

THE DECLINE OF ISLAM AND WESTERN COLONIZATION OF THE ISLAMIC WORLD

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Abstract: *This research explains that Islamic civilization has experienced a period recorded in history as a period of decline, apart from its golden age. The results of the analysis of various literature sources resulted in the classification of the flow of events and cause-effect of the occurrence of the decline of Islam from various sides, which became elements of civilization as well as its decline. Along with the decline of Islamic civilization, on the contrary, Western civilization actually achieved its progress as a sustainable impact of the entry of the West into the Renaissance period. The progress achieved by the West provided opportunities for them to colonize the declining Islamic civilization. The results of the analysis of various sources of literature also resulted in the classification of the flow of events and cause-and-effect of the colonization of the West against Islamic civilization from various aspects. After experiencing colonization by the West, Muslims began to show various responses that led Islam into a new period called the modern period, marked by the emergence of renewal. The results of the analysis of various sources of literature also resulted in the classification of the flow of events and cause-and-effect of the occurrence of Muslim responses to the colonization of the West from various sides.*

Keywords: *Decline of Islam, The West, Renewal*

Introduction

The periodization of history is usually measured by looking at several kinds of things, such as political systems, economic issues, levels of civilization, and the entry or development of a religion.¹ For the periodization of Islamic history in Indonesia, many writers follow the periodization according to Harun Nasution, an Indonesian Islamic renewal figure in the 1900s. Broadly speaking, the periodization of Islamic history, according to Harun Nasution, is divided into three parts. They are the classical period (650-1250 AD/29-647 AH), the middle period (1250-1800 AD/647-1214 AH), and the modern period (starting 1800 AD/1214 AH).²

In the classical period, Islam experienced its heyday. It began with the time of the Prophet until the occupation of Baghdad by Hulagu Khan. The distinctive feature of this period was that Muslims were led by one caliph as the supreme leader of the state, ignoring the small dynasties that grew and fell during the Abbasid period.³ It was during this period that Islam gave birth to many Muslim scholars who brought Islam into the dominance of science at that time.

However, it was in the middle period that Islam was recorded by history as experiencing the clearest decline. From the fall of Baghdad to the end of the 17th century AD. The only notable achievements in this period were those of the three great kingdoms of the Ottomans in Turkey, the Safavids in Persia, and the Mughals in India. But in historical records, in general, it was in this period that Islam experienced a decline in various aspects compared to the glory obtained in the classical period. So it can be said that it is natural that Islamic civilization at that time fell behind compared to Western civilization, which developed rapidly along with the start of the Renaissance period.

Along with the rapid development of Western civilization as a result of the Renaissance, the West, or Europe, later began to carry out voyage missions on a global scale. These missions were motivated by several things, and many were obtained by the West in their voyages. One of them resulted in the colonization of the Islamic world, which at that time was in decline.

Based on the author's analysis of the various sources of literature used to write this paper, the author considers that the explanation of the decline of Islam and the Western colonization of the Islamic world is not arranged and chronologically ordered in them. In addition, some literature sources do not clearly divide and mention the causes behind this topic. Therefore, the author is encouraged to write this paper to classify this topic based on its flow of events and causation. So that it can be understood more clearly and more easily by academics who are just starting to explore this topic, regarding the chronology of the period of Islamic decline and Western colonization of the Islamic world,

¹Ading Kusdiana, *Sejarah Dan Kebudayaan Islam Periode Pertengahan* (Bandung: Pustaka Setia, 2013), 2.

²Ahmad Choirul Rafiq, *Sejarah Islam Periode Klasik* (Malang: Gunung Samudera, 2017), 19.

³Samsul Munir, *Sejarah Peradaban Islam* (Jakarta: Amzah, 2013), 16.

as well as the division of causes and effects that are classified from various sides.

Research Methods

This research uses the library research method. The data obtained is then analyzed and examined in depth using the references used, as is the case in literature studies or library research. This research explains the flow of events and causation of the periods of Islamic decline, Western colonization of the Islamic world, and renewal in the Islamic world.

Result and Discussion

Based on the analysis of the references used, the history of the decline of Islamic civilization, Western colonialism against the Islamic world, and the response of Muslims to Western colonialism can be classified based on flow of events, cause, and effect.

