

THE CRUSADES AND THEIR EFFECTS ON THE ISLAMIC WORLD

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ABSTRACT

The relation between the Christianity and Islam has been coloured by the crusades which took place in the late of 11th century. This occurrence happened repeatedly on the account of multifactors behind them. The factors consist of the ambitions related to religious, political, and economic expansions. The two great powers, i.e. European Christian and Islamic World competed to gain domination over the wished for land in the Middle East. The unique relation between Church and States had been a part of the crusades and the Pope as the leader of the Catholic Church had played an important role to push the war between those two big powers with the long term implication until today.

Keywords: Their Effects; Islamic World; Crusades

INTRODUCTION

A. Background

The crusades were the major events that have had profound influences on the history of relations between the West and the Islamic world. They began in the late 11th century and were triggered by a complex set of factors, ranging from religious motivations to political ambitions, including economic interests of the countries involved. The crusades were physical clash between two great powers based on a long process of interactions - both in the form of conflict and cultural exchanges - between the European Christian world and the Islamic world.

After the end of the crusades, the relations between the West and the Islamic world entered into a new phase marked by the emergence of Western imperialism that established its dominance over various Islamic territories. This imperialism not only controlled the political and economic aspects, but also affected the cultural, education, and social structures of Islamic society.

In response to this Western pressure, various revival movements were born in the Islamic world. Reformist and nationalist figures began to call for renewal of thought, strengthening of Islamic identity, and struggle to achieve independence of states from foreign domination. Eventually, this long struggle resulted in the independence of a number of Islamic countries from Western colonialization in the 20th century, even though new

challenges then arose in administration of these independent countries. It is important to understand the causes of the crusades, the periodization of these events, the impact of Western imperialism on the Islamic world, and the Islamic revival movements those showed the dynamic relations between Islamic world and the West from the past to the present.

B. The Problem Formulation

Based on the above background, the problem formulation in this paper is as follows:

(1) What were the causes of the crusades? (2) How did the crusades periodize? (3) How did Western imperialism impact on the Islamic world after the crusades? (4) What is the shape of the Islamic world's revival movement against Western domination?

C. The Purpose of the Writing

The purpose of writing this article is to explain the causes that led to the crusades, to describe the periodization and characteristics of each stage of the crusades, to analyze the impact of Western imperialism post-crusades on the Islamic world, and to describe the Islamic world's revival efforts in the face of Western domination.

D. The Benefit of the Writing

The writing of this article is expected to provide the following benefits: to add to the reader's knowledge of the history of relations between the Islamic world and the West, to provide understanding of the roots of Western imperialism against the Islamic world and its impact to this day, to inspire the importance of intellectual and political struggle in defending the nation's identity and sovereignty, and to become an academic reference for students whose study of the Islamic history and civilization.

DISCUSSION

I. The Causes of the Crusades

A. The Political, Social, and Economic Conditions of the 11th Century

1. The Political Condition

In the 11th century, Western Europe was in a transitional phase from the centralized government system of the caroling age to decentralized system of feudalism. The kings only had nominal control over their territories, while the real power were on the hands of the local nobles who had their own lands, castles, and armies. This condition led to political instability as nobles often engaged in petty wars with each other to expand their territories or defend their rights.¹².

In such a situation, the Catholic Church - especially the papal institution - sought to fill the power vacuum by increasing its political influence. The Pope began to act not only as a spiritual leader, but also as a political actor who sought to control the kings and nobles through religious authority.³ Church councils, such as the Lateran Council, strengthened the Pope's power and established the supremacy of religious authority over temporal power.

2. The Social Conditions

In the aspect of social condition, the structure of European society was hierarchical and rigid. The feudal system divided the society into three main classes: *Oratores* (those who pray, i.e. the clergy), *Bellatores* (those who fight, i.e. nobles and knights), *Laboratores* (those who work, i.e. farmers and laborers).⁴

The majority of the population were farmers who lived in difficult conditions. They have to pay taxes and tribute to landlords and the church. Their livelihood depended on agricultural productions, which were often insufficient due to the adverse climatic conditions, the crop failure, or the local wars.

