

Fatimid Dynasty and Contribution in Education for Islamic Civilization in Egypt (909-1171 AD)

Kayan Manggala^{1*}, Muhammad Syihabuddin², Ahmad Kholil³

^{1,2,3} Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

¹230204210038@student.uin-malang.ac.id, ²230204210037@student.uin-malang.ac.id,

³kholil@bsa.uin-malang.ac.id

*Correspondence

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Abstract

Education plays a crucial role in the development of human civilization, particularly during the Fatimid Dynasty, which ruled from 909 to 1171 AD. This dynasty is renowned for its efforts in establishing educational institutions such as Al-Azhar University, which is considered one of the oldest higher education institutions in the Islamic world and significantly impacted the development of knowledge in Egypt. This study aims to explore the contributions of education during the Fatimid era and its effects on the advancement of knowledge and Islamic culture. The research employs a library study method, allowing the researcher to compile and analyze various documented sources related to education in this period. The findings indicate that the strong support from the Fatimid Dynasty for the advancement of knowledge resulted in the establishment of educational institutions and progress in fields such as philosophy, hadith, fiqh, and linguistics. This research emphasizes the vital role of education in building Islamic civilization and how the educational policies of the Fatimid Dynasty contributed to the widely recognized development of knowledge within the Islamic community.

Keywords: *Fatimid Dynasty, Education, Islamic Civilization, Egypt, History*

Abstrak

Pendidikan memiliki peranan krusial dalam pembangunan peradaban manusia, terutama pada masa Dinasti Fatimid yang berkuasa dari tahun 909 hingga 1171 M. Dinasti ini dikenal karena upayanya dalam mendirikan lembaga pendidikan seperti Universitas Al-Azhar, yang menjadi salah satu institusi pendidikan tinggi tertua di dunia Islam dan memberikan dampak signifikan terhadap perkembangan ilmu pengetahuan di Mesir. Penelitian ini bertujuan untuk mengeksplorasi kontribusi pendidikan selama masa Dinasti Fatimid serta dampaknya terhadap kemajuan ilmu pengetahuan dan kebudayaan Islam. Metode yang digunakan dalam penelitian ini adalah studi pustaka, yang memungkinkan peneliti untuk merangkum dan menganalisis berbagai sumber terdokumentasi terkait pendidikan di era tersebut. Hasil penelitian menunjukkan bahwa dukungan kuat dari Dinasti Fatimid terhadap perkembangan ilmu pengetahuan menghasilkan penciptaan institusi pendidikan dan kemajuan dalam bidang filsafat, hadis, fikih, dan linguistik. Kontribusi penelitian ini menekankan pentingnya peran pendidikan dalam membangun peradaban Islam dan bagaimana kebijakan pendidikan dari Dinasti Fatimid berkontribusi pada perkembangan ilmu pengetahuan yang diakui secara luas dalam masyarakat Islam.

Kata Kunci: *Dinasti Fatimiyyah, Pendidikan, Peradaban Islam, Mesir, Sejarah*

INTRODUCTION

Islam is not just a religion. It also has an amazing civilization and influence. Its influence is also worth considering and has an impact on other civilizations. Therefore, Islam is a religion that has transformed into a civilization. That civilization is Islamic civilization. Islamic civilization has established a unique foundation that stands tall and provides direction. Each direction has its fair share of development.¹ Specialties and values also influenced previous civilizations with every valuable difference, change, and clear interpretation.² This is what makes Islam brilliant everywhere, including Egypt, where Islam developed. Egypt also achieved its splendour as an Islamic city.³ The History of Islamic civilization records that the Fatimid Dynasty, one of the Islamic dynasties in the 10th century, had achieved brilliant achievements in the History of Islamic civilization. The beginning of the formation of the Fatimid dynasty, which Ubaidillah al-Mahdi founded, was recorded as coming to power in 909 AD until its end in 1171 AD.⁴

Ubaidillah al-Mahdi founded the Fatimid dynasty. He is the grandson of Ismail bin Ja'far al-Sadiq and belongs to the Ismaili Shia followers. Ismailiyah is a Shiite sect that believes Isma'il is the imam after Ja'far al-Sadiq.⁵ The emergence of the Fatimid Dynasty, the Shiite Dynasty in Islam and its antagonistic role with the rulers of the Muslim world at that time, the Abbasid Dynasty in Baghdad (Middle East) and the Umayyad Dynasty in Spain is a phenomenon that Muslims should know about.⁶ Likewise, its success in developing social life and administrative systems, knowledge, art and architecture, as well as its decline and causes.