Definition of Islamic Civilization and the West

According to the Kamus Besar Bahasa Indonesia, Islam is a religion taught by the Prophet Muhammad saw., who is guided by the holy Qur'an, which was revealed to the world through the revelation of Allah Swt.⁴ Meanwhile, civilization is the progress (intelligence, culture) inwardly and outwardly or matters concerning manners, language, and culture of a nation.⁵

According to Ahmad Taufik et al. in the book *Sejarah Pemikiran dan Tokoh Modernisme Islam*, there are two sides that can be used to view the meaning of Islam, namely the etymological and terminological sides. Etymologically, Islam comes from the Arabic word *salama*, which means safe, sound, and peaceful. Which then becomes *aslama* which means surrender (humbleness), entering into peace. So in full, Islam etymologically means complying, obeying, submitting, and humble yourself to God in an effort to seek happiness and safety. Terminologically, Islam means the religion whose teachings were revealed by God to the people through the Prophet Muhammad saw. as a messenger.⁶

From the description above, it can be concluded that Islamic civilization means progress in the realm of intelligence and culture of a nation that lives by submitting and obeying religious teachings based on the teachings of God brought by the Prophet Muhammad saw. in order to seek peace and prosperity. So that if there is a setback in terms of their religiosity, intelligence, or culture, it will cause a setback for the civilization.

⁴ "Hasil Pencarian - KBBI Daring," accessed May 6, 2023, <https://kbbi.kemdikbud.go.id/entri/islam>.

⁵ "Hasil Pencarian - KBBI Daring," accessed May 6, 2023, <https://kbbi.kemdikbud.go.id/entri/peradaban>.

⁶ Akhmad Taufik, M. Dimiyati Huda, and Binti Maunah, *Sejarah Pemikiran Dan Tokoh Modernisme Islam* (Jakarta: PT. Raja Grafindo Persada, 2017), 37–38.

According to the Kamus Besar Bahasa Indonesia, the West is a person or large group of people who inhabit parts of Europe and the Americas and who belong to a certain culture.⁷

According to the *Oxford Advanced American Dictionary*, if the phrase the West refers to the word "westerner," then the meaning is *a person who comes from or lives in the western part of the world, especially western Europe or N. America*.⁸ If it refers to the phrase "the West," then the meaning is *the countries of North America and western Europe*.⁹

The Decline of Islamic Thought in Islamic Civilization

According to historical records, Islamic civilization was recorded to have experienced two periods of decline, namely during the collapse of the Abbasid dynasty and the collapse of three great kingdoms. If we follow the periodization system of Islamic history by Harun Nasution, then these two declines occurred in the middle period. Although this periodization system is used by some historians by dividing by the number of years, according to Dr. Ahmad Chairul Rafiq, if we follow this calculation, the achievements of Islam in the time before 650 AD are not included in it. Whereas before 650 AD, the period of the Prophet Muhammad, Abu Bakr as-Siddiq, and Umar bin Khattab took place. Because these calculations are not standardized, it is better to use calculations based on centuries. The classical period starts from I-VII AH (VII-XIII AD), the middle period VII-XII AH (XIII-XVIII AD), and the modern period XII AH (XVIII AD). Therefore, the middle period in which the decline of Islamic civilization occurred is the 7th-12th centuries AH or 13th-18th centuries AD.¹⁰

A. Period of Decline I (collapse of the Abbasid Dynasty)

1. Flow of Events

According to Prof. Dr. Hasan Asari, the starting point of the middle period was marked by the Mongol attack on Baghdad and their successful capture of it.¹¹ With this, the Abbasid dynasty was considered to have collapsed and with this, the Islamic world was recorded as entering its first period of decline. Then the majority of the Islamic world, which had previously been under the rule of the Abbasids, fell under the Mongol armies. Subsequently, Muslims experienced their first period of decline in several reigns. The first was the Jengiskhan Dynasty, named after the initial leader of the Mongol invasion. The Jengiskhan Dynasty is also known as the Ilkhan Dynasty, derived from the title Hulagukhan,

