

## The Isolation Policy against the Intellectual Elites and Religious Leaders Opposing the Ayyubid Rule (570-648 A.H/1174-1250 A.D)

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### Abstract

*This research deals with the isolation policy against the intellectual elites and religious leaders opposing the Ayyubid rule. The importance of this topic lies in that the Arab Sunni historians refrain from dealing with such sensitive topic as they tend to avoid defaming the glories the Ayyubids era. This is based on their belief that the Ayyubid rulers lead the Islamic Jihād Movement against the Crusaders, especially the founder of the Ayyubids State, Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī, who liberated Jerusalem from the Crusader occupation. The researcher applied the historical analytical method to explore the extent of the effect of this policy on the decline of the scholarly movement and the culture of the era. The rulers of Banī Ayyūb gave priority to the policy which protected their regime. Therefore, they eradicated any scholarly movement if scholars were among the opposition which aimed to eradicate their regime through spreading ideologies and thoughts that were contrary to their religious ideology and political orientations. The researcher consulted Arabic and European historical resources to review different opinions in an attempt to discover the historical approaches behind the objectives, motives and results of the isolation policy adopted by the rulers of Banī Ayyūb against the opposing intellectual elites and religious leaders. In addition, the researcher reached logical historical findings that changed the stereotype of religious theorizing for Banī Ayyūb, especially the founder of the Ayyubid State, Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī. Most previous studies dealt with argumentative issues in the Ayyubid era. They were religious rather than historical, aiming to support the merits and advantages of the era. Those studies disregarded the disadvantages of the Ayyubid era which such studies referred to as an Islamic example for Al-Jihād and liberation.*

**Keywords:** Ayyubid Era, Intellectual Elites, Isolation, Opposition, Religious Leaders.

### I. Introduction

The Ayyubid era witnessed development in some aspects of the scholarly movement especially in Arabic and religious sciences. The rulers of Banī Ayyūb appreciated and respected scholars and jurists for their scholarly attitudes and social distinction. Their regime was based on the pillars of some religious and scholarly leaders and elites in order to strengthen their political, administrative and economic system. The rulers invested the abilities of those elites and leaders in enhancing Al-Jihād concept against the Crusades. The rulers of Banī Ayyūb did not tolerate or forgive with the leaders and elites who opposed their regime and personal interests. The policy of isolation was the most important violent means that was used against the opposing scholars. This policy is considered as a sharp weapon that deprived them from stability in their homeland and isolated them from their scholarly life. It also eradicated their fame and preoccupation in the sciences in which they excelled.

### II. Isolating the Opposing Intellectual Elites and Religious Leaders to Criticize the Financial Excesses of the Rulers of Banī Ayyūb and their Moral Deviations:

The high positions, grants and gifts given to some scholars and jurists by the rulers did not compel them to be silent with regard to their financial and moral excesses because those scholars and jurists preferred the interests of the Muslim world to the virtue of the rulers, high positions and benefits of the world. In 641 A.H/1243 A.D, the ruler of Damascus, Al-Malik Al-Ṣāliḥ 'Imād Al-Dīn Ismā'īl, the son of Al-Malik Al-'Ādil Sayf Al-Dīn (d.648 A.H/1250A.D), dismissed Qāḍī Al-Qudāh «Supreme Judge», Muḥyī Al-Dīn Yaḥyā Ibn Al-Zakī<sup>(1)</sup> from the judiciary of Damascus

<sup>(1)</sup> **Muḥyī Al-Dīn Ibn Al-Zakī**, Yaḥyā Ibn Muḥammad Ibn 'Alī Al- Qurashī (d.668 A.H/1269A.D): He was born in Damascus in 596 A.H/1199 A.D. He was educated by the famous scholars of Damascus. He was responsible for the judiciary of Damascus twice. He was an eminent in the judiciary. He was a Shiite preferring 'Alī Ibn Abī Ṭālib to 'Othmān Ibn 'Affān. He joined the service of the Leader of Mongols, Hulagū Khān Ibn Tolūī Ibn Genghīz Khān (d.663 A.H/1265 A.D) and he was honored and appointed him the responsible of the judiciary of the Levant. When the Mamluk King, Al-Malik Al-Zāhir

because he wrote to him: «that he brought to his closet a thousand *dīnārs* from the people's money, but Al-Malik Al-*Ṣāliḥ* 'Imād Al-Dīn Ismā'īl denied that and replied saying that he received only a thousand thousand dirhams. Al-Malik dismissed him to relieve from the atrocities of people»<sup>(2)</sup>.

Despite the strict attitude of the jurists towards singing and music in that period, Mulūk Banī Ayyūb had a passion and love for music and they were fond of it. Qādī Al-Quḍāh, Sharaf Al-Dīn Muḥammad Al-Ṣafrāwī<sup>(3)</sup> refused to accept the testimony of the ruler of Egypt, Al-Malik Al-Kāmil Muḥammad, the son of Al-Malik Al-'Ādil Sayf Al-Dīn (d.635 A.H/1237A.D) in one of the issues presented to his Judiciary Council because he was impressed by a singer called 'Ajībah, and told him: How do I accept your testimony and the singer 'Ajībah come to you carrying the guitar every night? Then she leaves drunk, dancing between the hands of the maids. When Al-Malik Al-Kāmil Muḥammad, insulted him because of his attitude, the judge, Ibn 'Ayn Al-Dawlah resigned from the judiciary but Al-Malik Al-Kāmil Muḥammad sent a messenger to appease and persuade Ibn 'Ayn Al-Dawlah to return to his post based on the advice by of one of his Umarā', Shaykh Al-Shuyūkh, Al-Amīr, Fakhr Al-Dīn Yūsuf Ibn Ḥamawayh<sup>(4)</sup>, who told him that his action against the judge, Ibn 'Ayn Al-Dawlah, may lead to the spread of the news of a 'Ajībah, and such news may heard by the Abbasid Caliph in Baghdad and that will be a reason to insult him<sup>(5)</sup>.

Al-Malik Al-Mu'azzam 'Isā, the son of Al-Malik Al-'Ādil Sayf Al-Dīn (d.624 A.H/1227A.D) dismissed Fakhr Al-Dīn 'Abdu'l Raḥmān Ibn 'Asākīr<sup>(6)</sup> from teaching at Al-Madrasah Al-Taḡawiyah Al-Shāfi'iyah in Damascus and Al-Madrasah Al-Ṣalāhiyah Al-Shāfi'iyah in Jerusalem because he disapproved Al-Malik having fun, allowing wines and imposing custom and excise<sup>(7)</sup>.

Rukn Al-Dīn Baybars Al-Bunduqdārī Al-Ṣālḥī Al-Najmī (d.676 A.H/1277A.D) governed the Levant, he dismissed him to Egypt, and obliged to stay there until his death. Al-Dhahabī, **Al-'Ibar fī khabar man Ghabar** 3/318-319, Ibn Kathīr, **Al-Bidāyah wa'l-Nihāyah** 13/162.

(<sup>2</sup>) Ibn Kathīr, **Op. Cit.**, 13/162.