Then there is the system of changing leadership which many Fatimids call a monarchy, because leadership changes are carried out through direct appointment. Because hereditary leadership has undergone many changes, many also say that the political system is an autocratic monarchy.⁷ An exciting aspect of the Fatimid dynasty that needs to be studied is its role in education. Education is the most important and inseparable part of human life activities. Education is recognized as a force that can help humans achieve the splendour and progress of civilization.⁸ Humans can only develop their culture ideally if it is supported by education.⁹ Viewed from a historical context, the development of education has been the main factor that supported the progress of human civilization in the past. One concrete proof is the legacy of Islamic civilization, which is

¹ Raghīb Al-Sirjani, *Mādzā Qaddama Al-Muslimūn alil 'Alam Ishāmatu al-Muslimīnfi al- Hadhārah al-Insāniyah (Sumbangan Peradaban Islam Pada Dunia)*, ed. Sonif (Jakarta: Pustaka Al-Kautsar, 2011).

² R As-Sirjani, *Sumbangan Peradaban Islam Pada Dunia* (Jakarta: Pustaka Al-Kautsar, 2011).

³ Maulidatur Rofiqoh, "Dinasti Fatimiyyah: Sejarah Dan Perkembangan Peradaban Islam Di Mesir," *COMSERVA Indonesian Journal of Community Services and Development* 1, no. 9 (2022): 565–76, <https://doi.org/10.36418/comserva.v1i9.118>.

⁴ J. L. Esposito, "The Islamic World: Abbasid Caliphate-Historians," *Oxford University Press* 1 (2004).

⁵ Ahmad Rofi' Usmani, *Jejak-Jejak Islam* (Yogyakarta: Bunyan, 2015).

⁶ P.K. Hitti, *History of the Arabs: From the Earliest Times to the Present* (The Macmilland Press Ltd., 1974).

⁷ M.A. Karim, *Sejarah Pemikiran Dan Peradaban Islam* (Yogyakarta: Bagaskara, 2012).

⁸ Harun Asrohah, *Sejarah Pendidikan Islam* (Jakarta: Logos, 1990).

⁹ Samsul Nizar, *Sejarah Pendidikan Islam Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Indonesia*, I (2007: Kencana Group, n.d.).

closely related to the progress of Islamic education itself, such as the glory of Islam in the classical period, which has left many traces of Islamic greatness in the fields of economics, politics, intellectualism, religion, art and so on, all of which cannot be separated from the role of education.¹⁰

We need to dig deeper into the contribution of education during the Fatimid dynasty. That is why this research is fundamental to do. This is also a complement to Muhammad's research, which focuses more on the History of Islamic Education during the Fatimid dynasty in Egypt (909-1171);¹¹ Abdullah Sani¹² discussed Al-Azhar University as an educational institution and how it relates to politics, Maudilatur Rofiqoh¹³ more history and development of Islamic civilization in Egypt with a focus on the Fatimid Dynasty. Apart from that, Nuraini HA Manan¹⁴ discusses the Fatimid Dynasty with a study of its formation and development. However, in terms of contributions to education during the Fatimid dynasty, it becomes a novel if studied more deeply. The method used by researchers to explore the study is called the library study method.

RESEARCH METHOD

The Methods consist of research design, population, sample, data source, data collection technique, and data analysis technique. It is written in paragraph form. Methods should be complete enough to allow experiments to be reproduced. However, only new procedures should be described in detail; previously published procedures should be cited, and necessary modifications of published procedures should be mentioned briefly. Capitalize trade names and include the manufacturer's name and address. Subheadings should be used. Methods in general use should be described in a manageable amount of detail.

