



Tabayyun : Journal Of Islamic Studies

Vol. 2 No. 2, 2024, E-ISSN: 3046-5729

Fatimid Dynasty: History of Establishment, Development and Destruction

Maruli Tumangger

Sekolah Tinggi Ilmu Tarbiyah Hamzah Al-Fansuri Barus, Indonesia.

Email : marulicaem69@gmail.com

Abstract: The Fatimid Dynasty is one of the Shia Dynasties in Islamic history. Its power was in the Egyptian area and was one of the dynasties that contributed to the development of the history of Islamic civilization for Muslims to this day. One of them is Al-Azhar University, Cairo, Egypt. It is interesting to examine how the Fathimiyah Dynasty began to stand firmly, experienced development and progress and until its destruction, at that time the Abbasid Dynasty which was the Islamic caliphate of the superpower at that time was still standing and had not collapsed. This paper will examine the History of the Fathimid Dynasty from a historical perspective.

Keywords: Dinasty, Fathimiyah, Development, History

Introduction

The Fatimid Dynasty is one of the Shia Dynasties in Islamic history. This dynasty was founded in Tunisia in 909 AD as a rival to the ruler of the Muslim world at that time centered in Baghdad, namely the Abbasids. The Fatimid dynasty was founded by Sa'id ibn Husayn, who is considered to be a descendant of the founders of the two Islamist sects.

In the 9th century, signs of decline and decline of the Dynasty began to be seen with many regions that broke away and were not subject to the central government, one of which was the Fatimid Dynasty

in Egypt¹. The Fatimid Dynasty is one of the Islamic dynasties that has ever existed and also has a part in enriching the historical treasures of Islamic civilization. Similarly, the sending of Muhammad PBUH as the Prophet has carved out the history of Islam, which at first was only an ignorant nation that did not know affection and mutual respect.

The previous article related to the study of the fathimiyyah dynasty was the one written by M. Amri Pratama et al., which calmly discussed how the Shi'a influenced the government of the fatimiyah dynasty. As is understood, the fathimiyyah dynasty is a dynasty founded by the Shi'a sect.² Nuraini A. Manan's writings that spoke about the formation and development of the Fatimid dynasty.³ Irwan Supriadin's writings that link the Fatimid dynasty with Islamic civilization in Egypt.⁴

This paper will add to the treasure of research on the history of the establishment and development of the Fatimid dynasty until its period of collapse. Explores some of the segments of life that have not been previously discussed by researchers and authors.

Discussion and Discussion

A. The founding phase of the Fathimid Dynasty

The Fathimid Dynasty was founded in 297 AH/910 AD, and ended in 567 AH/1171 AD⁵ which was initially just a religious movement based in North Africa, and later moved to Egypt⁶. This dynasty is attributed to Fatimah Zahra, the daughter of the Prophet Muhammad PBUH and also the wife of Ali bin Abi Talib Radhiallahu anhu. This dynasty claimed to be a straight line descendant of the couple of Ali bin Abi Talib and Fatimah Zahra bint Rasulullah SAW. However, the issue of the fate of the

¹ Philip K Hitty, *History of the Arabs*, The Macmillan Press Ltd, 1974, pp. 450-483.

² M. Amri Pratama dkk., "Ketatanegaraan Pada Masa Dinasti Fathimiyyah: Studi Terhadap Pengaruh Syi'ah Terhadap Sistem Pemerintahan," *Tabayyun: Journal Of Islamic Studies* 1, no. 02 (2023), <https://journal.tabayanu.com/index.php/tabayyun/article/view/17>.

³ Nuraini A Manan, "Dinasti Fatimiyah Di Mesir (909-1172): Kajian Pembentukan dan Perkembangannya," *Jurnal Adabiya* 19, no. 2 (21 Juli 2020): 125, <https://doi.org/10.22373/adabiya.v19i2.7512>.

⁴ Irwan Supriadin J, "DINASTI FATIMIYAH: ANALISIS KEMAJUAN DAN RUNTUHNYA PERADABAN ISLAM DI MESIR," *FitUA: Jurnal Studi Islam* 2, no. 1 (14 Juli 2021): 101–16, <https://doi.org/10.47625/fitua.v2i1.321>.

