



HISTORY OF SHALAHUDDIN AL-AYYUBI'S LEADERSHIP

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Saladin Al-Ayyubi is one of the important figures in Islamic history who is known as the unifier of the people and the liberator of Jerusalem from the Crusaders. This article aims to analyze Saladin's leadership in strategic, military, and diplomatic aspects, as well as his contribution to building the unity of the Muslim community. This study uses a descriptive qualitative method based on literature review. The results of the analysis show that Saladin's success in capturing Jerusalem in 1187 was not only rooted in brilliant military strategy but also in effective management and a wise approach to his followers and enemies. His just and charismatic leadership is an example to this day, making him a symbol of an ideal leader in the history of Islamic civilization.

Kata Kunci: Saladin Al-Ayyubi, Islamic leadership, Jerusalem, crusades, Ayyubid dynasty, military strategy.

INTRODUCTION

In the 11th and 12th centuries AD, the Islamic world could be said to be in an unstable period. The Abbasid Empire experienced a period of decline and in 1258 AD was destroyed by the Mongol army led by Hulagu Khan. The decline of the Abbasid Empire, it cannot be denied, has brought decline to Muslims in almost all aspects of their lives. In the midst of such situations and conditions, a figure emerged who was able to unite the Arabs, bring victory in the crusades, reclaim Jerusalem from the hands of the crusaders, and expel European invaders from the Arab world (Maimunah, 2015).

Abul Muzhaffar Yusuf bin Najmuddin Ayyub bin Syadzi or better known as Shalahuddin Al-Ayyubi or westerners call him Saladin was born in Tikrit, Iraq in 532 H / 1137 AD. He came from the Kurdish tribe which is one of the noble tribes because there is no Kurdish tribe that has ever experienced slavery. Shalahuddin Al-Ayyubi is known as the founder of the Ayyubid dynasty and the liberator of the holy city of Jerusalem or Baitul Maqdis from the crusaders who had the title Sultan Al-Malik An-Nashir (Sulistiani, 2023).

Saladin Al Ayyubi began to be known when he led the Muslim military forces in the Crusades, in 1189-1192 with his greatest achievement being his success in conquering Jerusalem in 1187. Saladin Al Ayyubi is a respected figure in Islamic history and is remembered as one of the most influential figures in the Middle Ages. He showed fair, strong, and wise leadership in facing the political and military challenges of his time (Ibn Imam Al Ayyubi et al, 2024)

The fall of Baitul Maqdis into the hands of the Crusaders was a heavy blow to the Muslims. This made the Muslims continue to try and wait for the right time to free Baitul Maqdis from the emirate or government of the Crusaders. In this year, the Abbasid Caliph named Al-Mustadhi' Biamrillah recognized the establishment of the Ayyubid Dynasty, after previously Saladin al-Ayyubi succeeded in occupying Damascus and other

areas (Al-Shalabi, 2007). After 13 years of struggle, namely from 570 to 583 H in various ways, finally Saladin al-Ayyubi was able to return Baitul Maqdis to the bosom of the Muslims (Sahidin, 2022).

Saladin is a hero for Muslims. His love for religion and Muslims has made it his life's work to uphold the self-respect of Muslims. Saladin's leadership is etched in history, not only recognized by Muslims but also by Christians. The strategy developed by Saladin in building a coalition of Muslims has truly united the strength of Muslims in defending their religion (Syamsurini, Rahmat, 2022).

RESEARCH METHODS

This research uses a descriptive qualitative research method which is carried out by collecting data obtained from literature studies or Library Research and Internet Searching related to the discussion of articles as reference material.

RESULT AND DISCUSSION

The Leadership of Saladin Al-Ayyubi

As a heroic figure who unites Islam, a leader who destroyed the Crusaders and recaptured Jerusalem, who is admired by both his followers and his enemies, admired from the past until now, namely Saladin Al-Ayyubi. The main element in his leadership is his readiness to share in the hardships. The nature of revolutionary leadership demands it. In the words of James Mac Gregor Burns, "Leaders must be completely devoted to their cause and be able to demonstrate that commitment by spending time and effort for it, risking their lives, undergoing imprisonment, exile, persecution, and relentless hardship.