⁷ "Hasil Pencarian - KBBI Daring," accessed May 6, 2023, <https://kbbi.kemdikbud.go.id/entri/bangsa%20Barat>.
⁸ "Westerner Noun - Definition, Pictures, Pronunciation and Usage Notes | Oxford Advanced American Dictionary at OxfordLearnersDictionaries.Com," accessed February 20, 2023, https://www.oxfordlearnersdictionaries.com/definition/american_english/westerner.
⁹ "West_1 Noun - Definition, Pictures, Pronunciation and Usage Notes | Oxford Advanced American Dictionary at OxfordLearnersDictionaries.Com," accessed February 20, 2023, https://www.oxfordlearnersdictionaries.com/definition/american_english/west_1.
¹⁰ Rafiq, *Sejarah Islam Periode Klasik*, 19.
¹¹ Hasan Asari, *Sejarah Islam Modern: Agama Dalam Negosiasi Historis Sejak Abad XIX* (Medan: Perdana, 2019), 9, <http://repository.uinsu.ac.id/8367/>.

one of the descendants of Jengiskhan and also one of the famous rulers of this dynasty. After the Ilkhan Dynasty, the Timur Lenk Dynasty came to power, named after the first ruler of the dynasty.

In addition to the majority of the Islamic world being ruled by these two dynasties, there were some places where Islam still maintained a small power, such as Egypt under the Mamalik dynasty, and Spain, but even then only in the Granada area under the Bani Ahmar dynasty. These two small dynasties would later collapse during this first decline, so that the Islamic world could be said to have really experienced a decline and only experienced progress again after the emergence of three great kingdoms.¹²

2. Cause and Effect

From socio-political aspect, the decline of the Islamic world can be said to have been caused by the collapse of the Abbasid Dynasty by the Mongol army. Although the Islamic world did not completely lose its power, there were still several small dynasties that maintained their existence, this is actually where the decline began to appear. With the loss of a great unifying power such as the Abbasid as an element of political unity centered in Baghdad, the result was that the Islamic world became fragmented and took their own initiatives, thus becoming a political structure that was independent of each other and not coordinated to advance Islamic civilization as a whole. Although these small dynasties remained in contact, this relationship was actually closer to being said to be in a state of supervision over each other, so conflicts were easily ignited between them. And this became the norm in the Islamic world at the time.¹³

From religious and law aspect, the period of Islamic decline is also referred to as the time when the door of Ijtihad was closed.¹⁴ As part of the impact of the collapse of the political structure of Muslims in Abbasid, Muslims experienced a lethargy to be dynamic in Islamic activities and thought, accompanied by a spirit of taklid that developed among the people. If we refer to some Islamic jurists such as al-Hajwi, for example, according to him, the phase of decline in Islamic law, or what he calls *al-Syaikhukhah* has been going on since the end of the 4th century AH. This means, if we return to the calculation of the periodization of Islamic history, that this decline in terms of Islamic law began to occur before the Abbasid collapse.¹⁵ In fikih, for example, a spirit of taklid developed during this period, in which the ulama used less thinking and more adherence to the opinions of the four imams of the madhhab, believing that their opinions were sufficient and should not be contested, even though the social conditions of the problems they faced were not necessarily

¹²Anwar Sewang, *Sejarah Peradaban Islam* (Parepare, Indonesia: Wineka Media, 2017), 29–38, <http://repository.iainpare.ac.id/1058/>.

¹³Asari, *Sejarah Islam Modern*, 11.

¹⁴Azhari Akmal Tarigan, *Sejarah Sosial Hukum Islam: Dinamika Fikih Pada Abad Pertengahan* (Medan: Cita Pustaka Media, 2013), 33, <http://repository.uinsu.ac.id/87/>.

¹⁵Tarigan, 41.

the same as those of the four imams.¹⁶ However, instead of seeking answers from the original sources, such as the Qur'an and hadith, they prefer to follow the opinions of the imams of the madhhab.¹⁷ Some even believe that only the great ulama of the classical period had the right to do ijihad.¹⁸

In terms of intellectuality, the fall of Baghdad also affected the internal aspects of the Islamic world. The Islamic world was no longer characterized by a spirit of creation and innovation, but rather by a spirit of conservation, only maintaining what already existed.¹⁹ In addition, the spirit of taklid also affected the intellectual condition of Muslims. Because of the idea that it was the classical ulama who had the right to do ijihad, the ulama at that time were worried about two things. The first was that the Qur'an would be interpreted arbitrarily. The second was the authority of the development of written texts. So then there were three reactions from the ulama. First, they narrowed the concept of knowledge from "all sciences" to only "religious sciences". Secondly, they changed the consensus from "community consensus" to "consensus of ulama". And thirdly, they suggested that free thinking on religious matters was invalid.²⁰ Already, the rich heritage of knowledge from Bagdad was no longer held by Muslims, and this reaction of the ulama further killed the thinking power of Muslims. Finally, Muslims began to become backward because they only dwelled on religion, even the progress in religious science only led to the development of the traditions of *syarh* and *hasyiyah*, which are re-explanations of classical books. Thus, there is a clear lack of innovation and creation.²¹