(<sup>3</sup>) **Sharaf Al-Dīn Al-Ṣafrāwī**, Muḥammad Ibn 'Abdu'llāh Ibn Al-Hassan Al-Iskandarānī, known as Ibn 'Ayn Al-Dawlah (d.639 A.H/1241 A.D): He was born in Alexandria in 551 A.H/1156 A.D. He was responsible for the judiciary of Cairo in 613 A.H/1217 A.D, and the Judiciary of Egyptian Lands in 617 A.H/1220 A.D. He was a writer and wrote works relating to poetry and prose. He was an eminent for his chastity, asceticism and piousness. Ibn Al-'Imād Al-Ḥanbalī, **Shadharāt Al-Dhahab** 7/355, Al-Dhahabī, **Siyar A'lām Al-Nubalā'** 23/195-106, see also: Al-Maṣrī, **Education in the Levant during the Ayyubid Era**, p.158, footnote (2).

(<sup>4</sup>) **Fakhr Al-Dīn Ibn Ḥamawayh**, Yūsuf Ibn Ṣadr Al-Dīn Muḥammad Ibn 'Omar Al-Juwaynī Al-Khurāsānī (d. 647 A.H/1249 A.D): He was born in Damascus in 580 A.H/1184 A.D, and moved between the Levantine cities to get science. He studied Prophetic Ḥadīth and philosophical sciences. He was responsible for the chiefdom Shaykh Al-Shuyūkh in the Egyptian Land. He also taught at Al-Madrasah Al-Nāṣiriyyah Al-Shāfi'iyah «Al-Madrasah Al-Sharīfiyyah», south of 'Amr Ibn Al-'Āṣ mosque in Cairo, as well as, he was among Senior politicians and the princes the governance in Egypt during the reigns of Al-Malik Al-Kāmil Muḥammad and his son, Al-Malik Al-Ṣāliḥ Najm Al-Dīn Ayyūb. Sibṭ Ibn Al-Jawzī, **Mir'āt Al-Zamān** 22/410-412, Abū Shāmah, **Al-Dhayl 'alā Al-Rawḍatayn**, Pp.369-370, see also: 'Ashūr, **Islamic Jihād against the Crusaders**, Pp.369-374, Gottschalk: **Awlad Al-Shaykh**, Pp.765-766, Abu-Munshar: **Sultan Al-Kamil**, p.444.

(<sup>5</sup>) Al-Sabkī, **Ṭabaqāt Al-Shāfi'iyah** 8/65-66, see also: Al-Atrūshī, **Intellectual Life in Egypt during the Ayyubid Era**, p.307, Al-Maṣrī, **Op. Cit.**, p.158.

(<sup>6</sup>) **Fakhr Al-Dīn Ibn 'Asākīr**, 'Abdu'l Raḥmān Ibn Muḥammad Ibn Al-Ḥassan Hibat'llāh Al-Dimashq (d.620 A.H/1223A.D): He was born in 550 A.H/1155 A.D, Shaykh of Shāfi'ī in the Levant, Imām and jurist of his era. A large number of students were educated by him. 'Izz Al-Dīn 'Abdu'l 'Azīz Ibn 'Abdu'l Salām Ibn Abū Al-Qāsim Al-Sulamī (d.660 A.H/1261 A.D) was among the most famous of his students. He was a ascetic in positions, humble, worshiper, worship, and devoted his life for science. He did not care in Life. He was strong to tell the truth, he did not fear from the unfair rulers and he did not be silent to struggle against any vices that contrary to Islamic law. He refused to be responsible for the judiciary post. He preferred to leave his country to take over the judiciary post due to his chastity, asceticism and piousness. He taught at Al-Madrasah Al-Ṣalāhiyyah Al-Suyūfiyyah in Jerusalem and in several schools in Damascus: Al-Nūriyyah Al-Ḥanafiyyah, Al-'Adhrāwiyyah Al-Shāfi'iyah Al-Ḥanafiyyah, Al-Taḡawiyah Al-Shāfi'iyah, Al-Jārūkhiyyah Al-Shāfi'iyah. Therefore, he was staying in Jerusalem for months and in Damascus for months. Abū Shāmah, **Op. Cit.**, Pp.206-209, Al-Sabkī, **Op. Cit.**, 8/177-178, Ibn Al-'Imād Al-Ḥanbalī, **Op. Cit.**, 7/163-164, see also: 'Abdu'l Muḥdī, **Schools of Jerusalem during the Ayyubid and Mamlūk Eras** 1/205-209, Al-Maṣrī, **Op. Cit.**, p.91, footnote (6).

(<sup>7</sup>) Abū Shāmah, **Op. Cit.**, P.209, Al-Nu'aymī, **Al-Dāris fī Tārīkh Al-Madāris** 1/63, Al-Sabkī, **Op. Cit.**, 8/178, see also: Abū Jahil, **The Efforts of Scholars of Egypt and the Levant in Reforming the Society**, Pp.121-122, Ḥashīsh, **Sufi Movement in the Levant during the Crusades**, p.102, Al-Ṣalābī, **Shaykh 'Izz Al-Dīn Ibn 'Abdu'l Salām**, p.8.

In 640 A.H/1242 A.D, Qāḍī Al-Quḍāh Shaykh 'Izz Al-Dīn 'Abdu'l 'Azīz Ibn 'Abdu'l Salām<sup>(8)</sup> opposed Shaykh Al-Shuyūkh, Mu'īn Al-Dīn Al-Ḥassan Ibn Ḥamawayh<sup>(9)</sup>, Ustādār<sup>(10)</sup> of Al-Malik Al-Ṣāliḥ Najm Al-Dīn Ayyūb, the son of Al-Malik Al-Kāmil Muḥammad (d.647 A.H/1249 A.D) who was acting as minister and commander of the army. When Qāḍī Al-Quḍāh 'Izz Al-Dīn Ibn 'Abdu'l Salām, knew that Shaykh Al-Shuyūkh, Mu'īn Al-Dīn Al-Ḥassan built Ṭablakhānah «a hall to hear drum, songs and music» above a mosque in Cairo, he issued orders to demolish that hall<sup>(11)</sup> but he was afraid to carry out the order of demolition. So he, his sons and his supporters went, removed the evil and demolished the hall built above the mosque. Shaykh 'Izz Al-Dīn Ibn 'Abdu'l Salām also issued an order not to accept the narration and testimony of Mu'īn Al-Dīn Al-Ḥassan. Therefore, Mu'īn Al-Dīn Al-Ḥassan was angry because of the actions and deeds of 'Izz Al-Dīn Ibn 'Abdu'l Salām accusing him of immorality, debauchery and corruption. In response to that, Shaykh 'Izz Al-Dīn Ibn 'Abdu'l Salām isolated himself from the judiciary<sup>(12)</sup>.

When the Abbasid caliph in Baghdad heard that, he adopted the Fatwā of Shaykh 'Izz Al-Dīn Ibn 'Abdu'l Salām and refused to accept a message carried by the messenger of Al-Malik Al-Ṣāliḥ Najm Al-Dīn Ayyūb because Mu'īn Al-Dīn Al-Ḥassan was the one who sent it on behalf of Al-Malik Al-Ṣāliḥ Najm Al-Dīn Ayyūb, he said: «*Izz Al-Dīn Ibn 'Abdu'l Salām issued a decree in the mentioned Mu'īn Al-Dīn Al-Ḥassan not to accept his narration and testimony and we did not accept his narration*»<sup>(13)</sup>. The messenger of Al-Malik Al-Ṣāliḥ Najm Al-Dīn Ayyūb was forced to return to Egypt to tell Al-Malik about the letter, and then returned to Baghdad and performed it<sup>(14)</sup>.