¹ Thomas Asbridge, *The First Crusade: A New History* (Oxford: Oxford University Press, 2004), pp. 2-25.

³ Jonathan Riley-Smith, *The Crusades: A History*, 2nd ed. (New Haven: Yale University Press, 2005), pp. 45.

⁴ Christopher Tyerman, *God's War: A New History of the Crusades* (Cambridge: Harvard University Press, 2006), pp. 18-20.

These difficult social conditions made Europeans highly susceptible to religious propaganda. The call to go to the Holy Land was not only spiritually motivated, but also offered the hope for a better life, forgiveness of sins, and even the chance of land or booty.

3. The Economic Conditions

On the economic area, Europe began to show signs of revival after the Dark Ages. Trade began to flourish, especially in the Mediterranean region, because of the rise of trading cities such as Venice, Pisa, and Genoa. The trade routes to the East - connecting Europe with the Islamic world, India, and China - became increasingly crowded.⁵

However, Europe's access to eastern commodities such as spices, silk and luxury goods depended on the Muslim control of the trade routes. This led to discontent among European merchants and nobles, who viewed expansion to the East as the solution for securing their trade.

This economic need, coupled with demographic pressures (population growth impacted a shortage of productive land in Europe), prompted the Europe to expand outward, one form of factors that pushed the crusades.

B. The Religious Motives and the Influence of the Catholic Church

1. The Religious Background

In the 11th century, religion played a central role in all aspects of European society life. Catholic Christianity became not only a spiritual identity, but also a social and political one. The Catholic Church, with its seat of power in Rome, constituted a supranational institution whose power extended beyond the borders of the kingdoms and territories.^{6,7}

The concept of spiritual salvation was dominant in people's minds. The earthly life was seen as merely a preparation for the eternal life. Therefore, the idea of a "holy war" to liberate Christian holy places from non-Christian (Muslim) hands was considered a very noble action and could even be a shortcut to eternal salvation.

⁵ Kenneth Setton, *A History of the Crusades: The First Hundred Years*, Vol. I (Philadelphia: University of Pennsylvania Press, 1955), pp. 107-109.

⁶ Thomas Madden, *The Concise History of the Crusades* (Lanham: Rowman & Littlefield, 2014), pp. 7-7.

2. The Appeal of Pope Urbanus II

One of the most important moments in mobilizing for the war was the call of Pope Urbanus II at the Council of Clermont in 1095. In his speech, the Pope called on Christians to take up arms and liberate Jerusalem from the Muslim rule. He promised that everyone those who took part would receive full forgiveness of their sins (remission of sins) .⁸

Pope Urbanus II also framed the war as a moral responsibility: "Deus vult!" (*God wills it!*) became a popular cry that spread throughout Europe.⁹ The promise of salvation, honor, and spiritual reward had made the call very attractive, especially to the society burdened by sin and the misery of worldly life.

3. The Role of the Church in Mass Mobilization

The church not only relied on the appeals of the Pope, but also mobilized itinerant preachers, such as Peter of Amiens, to spread the call to crusade to all corners of Europe. In fiery sermons, the people were portrayed as if Jerusalem was in grave danger and that the Christian faith was being humiliated by the Muslim rule.

In addition, the doctrine of indulgences (forgiveness of sins through acts of charity) was more widely promoted. Participation in the crusades was seen as an obligation and as an opportunity as well to improve one's lot in this world and the hereafter .¹⁰

The church used various symbols were very important to reinforce the religious motivation, such as the use of red cross sewn onto participants' clothing, hence the term "crusader" (from the Latin word *crux* = cross).

4. The Political Interests of the Church

Behind the spiritual motivation, there was political interests that could not be ignored. The Catholic Church, especially after experiencing a power struggle with the Holy Roman Empire in the Investiture Controversy, sought to consolidate its power. By directing the energies of European nobles to wars in the East, the Pope hoped to reduce internal conflicts in Europe and strengthen the Church's position as a moral and political leader.¹¹

⁸ Jonathan Riley-Smith, *The First Crusade and the Idea of Crusading* (Philadelphia: University of Pennsylvania Press, 1986), pp. 19-22.

⁹ Christopher Tyerman, *The World of the Crusades* (New Haven: Yale University Press, 2019), pp. 56.

