



The Decline of Islam and the Progress of the Western World

Junifer Saputra¹, Erman², Radhiatul Hasnah³

¹Universitas Islam Negeri Imam Bonjol Padang

Email: junifersaputra06@gmail.com

² Universitas Islam Negeri Imam Bonjol Padang

Email: erman@uinib.ac.id

³ Universitas Islam Negeri Imam Bonjol Padang

Email: radhiatulhasnah@uinib.ac.id

Abstract

This article aims to find out the history of the decline of Islam and the progress of the Western World. This research uses library research or literature study; the research source focuses on books and articles related to the discussion. The result of this research is to find out that the decline of Islam occurred during the Abbasid dynasty, when there were various problems that caused Islamic civilization to begin to weaken and even decline. The decline of Islam was primarily caused by the Mongol invasion, which marked the Abbasid period's collapse. In addition, fragmentation and intellectual stagnation were also major factors in the collapse of Islam in the Abbasid period. While the progress of the Western World is inseparable from the history of Islamic civilization, which experienced progress and decline, the factors that became the main cause in the progress of the Western World are Renaissance and Humanism, which marked the beginning of the progress of the western world with the transition of social changes in society to massive. The Science Revolution, Industrial Revolution, Colonialism, and Imprealism are also important factors in the progress of the Western World.

Keywords: *Abbasid Dynasty, The Decline of Islam, Progress of The Western World*

Introduction

The history of Islamic and Western civilizations has interrelated dynamics, especially in the medieval period until the modern era. Islamic civilization had experienced glory in the 7th to 13th centuries, but then went into decline (Sassi 2019). On the other hand, Europe, which was previously underdeveloped, especially after the fall of the Roman Empire, experienced a revival since the 15th century through the Renaissance, Reformation, and Scientific Revolution (S. Masruri and Wiranto, 2021; Muzammil, 2022)

Islamic civilization has experienced an extraordinary period of glory, especially during the Umayyad and Abbasid caliphates. During the Abbasid

golden age, under the reign of Caliphs Harun Ar-Rashid and Al- Makmun, the Islamic world became the center of science, technology, and culture (Alkadafi et al., 2024; Dauly, Dahlan, and Putri, 2021). Many great scientists were born during this period, such as Al-Khwarizmi and Ibn Sina, whose contributions not only enriched Islamic civilization but also had a major impact on the development of science in Europe (Alkadafi et al., 2024; Hidayat, Hidayat, and Permana, 2024).

However, after reaching its peak, Islamic civilization experienced a decline caused by various factors. The Mongol invasion in 1258 M marked a turning point that destroyed Baghdad, the center of Islamic civilization, and ended Abbasid rule (Revardo et al., 2024; Susanti and Dahlan, 2024). In addition to the Mongol invasion, conflicts from within Islamic states also contributed to the decline of Islamic cultural civilization. Political rivalries and disintegration of power between regional dynasties led to political instability and a loss of focus on cultural and scientific development. Local rulers were more interested in fighting and maintaining their own power than advancing Islamic culture as a whole. As a result, intellectual activities and the development of science were stunted (Siska, 2016).

In addition, political fragmentation in the form of the emergence of small, competing kingdoms weakened the unity of the Islamic world. This condition was exacerbated by intellectual stagnation, where science and philosophy that had previously flourished began to be considered a threat to faith. As a result, the door to *ijtihad* was closed, the tradition of critical thinking and intellectual freedom was stalled, and *taqlid* and ignorance occurred (Kurniawan, 2017; Suherli, Bisri, and Kusuma, 2024).

Taqlid in the language means following others without thinking first. While the definition in *Shara'* *taqlid* is following or implementing the opinions of others without knowing the proof, such as lay people who follow the *mujtahid*, in this case the lay people do not know the sources and reasons of the *mujtahid* so that the lay people only follow without knowing the truth. And *jumud* is the fixation on a custom that makes it blind to a change that is needed, due to the fixation on something and not wanting change (Misno, 2014; Syibromalisi, 2011).