⁵ DR Muhammad Sahil Thaqusy, *Tarikhul Fathimiyyin fi syimali afriqiyah, mishra wa biladis Syam*, Darun Nufas Beirut, 2001, p. 3.

⁶ Ali Mufradi, *Islam di kawasan kebudayaan Arab*, (Jakarta : Logos Wacana Ilmu, 1997), p. 116.

Fathimiyah descendants is still and continues to be a debate among historians.

There are several different views among the prosperous people about the fate of their descendants. This is due to several factors, including: First, the political upheavals, groups and schools of madzhab that have been very strong since the death of the Prophet PBUH. Second, the courage and reluctance of these Fatimid descendants to advertise their destiny, out of fear of the rulers, plus the concealment of the names of their leaders from Muhammad bin Ismail to Ubaidillah al Mahdi⁷.

The Fatimid dynasty was Ismailiyah. This movement is an Ismailiyah branch that recognizes the first six imams of the Shia Imamiyah, but disputes over the seventh imam. For the Imamiyah, Musa al-Kazim bin Ja'far Shiddiq was the seventh imam, while the Ismailis recognized Ismail bin Ja'far. Because Ismail died before his father, Musa al Kazim was crowned. Meanwhile, according to Ismail's followers, the right to Ismail cannot be transferred to another person even if he has died. Since the death of their seventh leader in 260 AH/873-874 AD, Ismaili activity began. Because the Abbasid caliphs conducted an investigation, this group moved from Salamiya (a small town in the Hamah region of Syria) to North Africa. and was founded by Sa'id bin Husain al Salamiyah who was titled Ubaidillah al Mahdi. Ubaidillah al Mahdi moved from Syria to North Africa because Shia propaganda in this area was well received, especially from the Barber Ketama tribe. With the support of this tribe, Ubaidillah al-Mahdi overthrew the Aglabiyah governor in Africa, Rustamiyah Kharaji in Tahart, and Idrisiyah Fez as a subordinate⁸.

At first, the Ismaili Shia did not show their movement clearly, only during the time of Abdullah bin Maimun who transformed this as a religious political movement, with the aim of establishing Fatimid power. Secretly he sent missionaries to all corners of the Muslim region to spread the teachings of Ismailiyah. This activity was ultimately the background for the establishment of the Fatimiyah dynasty⁹. Adapun silsilah kekhalifahan Fatimiyah dari awal hingga khalifahannya yang ke-14 adalah sebagai berikut : 1. Al-Mahdi (909-934), 2. Al-Qa'im (934-946), 3. Al-Manshur (946-952), 4. Al-Mu'izz (952-975), 5. Al-Aziz (975-996), 6. Al-Hakim

⁷ DR Muhammad Sahil Thaqusi *Tarikhul Fathimiyyin fi syimali afriqiyah, mishra wa biladis Syam*, (Beirut, Darun Nufas: 2001), p. 53.

⁸ Jaih Mubarak, *sejarah peradaban Islam*, (Bandung, Pustaka Bani Quraisy, 2004), p. 104.

⁹ K. Ali, *Sejarah Islam(Tarikh Pramodren)*, (Jakarta : PT Raja Grafindo Persada, 1997), p. 325.

(996-1021), 7. Al-Zhahir (1021-1035), 8. Al-Mustanshir (1035-1094), 9. Al-Musta'li (1094-1101), 10. Al-Amir (1101-1130), 11. Al-Hafizth (1130-1149), 12. Al-Zafir (1149-1154), 13. Al-Fa'iz (1154-1160), Al-Adhid (1160-1171).

After the death of Abdullah ibn Maimun, the leadership was held by Abu Abdullah al-Husayn, through his propaganda he was able to attract the sympathy of the Khitamah tribe from the Berbers who lived in the Kagbyle area to become loyal followers. With this force, they crossed into North Africa and managed to defeat the army of Ziyadat Allah as the Ruler of North Africa at that time¹⁰. The Islamic Shi'a began to show their strength after the government was held by Sa'id ibn Husain al-Islamiyah who replaced Abu Abdullah al-Husayn. Under his leadership, the Shi'a Islamiyah succeeded in conquering Tunisia as the center of the power of the Aglabiyah kingdom in 909 AD¹¹. Said proclaimed himself an imam with the title Ubaidillaj al Mahdi.

