which was followed by the atmosphere of discussion, dialogue, seminars, and educational processes that took place in it. Mentioned that to match the grandeur of the palace of Baghdad, al-Aziz did not hesitate to pay a sum of two million dinars to build a magnificent palace complete with a space for discussion and beautiful accessories.

2) Mosque

When Caliph al-Mu'izz Lidinillah first conquered Egypt in 969 AD, he immediately ordered Commander Jauhar to establish al-Azhar Mosque as planting media Shia doctrine means Ismaily and other activities.

Bernard Lewis describes this event with the phrase "On 24 April Jumadal I 359/4 970 Jawhar laid the foundation stone of the great mosque, to be known as al-Azhar" (On 24 Jumadal Ula 359 AH / 4 April 970 M, Jauhar al-Siqilli perform the laying of the foundation stone of the construction of the great mosque of al-Azhar). This mosque was completed a year later that for the first time used on 7th Ramadan 361 AH/ June 22 971 M. Of the mosque that radiated charisma theology Ismailis to the entire territory Fatimid (Lewis, 1988: 185). Then, in the era of al-Aziz al-Azhar mosque was upgraded as a university of al-Azhar, which was still active in the community regeneration process. At the time of al-Hakim Fatimid served as head of government in Egypt, several mosques were built in the entire region's power authority. Even among mosques that were built there was a mosque that became a symbol of the progress of the art of beautiful architecture (Amin, 1966: 262).

At the time of this dynasty, the mosque became a vehicle for gathering place for scholars of fiqh, especially scholars who believed Ismailis, also viziers and judges. Their activity was writing a book about the Ismaili Shi'ite school of theology to be taught to the public. Told that among the figures who designed the book was Ya'qub ibn Killis. while the function of the judge at this assembly was to decide cases that arise in the learning process belief of the Ismailis. So, it was obvious that the era of the caliphate Fatimid mosque serves as a medium and a means for distributing wing Ismaili Shiite theology (Nurmaliah, Yayah, 2005: 125).

Implementation of educational activities at mosques in two forms, namely (1) the form halaqah, namely the position of the students sat around or surround teacher/ certain sheik to learn specific knowledge. This system was still running even in al-Azhar until the 1950s. After 1960 Halaqah system was no longer, and all learning systems followed the Western system. Similarly, according to Hasan Langgulung as told Abdul Mukti., (2) the form of the shrine, which means the angle or corner of the mosque was used as a place to learn a variety of science (Mukti, 2008: 56).

3) Dar al-Hikmah

Academic institutions were the biggest initiative in the development of science in Egypt Fatimid Caliphate era, although originally intended for development and the means of an understanding of Shia theology Ismaliyah, the institute also serves as a center of the transformation of science and education. Here, a gathering place for writers, thinkers, and translators (Mansur, 2004: 57). On the other hand, The main aim of establishing this institution was to enrich the Muslim thought with different knowledge and sciences led by some Arabs, Persians, and Syriac scholars and scientists (Algerian and Mohadi, 2017: 181). Dar al-Hikmah's existence as a scientific academy could match the position of the domestic scientific institutions in Baghdad and the Islamic regime-Andalusia. Not a few scientists and scholars were born from the womb of this academy, such as ibn Haytham in the West known as Alhazen where his al-Manadhir already translated into Latin in the past Gerard of Cremona and published in 1572 (Sunanto, 2003: 147).

Historical records revealed that the Islamic civilization's most fundamental intellectual progress during the Fatimid sovereign dynasty was their successful academy founded Dar al-Hikmah (Karim, 2009: 154). Many manuscripts and works of figures prominent scientists from various countries were propagated by the caliph al-Hakim to spend an amount of 257 dinars, as well as the funds are used to fix the books that had been damaged and hire workers in these institutions. The curriculum was developed in this era more about Islamic issues, astronomy, and medicine (Rofiq, 2009: 2016-2017).

4) Library

In addition to mosques and dar al-wisdom, the library also played an important role in the process of deployment of the Ismaili faith to Egyptian society. Owned the largest library Fatimid dynasty is Dar al-film, which has a strong network with a library "Bait al-Hikmah" in Baghdad. Pioneering the development of this library has performed at the time of al-Aziz in the year 998 AD, and when it had approximately 200,000 books and 2,400 copies of the Koran were decorated ornaments

pretty and beautiful and stored in a separate room (Nakosteen, 2005: 95). One of the library's collections were rare manuscripts and works of Ibn Muqlah other experts in calligraphy, and in this library al-Aziz also saved a copy of the handwriting for the history books of al-Tabari (Hitti, 2010: 803).