RESULTS AND DISCUSSION

The Beginning of the Entry of Islam in Egypt

North African social life was once tribal, nomadic (nomadic) and patriarchal rural communities. When the region was under Roman rule, it certainly had a significant influence on the barbarians. They were often influenced by urban elites who adopted the rulers' language, ideas, and customs. However, the number of these elite people is tiny. Furthermore, after the Vandal's (Barbarians) victory, Roman influence in most of Africa began to end, except for economic influence, and ancient barbarian civilizations gradually

¹⁰ Asrohah, *Sejarah Pendidikan Islam*.

¹¹ Muhammad, "Sejarah Pendidikan Islam Pada Massa Dinasti Fatimiyah Di Mesir (909-1171 M)," *KREATIF: Jurnal Studi Pemikiran Pendidikan Agama Islam* 18, no. 1 (2020): 46–55, <https://doi.org/10.52266/kreatif.v18i1.361>.

¹² Abdullah Sani, "Universitas Al-Azhar Mesir," *Al-Kaffah* 9, no. 2 (2021): 229–40.

¹³ Rofiqoh, "Dinasti Fatimiyyah: Sejarah Dan Perkembangan Peradaban Islam Di Mesir."

¹⁴ Nuraini H.A Manan, "Dinasti Fatimiyah Di Mesir (909-1172)," *Jurnal ADABIYA* 19, no. 2 (2017): 125–40.

re-emerged. Thus, it can be said that in the 1st century, H/7th century AD, North African social life was very similar to that of barbarian, tribal, nomadic, and patriarchal societies¹⁵

Egypt is a region in North Africa. North Africa is a critical region for the spread of Islam on the European continent. This city is the gateway to Islam in a region that has been under Christian rule for centuries, and it is also a "fortress" of Islam in the region. The term Egypt comes from a person named Mishr Ibn Mihsrayim Ibn Ham Ibn Nuh as.¹⁶ Since the Prophet was still alive, Egypt maintained good relations with the Prophet. His wife, Maria al-Qibthiyah, who is of Egyptian descent, is proof of this. Even the Prophet had a son with him named Ibrahim.¹⁷

This relationship has existed for a long time, but Egypt only became an Islamic city when Umar became Caliph after replacing Abu Bakr. Egypt was successfully conquered under the leadership of Amr Bin Ash ra. With the control of Alexandria, it was a sign that all of Egypt was in the hands of the Muslims.¹⁸ In this conquest, Muslims had no other choice but to conquer Egypt after conquering Syria and Palestine.¹⁹ This was done because it was feared that it would raise fears that the stability of the Islamic region would be disturbed by the Romans, who at that time controlled Egypt. Moreover, long before that, Muslims had heard about the religious persecution in Egypt carried out by Heraclius, the Roman ruler.²⁰ Alexandria, the capital of Egypt, fell under the Islamic siege in 641 AD.²¹

Egypt also fell into the lap of the Islamic Ummah. At that time, Amr Ibnu al-Ash offered the population three choices: embracing Islam, paying the jizyah, or going to war. They chose to fight even though, in the end, they lost and had to pay the jizyah.²² This event was the beginning; Islam became increasingly successful after the conquest of other cities in Egypt.²³

Islamic rulers at that time significantly contributed to the development of Islam in Egypt. The first dynasty to rule independently in Egypt was the Fatimid dynasty.



¹⁵ Haif Abu, "Sejarah Perkembangan Peradaban Islam Di Mesir," *Jurnal Rihlah II*, no. 1 (2015): 69–74.

¹⁶ Sita Mishra, "Book Review: Anthony J. Onwuegbuzie and Rebecca Frels, Seven Steps to a Comprehensive Literature Review: A Multimodal and Cultural Approach," *Paradigm* 21, no. 1 (June 2017): 106–8, <https://doi.org/10.1177/0971890717701780>.

¹⁷ Abdullah Al-Hajjaj, *Maria Al-QibthiyahUmmu Ibrahim, Terj. RisyahNurhakim, Maria al- Qibthuyah: The Forgotten Love of Muhammad Saw.* (Bandung: PT. MizanPustaka, 2008).

¹⁸ Muhammad Husain Haekal, *Al-Faruq Umar*, terj. Ali (Bogor: PT. PustakaLiteraAntarnusa, 2009).

¹⁹ Ahmad Al-Usairy, *Al-Tarikhu al-Islami*, terj Samsu (Jakarta: Akbar Media, 2012).