Sa'id claimed to be the son of Muhammad al-Habib, a grandson of the Islamic imam. However, Sunnis argue that Sa'id came from Jewish descent so the dynasty he founded was originally called the Ubaidillah dynasty. Meanwhile, Ibn Khaldun, Ibn al-Asir and Philip K. Hitti argue that Sa'id does indeed come from the lineage of Fatimah, the daughter of the Prophet Muhammad PBUH, who continued her lineage to Husayn bin Ali bin Abi Talib¹².

Ubaidillah was the first caliph of the Fatimid state. He ruled for about 25 years (904-934 AD). During his reign, al-Mahdi expanded his territory throughout Africa, including Morocco, Egypt, Multa, Alexandria, Sardania, Corsica, and Balerick. In 904 AD, Kahalifah al-Mahdi founded a new city on the coast of Tunisia which was named the city of Mahdiah which was established as the capital of the government¹³.

In North Africa their power soon became great. In 909 they were able to take control of the Rustamid and Tahert dynasties and invade the Idriss in Morocco. The first work of the Fatimid state was to take the belief of the Muslims that they were the descendants of Fatimah bint the Prophet and the wife of Ali bin Abu Muttalib¹⁴.

¹⁰ *Ibid*, p. 326.

¹¹ C.K Bosworth, *Dinasti-Dinasti islam*, translate: Ilyas Hasan, (Bandung: Mizan, 1993), pp. 46-47.

Philip K Hitti, *History of Arabs*, p. 732.

Ibid, p. 618.

¹⁴ Hj. Prof DR Musyriyah Sunanto, *Sejarah Islam Klasik (Perkembangan Ilmu Pengetahuan Islam)*, p. 146.

The Fatimid Empire entered a golden era during the reign of Abu Tamin Ma'Abu Daud who was titled al-Mu'iz (953-997). Al-Mu'iz succeeded in conquering Egypt and moving the government to Egypt. At this time, the people feel a prosperous and prosperous life with policies to prosper their people. The indicator is the number of physical buildings such as mosques, hospitals, inns, main roads equipped with lights and shopping centers. During this period, various types of companies and crafts such as weaving, ceramics, gold and silver jewelry, glassware, herbs, medicines also developed¹⁵.

Another success is in the field of science development. The great interest of the public in science received the support of the rulers by building Dar al-Hikmah in 1005 AD and al-Azhar college (which was previously a mosque building), which taught medicine, Fiqh, Tawhid, Al-Bayan, Arabic, Mantiq, and so on¹⁶.

B. The Development and Progress of The Fatimid Dynasty.

During the Fatimid rule, the issue of religion and the state could not be separated. Religion is seen as the main pillar in upholding the state/state. For this reason, the Fatimid government is very concerned about the religious diversity of the community even though they have the status of second-class citizens such as Jews, Christians, Turks, and Sudanese¹⁷.

According to K.Ali, the majority of the Fatimid caliphs were moderate, even attentive to non-Muslim religious affairs so that the Armenian Kopti Christians never felt leniency and hospitality other than Muslim rule. Many Christians were appointed government officials and their houses of worship were restored by the government.

However, the generosity shown by the Fatimidian caliph towards Christians did not cease to cause negative issues. Al-Mu'iz, known for his faculty and devotion, is rumored to have apostatized, died as a Christian and was buried in the church of Abu Siffin in ancient Egypt. However, according to Hasan, the issue is not true because no historian mentions it like that, and only the story (Khurafat) was deliberately sniffed out by people who were unhappy with him, including from the remnants of the

¹⁵ Jousef Sou'ib, *Sejarah Daulat Abbasiah*, (Jakarta: Bulan Bintang, 1977), p. 234.

¹⁶ Lihat ; Muhammad Jamaluddin Surur, *ad Daulah al fatimiyah fil Mashr*, (Kairo, Darul Fikr al Arabiy, 1979), pp. 68-71.

