Explanation of Religious and Artistic Policies in the Geography of the Ayyubid Conquests (٥٦٧-٦٤٨ AH / ١١٧٢-١٢٥٣ AD)

Abstract

The emergence of the Ayyubid government (٥٦٧-٦٤٨ AH / ١١٧٢-١٢٥٣ AD) occurred at a time when on the one hand the Abbasid caliphs were in the last years of their lives and were incapable of governing Islamic lands. On the other hand, the attacks of the Mongol invaders from the east and the crusaders from the west of the Islamic world added to this inability; Therefore, Salah al-Din's efforts to establish relative stability in Egypt and the Levant by reviving and consolidating the Sunni religion, especially the recapture of Jerusalem, highlighted a new perspective in the Islamic world. Due to the incoherence of art and politics of this period, no single style was created for an art such as painting. Among the surviving illustrated copies from the Ayyubid period are copies of Kelileh and Demneh, Maghamat-e Hariri and the book Mukhtar al-Hakam wa Mahasin al-Kalam. This research is carried out via a descriptive and analytical method by relying on the data of library resources. Studies show that the Ayyubid government extended its revenge on the Ismaili Fatimids to all Shiites and propagated the four Sunni religions in Egypt in a completely radical way. On the one hand, this led to the migration of Shiites to southern Egypt, the Levant, Yemen, Iran, and India, and on the purification or indigestion of other groups such as the Sufis, and on the other hand, the four Sunni religions strengthened.

Research objectives

١. Recognition of Ayubian religious and artistic policies;

٢. Analysis of religious and artistic developments during the Ayyubid period.

Research questions:

١. What changes have taken place in the area of religious and artistic geography during the reign of the Ayyubid government?

٢. What were the reasons for the religious and artistic policies of the Ayyubid sultans?

Introduction

The establishment and continuation of the Fatimid Caliphate (٣٦٣ AH / ٩٧٣ AD-٥٧٦ AH / ١١٨٦ AD) marked one of the most important periods of Islamic civilization. The Fatimid government was the first independent caliphate to be formed within the Abbasid caliphate and refused to obey the Abbasid caliphate. The Fatimid period coincided with the rise of the Ismaili Imams at the head of a political power. In its course, this government was able to suppress its ideological opponents, the Qaramata, and to be the sole standard bearer of the official Ismaili view. The government was in conflict with the Abbasids, the Alboys, and the Seljuks for two hundred years, and eventually confronted the Christian Crusaders. There are many differences of opinion about the government of the Fatimid caliphs and different views have been expressed. Opponents of the Fatimids have raised doubts about the lineage of Obaidullah Mahdi and considered his attribution to the Ahl al-Bayt incorrect. Historians have been unanimous in making the Fatimids look obnoxious since they followed the Shi'ah belief. This is clearly perceived in the writings of pre-Fatimid historians; as encouraged by the Abbasids and evident in the writings of historians of the Ayyubid period and beyond. The Fatimids, despite promoting the Shiite religion to other religions, were respected. Jame-Al-Azhar was not only the center of Fatimid invitation but scholars of other religions such as Shafi'i and Hanafi also gathered. The Fatimids were not prejudiced in science and wisdom, and were open to Shiite and Sunni scholars. The Sunni masses in Egypt were not at all pressured by the Fatimids to be forced to leave their religion, unlike what Shiite enemies had done before; rather, it was the masses themselves who converted to Shiism out of desire, to the point that the followers of the Sunni religion became a minority. With the collapse of the Fatimids and the rise of the Ayyubids (٥٦٧-٦٤٨ AH / ١١٧٢-١٢٥٣ AD), the pressure on the Shiite heritage reached its peak. A study of religious and artistic procedures in the Ayyubid period can reveal imperative points about the complexity of the political, religious and artistic dimensions of society.

A review of the background of this research shows that no independent work with this title has been written so far. Among the most important works related to this research, the following books can be mentioned: "The Dhimmis in Egypt in the Second Fatimid Era and the Ayyubid Era", and the "Coptic and Arabic languages and dialects", and "An introduction on the presidents of churches

and synagogues". Seyyed Abolhassan Nawab (٢٠١٨) in an article with emphasis on intellectual and social consequences has addressed the political and religious challenges of the Ayyubids and Shiites. The results show that the Ayyubids took a hard line on the Shiite masses and took comprehensive measures to completely eradicate the Shiite religion in the district. They also established the Ayyubid dynasty in Egypt, as a result of which the Ismailis of Hafez were persecuted and many were killed. During this period, the Shiites experienced a challenging phase and faced various political and intellectual changes. In his article, Karimzadeh Sourshajani (٢٠١٧) recognized the influential intellectual currents in the Shamat region during the Ayyubid period until the end of the Mamluks. The present article attempts to answer the question with a descriptive-analytical approach after examining the cultural and social situation of this region during the Ayyubid and Mamluk eras by asking what are the influential intellectual currents that have left their sphere of influence as a historical heritage in this region?

Conclusion

The Ayyubids, led by Salah- al Din, made many attempts to eradicate Shiism in Egypt for political and religious reasons, especially since the Fatimid government was Shiite and Salah- al Din had taken power from them. To rise against it he started to fight against the Shiites. Salah al-Din, a full-fledged Shafi'i, did not tolerate minorities such as the Shiites and considered fighting against this minority as one of his religious duties. He was one of those who, in parallel with structural reforms, worked hard to eliminate Shiite thought and works, and to some extent achieved the anticipated outcomes. Salah- al Din isolated Shiite scholars and destroyed their schools or turned them into Sunni seminaries. Salah al-Din and the Ayyubids extended their revenge on the Fatimids to all Shiites and went to extremes along the way. This led the Shiites to resort to secrecy and piety and to be digested in other religious groups, such as the Sufis, or to migrate to areas such as southern Egypt, the Levant, Yemen, Iran and India. The Egyptians of that period and later generations gradually converted to one of the forty Sunni religions; However, the love of the Ahl al-Bayt (AS) remained among them. The four Sunni religions became completely dominant in the land of Egypt and were propagated in such a way that it was as if there was no other religion in Islam. It is noteworthy that the Ayyubid rulers used their encouragement and support in the field of architecture. They were most interested in building religious schools and mosques. The purpose of constructing schools and mosques was nothing but to spread the Sunni religion. Perhaps this is

why Ayubian leaders have given less support to the art of painting; since illustration has been in conflict with religious teachings and are very few illustrated versions of the Ayyubid's art remain.

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