²⁰ Husain Haekal, *Al-Faruq Umar*.

²¹ Badri Yatim, *Sejarah Peradaban Islam: Dirasah Islamiyah II (Cet. XXIV)* (Jakarta: Rajawali Pers, 2013).

²² Badri Yatim, *Sejarah Peradaban Islam* (Jakarta: Raja Grafindo Persada, 1996).

²³ Abu, "Sejarah Perkembangan Peradaban Islam Di Mesir."

Figure 1. illustration The Beginning of the Entry of Islam in Egypt

Fatimid dynasty

a. History of the founding of the Fatimid dynasty

The political upheaval that occurred in Islamic society began at the end of the Umayyad Dynasty and then reached its peak during the Abbasid Dynasty, providing space for areas far from the central government of Damascus and Baghdad, trying to escape the power of the central Caliph. Therefore, small dynasties emerged and exercised independent rule.²⁴

The Fatimid dynasty was one of the dynasties that broke away from the rule of the Abbasid dynasty. Ubaidillah Al-Mahdi was a pioneer who had a significant role in the founding of the Fatimid Dynasty in 909 AD.²⁵ The Fatimid dynasty was a Shiite dynasty that ruled from 909 AD to 1171 AD, based on the legitimacy of 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 founded as a rival to the rulers of the Muslim world at that time, who were centred in Baghdad, namely the Abbasids. The Fatimid dynasty's territory covered North Africa, Egypt and Syria. The foundation of the Fatimid Dynasty was motivated by the weakening of the Abbasid Dynasty.²⁶

The Fatimid dynasty was founded on 21 Rabiul Akhir 297 H/ 7 January 910 by Said Ibn Husain al-Salamiyah or Ubaidillah al-Mahdi. He was the founder and first Caliph of the Fatimid dynasty. The beginning of the founding of this dynasty was Abu Abdillah ad-Dai's conquest of the government in Ifriqiya, namely the Aghlabiyah Dynasty, then gave the news to Ubaidillah al-Mahdi to come to Sijilmasa before he officially became Caliph of the Fatimid Dynasty. The Fatimid dynasty used the Ismaili Shia concept as the legal foundation of its country. This teaching was brought by Abdullah ad-Dai, who carried out a mission to spread this sect, especially in North Africa and succeeded in gaining followers and political power to overthrow the previous government.²⁷

Meanwhile, the reason for attaching the name Fatimid to this dynasty was taken from Fatimah az-Zahra, the daughter of the Prophet Muhammad SAW and wife of Ali Bin Abi Talib, whose lineage was continued to Ubaidillah al-Mahdi. The predecessors of the Fatimid dynasty claimed to be descendants of Ali Bin Abi Talib on the grounds that their lineage was also connected to Ali Bin Abi Talib and Fatimah Az-Zahra. With such claims, the Fatimid dynasty thought that the Islamic government

²⁴ Harun Nasution, *Pembaharuan Dalam Islam; Sejarah Pemikiran Dan Gerakan*, 14th ed. (Jakarta: Bulan Bintang, 2011).

²⁵ Samsul Munir Amin, *Sejarah Peradaban Islam (Cet. III)* (Jakarta: Amzah, 2013).

²⁶ Asriati Amaliyah, "Eksistensi Pendidikan Islam Di Mesir Masa Daulah Fatimiyah Lahirnya Al-Azhar, Tokoh-Tokoh Pendidikan Pada Masa Daulah Fatimiyah Dan Pengaruhnya Terhadap Dunia Islam," *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan* 16, no. 1 (June 27, 2013): 101–11, <https://doi.org/10.24252/lp.2013v16n1a9>.

²⁷ LINA HARTIKA, "Kepemimpinan Ubaidillah Al-Mahdi Pada Dinasti Fatimiyah Di Afrika Utara Tahun 910 -927 M" (Universitas Islam Negeri Profesor Kiai Haji Saifuddin zuhri, 2023).

should be controlled by themLINA HARTIKA, “KEPEMIMPINAN UBAIDILLAH AL-MAHDI PADA DINASTI FATIMIYAH DI AFRIKA UTARA TAHUN 910 - 927 M” (Universitas Islam Negeri Profesor Kiai Haji Saifuddin zuhri, 2023)..

b. Development of the Fatimid dynasty

In its development, the Fatimid Dynasty had two periods: Ifriqiya (now Tunisia) 910 AD-969 AD and Egypt 969 AD—1172 AD. In this second period, the Fatimid Dynasty increased its strength during the time of the Caliph al-Muiz, who moved its power from Ifriqiya to Qayrawan. It was in this phase that the Fatimid dynasty made progress because it succeeded in controlling Egypt and most of the Islamic regions in the worldHARTIKA..