Furthermore, Mehdi Nakosteen also revealed that the famous library (the "house of science") of the caliph al-Hakim in Cairo, was located in high school and founded in the year 1004, had a collection of books with a lot of exaggerated estimates of the 1,600,000 volumes. The library was opened to the public as a center of science and research. The caliph al-Hakim himself was a priest who loved science and for the smooth operation of the library, he provided more than 200 dinars every year. In addition to the cost of the library was also used for treatment, the cost of paper for the copyists, paper, ink, and pens for the students, fixing the books that had been damaged, the salaries of the employees of the library, and so forth (Nakosteen, 2005: 91-92).

5) University

In addition to the Dar al-Hikma as the Ismaili intellectual high level, the university also played an important role in the transmission process of the Ismailisideology doctrine in Egypt at that time. Grand Mosque of al-Azhar was pioneered by Jauhar al-Siqilli on the orders of Caliph al-Mu'izz lidinillah (965-975 AD), the next caliph at the time of Caliph al-Aziz (975-996 AD) upgraded into a university institute al-Azhar, where vibration intellect until now is still felt. In addition to the al-Azhar university, Ibn Killis as a protector of science in the palace Fatimid also established a university in the literature of the history of Islamic civilization to spend thousands of dinars per month to fund it (Hitti, 2010: 800).

The curriculum at the college level covers religious studies and general subjects. Religious instruction is an addition of subjects at the secondary level in the mosque, which consists of fiqh, tafsir, qira'at, tradition, and theology. Knowledge of languages consisting of lessons nahwu, sharf, balaghah, al-Bayan, and literature. Likewise, general science, including philosophy, geometry,

falaq, augury, medicine, chemistry, science, geography, music, and history. At the University of al-Azhar, the tendency of students to religious sciences is greater than the general science (Mukti, 2008: 68-69). Subjects are taught by a sheik to a group of students to form a halaqah. Shaykh gives a lesson by reading a book while explaining its contents, and to correct and improve the reading of the students, one of them is told to re-read what was read aloud by the teacher.

d. The influence of Fatimid Dynasty Authorities on the Development of Islamic Education

Fathimid dynasty ever produced an astronomer that the most prominent of his time, namely Ibn Yunus, whose full name was Abu al-Hasan Ali ibn Abi Sa'id Abd al-Rahman ibn Ahmad ibn Yunus al Shadafi al-Misri. The year of his birth was unknown, but he died in the year 1009 AD in Egypt. He developed astronomy at the Fatimid palace in Cairo, especially at the time of Caliph al-Aziz (975-996 AD). Abdul Mukti described that ibn Yunus was an astronomer who was instrumental in building the observatory on the hill Muqattam named al-Rashid al-Hakim (Mukti, 2008: 47).

In the Islamic world, physics is closely related to the science of astronomy, mathematics, and philosophy. Therefore, a true Muslim physicist also can be grouped into other fields of science. One of the most reliable Muslim physicists Ibn Haytham was in the Fatimid era, whose full name was Abu Ali al-Hasan ibn al-Hasan ibn al-Haytham. Besides being known as a physicist, he was also a major figure in the field of optics between Ptolemy and Witelo. He wrote no less than a hundred works in the areas of mathematics, philosophy, and medicine. One magnum opus of ibn Haytham was very famous it was *Kitabal-Manadhir*, a masterpiece of the optical major influence on Western science.

Azyumardi Azra, as revealed by Muqowim, said that this work never falsified Roger Bacon and claimed that the work was his. This work was then translated by Frederick Risner, with the translated title Opticae Thesaurus in Basle in 1572. In the book of al-*Manadhir*, Ibn Haytham used experimental methods while researching catoptric, i.e. flat glass and

parabolic, aberration field; dioptric field, i.e. the ratio between wide-angle and refraction should not be fixed; existing and magnifying power of the lens. (Muqowwim, 2012: 270).