¹⁷ Hasan Ibrahim Hasan, *Tarikh ad Daulah al Fatimiyah fil Maghrib, Misr, Suriah wa Biladul Arab*, (Kairo: Lajnatut Ta'lif wal Tarjamah wan Nasyr, 1958), pp. 264-265.

Abbasid rulers who deliberately wanted to weaken the power of the Fatimids¹⁸.

Meanwhile, the religion preached by Fatimiyah is Islamic teachings, according to the understanding of Shi'a Islamiyah which is designated as a state school. For this reason, the missionaries of the Fatimid state were very aggressive in developing these teachings and managed to gain a large number of followers so that the period of power of the Fatimid state was seen as an era of revival and progress of the Islamic school¹⁹.

Although the caliphs were moderate-minded, those who did not want to recognize the teachings of Shi'a Islamiyah were immediately punished with death. In 391 AH the caliph al-Hakim killed a man who did not want to acknowledge the virtue/fadhilah of Ali bin Abi Talib, and in 395 AH, al-Hakim also ordered that in mosques, markets and streets be posted inscriptions denouncing the companions²⁰.

Clearly, the role of religion is very much considered by the government for the purpose of maintaining power. The proof is that the firm attitude of the Fatimid caliph towards those who do not want to recognize the Ismaili school can be in the form of such an attitude that can result in the emergence of state instability. Al-Hakim, for example, in order to establish a good relationship with his Sunni people, al-Hakim began to be lenient by imposing a prohibition on denouncing his companions, especially the caliphs Abu Bakr and Umar. Al-Hakim also built a madrasa that specifically taught Sunni understanding, providing quality books so that Shi'a residents felt happy because they felt like they were living in a Sunni area.

The attitude taken by the Fatimid caliphs was not as cruel as that of Abdullah al-Saffah who tried to wipe out all the followers of the Umayyads at the beginning of his rule. In this case, the Fatimid caliphs imposed the society equally as long as they were willing to follow the teachings of the Shi'a Isma'iliyah which is the state madhhab. The displeasure of the Fatimid caliph towards the Abbasids did not show in the form of violence. However, the Fatimid Caliph forbade the mention of the Abbasids in every Friday sermon and forbade the wearing of black robes and other attributes of the Abbasids. The clothes worn for the sermon are white²¹.

¹⁸ Ali Ibrahim Hasan, *Misr fi al "Ushur al Wustha : Minal Fathil Arabiy ilaa fathil Ustmaniy*, (Kairo: Maktabah al Nahdah al Mishriyah, 1976), pp. 128-129.

¹⁹ Hasan Ibrahim Hasan, *Tarikh daulah Fatimiyah*, p. 329.

²⁰ Ali Ibrahim Hasan, *Misr fi al "Ushur*, p. 127.

²¹ Latief Oesman, *Ringkasan Sejarah Islam*, (Jakarta: Widjaya, 1979), p. 76.

Although Al-Mu'iz defeated the rebels, he will always pursue a peaceful path with the governor by promising rewards to those who are willing to show his loyalty. Many of the Governors were willing to follow the Ismailiyah madhhab, even though they were previously governors appointed by the Abbasid caliph. Their attitude is also carried out by Jews and Christians. They are willing to convert to Islam and adhere to the Islamic school when they are offered to hold certain positions in the government²².

Strict action in the form of granting the death penalty is only carried out against people who reject the understanding of Islam. There was only one incident in which strict action was taken against people who did not want to follow the Ismaili faith, that is, when the young king of Zarida in Africa named Mu'iz ibn Badis insulted the Fatimid dynasty by not mentioning the name of the Fatimid caliph al-Muntasir during the Friday sermon but mentioning the name of the Abbasid caliph. The lack of decisive action was due to al-Muntasir being more interested in Al-Bassasir's rebellion against the Abbasid government. This moment was considered by al-Muntasir as an opportunity to re-establish his rule in West Asia after Tughril established Abbasid rule in the region²³.