The Fatimid dynasty had thirteen changes of leadership, and in each election, the leader of the Caliph who led was none other than a brother, so the successor to the Fatimid dynasty was held by his descendants. Meanwhile, the Fatimid dynasty had thirteen caliphs who led as follows.²⁸

1. Fatimid dynasty in Ifriqiya
 - Ubaidullah al-Mahdi (910 AD-943 AD)
 - Abu Al-Qasim Muhammad/ Al-Qaim Biamrillah (934 AD- 946 AD)
 - Abu Thahir Ismail/ Al-Manshur Binashrillah (946 AD- 953 AD)
 - Abu Tamim Muid/Al Muiz Lidinillah (953 AD-975 AD)
2. Fatimid dynasty in Egypt
 - Abu Al-Mansur Nizar Al-Aziz Billah (975 AD-996 AD)
 - Abu Ali Manshur / Al-Hakim Biamrillah (996 AD-1021 AD)
 - Abu'l-Hasan 'Ali al-Zahir li-I'zaz Dinillah (1021 AD - 1036 AD)
 - Abu Tamim Ma'add al-Mustansir billah (1036 AD – 1094 AD)
 - Al-Musta'li bi-llah (1094 AD – 1101 AD)
 - Al-Amir bi-Ahkamullah (1101 AD -1130 AD)
 - 'Abd al-Majid al-Hafiz (1130 AD -1149 AD) -
 - al-Zafir (1149 AD – 1154 AD) al-Fa'iz (1154 AD - 1160 AD)
 - al-'Adid (1160 AD – 1171 AD)

In the first periodization, the Fatimid Dynasty was located in Raqqadah, which was the area of the former government, namely the Aghlabiyah Dynasty, which was previously conquered by Abu Abdillah ad-Dai and re-established by Ubadillah al-Mahdi as the centre of government of the Fatimid Dynasty. In Raqqadah, Ubaidillah al-Mahdi tried to stabilize the state administration he had just founded. It started with establishing a government system and electing officials from close relatives because, once again, the Fatimid dynasty adhered to a monarchy system.²⁹

The Fatimid dynasty ruled for 262 years (296-567 AH/909-1171 AD). Fatimid territory included Tunisia, Libya, and al-Jazair. Ubaidillah and his followers spread the teachings of Shia Ismailiyah and made these teachings official state ideology.

²⁸ H.A Manan, “Dinasti Fatimiyah Di Mesir (909-1172).”

²⁹ HARTIKA, “Kepemimpinan Ubaidillah Al-Mahdi Pada Dinasti Fatimiyah Di Afrika Utara Tahun 910 - 927 M.”

Ubaidillah's predecessors secretly carried out the Isma'ili missionary movement in the region and achieved success in their missionary movement.³⁰

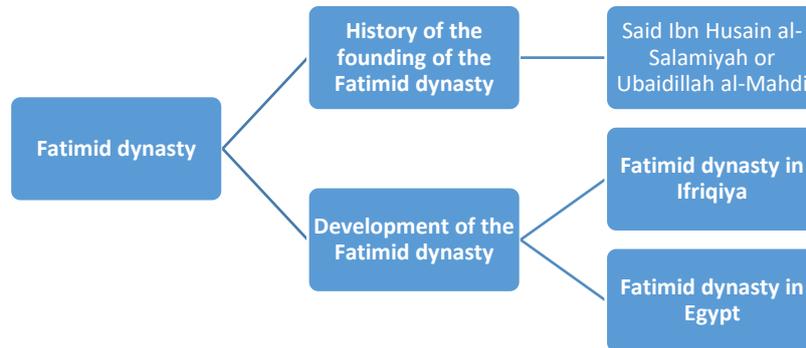


Figure 2 Illustration Fatimid Dynasty

Contribution of the Fatimid Dynasty to Civilization

The contribution of the Fatimid dynasty to Islamic civilization was enormous, especially in the field of education, which was closely related to the development of science, including:

The Fatimid dynasty placed great importance on science and built the Al-Azhar Mosque. The activities of this mosque led to the establishment of Al-Azhar University.³¹ The mosque is also now the oldest Islamic mosque that the Sunni cleric Hakim is proud of. Institutions in Cordoba and Baghdad. The Dar al-Ilmi library is combined with Dar al-Hikmah, which contains various scientific books.