B. Period of Decline II (collapse of the three great kingdoms)

1. Flow of Events

After the Islamic world experienced the emergence of three great kingdoms (Ottoman, Safavid, and Mughal) in the midst of the turmoil of the Mongol invasion and the Crusaders, which also succeeded in bringing Islamic civilization back to progress, although according to some historians it was not more glorious than the glory of the Abbasid Islamic civilization, then the Islamic civilization entered a period of decline II along with the decline of the three great kingdoms.

After Sulaiman Al-Qanuni, the Ottoman Turkish Kingdom no longer had strong sultans and began to enter its decline phase in the 17th century. There were rebellions within the country and wars with neighboring countries. Eventually, after World War I, the Ottoman Turkish Kingdom's once vast territory now only covered Asia Minor and a small part of Eastern Europe. In

¹⁶Tarigan, 64.

¹⁷Rohidin, *BUKU AJAR PENGANTAR HUKUM ISLAM: Dari Semenanjung Arabia hingga Indonesia* (Lintang Rasi Aksara Books, n.d.), 143.

¹⁸K.H. M. Sholikhin, *Filsafat dan Metafisika Dalam Islam* (Penerbit Narasi, n.d.), 28.

¹⁹Asari, *Sejarah Islam Modern*, 12–13.

²⁰Sholikhin, *Filsafat dan Metafisika Dalam Islam*, 29.

²¹Asari, *Sejarah Islam Modern*, 13.

the process, the Ottoman Kingdom disappeared, and the Republic of Turkey was born in its place in 1924.

In Persia, the Shi'a Safavid Kingdom came under attack from Sunni rulers and other small dynasties. This turmoil lasted from the beginning of the 17th century AD, until finally Persia came under the rule of the Qajar dynasty from the late 17th century to the early 19th century AD.

In India, under the reign of Aurangzeb, rebellions arose among Hindu religious groups. Because the Hindus were the majority in India at that time, the Mughal Kingdom had a hard time dealing with this rebellion. Apart from the Hindus, it turned out that the Sikhs also play a part in it, until finally the areas far from Delhi were separated from the Mughals one by one. It was noted that the British also played a role in Indian politics through the rebellion and managed to control India from 1857 until the middle of the 19th century.²²

2. Cause and Effect

From socio-political aspect, it cannot be denied that among the three great kingdoms, it can be said that the Ottoman Turks were the greatest political power at that time. Although their power was not as strong as that of Abbasids when they were in power, if a ranking of the powers at that time is made, it can be clearly seen that the Ottomans were at the top. Because of this, there is a perception that the Ottomans were the continuation of the tradition of post-Abbasid caliphate unity. Based on this perception, if the Ottoman Turks began to fall, then Muslims would return to a period of decline. And indeed that is what happened, the second decline in the history of the Islamic world can be said to have been marked by the decline of the Ottoman Kingdom. It is noted that one of the distinguishing elements between Abbasid and Ottoman rule was the prolonged neglect by this kingdom of the development of science and technology. One of the defining aspects of the Islamic world's fate at the end of the middle period, when Europeans were beginning to flex their expansive claws, was transportation and military technology. With the invention of the steam engine and its maritime applications by the Europeans, this gave them an economic and military advantage.²³

In terms of intellectuality, according to Dr. Ading Kusdiana, the defeat of Islamic civilization against the West was not only due to weakness in the military. The military's weakness itself is motivated by weaknesses in science, technology, economics, and politics. Islamic civilization from the 14th to the 19th century AD experienced a total freeze in the fields of philosophy and science. There were no more great scientists and philosophers as in the previous Abbasid period, even according to him, their works not only had no successors, but were not even preserved. This freezing of science had a long aftermath that led to freezing in other fields. In contrast to Europe, whereafter

²²Ali Geno Berutu, *PEMIKIRAN HUKUM ISLAM MODERN* (Ali Geno Berutu, 2021), 92-94.