<sup>(8)</sup> **'Izz Al-Dīn Ibn 'Abdu'l Salām**, known as Sulṭān Al-'Ulamā' «Sulṭān of the scholars» and Shaykh of Islām, 'Izz Al-Dīn 'Abdu'l 'Azīz Ibn 'Abdu'l Salām Ibn Abū Al-Qāsim Al-Sulamī (d.660 A.H/1261 A.D). He was a hermit and pious, enjoining what is right and forbidding what is wrong. He was not afraid to tell the truth. In addition, he engaged in Sermons and the Imamate at the Umayyad Mosque in Damascus. 'Izz Al-Dīn Ibn 'Abdu'l Salām was considered as the Imām of his era. He was among the most prominent opponents of the rulers of Banī Ayyūb if they committed a violation of the Islamic law according to his view. He excelled in the fundamentals of Islām and the principles of jurisprudence and interpretation. He became famous and well-known during his era. To add, he had many books in the language, Hadīth, Fiqh, theology and mysticism. The people felt sad when he passed away so a large number of people attended his funeral. People held the absentee funeral prayer in Egypt, the Levant, Medina «Al-Madīnah Al-Munawwarah-Yathrib», Mecca «Makkah» and Yemen. The people of Damascus preyed on him on Friday at the The Umayyad Mosque and other mosques. Ibn Wāṣil Al-Ḥamawī, **Mufarrij Al-kurūb fī Akhbār Banī Ayyūb** 5/302-304, Al-Isnawī, **Ṭabaqāt Al-Shāfi'īyah** 2/84-85, Al-Sabkī, **Op. Cit.**, 8/209-255, see also: Al-Ṣalābī, **Op. Cit.**, pp.6-68,74, 'Ashūr, **Op. Cit.**, pp.349-350. For more information on the opinions of the scholars of his time and his disciples, their praising his presidency and his leadership in jurisprudence and issuing Fatwas, the level of his official and popular status and his courage and boldness against Mulūk, see their words contained in: Al-Ṣalābī, **Op. Cit.**, pp.130-136.

<sup>(9)</sup> **Mu'īn Al-Dīn Ibn Ḥamawayh**, Al-Ḥassan Ibn Ṣadr Al-Dīn Muḥammad Ibn 'Omar Al-Juwaynī Al-Khurāsānī (d. 643 A.H/1245 A.D): He was responsible for the chiefdom of Shaykh Al-Shuyūkh in the Egyptian Land. He also taught at Al-Mashhad Al-Ḥusaynī in Cairo. He was assisted by Al-Malik Al-Kāmil Muḥammad in managing the political and military affairs of the state. The son of Al-Malik Al-Kāmil Muḥammad, Al-Malik Al-Ṣāliḥ Najm Al-Dīn Ayyūb appointed him as his minister and delegated him to manage his Kingdom and appointed him as his deputy in Damascus after dismissing Al-Khawārizmīyah «Khawārazmian». Ibn Kathīr, **Al-Bidāyah wa'l-Nihāyah** 13/171, Al-Dawādārī, **Kinz Al-durar** 7/343, Abū Shāmah, **Op. Cit.**, p.273, Sibṭ Ibn Al-Jawzī, **Op. Cit.**, 22/391, see also: Gottschalk: **Op. Cit.**, pp.765-766.

<sup>(10)</sup> **Ustādār**: Supervising the palace of Al-Mulūk. He ensures the provision of the necessary supplies and supervises the lands and conditions of the entourage of Al-Mulūk. Given that Ustādār used to manage the Kingdom, he used to be of an influential opinion in implementing the tasks of the Kingdom. Al-Bāshā, **Titles in the History, Documents and Monuments**, pp.284-285. For more details on the post and tasks of Ustādār and the eminent figures working in this post in the Ayyubid period, see: Banī 'Abdu'l Raḥmān, **The Management of the Levant during the Ayyubid Era**, pp.49-51.

<sup>(11)</sup> Al-Sabkī, **Op. Cit.**, 8/210, Ibn Wāṣil Al-Ḥamawī, **Op. Cit.**, 5/303-304.

<sup>(12)</sup> Al-Malik Al-Ṣāliḥ Najm Al-Dīn Ayyūb had concerns when Shaykh 'Izz Al-Dīn Ibn 'Abdu'l Salām isolated himself from the judiciary after demolishing the hall to hear drum, songs and music so he feared that 'Izz Al-Dīn Ibn 'Abdu'l Salām would remain in the post of elocution at 'Amr Ibn Al-'Āṣ Mosque which was the greatest mosques of Egypt then. He also remembered the speech delivered by Shaykh 'Izz Al-Dīn Ibn 'Abdu'l Salām on the pulpit of the Umayyad Mosque in Damascus against the ruler of Damascus, Al-Malik Al-Ṣāliḥ 'Imād Al-Dīn Ismā'īl when he led the opposition movement against him for his alliance with the Franks, his entourage told him: You must isolate him from elocution, or he will contempt and despise you on the pulpit as he did in Damascus. Therefore, Al-Malik Al-Ṣāliḥ Najm Al-Dīn Ayyūb took advantage of this occasion and isolated him from elocution and authorized him to teach. Al-Ṣalābī, **Op. Cit.**, pp.76,84-86.

<sup>(13)</sup> Al-Sabkī, **Op. Cit.**, 8/211, see also: Abū Jahil, **Op. Cit.**, pp.122-123.

<sup>(14)</sup> Al-Sabkī, **Op. Cit.**, 8/211, see also: Abū Jahil, **Op. Cit.**, pp.122-123, Al-Ṣalābī, **Op. Cit.**, pp.84-86.

### III. Isolating the Opposing Intellectual Elites and Religious Leaders to Criticize the Compromise of the Rulers of Banī Ayyūb with the Crusaders and their Failure in Jihād:

When Shaykh 'Izz Al-Dīn 'Abdu'l 'Azīz Ibn 'Abdu'l Salām opposed Al-Malik Al-Šāliḥ 'Imād Al-Dīn Ismā'īl because he handed some forts to the Frankish in 638 A.H/1240 A.D and invalidated the supplication for Al-Malik on Fridays Sermons at Umayyad Mosque in Damascus<sup>(15)</sup>, Al-Malik Al-Šāliḥ 'Imād Al-Dīn Ismā'īl requested his deputies to dismiss 'Izz Al-Dīn Ibn 'Abdu'l Salām and prevent him from delivering sermons. He also ordered arresting him and jailing him in the castle of Damascus. However, he released him fearing a curse, vengeance and the resentment of people<sup>(16)</sup>, preventing him from issuing Fatwas and meeting people<sup>(17)</sup>.

Al-Malik Al-Šāliḥ 'Imād Al-Dīn Ismā'īl tried to appease Shaykh 'Izz Al-Dīn 'Abdu'l 'Azīz Ibn 'Abdu'l Salām when he met him in Jerusalem. The date of the return of 'Izz Al-Dīn Ibn 'Abdu'l Salām coincided with the date of the arrival of Al-Malik Al-Šāliḥ 'Imād Al-Dīn Ismā'īl, his soldiers and his Frankish allies to Jerusalem on their way to attack Egypt. He sent one of his companions to appease him and invite him to return to be honored conditioning kissing the hands of Al-Malik. Shaykh 'Izz Al-Dīn Ibn 'Abdu'l Salām mocked from this and said to him: «O Allāh, you are poor, I don't accept him to kiss my hand. O people: You are in a way and I am in another way. Thank Allāh and Praise be to Allāh who recovered me from what he plagued you»<sup>(18)</sup>. The messenger of Al-Malik said to him: «Al-Malik ordered me if you do not accept, I will arrest you». Shaykh 'Izz Al-Dīn Ibn 'Abdu'l Salām said: «do what you want». Therefore, they arrested him again in a tent beside Al-Malik Al-Šāliḥ 'Imād Al-Dīn Ismā'īl in Jerusalem and he sat down to recite the Qurān.