At this time, Islamic law stagnated; Islamic laws were not taken from the main source of law (the *Qur'an* and *Hadith*); the majority of *ulama'* and *fuqoha'* at that time were more likely to follow existing laws and only studied the thoughts and opinions of the existing *madzhab* imams. A new trend emerged, namely fanaticism towards one *madhhab* and reluctance to accept the opinions

of other madhhabs. During this period there was also a change from the orientation of the Qur'an and Hadith to the orientation of the opinion of the ulama'. At this time the scholars provided reviews and explanations (Syarah) on the books that already had explanations (khasiyyah) of the concise Fiqh books, so that the discussion of the book, which was initially concise and only had the main law, had a broader and more detailed explanation (Al-faruq et al., 2024).

While the Islamic world went into decline, Western Europe rose with the beginning of the Renaissance in the 14th century. Therefore, it is imperative to conduct in-depth research into the factors that led to the decline of the Islamic world, even as Western civilization advanced and developed based on the achievements of Islamic civilization itself. This research will help explain how Islamic civilization, once a center of science and culture, lost its influence, while the West managed to harness this heritage to drive significant progress. Renaissance is a movement or something that arose at the end of the Middle Ages and entered a new era, where the view of human life during the Renaissance is seen in placing humans at the center of their events, which has differentiated from the medieval view of life where humans, nature, and everything else put religion at the center of everything (Siska, 2016). The idea of modernization and rational thinking gave birth to science and technology that began in Europe, followed by the Scientific Revolution and Industrial Revolution (Karyasa et al., 2023).

Factors such as humanistic thinking, the scientific method, and technological advances fueled the rise of the West. Colonialism and imperialism strengthened their dominance in the world by controlling the resources of their colonies in Asia, Africa, and the Americas (Miftakhuddin, 2020). In medieval times, human beings were undervalued. Truth was measured according to the standards of the (Christian) Church, not according to standards made by humans. Humanism wanted the measure to be human. Because humans have the ability to think, humanism considers humans capable of regulating themselves and regulating the world (Asy'ari, 2018).

The Renaissance is considered a transitional period between the Middle Ages and the Modern Age, often interpreted as a "rebirth." One of the main features of the Renaissance intellectual movement was the emergence of humanism, which comes from the word "human," meaning human. Humanism emphasized the importance of human value and dignity above all else and made human needs and interests the absolute measure of truth. This view opposed the doctrine of the Middle Ages, which emphasized that human life

was completely determined by God, so that the main goal of humans was to seek salvation (Saifullah, 2014).

At the time, humanism was heavily influenced by an educational and cultural fervor that focused on the study of Greek and Roman classical literature. The humanists' view of antiquity differed from that of medieval scholars, who tended to adapt classical knowledge to fit the perspective of the Christian world. In contrast, the humanists of the Renaissance were not subject to the requirements of Christian doctrine in assessing classical literature. Instead, they valued the classics as entities with intrinsic value. For humanists, ancient literature became a guide for a meaningful and active life and was seen as a source of inspiration in living everyday life (Absor et al., 2020).

The birth of humanism cannot be separated from the important role of Francesco Petrarch (1304–1374), a scholar and poet known as the Father of Humanism. Petrarch, along with his followers, played an important role in the effort to recover the classics by developing a systematic approach to rediscovering the roots of classical rhetoric in Italy in the Middle Ages. Although Petrarch's personal attempts at learning Greek were largely unsuccessful, he managed to encourage his students to study the ancient language, thus helping to strengthen the development of humanist knowledge in his time (Absor et al., 2020; Rachmi, 2012).

This research uses the literature study method, which is a theoretical study conducted by utilising various literatures, such as books, notes, journals, articles, and reports on previous research results (Assyakurrohim et al., 2023). The literature selected was of direct relevance to the research theme of the decline of Islam and the rise of the West. Criteria included academic validity, publisher reputation, and temporal relevance (recent publications or classic primary sources). Data obtained from the literature was analyzed using a historical approach. Historical analysis was used to trace the dynamics of events. The collected data were grouped based on major themes, such as the Mongol invasion, political fragmentation, intellectual stagnation, and the Renaissance and Industrial Revolution movements. The data was then interpreted to answer the research questions. With this approach, the research aims to provide an in-depth analysis of the main causes of the dynamics of Islamic and Western civilizations, while offering historical insights that are relevant for contemporary studies.