Another contribution of ibn al-Haytham other than work was in terms of research Manadhir spherical mirror (spherical) and the channel of the parabolic mirror. He researched spherical aberration and realized that the parabolic mirror concentrates all rays on a point until it is a kind of mirror of the best burner. In the case of refraction, Muslim scientists had contributed very prominently. He applied to the surface speed rectangular refraction, centuries before Newton, and believe in the principle of "shortest time". He made a careful experiment by putting the measuring tube into the water to measure the angle of refraction. Despite knowing the sine function, he prefers to work with the bowstring. Because if it was not so, chances are she'll find Snell's law, which was the discovery of small corners, where the corner itself can be sustained be roughly the sinuses. He also examined refraction through the cylinder and glass balls and tried to determine the magnification effect of a flat-convex lens (Plano-coveks) (Muqowwim, 2012: 271).

In the reign of al-Hakim, a work of scientists think the origin of Mosul, Iraq, who spent his life in Egypt, Abu al-Qashim Ammar ibn 'Ali al-Maushili -in Europe known as Canamusali- entitled al-Muntakhab fi' ilaj al-'Ayan (selection of works about the healing of the eye), expressed by historians is much more original than the Tadzkirah, Ibn Isa, scientists Fatimid other contemporaries. (Hitti, 2010: 803). Other Muslim intellectuals who were born from educational institutions Ismailis in the country during the rule of the Pharaoh was, such as ash Hanifah al-Nu'man (d. 363/974) was a scholar Ismailis who was very expert in the field of law; then Hamid al-Din Ahmad ibn Abdullah al-Kirmani was a powerful philosopher of his day; and then Muhammad ibn Ahmad al-Tamimi, a medical scientist who was born in Jerusalem and then moved and settled in Egypt around the year 970 AD.

2. Discussion

The emergence of a civilization in a nation is strongly influenced by progress in the realm of science. Awakening the domain of science is determined by how much encouragement and attention the ruler who serves as the patron in the country, in addition to the factors extensive network of political and financial support. What was done by the Abbasid dynasty under the control of al-Mansur, Harun al-Rashid, and al-Ma'mun. So even what was done by the Umayyads in Andalusia under the reign of Abd al-Rahman II, Abd al-Rahman III, and al-Hakam II. All of that was evidence of strong political support and funding to intellectual progress as the basis of the progress of civilization.

The same thing happened when the Islamic rule under the control Fatimid dynasty in Egypt, that they also played a role in the progress of civilization in the fields of science. What was done by the caliph al-Aziz and al-Hakim, and al-Muntanshir was undeniable that the data they were patron ruler intellectuals who once carved great service to the advancement of education.

Under the influence of the governing authority Fatimid dynasty, Islamic education had developed quite good, although in some historical accounts said not as significant as the Abbasid and Umayyad Caliphate era II in Andalusia which spawned many scientists, in the quality of the works produced by scholars Muslim-Fathimyah became a major scientific reference for scientists both for the West and the Muslim intellectuals after Fatimid collapsed.

From the above discussion, it was clear that the development of Islamic education both in terms of aspects of the sciences and social sciences in Egypt in the era of the Caliphate dynasty Fatimidwas strongly influenced by the policies of state authorities in facilitating the development of education. The positive attitude was the retainer of the kingdom to the development of the education domain given its color for the progress of Islamic civilization in the land of the pyramids.

D. Conclusion

From some exposure to browse for the results relating to the significance of the influence of the author dynasty Fatimid authority on the development of Islamic education, the author can take a conclusion thatsocially, Egyptian society composed of Sunni and Shi'ite groups (although Sunnis are a minority compared to the Shi'ites), African people who became soldiers Fatimid, ahl Dhimmah, the Turks who had settled in Egypt, and the people of Sudan who lived in Egypt. On the other's hand, the Government System adopted by Fatimid Dynasty was a theocracy.

The significant influence of Fatimid dynasty authority on the development of Islamic education is very evident in the efforts of the caliphs in building educational institutions, even the Caliph's palace itself into a discussion place of science, in addition to mosques, libraries, universities, and Dar al-Hikmah institution. State authorities were very influential in the birth of eminent scientists and qualified in the fields of science, both religious sciences, and general sciences. In addition, al-Azhar university was factual evidence in the history of Islamic civilization remaining and still excis today.

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