When Al-Malik Al-Šāliḥ 'Imād Al-Dīn Ismā'īl heard Shaykh 'Izz Al-Dīn Ibn 'Abdu'l Salām, he narrated his story to the Kings of the Crusaders and told them about his opposition in giving the forts of Muslims to them. Al-Malik Al-Šāliḥ 'Imād Al-Dīn Ismā'īl boasted about what he did against Al-Shaykh to appease and satisfy them<sup>(19)</sup>. He said: «He is the greatest Muslim scholar, I imprisoned him because he refused to give the forts of Muslims to you and I removed him from delivering sermons in Damascus and his posts. I expelled him then he came to Jerusalem. I renewed his imprisonment because of you». The Kings of the Crusaders replied: «If he was our priest, we would wash his feet and drink the water used to wash them»<sup>(20)</sup>. Shaykh 'Izz Al-Dīn Ibn 'Abdu'l Salām stayed in jail until the Egyptian soldiers arrived in Jerusalem and defeated the Islamic-Frankish alliance. Shaykh 'Izz Al-Dīn Ibn 'Abdu'l Salām survived and went to Egypt in 639 A.H/1241 A.D, Al-Malik Al-Šāliḥ Najm Al-Dīn Ayyūb met him with respect and honor<sup>(21)</sup>.

### IV. Isolating the Opposed Intellectual Elites and Religious Leaders to Embrace the Shiite Doctrine or their Preoccupation with Philosophy as it Considers Theorized Shiite Ismā'ilism Thought:

In another step towards strengthening and promoting the Sunnī doctrine, Šalāḥ Al-Dīn Al-Ayyūbī realized the importance of controlling the judiciary, being one of the pillars of intellectual power and the backbone of the religious and social life. Due to the importance of the judges, Šalāḥ Al-Dīn Al-Ayyūbī, dismissed the Shiite Judge of Egypt, Jalāl Al-Dīn Al-Šūrī, Hibat-Allāh Ibn 'Abdu'llāh Ibn Kāmil Al-Šūrī in 566 A.H/1170 A.D and appointed the Shāfi'i jurist, Šadr Al-Dīn Abdu'l Malik Al-Kurdī<sup>(22)</sup> as a judge of Egypt<sup>(23)</sup>.

<sup>(15)</sup> Ibn Wāšil Al-Ḥamawī, **Op. Cit.**, 5/302-303, Abū Shāmah, **Op. Cit.**, p.261, Ibn Kathīr, **Op. Cit.**, 13/155, Al-Sabkī, **Op. Cit.**, 8/210, see also: Bawā'nah, **The Role of Scholars in Resisting the Frankish**, p.310-311, Emhīdāt, **Al-Malik Al-Nāšir Dāwoud**, p.175, Talmon-Heller, **'Ilm, Shafā'ah, and Barakah**, p.28. For more information on this topic and the disapproval of Al-'Ulamā' of the policies of the rulers of Banī Ayyūb who failed to confront the Frankish threats and held agreements to waive Jerusalem to the Frankish between (626-648 A.H/1229-1250 A.D), see: Al-Maḥāsnaḥ, **The Attitude of the Scholars and Writers towards the Crusaders**, Pp.180-190.

<sup>(16)</sup> Emhīdāt, **Op. Cit.**, p.175, Al-Šalābī, **Op. Cit.**, Pp.79,89.

<sup>(17)</sup> Ibn Kathīr, **Op. Cit.**, 13/155, see also: Al-Šalābī, **Op. Cit.**, p.79, Bawā'nah, **Op. Cit.**, Pp.311-312.

<sup>(18)</sup> Al-Sabkī, **Op. Cit.**,8/244, see also: Al-Šalābī, **Op. Cit.**,p.64, Bawā'nah, **Op. Cit.**,p.312.

<sup>(19)</sup> Bawā'nah, **Op. Cit.**,p.312, Al-Šalābī, **Op. Cit.**,p.80.

<sup>(20)</sup> Al-Sabkī, **Op. Cit.**,8/244, see also: Bawā'nah, **Op. Cit.**,p.312.

<sup>(21)</sup> Ibn Kathīr, **Op. Cit.**,13/155, Ibn Wāšil Al-Ḥamawī, **Op. Cit.**,5/303, Al-Sabkī, **Op. Cit.**,8/244, Abū Shāmah, **Op. Cit.**,p.263, see also: Bawā'nah, **Op. Cit.**,p.312, Al-Šalābī, **Op. Cit.**,p.81, Hirschler, **The Formation of the Civilian Elite in the Syrian Province**, p.122.

<sup>(22)</sup> Šadr Al-Dīn Al-Kurdī, Abdu'l Malik Ibn 'Isā Ibn Dirbās Al-Mārānī Al-Kurdī Al-Shāfi'i (d.605 A.H/1208 A.D): He was born in the areas of Mosul, nearly in 516 A.H/1122 A.D. He went to Aleppo, Damascus and Cairo to seek science in the field of Fiqh and Prophetic Ḥadīth. He was responsible for the judiciary of Egyptian Land. He was famous for goodness and science seeking, and he was blessed by ill people. Al-Dhahabī, **Siyyar A'lām Al-Nublā'**, **Op. Cit.**, 22/291.

<sup>(23)</sup> Al-Dhahabī, **Siyyar A'lām Al-Nublā'**, **Op. Cit.**, 21/475-476, Sibṭ Ibn Al-Jawzī, **Op. Cit.**,21/ 166, see also: Al-Maṣrī, **Op. Cit.**, p.62.

The appointment of judicial positions in Egypt that was adopted by Ṣadr Al-Dīn Al-Kurdī, was only for those who embraced the Shāfi'ī doctrine. People pretended to embrace the Mālikī and Shāfi'ī doctrine. The Ismā'īlī Shiite doctrine and Al-Imāmiyyah Al-Ithnā 'Ashriyyah disappeared<sup>(24)</sup>. Such important step played a decisive role in spreading the Shāfi'ī doctrine in Egypt. On the other hand, the indicators of the decline of the Ismā'īlī Shiite appeared clearly. The historical sources cited the story of the Imām and Philosopher Sayf Al-Dīn 'Alī Al-Āmidī<sup>(25)</sup> who came to Egypt in 592 A.H/1196 A.D and started to engage in the jurisprudential controversy, philosophy and logic. He became eminent in the principles of jurisprudence, 'Ilm Al-Kalām «Theology», logic and philosophy. He also held councils to teach philosophy and logic at Al-Zafīrī Mosque and Qubbat Al-Imām Al-Shāfi'ī «The Dome of the Shāfi'ī Imām» in Cairo. Due to his fame, superiority and large number of students who came to attend his lessons, a group of jurists claimed that he was of a corrupt doctrine and morals. Therefore, they wrote a report on that issue and signed it urging for his killing. As a result of that, Sayf Al-Dīn 'Alī Al-Āmidī did not want to stay in Egypt; so he left to the Levant in disguise, then went to Ḥamāh «Hama» and taught at its schools. Al-Malik Al-Mu'azzam 'Isā summoned him to Damascus and he entered it in 617 A.H/1220 A.D. Al-Malik Al-Mu'azzam 'Isā honored him greatly and appointed him as a teacher at Al-Madrasah Al-'Azīziyah Al-Shāfi'iyah in Damascus<sup>(26)</sup>.