The decline of Islam

Islamic civilization reached its peak during the Umayyad (661-750 M) and Abbasid (750-1258 M) caliphates (Suwarno 2019). During the Abbasid

Dynasty, Islamic civilization and culture grew and developed and even achieved glory. This was because the Abbasid Dynasty in this period emphasized the development of Islamic civilization and culture rather than territorial expansion. The peak of the Abbasid Dynasty's glory occurred during the time of Caliph Harun Ar-Rashid (786-809 M) and his son Al-Makmun (813-833). When Ar-Rashid ruled, the country was prosperous, wealth was abundant, science flourished, security was guaranteed, and its territory expanded from North Africa to India (Amin, 2024).

The advancement of civilization and culture and the great development achieved by the Abbasid Dynasty in the first period encouraged the caliphs, their families, and officials to live in luxury. This was fueled by the abundance of wealth from the vast territory, flourishing processing industries, fertile land, and tax revenues from the ports that served as a link between the Western and Eastern worlds. However, these conditions were exacerbated by the weakness of the caliphs, which caused the government to become chaotic and the people to experience poverty. This situation provided an opportunity for the professional Turkish army, originally appointed by Caliph al-Mu'tashim, to take control of the government. The Turkish army was successful in its endeavor, and this marked the beginning of the downfall of the Abbasid Dynasty (Arif, 2008).

When al-Watsiq was caliph, he was still able to control the Turks, but by the time of al-Mutawakkil's caliphate, they had seized power quickly. After al-Mutawakkil's death, the Turks began to elect and appoint caliphs, so the real power was no longer in the hands of the Banu Abbas, although they retained the office of caliph. Abbasid rule in Iraq came to an end at the hands of Khawarizm Shah in 590 H/1199 M. In this period, the Abbasid caliphs were no longer under the control of a particular dynasty. Although they would later become independent and remain in power, their influence was limited to Baghdad and the surrounding region. The limited territory reflected the weak political power of the caliphs at that time (Anwar, 2022).

During this period, Islamic centers of power, such as Baghdad, Cairo, and Cordoba, became centers of world culture and science. Influential figures such as Al-Khwarizmi, known as a pioneer in the field of algebra, and Ibn Sina, an expert in medicine, played an important role in the advancement of science and technology. Their contributions not only had a significant impact on the Islamic world but also had a major influence on the development of science in Europe during the Middle Ages. This period is often regarded as the phase where knowledge from the Islamic world, or what is referred to as the Arab

Renaissance, played a role in Europe's intellectual awakening (Basyar, 2020). After a period of glory, Islam in the 14th century began to decline and even collapse. Several factors contributed to the decline of Islamic civilisation.

Monggol Invasion (1258 M)

The year 1258–1500 M was a period of decline in Islamic civilization with the beginning of the Mongol invasion throughout the Islamic region, starting from the mountains of Mongolia, China, Turkey, Samarkand, Afghanistan, Bukhara, and Khan in the mountains of Mongolia, which stretch from Central Asia to North Siberia, South Tibet, West Mansyuria, and East Turkistan. Their ancestor was Alanja Khan, who had two twin sons, a Tatar and a Mongol. The two sons gave birth to the two great tribes of Mongols and Tartars. Baghdad, as a highly developed center of Islamic culture and knowledge, was destroyed when it was attacked by Mongol forces under the command of Hulagu Khan (M. H. Masruri, 2011; Susanti and Dahlan, 2024).

Hulagu was a Mongol commander in Persia who hated Muslims with a passion. His main motivation for destroying Muslims stemmed from a grudge against the events of Genghis Khan's time, in which several Mongol caravans were killed by Muslims. Hulagu Khan received a mandate from his brother, Mongke Khan, to restore the Mongol territories in West Asia that had escaped after Genghis Khan's death. In 1253 M, Hulagu began preparing his army to conquer territories such as Persia, Iraq, the Caucasus, and Asia Minor. Before attacking Baghdad, he managed to conquer the center of the Ismaili Shia movement in northern Persia in 1256 M (Mawangir, 2016; Susanti and Dahlan, 2024).