²³Asari, *Sejarah Islam Modern*, 12.

the *Renaissance*, the spirit of philosophy and science flourished there. They took and developed both, which had been discarded and forbidden in Islamic civilization. This was the time when famous European scientists, such as Copernicus, Kepler, Galileo Galilei, and even Isaac Newton, were born. Philosophy developed rapidly until there were many categories of philosophy such as rationalism, empiricism, positivism, and so on, all of which were able to bring them to the world stage, which was previously held by Islam.²⁴

Not only socio-political and intellectual decline, according to Nurcholis Majid, there was also linguistic and economic decline. Arabic, which was originally the main scholarly language during the Abbasid era, to the extent that there was a famous effort to translate classical Greek books, became marginalized during these three great kingdoms. Arabic became restricted to religious matters in a narrow sense. Add to this the fact that the prevailing language in society was colloquial Arabic (*amiyah*), and standardized Arabic was treated as an archaic language, much like the fate of Greek and Latin in modern Europe. Ulama may still be able to grapple with Arabic religious classics such as al-Ghazali's *Ihya 'Ulumuddin*, but they just can't get along with Arabic literary books, let alone Arabic classics in philosophy and science. Because of this condition, the result again leads to intellectual dryness.

In terms of the economy, according to Nurcholish Majid, Muslims are no longer the ones who hold dominance, because economic dominance is even more held by non-Muslims, even though they are Arabs, namely Christian Arabs from the east coast of the Mediterranean Sea. And this dominance did not only occur in politically weak Islamic regions, but also in the Ottoman Turkish Kingdom. Besides the Christian Arabs, the main economic players at that time included European Jews and Christians. The religious aspect bridged the lines of communication between Christian Arabs and European Christians.²⁵

C. History of Western Colonization of the Islamic World

a. Flow of Events

History records the 14th century as the start of something new in Europe, which became known as the *Renaissance*. After a long period of drowning in the decline of philosophy and the stagnation of thought, Europe began to rise and gradually break away from the influence of the church. The philosophers and scientists of the *Renaissance* did not openly rebel, but they vigilantly and carefully planted the seeds of enlightenment. The rebellion against orthodox beliefs in the West grew and later turned into a total rejection of religion.²⁶

There are several theories about the rise of the *Renaissance* in Europe. One of them is due to the "accidental contribution" of the Islamic world. While the Islamic world was still in its heyday of intellectual richness, Europe was still

²⁴Kusdiana, *Sejarah Dan Kebudayaan Islam Periode Pertengahan*, 147–48.

²⁵Nurcholish Majid, *Islam, Kemodernan, dan Keindonesiaan* (Mizan Pustaka, 2008), 2–4.

²⁶Adnan, *Sejarah Peradaban Islam Dan Barat Periode Klasik* (Jakarta: Sedaun, 2011), 27.

in intellectual darkness due to pressure from the church. When Islam was still in its heyday and its glory had reached Spain, where among the famous thinkers of that time was Ibn Rushd with his philosophy, many Europeans studied here and translated the scientific works of Islamic scholars. Surely they became exposed to the philosophy of Ibn Rushd, so that his thoughts became very famous among Europeans because they were a breath of fresh air for them. So famous was Ibn Rushd, known in the West as Averus, that there was a school called *Averroism*. Thanks to the injection of philosophy from Islamic intellectuals, such as Ibn Rushd, for example, it succeeded in sparking the revival of rationalism in Europe and became the axis of thought for resistance to the constraints of the church.²⁷ Until Europe succeeded in reaching the period of the *Renaissance*, or the period of the rebirth of intellectuality. It was a time of intellectual revival in Europe, which had existed since classical Greece but died in the Dark Ages.²⁸ Gradually over time, with the opening of rationalism by philosophy in Europe, the development of intellectual property was very rapid in Europe, until one example was the successful invention of the steam engine in the early 16th century.