Thought and Philosophy

The Fatimid dynasty borrowed much of its philosophical thinking from Greece. They developed the viewpoints of philosophers such as Plato and Aristotle.³² The most famous group of philosophers from the Fatimid Dynasty was the Ikhwan as-Safa. In its philosophy, this group tends to defend the Shiite Islamic group, which perfects the ideas developed by the Mu'tazilah group.

Some of the philosophers who emerged during the Fatimid dynasty were:

- a. Abu Hatim Ar-Razi was an Ismail'iyyah Da'i whose thoughts were more on political issues. Abu Hatim wrote books such as *Az-zayinah*, which consists of 1200 pages. It discusses many Fiqh, philosophical, and school issues related to religion.
- b. Abu Abdillah An-Nasafi is the author of the book *al-Masul*, which discusses more about the problem of *al-Usul al-Madhab al-Isma'ily*. Next, he wrote the books *Unwan al-din Usul al-syar'i* and *Ad-da'watu Manjiyyah*. Then, he wrote a book about astronomy and the nature of nature, with the titles *Kaunul Alam* and *al-Kaunul Mujrof*.

³⁰ H.F. Ismail, *Sejarah & Kebudayaan Islam Periode Klasik (Abad VII-XII M)* (IRCiSoD, 2017).

³¹ Sani, "Universitas Al-Azhar Mesir."

³² A. Amin, *Duha Al-Islam (The Morning of Islam)* (Cairo: Lajnat al-Ta'lif wa al-Tarjama wa al-Nashr, 1936).

- c. Abu Ya'qub as-Sajazi 4) Abu Hanifah An-Nu'man Al-Maghribi 5) Ja'far Ibn Mansur Al-Yamani 6) Hamid ad-din Al-Qirmani.³³

Hadith Science

In the field of hadith scholarship, during the Fatimid dynasty, the city of Egypt was Mecca, marked by the arrival of hadith experts such as Abdul Gani bin Sa'id. He narrated from Abu Bakr Muhammad al-Askari al-Misri and Abu al-Qasim al-Kannani al-Misri. Also, al-Hafiz as-Salafi, a hadith figure who went to Egypt at the end of the Fatimid dynasty.

Fiqh

Fiqh scholarship has developed in Egypt since Muslims arrived there. During this period, several figures of jurisprudence emerged. We can find several figures of Malikiyah fiqh experts in Egypt during the Fatimid dynasty, such as Abu Bakar an-Ni'mal (d. 380) and Abdurrahman bin Abdullah al-Ghafiqi al-Misri, author of *Musnad al-Muwatta'*.

Likewise, Egypt is the centre of the Shafi'i Madzhab, and the emergence of this madzhab clearly influenced scientific development in Egypt. During the Fatimid dynasty, Nasr bin Bashar (d. 477) and al-Qadi Ali bin al-Husain al-Khul'i appeared. Apart from Ahlus Sunnah jurisprudence, the Shiite Isma'iliyyah group also has its own jurisprudence. His fiqh figures are al-Nu'man bin Muhammad bin Haya'un al-Maghribi and Ya'qub bin Ka'as.

Linguistics

Linguistics and Nahwu became concerns of the Fatimid dynasty when they assigned special language experts to correct each diwan in their diwan books. Some of the most famous scholars during the Fatimid dynasty were al-Qazzas an-Nahwi and al-Mahlab an-Nahwi.