Hulagu Khan's main goal was to secure Mongol territory and build a military force to destroy the Abbasid Caliphate and defeat the Assassins. This was part of the second wave of the Mongol invasion, in which they destroyed everything in their path, including the small kingdoms formed from the ruins of the Khawarizm empire (Arifian, 2020).

The fall of Baghdad in 1258 M, the city founded by Caliph Al-Mansur, came after a long blockade. Mongol forces finally broke through the city walls in January 1258 M. The Abbasids' attempts to negotiate the surrender of Baghdad were not accepted by the Mongols. Although the Muslims initially managed to repel the attack from the west, they eventually lost the ensuing battle. Mongol forces then devastated Baghdad, slaughtering its inhabitants mercilessly, seizing property, destroying mosques and burning valuable books. The Dajlah River is said to be full of ink from books thrown into it (Susanti and Dahlan, 2024).



Figure 1. Mongol Invasion

During the invasion, much of the wealth of knowledge was lost and destroyed. Some sources claim that this event marked the beginning of the decline of Islamic rule in the medieval era, which finally reached its end in 1800 M. It marked the beginning of the decline of the Abbasid caliphate and led to the disintegration of Islamic political power. This statement is in line with research conducted by Fathiha (2021), Caliph Al-Mu'tashim submitted and left for the Mongol army headquarters. After that, the fuqaha and other rulers also left. Ten days later, they were all killed. The city of Baghdad was destroyed and burnt down, and the killing and massacre lasted for about 40 days. Caliph Al-Mu'tashim was also killed, marking the end of the Abbasid Dynasty.

The Abbasid dynasty, which was the center of civilization and science, was destroyed, which had a major impact on the history of Muslims. The fall of Baghdad not only ended the rule of the Abbasid Caliphate, but also became the starting point for the decline of Islamic civilization. The destruction of Baghdad also led to the loss of various treasures of knowledge stored there. When the Islamic world began to decline, especially in the field of science, Western countries actually experienced rapid development towards the modern era. As a result, Islamic countries faced challenges in the form of advances in Western technology and science, as well as the pressures of colonialism. This left the Islamic world behind in innovation and mastery of science compared to Western countries.

The challenge of science is also significantly felt in the Islamic world today. Why is this, Science that was once discovered by Muslim scientists is now widely recognized as a contribution of the Western world. This is very concerning, considering that the progress of modern science is actually rooted in the thoughts and works of Muslims. However, this condition cannot be completely denied, given that historical records show that many scientific

works, books, and research from Muslims were destroyed, especially during the Mongol invasion that devastated centers of Islamic civilization such as Baghdad. This destruction led to the loss of Islamic intellectual footprints that could have served as further footholds in the development of global science.

Political Fragmentation

After the destruction of Baghdad, the Islamic world experienced political fragmentation with the emergence of small kingdoms that fought each other (Desky, 2016; Lathifah, Daulay, and Dahlan, 2021). This political instability led to the weakening of military and economic power. The political situation of Muslims as a whole only progressed again after the emergence and development of three major empires. The Ottomans in Turkey, the Mughals in India, and the Safavids in Persia (Fauzan and Setiawan, 2022).

The latter two kingdoms at the time, managed to advance and have revived the spirit of the Persian and Indian Muslim communities, although these advances were not as brilliant as what had been achieved in the previous period, the classical period. The Safavid and Mughal Empires not only brought an end to the Abbasid caliphate, but also colored the political development of the Islamic world as a whole, which had been united under it. The Safavid Empire came to power between 1501-1722 M, followed by the Mughal Empire which existed mainly between 1526-1748 M. The Safavid Empire was the foundation of Iran, and the Mughals were the foundation of the sultanate of Delhi, India (Desky, 2016).

Political fragmentation is one of the main causes of the stagnation of Muslim development today. These divisions have resulted in the loss of the solidarity and togetherness that used to be the strength of the Muslim Ummah. Instead, individual Muslim countries or communities tend to focus on local agendas and interests, to the exclusion of larger collective goals for the betterment of the Ummah. It is also evident that the genocide in Palestine can not be solved to this day because Muslims are not united and are still selfish.