European colonization of the Islamic world began in the 16th century AD, when the Islamic world was in decline.²⁹ The early Islamic territories that fell under European control were mostly areas far from the center of power of the Ottoman Kingdom.³⁰ The Ottoman Turks were still respected by Europeans, but after their defeat at the Battle of Vienna in 1683,³¹ Europe realized that the Ottoman Kingdom was in decline. Two other great kingdoms were not spared from European invasion. The Safavid Kingdom collapsed in the early 18th century, while the Mughal Kingdom collapsed and passed into British hands in the second half of the 19th century.³² The Ottoman Turks themselves managed to survive for a long time, because after the defeat in Vienna, they began to realize the progress of the West. Ottoman Turkey then began to make renewal efforts by sending ambassadors to European countries, to study their progress up close. These efforts to restore the kingdom's glory were not successful, but at least thanks to these efforts and their implementation, they managed to survive long enough until the 19th century. Finally, after the kingdom's participation in World War I, which they unfortunately lost, the Ottoman Turkish Kingdom collapsed in 1924 and became the Republic of Turkey.³³

²⁷Aulia Syarah Lubis, "KONTRIBUSI PERADABAN DAN PEMIKIRAN ISLAM BAGI KEBANGKITAN REINANS DI EROPA," *Almufida: Jurnal Ilmu-Ilmu Keislaman* 8, no. 1 (March 7, 2023): 40, <https://doi.org/10.46576/almufida.v8i1.1793>.

²⁸Mugiyono Mugiyono, "RELASI NASIONALISME DAN ISLAM SERTA PENGARUHNYA TERHADAP KEBANGKITAN DUNIA ISLAM GLOBAL," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 15, no. 2 (2014): 5.

²⁹Asari, *Sejarah Islam Modern*, 20.

³⁰Sewang, *Sejarah Peradaban Islam*, 348.

³¹Sewang, 352.

³²Sewang, 346.

³³Asari, *Sejarah Islam Modern*, 21.

While the Ottoman Turks were busy trying to overcome their decline, the British had been planting their influence through the concept of trade in India since the end of the 16th century AD, when it was still under the Mughal Kingdom. The British efforts would bear fruit in the second half of the 19th century. Apart from Britain, France, which was their rival, also tried to penetrate the Middle East region. France, which was then led by Napoleon Bonaparte, felt the need to cut off communication links between Britain and India. So their decision was to control the area that was the gateway to India at that time, namely Egypt. So the French launched their invasion of Egypt and managed to take control of Egypt in the early 18th century in just three weeks, this is evidence of the decline of the Islamic world at that time, which was so deep that their civilization became very weak and vulnerable.³⁴

b. Cause and Effect

One of the reasons for Europe's ability to colonize the Islamic world was its maritime expansion and power. When Europe entered the *Renaissance* period, some questioned the veracity of Galileo Galilei's spherical earth assertion, for which he had been punished by the church in the period before the *Renaissance*. Driven by the spirit of the *Renaissance* and the fresh intellectual atmosphere at that time, some Europeans made voyages on a global scale.³⁵ Among the results of this spirit of exploration were two important discoveries. The first was the route around the southern coast of Africa in 1488 AD as a new shipping route. The second was the discovery of the Americas by Christopher Columbus in 1492. The discovery of this new shipping route gave Europeans a distinct advantage that encouraged the progress of their economic sector. The spirit of voyage also encouraged the rapid development of maritime technology, as a result of which European maritime powers that later became large and powerful imperialist and colonialist countries emerged, such as Portugal, Spain, France, and England.³⁶

In addition to maritime advances, around the 15th century AD, as one of the implications of the Renaissance, nationalism developed in Europe. Starting with the spirit of nationalism, the desire to rule the world emerged. So there were voyage expeditions on the basis of colonialism and imperialism by Europe.³⁷ As a result of the advancement of maritime power, many European nations competed to find new territories.³⁸ The further motivation for colonialism and imperialism was not only political but also economic and religious. This can be seen in the ways they approached Islamic territories. Most of the pretexts used and the efforts they initially made were for trade.³⁹ Slowly they planted influence, and if seen in history, many of them made patterns that

³⁴Sewang, *Sejarah Peradaban Islam*, 355.

³⁵Sewang, 345.

³⁶Asari, *Sejarah Islam Modern*, 20.

³⁷Mugiyono, "RELASI NASIONALISME DAN ISLAM SERTA PENGARUHNYA TERHADAP KEBANGKITAN DUNIA ISLAM GLOBAL," 3–5.

³⁸Sewang, *Sejarah Peradaban Islam*, 345.

³⁹Sewang, 348.

led to trade monopolies, which eventually transformed in a long series of processes into direct colonization.⁴⁰ Some were also based on the spirit of spreading Christianity, which was missionary in nature. For example, the Portuguese and Spanish had one of their mottos, “*Gospel*”, which meant the spread of Christianity.⁴¹ The result of all these factors, as recorded in history, namely the occurrence of colonialism and imperialism against the previously powerful Islamic world, is that it is experiencing a period of decline.