Despite the efforts of Al-Malik Al-Mu'azzam 'Isā in attracting Sayf Al-Dīn 'Alī Al-Āmidī to the capital of his Kingdom, Damascus, and the high status, prestige and influence of Sayf Al-Dīn Al-Āmidī that he enjoyed during the reign of Al-Malik Al-Mu'azzam 'Isā, Al-Malik Al-Mu'azzam 'Isā, secretly with his brothers, the sons of Al-Malik Al-'Ādil Sayf Al-Dīn, hated Sayf Al-Dīn Al-Āmidī due to his fame and superiority in 'Ulūm Al-Awā'il «Early ancient rational sciences» and logic<sup>(27)</sup>. Al-Malik Al-Mu'azzam 'Isā clarified that issue to the Historian and the Preacher Sibṭ Ibn Al-Jawzī, Shams Al-Dīn Yūsuf Ibn Qazāoghli Ibn 'Abdu'llāh Ibn Al-Jawzī (d.654 A.H/1256 A.D) when he blamed him for not caring for Sayf Al-Dīn Al-Āmidī whenever he came to his council<sup>(28)</sup>, Al-Malik Al-Mu'azzam 'Isā said to him: «I don't love him»<sup>(29)</sup>. When Al-Malik Al-Ashraf Mūsā, the son of Al-Malik Al-'Ādil Sayf Al-Dīn, took control of the affairs of Damascus, he dismissed him from teaching at Al-Madrasah Al-'Azīziyah Al-Shāfi'iyah in Damascus<sup>(30)</sup>. Al-Malik Al-Ashraf Mūsā said:

<sup>(24)</sup> Sibṭ Ibn Al-Jawzī, **Op. Cit.**, 21/ 166., see also: Al-Maṣrī, **Op. Cit.**, Pp.62-63.

<sup>(25)</sup> **Sayf Al-Dīn Al-Āmidī**, 'Alī Ibn Abī 'Alī Ibn Muḥammad Al-Taghlibī (d.631 A.H/1233 A.D): He was one of the most righteous people, the master of the scholars, the most intelligent of his era, the most experienced in logic and philosophy. He came to the Egyptian lands in 592 A.H/1196 A.D. He was an expert in 'Ilm Uṣūl Al-Dīn «Principles of the Religion» and rational sciences. He taught philosophy and logic at Al-Zafīrī Mosque and Qubbat Al-Imām Al-Shāfi'ī «The Dome of the Shāfi'ī Imām» in Cairo. When he was famous and an eminent in his science, the students from all countries came to attend his lessons. Therefore, a group of scholars and jurists envied and accused him by the corruption of the creed and engaging in philosophy. Such scholars and jurists wrote some documents to justify his murder, so he escaped from Egypt to the Levant secretly. After that, he taught in the Levant, then he was summoned by Al-Malik Al-Mu'azzam 'Isā to Damascus in 617 A.H/1220 A.D, honored him greatly and appointed him as a teacher at Al-Madrasah Al-'Azīziyah Al-Shāfi'iyah in Damascus. He also received a high status during the reign of the ruler of Al-Karak, Al-Malik al-Nāṣir Dāwūd, the son of Al-Malik Al-Mu'azzam 'Isā (d.656 A.H/1258 A.D). He had many works, including: *Abkār Al-Afkār fī Uṣūl Al-dīn*, *Khulāṣat Al-Ibrīz*, *Daqā'iq Al-Ḥaqā'iq* and *Ghāyat Al-Amal fī 'Ilm Al-Jadal*. Ibn Abī Uṣaybi'ah, **Op. Cit.**, Pp.650-651, Al-Sabkī, **Op. Cit.**, 8/306-307, Al-Ṣafadī, **Op. Cit.**, 21/225-230, Al-Dhahabī, **Siyar A'lām Al-Nublā'**, **Op. Cit.**, 22/364-366, Al-Isnawī, **Op. Cit.**, 1/73-74, Sibṭ Ibn Al-Jawzī, **Op. Cit.**, 22/332-333, Ibn Wāṣil Al-Ḥamawī, **Op. Cit.**, 5/37-41, see also: Al-Maṣrī, **Op. Cit.**, Pp.41-42, Al-Ṣalābī, **Op. Cit.**, p.13, Al-Atrūshī, **Op. Cit.**, Pp.100-101.

<sup>(26)</sup> Ibn Wāṣil Al-Ḥamawī, **Op. Cit.**, 5/37, Ibn Al-'Imād Al-Ḥanbalī, **Op. Cit.**, 7/253-254, Al-Nu'aymī, **Op. Cit.**, 1/298, Al-Isnawī, **Op. Cit.**, 1/73, Sibṭ Ibn Al-Jawzī, **Op. Cit.**, 22/333, Al-Ṣafadī, **Op. Cit.**, 21/226, 230, Al-Dhahabī, **Siyar A'lām Al-Nublā'**, **Op. Cit.**, 22/365, 366, Ibn Abī Uṣaybi'ah, **Op. Cit.**, p.650, see also: 'Alāl, **Religious Fanaticism in Islamic History**, p.193, Al-Ṣalābī, **Op. Cit.**, p.13, Al-Atrūshī, **Op. Cit.**, Pp.100-101, Shmaysānī, **Schools of Damascus in the Ayyubid Era**, p.121, 'Alāl, **Religious Fanaticism in Islamic History**, **Op. Cit.**, p.193.

<sup>(27)</sup> The sons of Al-Malik Al-'Ādil Sayf Al-Dīn: Al-Malik Al-Mu'azzam 'Isā, Al-Malik Al-Ashraf Mūsā and Al-Malik Al-Kāmil Muḥammad, hate Imām Sayf Al-Dīn 'Alī Al-Āmidī because he was for preoccupation with logic and 'Ulūm Al-Awā'il. Despite the hatred of Al-Malik Al-Mu'azzam 'Isā, he was delegated with responsibility of Al-Madrasah Al-'Azīziyah Al-Shāfi'iyah in Damascus. Sibṭ Ibn Al-Jawzī, **Op. Cit.**, 22/332, Al-Dhahabī, **Siyar A'lām Al-Nublā'**, **Op. Cit.**, 22/365.

<sup>(28)</sup> Badawī, **The Political and Intellectual History of Sunnī Doctrine**, p.249.

<sup>(29)</sup> Sibṭ Ibn Al-Jawzī, **Op. Cit.**, 22/333, Al-Dhahabī, **Siyar A'lām Al-Nublā'**, **Op. Cit.**, 22/365..

<sup>(30)</sup> Sibṭ Ibn Al-Jawzī, **Op. Cit.**, 22/333, Ibn Al-'Imād Al-Ḥanbalī, **Op. Cit.**, 7/254, Al-Isnawī, **Op. Cit.**, 1/73, Al-Ṣafadī, **Op. Cit.**, 21/228, Al-Dhahabī, **Siyar A'lām Al-Nublā'**, **Op. Cit.**, 22/365-366, see also: Badawī, **Op. Cit.**, p.249, Shmaysānī, **Op. Cit.**, p.121.

«Anyone who does not engage in interpretation and doctrine or engages with the science of philosophers, I will banish him»<sup>(31)</sup>. It seems that this incident forced Sayf Al-Dīn Al-Āmidī to stop teaching philosophy except for his entourage, and remained at his home until he died in 631 A.H/1233 A.D.<sup>(32)</sup>.