At the global level, political fragmentation means that the voice of Muslims is not heard collectively. Instead of working together to achieve significant influence internationally, Muslim countries are often caught up in their different ideological views and political agendas. This not only reduces Muslims' competitiveness at the global level but also deepens the already existing divide. Overcoming political fragmentation, therefore, requires tangible efforts to rebuild unity through inclusive dialogue, unity-oriented education, and cross-national collaboration for mutual progress.

Intellectual Stagnation

In the post-glorious period, the Islamic world experienced intellectual stagnation. Science and philosophy, which had previously flourished, began to be perceived as a threat to faith. The intellectual stagnation was evident in the statement "the door of *ijtihad* has been closed" and the doctrine that "the world is a prison for Muslims". This closure of the door to *ijtihad* has stifled original and free thought and led to a general stagnation in the legal and intellectual sciences (Aryati, 2017; Madyunus, 2021).

The closing of the door to *ijtihad* was caused by the lack of scholars who were able to perform *ijtihad* in a period. After the death of the previous mujtahids, they left behind *fiqh* books containing their thoughts. This made the scholars in the following era, especially during the *Taqlid* period, reluctant to make *ijtihad* and only relied on the works of previous mujtahids. As a result, the number of mujtahids in the *Taqlid* era decreased. However, the closing of the door to *ijtihad* does not mean that *ijtihad* has completely disappeared, but the majority of scholars at that time preferred not to do it. Some opinions state that the cause of the closed door to *ijtihad* was the view that Islamic laws were already considered complete, based on the works of the imams of the *madhhab*. Scholars in the *Taqlid* era thought that *ijtihad* was no longer necessary and was a waste of time because the existing *fiqh* law books were very detailed in explaining the rules of *sharia* (Al-faruq et al., 2024).

In the field of *fiqh*, what developed was a tradition of blind *taklid* and regarded the old *fiqh* books as something standardized and must be followed as is. The habit of writing original works is no longer found. The tradition that developed was only to comment on old books. Conservative theological schools such as *Asy'ariyah* reject rationalist thought, which in turn limits the development of science and technology (Kurniawan, 2017).

The attitude of *taqlid* in today's contemporary era in practising religious teachings provides convenience for Muslims, in the midst of rapid technological advances. However, this convenience also has an impact in the form of community unrest in dealing with the problems of *sharia* law. In accordance with research conducted by Ningsih (2023), the logical impact of *taqlid* is the weakening of the ability to think critically about the quality of information, especially those related to religious teachings. In addition, the *taqlid* attitude also tends to reduce creativity in formulating strategies for practising religious teachings. This weakening of critical thinking skills is evident in the behaviour of *muqallids*, who often receive religious information passively and believe it to be the ultimate truth without verification or in-depth study. This attitude can

hinder the development of a more dynamic and contextualised understanding of religion amidst the challenges of the times.

The main factors that led to intellectual stagnation during the Abbasid period were the rejection of rationalism and the increasing tendency towards literalism among the ulama (Suherli, Bisri, and Kusuma, 2024). This phenomenon resulted from the various intellectual and social dynamics that developed during the period, including the conflict between philosophical thought and conservative theological approaches. In the beginning, Islamic civilization reached its intellectual peak thanks to the integration of rational thought, spearheaded by Muslim philosophers such as Al-Farabi, Ibn Sina and Al-Kindi. They used a rationalist approach to harmonize Greek philosophical thought with Islamic teachings. However, this thinking was strongly challenged by conservative scholars, who saw rationalism as a threat to the Islamic faith.

One of the main figures who influenced this shift was Al-Ghazali (1058-1111 M). In his famous work, *Tahafut al-Falasifah* (The Confusion of Philosophers), Al-Ghazali criticized the thinking of Muslim philosophers who adopted Greek philosophy. He rejected some key concepts in philosophy, such as the eternity of the universe and causality, which he argued were contrary to Islamic teachings (Al-Ghazali, 2023). Al-Ghazali critique of philosophy contributed to the declining interest in philosophical thought and rational science in Islamic civilization. Although Al-Ghazali is also known as a great intellectual who combined rational thought and Sufism, his critique of philosophy produced a conservative effect in the Islamic scholarly tradition.