D. The Influence of Western Colonization on the Islamic Revival

a. Flow of Events

After experiencing a period of decline, based on Islamic periodization, it is recorded that the history of Islam then entered a new period called the modern period. The modern period is recorded as a time when the Islamic world began to renew the factors of decline in the previous period, and this is in line with Harun Nasution's term, who calls this period a period of Islamic revival.⁴² During this period, the Islamic world began to reorganize itself and rise again after previously being under Western rule.

In many history books, the region that is often mentioned as the beginning of Islamic renewal, which also marks the entry of Islamic periodization into the period of renewal, is Egypt. But according to Nurcholish Madjid, the impetus for the initial renewal was from the East Arabia region, Nejd. There was a movement called Salafiyah, but it is more popular as Wahabiyah because it is attributed to its pioneer, Muhammad bin Abdul Wahab. This movement was a follow-up movement that raised and popularized the opinions of Ibn Taymiyyah, who had actually voiced in the middle period the need for Muslims to return to the Qur'an and hadith while the door to ijtihad remained open, but his opinions at that time were drowned out by the current of the frozen religious atmosphere at that time. It seems that, in addition to later joining the political movement of the heirs of the dynasty of Ibn Sa'ud, the Salafiyah movement succeeded in gaining popularity among Muslims because the condition of the Islamic world at that time was already more frozen and damaged under Western rule, compared to the time of Ibn Taymiyyah, as well as the condition of Muslims who were tired of their decline.⁴³

In Egypt, when Napoleon invaded, he not only brought troops, but also scientists. Clearly, this invasion was not just for military purposes, but also for scientific purposes. He even established an institute called the *Institut d'Egypte*. The scholars of al-Azhar were invited to visit this institute, and when they came into contact with it, it was from this point that Muslims began to realize their intellectual backwardness. Ultimately, this contact was one of the sparking

⁴⁰Asari, *Sejarah Islam Modern*, 22.

⁴¹Sewang, *Sejarah Peradaban Islam*, 349.

⁴²Berutu, *PEMIKIRAN HUKUM ISLAM MODERN*, 95.

⁴³Majid, *Islam, Kemodernan, dan Keindonesiaan*, 6–7.

points of Islamic renewal in Egypt.⁴⁴ One manifestation of this was when Napoleon was actually not in Egypt for long, and had to return to France in 1799 AD due to political conditions there. General Kleber, who succeeded Napoleon, also had to leave Egypt in 1801 due to his defeat in battle against the British. As a result, there was a temporary power vacuum in Egypt, which was utilized by an officer named Muhammad Ali, who took over power over Egypt. During his reign, Egypt experienced some reforms. However, it was not to be for long, as in 1882, Egypt was conquered by the British.⁴⁵ Despite this, many famous Islamic renewal thinkers continued to emerge in Egypt, thanks to the fuse of reform that was successfully lit. Examples include Jamaluddin Al-Afghani and Muhammad Abduh.

Reform in Turkey began in the aftermath of the Ottoman Turks' defeat at the battle of Vienna. The effects of contact and sending people to study progress in the West brought not only Western intellectuals back to Turkey, but also their ideologies. One of these was nationalism. Movements nuanced by this ideology began to emerge with the first movement called *Tanzimat* and its pioneers, Mustafa Rashid Pasya and Muhammad Sadik Pasha. The core of this movement's renewal thinking was to limit the absolutism of the Ottoman Turkish Sultan's orders, which they believed were no longer effective in running the country. Movements like this continued to emerge until the Turkish Nationalism Movement was born.⁴⁶ The culmination of this spirit of nationalism was the collapse of Ottoman Turkey after World War I and by a nationalist figure named Mustafa Kemal, the Ottoman Turkish Kingdom turned into the Republic of Turkey.⁴⁷

The reform in India was not like Turkey fighting its rulers or like Egypt fighting the Western invasion. In India, Muslims not only had to deal with the British invasion, but also Hindu attacks. Among the leaders and renewal thinkers of Indian Muslims at that time was Sayyid Ahmad Khan. Sayyid Ahmad Khan argued that the backwardness of Muslims in India was due to the backwardness of science. So many of his renewal thoughts spearheaded educational reform in India.⁴⁸

b. Cause and Effect

One of the underlying reasons for Muslims' renewed response to Western colonialism is the positive effect of the ideologies brought by the West itself when it colonized an Islamic region. Which means that the West has "unintentionally contributed" to the rise of Islam itself, When Muslims come into contact with these ideologies, they become aware of the poor condition of their civilization. An example here is socio-political conditions. The political

⁴⁴Haidar Putra Daulay and Nurgaya Pasa, *Pendidikan Islam Dalam Lintasan Sejarah* (Kencana, 2016), 158–59.