Education and Science and Technology

Ya'qub Ibn Killis was one of the most famous scientists of the Fatimid dynasty. He succeeded in establishing an Academy of Sciences, which cost thousands of dinars a month. In his era, he successfully trained a physicist and medical scientist named Mohammad Tamimi (d. 370 AH) and Abu al-Hasan Ali bin Ridwan. That is what makes medical education shine.³⁴ Apart from at-Tamimi, there was also a historian such as Ibn Salamah al-Quda'i (d. 457 H). and As-Subhi, who was the same as al-Hakim Biamrillah, he has a book entitled *al-Tarikh al-Kabir*.

The most fundamental scientific progress of the Fatimid dynasty was its success in establishing a scientific institution called Dar al-Hikmah or Dar al-Ilmi. The institution was founded by al-Hakim in 1005 AD. The astronomer Ali bin Yunus developed astronomy widely. Then Ali Al Hasan and Ibnu Haitham. During this period, about a hundred books on mathematics, astronomy, philosophy, and medicine were published.

³³ H. I. Hasan, *Tarikh Al-Daulah al-Fatimiyyah Fi al-Magrib, Wa Misr, Wa Suriyah Wa Bilad al- Arab* (Cairo: Kuttab al-Fatimiyyin, 1958).

³⁴ Tohirin, *Bimbingan Dan Konseling Di Sekolah Dan Madrasah (Berbasis Integrasi)* (Jakarta: Raja Grafindo Persada, 2007).

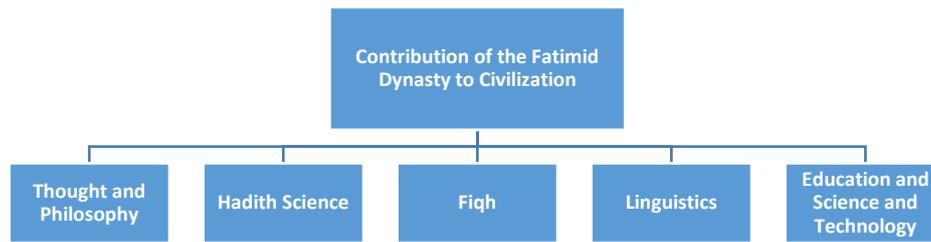


Figure 3. Contribution of the Fatimid Dynasty to Civilization

CONCLUSION

The Fatimid Dynasty, a Shiite lineage, reigned from 909 AD to 1171 AD, established by Ubaidillah al-Mahdi. He was a descendant of Ali bin Abi Talib through Ismail, the son of Jafar Sadiq, who was the sixth descendant of Ali bin Abi Talib. The dynasty was named after Fatimah Az-Zahra, the daughter of the Prophet Muhammad.

The Fatimid Dynasty is divided into two periods: Ifriqiya (modern-day Tunisia) from 910 AD to 969 AD, and Egypt from 969 AD to 1172 AD. The rulers during these periods were Ubaidullah al-Mahdi (910 AD-943 AD), Abu Al-Qasim Muhammad/Al-Qaim Biamrillah (934 AD-946 AD), Abu Thahir Ismail/Al-Manshur Binashrillah (946 AD-953 AD), and Abu Tamim Muid/Al Muiz Lidinillah (953 AD-975 AD) during the Ifriqiya period. In the Egyptian period, the rulers were Abu Al-Mansur Nizar Al-Aziz Billah (975 AD-996 AD), Abu Ali Manshur/Al-Hakim Biamrillah (996 AD-1021 AD), Abu'l-Hasan 'Ali al-Zahir li-I'zaz Dinillah (1021 AD-1036 AD), Abu Tamim Ma'add al-Mustansir Billah (1036 AD-1094 AD), Al-Musta'li bi-llah (1094 AD-1101 AD), Al-Amir bi-Ahkamullah (1101 AD-1130 AD), 'Abd al-Majid al-Hafiz (1130 AD-1149 AD), Al-Zafir (1149 AD-1154 AD), Al-Fa'iz (1154 AD-1160 AD), and Al-'Adid (1160 AD-1171 AD).

Throughout the reign of these thirteen rulers, the Fatimid Dynasty spanned 262 years (296-567 AH/909-1171 AD). The Fatimid territory encompassed Tunisia, Libya, and Algeria. The dynasty made significant contributions to education, particularly in the areas of thought and philosophy, hadith science, fiqh (Islamic jurisprudence), linguistics, education, science, and technology.

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