The trend towards literalism also emerged as a response to the need to defend the authority of religious texts amidst political and social divisions. Scholars such as Ibn Taymiyyah (1263-1328 M) emphasized the importance of returning to the basic texts of the Qur'an and Hadith without too much use of rational or philosophical approaches. This approach encouraged a literal interpretation of religious texts and closed the space for *ijtihad*, or independent interpretation. This literalism inhibits intellectual innovation because anything that is perceived as "new" is often categorized as *bid'ah*, or innovation in religion that is prohibited. One of the issues that often arises in some extreme groups is a very rigid view of the concept of heresy. In the traditional sense, *bid'ah* refers to any innovation or novelty that has no basis in the Qur'an or Hadith. However, some extreme groups generalize all forms of reform as heretical and must be rejected, without distinguishing between *bid'ah hasanah* (good innovation) and *bid'ah dhalalah* (misleading innovation). One of the scholars to whom this view is referred is Ibn Taymiyyah, although he did not

completely forbid innovation, but his approach to heresy is often understood rigidly by certain followers. Ibn Taymiyyah states in *Majmu' al-Fatawa* that everything that deviates from the practices of the *salafus-shalih* (early generations of Islam) should be abandoned. However, he also made room for new things that bring benefits to the *ummah*, such as the development of science and technology (Iyubenu, 2017).

In facing the challenges of modern times, Muslims need to reopen the door to *ijtihad*. *Ijtihad* allows interpretation of the *Qur'an* and *Hadith* that is relevant to the modern context without abandoning the principles of *sharia*. Fazlur Rahman research in (Mukminin, Mukit, and Irbathy, 2024) *Islam and Modernity* emphasizes that *ijtihad* must be a foothold for Muslims to respond to global challenges, including issues of bioethics, technology, and social justice.

In addition, *ijtihad* is also an important instrument to uphold social justice. Modern challenges such as economic disparity, gender inequality and climate change require innovative legal and ethical approaches. By opening the door to *ijtihad*, Muslims can formulate policies and practices that are not only in line with *sharia* but also relevant to the needs of the global community. However, revitalizing *ijtihad* requires systemic support, including Islamic education reform that integrates religious knowledge with science and humanities. This approach will produce Muslim scholars and intellectuals who have a deep understanding of *sharia* as well as the ability to critically analyze contemporary issues. In addition, the support of progressive religious institutions is also needed to create a space for dialogue and innovation free from the pressure of dogmatism. By reviving the tradition of *ijtihad*, Muslims will not only be able to respond to the challenges of modern times but also actively contribute to building a global civilization that is just and sustainable.

Progress of the Western World

While the Islamic world was in decline, Western Europe began to experience a renaissance, starting with the Renaissance in the 14th century in Italy. This is in line with research conducted by (Suyanta 2011), history records that when the Western world experienced a dark period in the medieval period, the Islamic world actually reached its peak of glory and civilizational progress. The progress achieved by Muslims in the classical era (650-1250) not only brought benefits to the Muslim community, but was also felt by non-Muslim communities, including in the Western world. However, with the decline of Muslims in medieval times, the interaction between the Western and Islamic worlds eventually triggered a process of intellectual transfer from Islamic to Western civilisations. This process became one of the factors that led to the birth

of the Renaissance, Reformation and Rationalism movements in the West. The Renaissance marked the revival of science, art and culture after the dark period that Europe experienced during the Middle Ages. Some of the main factors that contributed to the West's progress were;

Renaissance and Humanism

The Renaissance movement, which focused on rediscovering the Greek and Roman classical heritage, encouraged critical thinking and the development of art, science and philosophy. Greco-Roman culture as the only other culture they knew well. This classical culture was revered and used as a model and basis for human civilization (Ricoo, 2021).



Figure 2. Renaissance and Humanism

First, because during this period humans managed to achieve brilliant achievements in various fields of art, philosophy, literature, science, politics, education, religion, trade and others. Second, the Renaissance has revived ideals, realms of thought, philosophy of life which then structured the standards of the modern world such as optimism, hedonism, naturalism and individualism. Third, the revival of a deep interest in the rich heritage of Ancient Greece and Rome was one of the important features. Fourth, there was also the rise of secular humanism which reoriented human thought from theocentric, God-centered, to anthropocentric, man-centered. Fifth, the rebellion against church authority paved the way for intellectual and religious freedom. At this time, the view emerged that man himself was the measure of all things, not the Church or the Bible (Asy'ari, 2018).