⁴⁵Sewang, *Sejarah Peradaban Islam*, 355–56.

⁴⁶Daulay and Pasa, *Pendidikan Islam Dalam Lintasan Sejarah*, 160–61.

⁴⁷Sewang, *Sejarah Peradaban Islam*, 62.

⁴⁸Daulay and Pasa, *Pendidikan Islam Dalam Lintasan Sejarah*, 161–62.

renewal of Muslims cannot be separated from the ideological development of nationalism in the West.

The Western secular nationalism movement had as one of its initial goals to divide Muslims who were scattered in different regions, based on the assumption of differences in language, race and culture. Instead, Muslims realized their socio-political decline and tried to rise up against Western colonization. Nationalism brought by the West was used as a tool to unite Muslims against colonialism. This culminated in the 20th century, when countries under Western rule used nationalism to eradicate Western influence and aim to establish their own sovereign and independent states.⁴⁹ Although the nationalism movement took many forms, such as Pan-Islamism promoted by Jamaluddin Al-Afghani, who wanted the unity of Muslims throughout the world, or the nationalism movement in Turkey by Mustafa Kemal, all of them aimed to free the Muslims and the Islamic world from the grip of Western imperialism.

In addition to nationalism, contact with the West also sparked renewal in the intellectual field of Muslims. For example, Turkey sent ambassadors to study progress in the West, or as in Egypt, where there was a renewal of the elimination of the dichotomy of science at Al-Azhar University on the basis of backwardness in terms of intellectuality, and in India where education is considered a very important thing to be renewed to achieve progress according to Sayyid Ahmad Khan. The renewal figures realized that the Islamic world could no longer just be conservative about existing knowledge and only dwell on religious knowledge. Because if they leave the general science, they will instead fall into ignorance and decline so that it is easily colonized by other nations such as Europe, which ultimately even torments the ummah. Therefore, discourses such as the elimination of the dichotomy of knowledge and the reopening of the door to *ijtihad* have been echoed everywhere since then until now.

CLOSING

The decline of Islamic civilization occurred in the middle period of Islamic history and was divided into two, namely the first decline and the second decline. The first period of decline was marked by the collapse of the Abbasid Dynasty and the second period of decline was marked by the collapse of three great kingdoms. Among the causes of the decline of Islamic civilization are the political collapse of Muslim unity, the closing of the door to *ijtihad*, the death of philosophy and science, technological backwardness, linguistic degradation, and economic weakness. As a result, the Islamic civilization that previously led creation, innovation, and intellectuality became left behind, backward, and frozen.

⁴⁹Mugiyono, "RELASI NASIONALISME DAN ISLAM SERTA PENGARUHNYA TERHADAP KEBANGKITAN DUNIA ISLAM GLOBAL," 4.

Western colonization of the Islamic world occurred after the West experienced the *Renaissance* and succeeded in advancing in terms of creation, innovation, and intellectuality, then conducted global expeditions. Among the reasons for Western colonization of the Islamic world are voyage expeditions, maritime power, the development of nationalism that led to colonialism and imperialism, the search for wealth, and Christian missionaries. As a result, the West succeeded in colonizing the Islamic world, stripping them of their resources, and controlling their political systems.

The influence of Western colonization on the revival of Islam occurred in the modern period of Islamic history, with the emergence of the renewal movement in Islam. The renewal movement was characterized by the emergence of the Salafiyah movement, followed by the emergence of various movements, figures, and thoughts of renewal in Turkey, Egypt, and India. Among the reasons for the influence of Western colonization on the rise of Islam is the development of nationalism, and the contact with intellectual wealth. As a result, the struggle for Muslim independence echoed everywhere, as did the elimination of the dichotomy of knowledge, and the reopening of the door to *ijtihad*.

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