In the field of government administration, it has not changed. The administrative system developed by the Abbasid caliph was still practiced. The Caliph served as the head of state both in secular affairs and in spiritual affairs. He has the authority to appoint and terminate the positions under him. In addition, the sacralization of the caliphs that emerged during the Abbasid reign is still maintained, the indicators of which can be seen from the titles held by the Fatimid caliphs such as al-Mu'iz dinillah, al-Aziz billah, al-Hakim bin Amrullah and so on.

There are three things that can be highlighted regarding the development and progress achieved during the time when the Fatimid Dynasty was in power, namely:

1. Progress of Government

The management of the state carried out by the Fatimid Dynasty was by appointing ministers. The Fatimid Dynasty divided the ministries into two groups. First, the military group consists of three main positions, namely military officials and caliph guards, security officers and regiments.

²² Hasan Ibrahim Hasan, *Tarikh daulah Fatimiyah*, pp. 218-219.

²³ K. Ali, *Sejarah Islam*, p. 326.

The second is the civilian group. This group consists of Qadhi (Judge and director of money printing), Chairman of Da'wah who leads the recitation, Market Inspector (supervisor of markets, roads, scales and measurements), State Treasurer (in charge of Bait Maal, Head of King's household affairs, Qur'an reading officer, and Secretaries of various Departments. In addition to central officials, in each region there are officials at the level of governors appointed by the caliph to manage their respective regions. Administration is managed by local officials²⁴.

2. Spread of Shia understanding

When Al Muiz succeeded in controlling Egypt, four fiqh madhhabs developed in this region: Maliki, Hanafi, Shafi'i, Hanbali, while Al Muiz itself adheres to Shia madhhab. In responding to this, Al Muiz appointed judges from Sunnis and Shia circles. However, important positions were handed over to Shia ulam while Sunnis only occupied lowly positions. In 973 AD, all positions in various political, religious and military fields were held by Shiites. Therefore, some Sunni Fathimiyah officials switched to Shia so that their positions increased. On the other hand, al-Muiz built religious tolerance so that adherents of other religions such as Christianity were treated well and among them were appointed as court officials²⁵. From Egypt the Fatimid Dynasty grew more and more widely to Palestine, and then Ismaili Shia propaganda spread more and more widely through a secret agent movement²⁶.

3. Development of science

The Fatimid Dynasty had a great interest in science. Fatimiyah built the Al Azhar mosque which finally contained scientific development activities so that Al Azhar University was established which would later become one of the oldest Islamic schools that Sunni scholars are proud of²⁷. Al Hakim succeeded in establishing Daar al Hikmah, an Islamic school that was on par with the educational institutions of Cordova and Baghdad. The Daar al Ulum Library is

²⁴ Jaih Mubarak, *Sejarah Peradaban Islam*, p. 105.

²⁵ *Ibid*, pp. 105-106.

²⁶ Cyriil Glasse, *Ensiklopedi Islam*, (Jakarta: PT Raja Grafindo Persada, 1996), p. 97

²⁷ Muhammad Jalaluddin al Surur, *addaulah fathimiyah*, pp. 68-71, see also Harun Nasution, *Islam ditinjau dari beberapa aspek*, vol. I, Jakarta UI Press, 1985, p. 8, see also Badri Yatim, *Sejarah Peradaban Islam*, pp. 281-283.

combined with Daar al Himmah which contains various science books. Some of the scholars who emerged at that time were as follows:

1. Muhammad al Tamimi (physicist and medical expert)
2. Al Kindi (historian and philosopher)
3. Al nu'man (jurist and judge)
4. Ali bin Jonah (family Astronomy)
5. Ali Al Hasan bin al Khaitami (physicist and optician)

Besides that, the progress of physical buildings is really extraordinary. Indications of progress can be seen from the many buildings built in the form of mosques, universities, hospitals and magnificent inns. The main streets are built and equipped with colorful lights. In the field of industry, great progress has been achieved, especially related to the military such as war equipment, ships and so on²⁸.

C. The peak of the glory of the Fatimid dynasty.

Throughout the reign of Abu Mansyur Nizar al-Aziz (975-996), the Kingdom of Egypt was always filled with peace. He was the fifth Fatimid caliph and the first caliph to start a government in Egypt. It was under his rule that the Fatimid dynasty reached the peak of its glory. The caliph's name is always mentioned in Friday sermons along his territory stretching from the Atlantic to the Red Sea, as well as in the mosques of Yemen, Mecca, Damascus, and even in Mosul. If calculated, his power covers a very large area.