The strict attitudes adopted by the Shaykh of Narrators, Taqī Al-Dīn Othmān Al-Shahrazūrī, known as Ibn Al-Ṣalāh<sup>(33)</sup>, towards philosophy and those who engaged in it showed the intellectual collapse of the Ayyubid jurists, and highlighted their religious and doctrinal extremism. Such attitudes affected greatly the ideas of Al-Malik Al-Ashraf Mūsā against philosophers. He also issued a Fatwā for Al-Malik Al-Ashraf Mūsā, stating: «Whoever claims that he is engaging in logic and philosophy for a benefit that he claims, the devil deceived him. Therefore, the Sulṭān May Allāh Almighty support and protect him for Islām and its followers, must protect the Muslims from the evil of those sinners and devils, expel them from schools, punish those who engaged in their sciences. The Shaykh, Taqī Al-Dīn Othmān Al-Shahrazūrī advised the Sulṭān to give those who embrace the philosophers' beliefs and ideologies, two options, to follow Islām or kill by the sword to avoid sedition and eradicate their principles. I pray to Allāh Almighty to facilitate that mission and hasten its implementation. The Sulṭān must also dismiss any teacher who engaged in philosophical sciences, then imprison him and oblige him to stay at home»<sup>(34)</sup>.

On the other hand, some scholars of the Ayyubid era supported those who engaged in philosophy because it was considered one of the most important sciences to defend Islamic Creed, clarify its principles and debate its adversaries in an era where extremist religious sects varied, which seek secretly to demolish moderate Sunnī Islām by using philosophy in intellectual debate, This is evidenced by the Shaykh 'Izz Al-Dīn 'Abdu'l 'Azīz Ibn 'Abdu'l Salām who said about the Philosopher Sayf Al-Dīn 'Alī Al-Āmidī who was expelled from teaching by Al-Malik Al-Ashraf Mūsā on the charge of engaging in philosophy and 'Ulūm Al-Awā'il: «If a heretic came to doubt Islām, no one would be able to debate him except Sayf Al-Dīn Al-Āmidī because he was qualified and eligible for that»<sup>(35)</sup>.

#### V. Isolating the Intellectual Elites and Religious Leaders by themselves to Seek Integrity and Refrain from Holding Official Positions:

Qāḍī Al-Quḍāh, Shaykh 'Izz Al-Dīn 'Abdu'l 'Azīz Ibn 'Abdu'l Salām was nicknamed the Bā'i' Al-Mulūk «Seller of Kings» because he forced the ruler of Egypt, Al-Malik Al-Ṣāliḥ Najm Al-Dīn Ayyūb to buy his Umarā' from the Turkish Princes, including his deputy, of his own money for Bayt Al-Māl «the Muslim House of Money» after he was determined to sell them by auction because he considered them as slaves, and they needed to be legally released. The interests of the Umarā' of Mamluks were disrupted and they became angry because of the insistence of Shaykh 'Izz Al-Dīn 'Abdu'l 'Azīz Ibn 'Abdu'l Salām on his Fatwā. Malik and Umarā' discussed with him to convince him but he insisted on applying the Sharia law. When Shaykh 'Izz Al-Dīn 'Abdu'l 'Azīz Ibn 'Abdu'l Salām was threatened because of that case, he resigned from the judiciary and left Cairo.

Therefore, most of scholars, righteous men, merchants, even women and boys followed him. Someone said to Al-Malik: «Maintain your throne, or it will be removed because of the Shaykh's departure». Al-Malik Al-Ṣāliḥ Najm Al-

<sup>(31)</sup> Al-Dhahabī, *Siyar A'lām Al-Nublā'*, Op. Cit., 22/366, Al-Isnawī, Op. Cit., 1/73, Sibṭ Ibn Al-Jawzī, Op. Cit., 22/333, Al-Nu'aymī, Op. Cit., 1/298.

<sup>(32)</sup> Sibṭ Ibn Al-Jawzī, Op. Cit., 22/333, Ibn Al-Imād Al-Hanbalī, Op. Cit., 7/254, Al-Nu'aymī, Op. Cit., 1/298, Al-Isnawī, Op. Cit., 1/74, Al-Dhahabī, *Siyar A'lām Al-Nublā'*, Op. Cit., 22/365, see also: Shmaysānī, Op. Cit., p.121, 'Alāl, *Resistance of the Sunnis Against Greek Philosophy*, p.53.

<sup>(33)</sup> **Taqī Al-Dīn Al-Shahrazūrī, known as Ibn Al-Ṣalāh**, Othmān Ibn 'Abdu'l Raḥmān Ibn Othmān Al-Kurdī (d.643 A.H/1245 A.D.): He was born in 577 A.H/1181 A.D. He was among the senior Imāms in Fiqh, Tafsīr «Interpretation and Explain of Qurān», Prophetic Ḥadīth and Fatwas «Islamic Religious Verdict» until he became well-known and eminent. He taught at Al-Madrasah Al-Ṣalāhiyah Al-Shāfi'iyah in Jerusalem. Then, he moved to Damascus and taught at Al-Madrasah Al-Rawāhiyah Al-Shāfi'iyah and Al-Madrasah Al-Shāmiyah Al-Ṣughrā Al-Shāfi'iyah. Then, he was responsible for Mashyakhat «Chiefdom» Dār Al-Ḥadīth Al-Ashrafiyah Al-Juwāniyah in Damascus for thirteen years. One of his works: Adab Al-Muftī wa'l-Mustaftī. Al-Dhahabī, *Siyar A'lām Al-Nublā'*, Op. Cit., 23/140-143, Al-Sabkī, Op. Cit., 8/326-336, Sibṭ Ibn Al-Jawzī, Op. Cit., 22/393, see also: 'Abdu'l Muḥdī, Op. Cit., 1/209-211.

<sup>(34)</sup> Al-Dhahabī, *Siyar A'lām Al-Nublā'*, Op. Cit., 23/143, see also: 'Alāl, *Resistance of the Sunnis Against Greek Philosophy*, Op. Cit., Pp.20-21.

<sup>(35)</sup> Al-Sabkī, Op. Cit., 8/307, Ibn Al-Imād Al-Hanbalī, Op. Cit., 7/254, Al-Ṣafadī, Op. Cit., 21/228, see also: Al-Ṣalābī, Op. Cit., p.13. For more information on the biography of Imām and Philosopher, Sayf Al-Dīn 'Alī Al-Āmidī and his genius in philosophy and rational sciences, see: Al-Isnawī, Op. Cit., 1/73-74, Ibn Wāṣil Al-Ḥamawī, Op. Cit., 5/37-41, Ibn Abī Uṣaybi'ah, Op. Cit., Pp.650-651, Al-Sabkī, Op. Cit., 8/306-307, Sibṭ Ibn Al-Jawzī, Op. Cit., 22/332-333, Al-Ṣafadī, Op. Cit., 21/225-230, Al-Dhahabī, *Siyar A'lām Al-Nublā'*, Op. Cit., 22/364-367, see also: Al-Maṣrī, Op. Cit., Pp.41-42, Al-Ṣalābī, Op. Cit., p.13, Al-Atrūshī, Op. Cit., Pp.100-101.