Saladin went on expeditions, fought, risked his life, and nearly died of disease. Shared suffering is no guarantee of success, and many brave but misguided leaders have died in vain and forgotten, but refusal to share in suffering is a near guarantee of failure..

The riches of Egypt would provide a basis for uniting Islam and confronting the Crusaders. But no one could have predicted the consequences that would come when Saladin would gain the experience he needed to take power for himself and emerge as a rival to Nur ad-Din. To do this, he employed the most basic of his leadership skills. He fought the Franks, cooperated in the assassination of the vizier Shawar, built a formidable army, intimidated the young caliph into appointing him vizier with the power to direct the government and the armed forces (including his fleet, the only Muslim fleet in the region).

His new position created problems. The Sunni Syrians and the Shia Egyptians were old rivals. Hating each other, Saladin could not rule by charisma, or by claiming legitimacy, but by force and duplicity. He engineered conspiracies, arrested and tortured those involved, dismissed the Egyptian army and palace guards who were troublesome to the black troops and black eunuchs who were a non-Egyptian minority.

With one blow he got himself out of danger, without fighting the majority. That came later, when he imposed Sunni practices but by then he had assumed the title of protector of Islam from the Frankish threat. On this basis, he ended the Fatimid caliphate, destroyed the caliph's library, divided the Cairo palace among his family, crushed the rebels and even crucified two of their leaders in the center of Cairo and extended his power to Yemen, all to ensure that he was the master of Egypt. These were the actions of a leader who was more devoted to strength than to softness.

Perhaps the most remarkable aspect of his gentle leadership is that he applied it to his enemies. He observed, retreated, deliberated, negotiated, came to terms, kept his word, exchanged and released prisoners, changed his mind, dealt with Christian women with courtesy. He acted in part because it was his character, in part because it was useful. Negotiation often avoids futile battles and unnecessary defeats.

Saladin was not always great and good, he was not always successful, many of

his successes turned against him. But what is remarkable is that he held fast to the goodness of good leadership, rejected the evils of bad leadership, and achieved what he achieved. That is why he is an object of admiration today..

It has become a cliché in leadership theory that the quality we should look for in a great leader is charisma. Originally, charisma was a gift or grace bestowed specifically by God. A blessing and a talent such as the power to heal or prophesy. This word has the same root as charity, which is the gift of divine generosity. German political philosopher Max Weber (1864-1920) popularized the word with the meaning of a quality by which a person stands out. Originally possessed by prophets, healers, lawmakers, hunting leaders, or war heroes who were considered to have supernatural, superhuman powers, or at least extraordinary powers or qualities that were not found in others. This power was considered to come from a god who was worthy of being emulated and on this basis he was treated as a leader (Man, 2017).

1. Baitul Maqdis

The Saracens spent the night of battle in a euphoria of joy and gratitude to God. The roar of war cries and religious cries was shouted by thousands of victorious voices. Allah is Great, There is no god but Allah, echoed from mouth to mouth until the break of dawn. The Muslims were allowed to rejoice. The victory of Tiberias had placed all Palestine in their bosom. The kingdom of Jerusalem was doomed, its king and almost all its leading figures were thrown into prison, and there could be no leader who could bring back the remnants of the Crusader army that had been shattered..

Since they entered the Holy Land ninety years ago, they had never known such a calamity. Such was the breath of death that came upon their dominions, and to this day the Christian kingdom has never recovered what it had lost. In two months, from Beirut in the north to Gaza in the south and all Palestine except a few isolated castles of the military orders were in the hands of Saladin, and only Tyre and Jerusalem remained as witnesses that there had been a Christian kingdom there..

Shaläh al-Din's first move was to seize the castle of Tiberias and fall on Sunday, July 5. Then, after a day's rest, the Saracens began to spread throughout Palestine in a great wave of conquest. It was not a conquest in the sense of winning a war. For there was no resistance at all from the weaklings. The Muslims were only seen outside the city, and as soon as the walls fell the garrison surrendered. Only a few strong castles were attacked, and even of these almost none were able to hold out for a week.