Under his rule, the Egyptian caliphate not only became a formidable opponent for the caliphate in Baghdad, but it can be said that the caliphate had drowned the rulers of Baghdad and it succeeded in placing the Fatimid caliphate as the largest Islamic state in the Eastern Mediterranean region. Al-Aziz spent two million dinars to build a palace that rivaled the Abbasid palace, his enemy that he hoped would be overpowered after Baghdad was conquered. Like his predecessor he glanced at the Spanish territory, but the confident Caliph Cordova, when he received a scathing letter from the Fatimid king, replied emphatically, saying, "You have underestimated us because you have heard of us. If we hear what you have done and will do, we will reply to you."

It can be said that among the Fatimid caliphs, the caliph Al-Aziz was the wisest and most generous caliph. He lived in the lavish and glorious city of Cairo, surrounded by new mosques, palaces, bridges, and

²⁸ *Ibid*, pp. 91-181.

canals, and gave Christians limited tolerance, something they had never felt before. His attitude and behavior were inevitably influenced by his Christian vizier "Isa ibn Nasthir" and his Russian wife, the mother of the son and heir, Al-Hakim, the sister of the two powerful Melkis nobles in Alexandria and Jerusalem.

According to Harun Nasution, in this heyday there is a history that shows the glory of the Fatimid that one of the Shia sects called Qaramithah (Carmatian) formed by Hamdan Ibn Qarmat at the end of the IX century, attacked Makkah in 951 AD and robbed Hajar Aswad by stealing it for twenty years. This is because they believe that hajar aswad is a source of takahayul. This movement opposed the central government of the Banu Abbas, but Hajar Aswad was finally restored by the Banu Fathimiyah after being urged by the caliph Al Mansur in 951 AD²⁹.

D. The Period of Decline and Collapse of the Fatimid State

Symptoms that indicate the decline of the Fatimid dynasty have been seen at the end of Al-Aziz's reign. However, it only appeared during the reign of al-Muntasir that continued until the end of power was the Fatimiyah during the reign of al-Adid 567 H / 1171 AD. The factors that caused the decline and collapse of the Fatimid state can be clarified to internal and external factors.

1. Internal Factors

The most significant internal factor in bringing about the decline of the Fatimid Empire was due to the weak power of the government. According to Ibrahim Hasan, the caliphs no longer had a high fighting spirit as their predecessors showed when they defeated the Berber army at Qairawan. The lavish life of the caliphs was the main cause of the loss of enthusiasm for expansion³⁰.

In addition, the caliphs were less capable and governed so that the wheels of government did not run effectively, this ineffectiveness was due to the fact that many of the appointed caliphs were still relatively young so they were less capable in making policies. Tragically, they are like puppets in the hands of the wajir because the role of the wajir is so dominant in regulating the government.

²⁹ Harun Nasution, *Falsafah dan Mistisme dalam Islam*, Bulan Bintang, Jakarta (1992) hal 87, also see Ali Mufradi, *Islam di Kawasan Kebudayaan Arab*, Jakarta, 1997, hal 119.

³⁰ Hasan Ibrahim Hasan, *Tarikh daulah Fatimiyah*, p. 179.

This phenomenon arose after the death of al-Aziz, after al-Aziz died he was replaced by his son named Abu Mansur al-Hakim who at the time of his appointment was still 11 years old. The policy in his government was very dependent on the decision of the Governor named Barjawan who although in the end was punished by al-Hakim for abuse of power³¹.

Another proof of the caliph's incompetence was the emergence of Christian resistance to the ruler. This resistance arose because Christians were unhappy with al-Hakim's proclamation which was considered to deprive them of their rights as citizens. The information contains three alternatives that are difficult for Christians. Converting to Islam, or leaving the homeland, or wearing a cross necklace as a symbol of destruction³².

After al-Hakim died, he was replaced by his son Abu Hasyim Ali who was titled al-Zahir. At the time of his appointment al-Zahir was still 16 years old and government policy was in the hands of his aunt Siti al-Mulk, after the legacy of his aunt al-Zahir became a puppet king in the hands of his servants.