Dīn Ayyūb himself followed Shaykh 'Izz al-Dīn 'Abdu'l 'Azīz Ibn 'Abdu'l Salām to appease and ask him to return to Cairo, Shaykh 'Izz Al-Dīn 'Abdu'l 'Azīz Ibn 'Abdu'l Salām agreed on a condition that the sale of Umarā' must be by auction. The auction was announced when Umarā' obeyed the order and surrendered to the rule of Islamic law, Shaykh 'Izz Al-Dīn 'Abdu'l 'Azīz Ibn 'Abdu'l Salām was standing and calling on Umarā' of the state one by one, and Umarā' was high until the people were unable to buy so Al-Malik Al-Šāliḥ Najm Al-Dīn Ayyūb was paying Umarā' from his own money to buy the slaves Umarā', then freed them. Shaykh 'Izz Al-Dīn 'Abdu'l 'Azīz Ibn 'Abdu'l Salām took the money and put it at Muslim House of money to spend in public affairs and various good aspects<sup>(36)</sup>.

Some intellectual elites and religious leaders refused to occupy official positions, did not attend the councils of Sulṭāns, avoided competition for positions and preferred to work on their scholarly tasks<sup>(37)</sup>. Zain Al-Dīn 'Abdu'l Salām Al-Zawāwī<sup>(38)</sup> excelled in Fiqh and Qurān sciences. He taught in Turbat Umm Al-Malik Al-Šāliḥ, the Umayyad Mosque in Damascus. When the position of the four judges in Damascus was introduced, he was forced to work as the supreme judge of the Mālikis, and then he resigned for reasons of devoutness<sup>(39)</sup>.

Historical evidence in this regard includes the statement of historian, 'Imād Al-Dīn Ibn Kathīr, Ismā'īl Ibn 'Omar Ibn Kathīr Al-Qurashī Al-Dimashqī (d.774 A.H/1372 A.D) on the incidents of 664 A.H/1265 A.D, *«there were four new judges in Damascus in this year, for each position a supreme judge. 'Abdu'l Salām Al-Zawāwī was assigned for Mālikis. He refused the position but it was imposed on him till he accepted it. He later resigned. Again he was forced to accept the position on a condition that he would not supervise Awqāf and would not take a salary on governance. They accepted his condition»*<sup>(40)</sup>.

Historian, Muwaffaq Al-Dīn Ibn Abī Uṣaybi'ah, Aḥmad Ibn Al-Qāsim Ibn Khalīfah Al-Khazrajī (d. 668 A.H/1269 A.D) stated that Al-Malik Al-Mu'azzam 'Isā appointed the physician named Rashīd Al-Dīn 'Alī Ibn Khalīfah<sup>(41)</sup> as a clerk for the army in Damascus. The latter hesitated in accepting the post then it was imposed on him. After few days of working on the job, he discovered that the new post deprives him from his studies. He asked the companions of Al-Malik Al-Mu'azzam 'Isā to intercede to exempt him. Al-Malik accepted his request and exempted him from the post<sup>(42)</sup>.

Al-Malik Al-Kāmil Muḥammad was a great admirer and confident with knowledge of Shaykh 'Izz Al-Dīn 'Abdu'l 'Azīz Ibn 'Abdu'l Salām. When he arrived in Damascus and settled in the state ruling in 635 A.H/1238 A.D, he commissioned the judiciary for 'Izz Al-Dīn Ibn 'Abdu'l Salām who accepted it after stipulating for many conditions on Al-Malik Al-Kāmil Muḥammad because Shaykh 'Izz Al-Dīn Ibn 'Abdu'l Salām was famous for his strictness in the application of the Islamic rules and did not accept any alternative to Al-Sharī'ah Al-Islāmīyah «Islamic Law». He tried three times to relieve himself from the judiciary in Damascus and Egypt to support his judgment and his opinion. Therefore, he did not seek to be appointed in the judiciary because the majority of Al-'Ulamā' disliked holding the posts of judiciary. However, Mulūk Banī Ayyūb insisted on appointing him in the judiciary and the supreme judiciary. However, he agreed on this post reluctantly because he was afraid of indulging in it for its risks, troubles and results<sup>(43)</sup>.

Others judges refrained from working in judiciary fearing influencing their faith and justice. Al-Malik Al-'Ādil Sayf Al-Dīn, the son of Al-Amīr Najm Al-Dīn Ayyūb (d. 615 A.H/1218 A.D) called Shaykh, Fakhr Al-Dīn 'Abdu'l Raḥmān Ibn 'Asākīr at night and insisted on appointing him as a judge. He said to him, *«I want to ask Allāh to show me the right choice»*<sup>(44)</sup>. He spent the night praying, supplicating and weeping in the mosque until Fajr «Dawn». When he prayed

<sup>(36)</sup>Al-Sabkī, **Op. Cit.**, 8/216-217, see also: Al-Šalābī, **Op. Cit.**, Pp.82-84.

<sup>(37)</sup> Al-Maṣrī, **Op. Cit.**, Pp.167-168.

<sup>(38)</sup>Zain Al-Dīn Al-Zawāwī, 'Abdu'l Salām Ibn 'Alī Ibn 'Omar Al-Mālikī (d.681 A.H/1282 A.D): He was born in in bejaia in 589 A.H/1193 A.D. He learned the Qurān in Alexandria and Damascus. He was an expert in Fiqh and Qurān sciences. He settled in Damascus in 616 A.H/1219 A.D. He taught at Al-Madrasah Al-Šalāhiyah Al-Salafīyah and the Umayyad Mosque in Damascus. He was responsible for Mashyakhat «Chiefdom» of Qurān reciting at Turbat Umm Al-Malik Al-Šāliḥ in Damascus for twenty-two years until he died. Ibn Kathīr, **Op. Cit.**, 13/300, Al-Nu'aymī, **Op. Cit.**, 1/243-244, see also: Al-Maṣrī, **Op. Cit.**, p.138, footnote (8).

<sup>(39)</sup>Ibn Kathīr, **Op. Cit.**, 13/300, Al-Nu'aymī, **Op. Cit.**, 1/243-244, 2/9.

<sup>(40)</sup>Ibn Kathīr, **Op. Cit.**, 13/246, Al-Nu'aymī, **Op. Cit.**, 2/9.

<sup>(41)</sup>Rashīd Al-Dīn Ibn Khalīfah, 'Alī Ibn Khalīfah Ibn Yūnis Al-Khazrajī (d.616 A.H/1219 A.D): He was born in Aleppo in 579 A.H/1183 A.D. He memorized the Qurān and mastered Arabic and math. He worked in the field of astrology and music. He had many poems. He spoke Persian and Turkish. He excelled in the field medicine and served the Sulṭān Šalāḥ Al-Dīn Al-Ayyūbī and his sons in Egypt. When he became famous in the field medicine, he became the senior physician in Egyptian Land. Then, he served Mulūk Banī Ayyūb in the Levant, especially Al-Malik Al-'Ādil Sayf Al-Dīn and his son, Al-Malik Al-Mu'azzam 'Isā and his grandson, Al-Malik Al-Nāṣir Dāwūd. Ibn Abī Uṣaybi'ah, **Op. Cit.**, Pp.736-750.

<sup>(42)</sup> Ibn Abī Uṣaybi'ah, **Op. Cit.**, Pp.739-740.

<sup>(43)</sup>Al-Sabkī, **Op. Cit.**, 8/244, Ibn Wāṣil Al-Ḥamawī, **Op. Cit.**, 5/303-304.

<sup>(44)</sup>Abū Shāmah, **Op. Cit.**, P.208, Al-Nu'aymī, **Op. Cit.**, 1/62-63, Al-Sabkī, **Op. Cit.**, 8/178.