The Frankish leaders were killed, some were imprisoned, their armies were killed, captured, and dispersed. There was no reserve and no hope of reinforcements, no one to organize resistance. The Muslim peasants and merchants were on the side of the conqueror. They believed in their obedience to Saladin's religion, they admired his courage and success, they recognized his mercy and justice. There were thousands of Muslim slaves in the cities who were looking forward with joy to their imminent liberation. Even the scattered Christian sects were less afraid of the merciful Saladin than of their tyrannical and plundering Christian rulers. Their hatred of heresy was as great as their hatred of Islam itself. With those who had mined it, and no one to oppose it, except a few desperate garrisons here and there, it is not surprising that Saladin's advance in Palestine was a movement of undeniable triumph..

He gave no time for the Franks to unite. On Wednesday, July 8, 1187, four days after the Battle of Hittin, he was already before the strong walls of Acre, and on Friday he celebrated a public prayer in the mosque that had been used as a church for three generations, the first Muslim prayer to be said on the coast of Palestine since the arrival of the first Crusaders. In Acre itself he released four thousand Muslim prisoners along with goods and provisions from the great warehouses and the Mediterranean trading markets supplied him with war equipment and means to reward and excite his army. He sent his troops in detachments in all directions to conquer the country, and called upon his brother al-Adil to bring the Egyptian army to help in the conquest of Palestine..

Part of his brigade occupied Nazareth, Saffuriya, al-Fulá, in the interior and the others entered Haifa and Cæsarea on the coast the detachment took the castles of Mirabel and Jaffa by assault. Saladin himself attacked Toron and after six days he succeeded in capturing it on July 6. Returning to the coast he then accepted the surrender of Sarafenda, Sidon, Beirut, and Jubeyl, in the first week of August Beirut itself held out for eight days. In each case he saluted the garrisons and the people, and they knew that the word of Islam was trustworthy..

The whole Kingdom of Jerusalem was now in subjection, except for a few castles such as Belfort and Safed, which were still held by the Templars, and Hunin and Belvoir, which were the dormitories of the Hospital Knights. Saladin initially avoided testing the endurance of his army by a long assault on this strongly fortified city, preferring to continue the courage of his men by easier conquests. Had he attacked Tyre directly after Acre, it would have surrendered. For Prince Raymond had withdrawn to Tripolis in great grief and shame, and the Prince of Antioch, who held Tripolis, could not reinforce Tyre's small garrison. Even when Saladin attempted to occupy its walls, after the capture of Beirut, the defenders of Tyre were desperate to hold out. Reginald of Sidon and his commanders saw that all the knights had withdrawn, and that there were few men and little food. They sent to inform Saladin that if the Sultan withdrew they would surrender Tyre. The matter was then considered settled when Saladin sent two of his flags to be raised above the castle the following day. This unexpected event saved the city of Tyre and changed the future of the Syrian coast (Poole, 2016).

CONCLUSION

The leadership of Saladin Al-Ayyubi, an important figure in Islamic history who is known as the unifier of Muslims and the liberator of Jerusalem from the clutches of the Crusaders. Saladin Al-Ayyubi demonstrated fair, firm and strategic leadership, which earned him the respect of both his followers and opponents. His major victories included the recapture of Jerusalem in 1187, after a 13-year struggle.

Saladin's success was supported by brilliant military strategy, effective management of the territory, and his efforts to build unity among the different Islamic groups. He was known for his wisdom and generosity, including his treatment of prisoners of war and his enemies. His leadership is considered an ideal example, which not only highlights physical strength but also moral and diplomatic. The importance of charisma in Saladin's leadership, which gave him the ability to inspire and mobilize Muslims to face the great challenges of his time. His bold actions and far-sighted vision make Saladin Al-Ayyubi one of the figures who continues to be remembered in Islamic and world history.

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