The appointment of the caliph at a relatively young age continued until the end of the Fatimid government, even the thirteenth caliph named al-Faiz was crowned when he was still a toddler and died before reaching adulthood. Meanwhile, the last caliph Bernam al-Adid was crowned when he was nine years old.

Other factors are exacerbated by natural events. Disease outbreaks and long droughts so that the Nile sunagi dried up, became the cause of the civil war. After his death, Abu Tamim Ma'ad al Muntashir was replaced by his son al Musta'li. However, Nizar, (the eldest son of Abu Tamim Ma'ad) fled to Alexandria and declared himself caliph. Therefore, fatimiyah is divided into two³³.

In addition, another internal factor as the cause of the destruction of the Fatimid state was competition in obtaining positions among the wajir. During the time of al-Adid as the last caliph, for example, there was a competition between Abu Sujak Syawar and Dargam for the position of wajir which Dargam finally won. Because of his heartache, Syawar asked Nur Al-Din al-Zanki for help to restore his power in Egypt, if he succeeded he promised to hand over a third of the state revenue to him.

³¹ K. Ali, *Sejarah Islam*, p. 333.

³² *Ibid.*, p. 334.

³³ Hasan Ibrahim Hasan, *Tarikh daulah Fatimiyah*, pp. 272-273.

This offer was accepted by Nur al-Din, then he sent an army under the leadership of the Shirkuh and his nephew Salah al-Din al-Ayyubi. This army was able to defeat Dargam so that Syawar returned to the position of vizier and fulfilled his promise to Nur al-Din. This power struggle at the vizier level was the beginning of the emergence of foreign powers that were finally able to seize power from the hands of the Fatimidiyah state and form a new dynasty called Ayyubid.

2. External Factors

The external factor that caused the collapse of the Fatimid state was the strengthening of Nur al-Din al-Zanki's power in Egypt. Nur al-Zanki was the Governor of Syria which was still under the rule of the Abbasids. al-Zanki's popularity stood out at the time when he was able to defeat the crusaders at the behest of the incapable caliph al-Zafir of the crusaders.

Because of his jealousy of the Shirkuh who had a strong influence in the palace was considered a rival who would seize his power as a vizier, Shawar resisted. In order to be able to strengthen his power, Syawar asked for the help of the Salabiyah army and offered him a promise like he had made to Nural-Din³⁴.

This offer was accepted by King Almeric as the commander of the crusaders and saw it as an opportunity to be able to conquer Egypt. Battles broke out in Pelusium and the forces of the Shirkuh were able to defeat the crusaders. Syawar himself could be arrested and sentenced to death by beheading on the orders of the Fatimid caliph³⁵. With this victory, Shirkuh was crowned as a vizier and in the year 565 H / 1117 A.D. after the death of Shirkuh, the position of vizier was handed over to Salah al-Din Ayyubi. Furthermore, Salah al-Din took power as caliph after al-Adid died. With the coming to power of Salah al-Din, it was announced that the power of the Fatimid state ended. And formed the Ayyubid dynasty and changed its orientation from Shi'a to Sunni³⁶.

The Fatimid Caliphate ended in 567 AH / 1117 AD. In anticipation of resistance from the Fatimids, Salah al-Din built a hill fortress at Muqattam and used it as a government and military center. Now the fortress building is still standing firmly in the central area of

³⁴ Hasan Ibrahim Hasan, hal. 180.

³⁵ Congratulations, plow. 1061

³⁶ Ali Ibrahim Hasan, hal. 63

Mishral qadim (old Egypt) which is located not far from the University and also close to the Asian Student housing in Qatamiyah.

Conclusion

The Fatimid Empire is one of the great empires throughout the history of Islam. At first, this kingdom was only a small dynasty that broke away from the rule of the Abbasid state. They were able to rule for more than two centuries before being conquered by the Ayyubid dynasty under the leadership of Salah al-Din al-Ayyubi.