Ṣalāt Al-Fajr «daily dawn prayer» and the sun rose, the Sulṭāns messengers came to him but he refused. Shaykh, Fakhr Al-Dīn 'Abdu'l Raḥmān Ibn 'Asākīr suggested to the messengers that Al-Malik Al-'Ādil Sayf Al-Dīn should appoint Shaykh, Jamāl Al-Dīn Ibn Al-Ḥarstānī, 'Abdu'l Ṣamad Ibn Muḥammad Ibn Abī Al-Faḍl Al-Khazrajī (d.614 A.H/1217 A.D) instead of him in that post<sup>(45)</sup>. He prepared his family to travel for fear of being forced to take over the post but Al-Malik Al-'Ādil Sayf Al-Dīn stopped his caravan and agreed to exempt him<sup>(46)</sup>. It was said on that day to Al-Malik Al-'Ādil Sayf Al-Dīn: «Praise Allāh Almighty that in your country and in your time who refrained to hold the post of the judiciary. He preferred to leave his country on holding the post of judiciary due to his piousness and asceticism»<sup>(47)</sup>.

Qāḍī Al-Quḍāh Shams Al-Dīn Aḥmad Al-Khawī<sup>(48)</sup> was an intelligent speaker, a dignitary and physician. He refused the post of judiciary of Damascus. However, but Al-Malik Al-Mu'azzam 'Isā insisted on appointing him as the supreme judge and teaching in Al-Madrasah Al-'Ādiliyah Al-Shāfi'iyah in Damascus in 623 A.H/1226 A.D<sup>(49)</sup>.

Shaykh Jamāl Al-Dīn Muḥammad Ibn Al-Sherīshī<sup>(50)</sup> refused to hold the post of supreme judge of Damascus during the reign of Al-Malik Al-Nāṣir Yūsuf II, the son of Al-Malik Al-'Azīz Muḥammad (d.658 A.H/1260 A.D). The post remained vacant for him until he died<sup>(51)</sup>. Al-Malik Al-Ṣāliḥ Najm Al-Dīn, the ruler of Egypt, tried to convince Shaykh 'Izz Al-Dīn 'Abdu'l 'Azīz Ibn 'Abdu'l Salām to refrain from resigning from the post of the supreme judge because of his knowledge and supporting justice; he, however, refused. When he realized that he did not seek to be appointed as a supreme judge, he accepted his resignation. In addition, he offered him an opportunity to teach Fiqh Al-Shāfi'ī at Al-Madrasah Al-Ṣālihiyah Al-Shāfi'iyah which was built in Cairo in 639 A.H/1241 A.D and endowed to teach the four Sunnī doctrines. Shaykh 'Izz Al-Dīn 'Abdu'l 'Azīz Ibn 'Abdu'l Salām accepted that. Students came from the whole country. He taught Imāms and remained there until his death<sup>(52)</sup>.

## VI. Conclusion

The researcher reached a major result that the isolation policy adopted by the rulers of Banī Ayyūb rulers against the opposing intellectual elites and religious leaders was effective, because it is a harsh punishment that deprives opponents from financial privileges, isolates them from the field of their work in sciences that they excelled in them and destabilizes them in the regions they have lived. They sometimes had to leave to other areas as exiles to search for a source of income in scientific centers that seek to attract the most famous scholars. The rulers of Banī Ayyūb motivated the policy of isolation compared to other policies of oppression, such as imprisonment, exile and execution, for several considerations. The policy of isolation does not reach to the level of provocation of the community strata that supported the opposed intellectual elites and religious leaders unlike prison policy, exile and execution.

The policy of isolation is a policy of soft revenge that leads to the purposes of imprisonment, exile and execution in ways that are indirect. Such policy imprisons opponents by isolating them from their scientific community, depriving them of their homes by their will, and their scientific ambition.

<sup>(45)</sup> Abū Shāmah, **Op. Cit.**, P.209, Al-Sabkī, **Op. Cit.**, 8/178, Ibn Al-'Imād Al-Ḥanbalī, **Op. Cit.**, 7/163.

<sup>(46)</sup> Abū Shāmah, **Op. Cit.**, P.209, Al-Nu'aymī, **Op. Cit.**, 1/62-63, Al-Sabkī, **Op. Cit.**, 8/178.

<sup>(47)</sup> Abū Shāmah, **Op. Cit.**, P.209, Al-Sabkī, **Op. Cit.**, 8/178, Al-Nu'aymī, **Op. Cit.**, 1/62-63.

<sup>(48)</sup> **Shams Al-Dīn Al-Khawī**, Aḥmad Ibn Al-Khālīl Ibn S'adah Al-Barmakī Al-Shāfi'ī (d.637 A.H/1239 A.D): He was born in Khawā, Tabriz «Azerbaijan» in 583 A.H/1187 A.D. He educated by Imām Fakhr Al-Dīn Al-Rāzī, Muḥammad Ibn Omar Ibn Al-Ḥassan Al-Bakrī (d.606 A.H/1209 A.D). He was one of the most intelligent scholars in logic and rational sciences. He was an eminent in medicine. He was an expert in many sciences, including: Fiqh, the principles of religion, grammar and rhetoric. He was responsible for the judiciary of the Levant and teaching at Al-Madrasah Al-'Ādiliyah Al-Kubrā Al-Shāfi'iyah in Damascus. He was pious, righteous, virtuous, combined between poverty and contentment, so he died while he was in debt. Al-Dhahabī, **Siyar A'lām Al-Nublā'**, **Op. Cit.**, 23/64-65, Al-Isnawī, **Op. Cit.**, 1/240-241, Ibn Kathīr, **Op. Cit.**, 13/155, Abū Shāmah, **Op. Cit.**, P.259-260, Al-Sabkī, **Op. Cit.**, 8/16-17, Ibn Ṭūlūn, **Al-Qalā'id Al-Jawhariyah fi Tārīkh Al-Ṣālihiyah** 2/582-583, Sibṭ Ibn Al-Jawzī, **Op. Cit.**, 22/367-368.

<sup>(49)</sup> Abū Shāmah, **Op. Cit.**, P.260.

<sup>(50)</sup> **Jamāl Al-Dīn Ibn Al-Sherīshī**, Muḥammad Ibn Aḥmad Ibn Muḥammad Al-Bakrī Al-Mālikī (d.685 A.H/1286 A.D): He was born in Sherīsh, Āndalus in 601 A.H/1204 A.D. He was a Shaykh and pious. He went to Egypt, the Levant and Iraq to seek knowledge. He excelled in the sciences of Arabic, interpretation and Prophetic Ḥadīth. He taught at Al-Madrasah Al-Fāḍiliyah Al-Shāfi'iyah Al-Mālikīyah in Cairo. Then, he lived in Jerusalem and became Shaykh of Al-Ḥaram Al-Qudṣī Al-Sharīf «Holy Mosques in Jerusalem». Then, he moved to Damascus and became the responsible for the Mashyakhat «Chiefdom» of Prophetic Ḥadīth at Turbat Umm Al-Malik Al-Ṣāliḥ and chiefdom of Al-Ribāṭ Al-Nāṣirī in Damascus. Al-Nu'aymī, **Op. Cit.**, 1/89-90, Ibn Ṭūlūn, **Op. Cit.**, 1/148-149.

<sup>(51)</sup> Ibn Ṭūlūn, **Op. Cit.**, 1/148-149, Al-Nu'aymī, **Op. Cit.**, 1/90.

<sup>(52)</sup> Al-Isnawī, **Op. Cit.**, 2/84, Ibn Wāṣil Al-Ḥamawī, **Op. Cit.**, 5/304.



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