The Renaissance was marked by the emergence of a number of scientists and philosophers who challenged church doctrine, particularly in terms of the view of the earth. They argued that the center of the world was no longer in

God, but man. According to them, humans have the right and responsibility to determine their own destiny without succumbing to fate (Muzammil, 2022). Humanist thought, which placed humans and their rational abilities as the main focus, encouraged innovations in various fields.

Scientific Revolution

In the 16th and 17th centuries, Europe experienced the Scientific Revolution with figures such as Copernicus, Galileo, Newton, and Descartes (Lalu, 2024). The scientific revolution in Kuhn's thinking is the occurrence of leaps and changes drastically and will eventually give rise to a new paradigm based on advanced scientific studies and studied based on perspectives and methodological techniques that are superior to the old paradigm in an effort to solve problems. The scientific revolution in the context of Islamic thought is an attempt to make drastic changes regarding the understanding and interpretation of Islamic teachings to be able to answer the problems that exist in society as a result of the times. This revolution marks a shift in understanding of the universe that is more based on empirical and rational methods, encouraging technological development (Farid, 2021).

Thomas Kuhn, with his concept of scientific revolution, introduced a new model of philosophy that highlights the role of history in the development of science and the philosophy of science. According to Kuhn, the history of science is the starting point for understanding fundamental problems in epistemology because science always develops through paradigm forces followed by scientific revolutions. This phase, which Kuhn calls the history of the emergence of new science, starts from the stage of normal science, followed by the emergence of anomalies and crises, until finally there is a scientific revolution that produces new knowledge. Kuhn's thinking can be applied in the development of Islamic science, with the aim of building openness in facing anomalies and crises and encouraging revolutions in Islamic science. This can inspire the birth of a new paradigm in Islamic studies. Approaches that can be used in Islamic studies include normative, historical, sociological, anthropological, and other approaches to realize Islam as a religion that brings mercy to all nature (Sabila, 2019; Putri and Iskandar, 2020).

Industrial Revolution

The Industrial Revolution that began in England in the 18th century accelerated economic growth in Europe (Hotimah, Yunus, and Une, 2022; Sena, 2024). condition of British society before the Industrial Revolution Before the Industrial Revolution, Britain experienced a period known as the Dark Ages.

This period was characterized by strong pressure from the church that limited the development of science. At that time, the church clergy had great influence in politics and government, with the belief that the science of the world must be in line with the teachings of the church. The death penalty was imposed on scientists whose findings contradicted church doctrine. Public adherence to church rules was very strong due to the strict measures enforced. However, towards the end of the Crusades, awareness began to grow among European society about the importance of science. They managed to obtain manuscripts from ancient times that had been translated by Muslim scientists, and began to develop the science. Over time, more and more people realized that the domination of the church was holding back progress. This sparked a desire for change in many areas, which eventually gave birth to the Renaissance and Reformation movements (Fernando, 2023).

The stages of the industrial revolution are divided into three phases. The first phase is home industry, where production is done at home, which also serves as a place of business to produce products. The second phase is the manufacturing industry, where manufacturers provide facilities for workers to produce goods, allowing easier supervision of labor performance. The third phase is the large industry or factory, which is the culmination of the industrial revolution. At this stage, many factories were established as centers for the production of goods, where workers worked, as well as storage locations for raw materials and production products (Septianingrum, 2018).

The Industrial Revolution had a significant impact on the economy, such as the emergence of factories as workplaces. The transformation of England into an industrial city triggered the construction of various factories that produced various types of goods. As a result, many small businesses went out of business because they were unable to compete with large companies. Small businesses lost out in terms of capital and the ability to produce goods. However, there was also a positive impact, namely the improvement of transportation. Before the Industrial Revolution, people depended on animal power for transportation. After James Watt invented the steam engine, modernization progressed, with the invention of the railway as one of the most spectacular innovations (Septianingrum, 2018).