During his reign, the Fatimiyah kingdom was very consistent with the development of the Shi'a Ismailiyah ideology. For its success, they require all officials in the government and community members to adhere to this understanding. This effort is quite successful, which is marked by the large number of people who are willing to accept it even though they come from non-Muslims.

The decline of the Fatimid state was due to the ineffectiveness of government power because the pre-caliph was only a puppet king because the wheels of government were dominated by the policies of the vizier while the caliph only lived to enjoy his power in a magnificent palace.

Bibliography

- Ali Mufradi, *Islam di Kawasan Kebudayaan Arab*, Jakarta, 1997,
- Atang Abdul Hakim, MA, Jaih Mubarak, *Metodologi Studi Islam*, PT Remaja Rosdakarya, Bandung
- Badri Yatim, *Sejarah Peradaban Islam Dirasat Islamiyah II*, Jakarta PT Raja Grafindo Persada, 2002
- Cyrill Glasse, *Ensiklopedi Islam*, Jakarta PT RajaGrafindo Persada, 1996
- Hasan Ibrahim Hasan, *Tarikh daulah Fatimiyah fil Maghrib, Mish, Suriah wa biladil arab*, Maktabah Lajnah at Ta'lif wa al tarjamah wan Nasyr, Kairo, 1958.
- Harun Nasution, *Falsafah dan Mistisme dalam Islam*, Bulan Bintang, Jakarta (1992)
- _____, *Islam ditinjau dari berbagai Aspeknya*, jilid I, Jakarta UI Press, 1985
- Ira M Lapidus, *Sejarah Sosial Umat Islam*, bagi I, Terjm dari *A History of Islamic Societies* oleh Ghufuran A Mas'adi, PT Raja Grafindo Persada, Jakarta
- Josoep Soui'b, *Sejarah Daulat Abbasiah*, Bulan Bintang, Jakarta, 1977.
- Jaih Mubarah, *Sejarah Peradaban Islam*, Pustaka Bani Qurays, Bandung, 2004.
- J, Irwan Supriadin. "DINASTI FATIMIYAH : ANALISIS KEMAJUAN DAN RUNTUHNYA PERADABAN ISLAM DI MESIR." *FitUA: Jurnal Studi Islam* 2, no. 1 (14 Juli 2021): 101–16. <https://doi.org/10.47625/fitua.v2i1.321>.
- Manan, Nuraini A. "Dinasti Fatimiyah Di Mesir (909-1172): Kajian Pembentukan dan Perkembangannya." *Jurnal Adabiya* 19, no. 2 (21 Juli 2020): 125. <https://doi.org/10.22373/adabiya.v19i2.7512>.

- Pratama, M. Amri, Madan Syairazi Zega, Ahmad Nubli Sitepu, Muhammad Arbi, dan Muhammad Fakhri Rizki. "Ketatanegaraan Pada Masa Dinasti Fathimiyah: Studi Terhadap Pengaruh Syi'ah Terhadap Sistem Pemerintahan." *Tabayyun: Journal Of Islamic Studies* 1, no. 02 (2023). <https://journal.tabayanu.com/index.php/tabayyun/article/view/17>.
- Ali Ibrahim Hasan, *"Ushur al Wustha : Minal Fathil Arabiy ilaa fathil Ustmaniyyah"*, Maktabah al Nahdah al Mishriyah, Kairo, 1976.
- K. Ali, *Sejarah Islam (Tarikh Pra modern)*, Terj Ghufran A Mas'adi, PT Grafindo Persada, Jakarta, 1996.
- Latief Oesman, *Ringkasan Sejarah Islam*, Widjaya, Jakarta, 1979.
- Muhammad Jamaluddin Surur, *ad Daulah al fatimiyah fil Mashr*, Kairo, Darul Fikr al Arabiy, 1979
- DR Muhammad Sahil Thaqusy, *Tarikhul Fathimiyyin fi syimali afriqiyah, mishra wa biladis Syam*, Darun Nufas Beirut, 2001.
- Hj Musyrifah Sunanto, *Sejarah Islam Klasik (Perkembangan Ilmu Pengetahuan Islam)*, Kencana, Jakarta, 2003.
- Philip K Hitty, *History of the Arabs*, The Macmillan Press Ltd, 1974.