The Industrial Revolution brought significant impacts in the political field, one of which was the emergence of the socialism movement. Socialists demanded equal welfare for all citizens to avoid economic inequality. In addition, liberalism also emerged as a response to the Industrial Revolution. Supporters of liberalism want absolute freedom and reject regulations that limit

their principles of life. Modern capitalism also developed, although the basic concept is still the same as classical capitalism, which is to gain maximum profit from production, distribution and trade. In addition, modern imperialism emerged as a result of the crisis of capitalism, where capitalist countries sought new markets, cheap labor, and raw materials through territorial expansion, which eventually led to colonization (Fernando, 2023; Septianingrum, 2018)

Colonialism and Imperialism

In addition to scientific and industrial progress, the Western world also grew through imperialist expansion. Colonialism allowed European countries to access the abundant natural resources of their colonies in Asia, Africa, and the Americas, which further enriched them. The ultimate vision of colonialism and imperialism was to control all areas of the world as a form of "retaliation" to Islam for the defeat of Christianity in 1453 M. This is evidenced by the Pope's decree of 1493 M in the treaty of Tordesillas, which divided the world in two, part for Spain and part for Portugal. This demarcated territory stretching from Brazil to the east—including Indonesia—belonged to the Portuguese. The rest belonged to Spain. The Pope also gave the Portuguese and Spanish the privilege that the seas, islands, and continents remained theirs until their posterity (Miftakhuddin, 2020).

Thus, the Portuguese and Spanish explored because they felt entitled to their respective allotments. An anti-Islamic priest, Raymundus Lullus, always had a slogan; Islam is false and must die. So wherever Islam is, it must be captured through political domination and defended, so that there is a separation of Muslims from their religion and then replaced with Christianity (Miftakhuddin, 2020).

As such, the Islamic world was increasingly marginalized and faced major challenges throughout the 19th century. The economic advancement of Western European countries played an increasingly significant role in key events, both on a global scale and within Islamic societies. Towards the end of the century, many Islamic territories fell under. European control, and some Islamic countries began to be dominated by the West. The main principle driving European domination lay in the process of modernization taking place among Western societies. In the past, world civilizations competed with each other, and the progress and decline of a civilization was usually determined by quantitative differences in power. In general, however, the foundations of power of each civilization were basically similar. Nonetheless, the rise of modern societies in the West brought qualitatively different forms of power,

allowing physically small states, such as Britain, to dominate large parts of the world (Azzara et al., 2022).

The rise of nationalism was closely linked to colonial rule, which faced centuries of resistance in its quest for independence. Until now, Europe and the West are still superior in various aspects of life compared to Muslim societies, such as in the fields of education, technology, military, transportation, and economy. Western domination in these fields has had an impact on Muslims, both in the form of negative and positive influences. Negative impacts, such as secularization and values that are far from the principles of Islamic religiosity, have affected several aspects of life. However, on the other hand, Western progress has also had a positive impact by making Muslims aware of the importance of revival and the need to catch up with the West

Conclusion

In conclusion, the decline of the Islamic world occurred after the heyday of the Abbasid Caliphate. Various factors influenced the collapse of the Islamic world in the Abbasids. Some of the factors that caused the collapse of the Abbasids were the Mongol invasion led by Jenghis Khan; this attack marked the beginning of the collapse of the Abbasid dynasty; political fragmentation and intellectual stagnation contributed to the decline of the Abbasid dynasty because divisions from within and intellectuals did not make Muslims not develop in terms of knowledge. Meanwhile, the Western world experienced a Renaissance with the start of the Renaissance movement in 14th-century Italy. This movement revived the Greek and Roman classical heritage, fueling advances in art, science, and philosophy. The Scientific Revolution of the 16th and 17th centuries brought a new paradigm of understanding the universe based on empirical and rational methods. The Industrial Revolution in the 18th century further accelerated Western economic progress, accompanied by the expansion of colonialism that enriched European countries through the exploitation of resources from colonized areas in Asia, Africa, and the Americas. In short, the decline of Islam was also due to science and the progress of the West was also due to science.

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