¹⁰ Jean Flori, *The Ideology of the First Crusade* (Aldershot: Ashgate, 1999), pp. 75-78.

¹¹ Steven Runciman, *A History of the Crusades: Volume 1, The First Crusade and the Foundation of the Kingdom of Jerusalem* (Cambridge: Cambridge University Press, 1951), pp. 86-90.

The crusades were functioned as the mean of extending the Church's political influence into the East, including the attempts to restore fractured relations with the Orthodox Church in Byzantium (which remained a complete failure in the long run).

C. The Territorial Expansion Ambitions and Economic Interests

1. The Background to Territorial Expansion in Europe

In the 11th century, Western Europe experienced a significant growth of population, which put pressure on natural resources. The land which was the main source of wealth and power began to become limited. In Europe, feudalism dominated social and political life where the nobles controlled large tracts of land, and most of the people worked as peasants who were highly dependent on the landlords.

However, for many young nobles who were disinherited from the land since the primogeniture system (inheritance only to the first born), the opportunity to expand their power through warfare turned to so attractive. The crusades gave them the opportunity to claim new territories, gain land and acquire abundant booty. The similarity was happened for knights who hoped to gain titles, wealth and social status by joining the Eastern expansion.

2. The Economic Interests: Control over Trade Routes

Apart from the political factors, economic interests were one of the main provocation of the crusades. During the Middle Ages, the trade between Europe and the East (especially the areas controlled by the Islamic world) flourished. European community relied heavily on the spices, silk, jewelry and other luxury products from the Islamic world and the East region.

However, the Islamic caliphate's dominance in the Middle East - especially in controlling trade routes - prevented European merchants from gaining direct access to these commodities. This situation had created tension, as European merchants, especially those in trading cities such as Venice, Pisa, and Genoa, felt hampered by Islamic control of the lucrative trade routes. The crusades, for them, were a way to gain control over the vital trade routes, besides breaking the Muslim rule in the strategic areas, such as Antioch, Jerusalem and Acre.

One of the important goals of the crusader expansion was to capture Jerusalem and make it a Christian-controlled international trade center. The city was a religious symbol for Christians and it had high economic value on the account of its strategic location connecting Europe, Asia, and Africa continents.

3. Economic Impact in Europe and the Islamic World

The expansion of the Crusades opened up new trade routes, although the impact was not immediately felt in the short term. The cities of Venice and Genoa, which led the Crusader fleets, began to make huge profits by controlling the trade in spices, silks and rare goods from the East. They also gained access to new markets previously controlled by the Islamic world.

Meanwhile, the Islamic world suffered significant losses. The loss of control over important cities such as Antioch, Jerusalem and Acre reduced the political and economic influence of the major caliphates in the East. However, although the Crusades resulted in the loss of some strategic territories, the Islamic world retained control over the majority of important trade routes, as seen in the following centuries.

In addition, Venice's growing influence in the Mediterranean region encouraged international trade using more advanced ship technology. They began to establish direct trade relations with the Eastern world by sea, which led to economic growth in Western Europe. In the long run, although Europe gained control of some territories, commodities obtained from the East remained the key to their economic progress.

4. Influence on the Social and Political Structure of Europe

With the increasing wealth from trade fueled by the victory of the Crusades, there were significant changes in the social structure of Europe. Merchants who previously did not have high social standing began to acquire great wealth, which allowed them to strengthen their position in European society. Thriving trading cities-especially those involved in trade with the East-began to develop into centers of economic power, even displacing some of the previously more dominant feudal kingdoms.

On the other hand, for European aristocrats, territorial expansion during the Crusades gave them the opportunity to expand their power, take control of new lands, and earn rewards from military victories. For them, the Crusades were an opportunity to change their fortunes, both in terms of economy, social status, and politics.

D. The Islamic World's Reaction to Western Christian Expansion

1. Initial Reaction: The Political Fragmentation of the Islamic World

At the time of the outbreak of the first Crusade (late 11th century), the Islamic world was actually in a state of political fragmentation.

The Abbasid caliphate in Baghdad still existed, but its real power had been greatly diminished, replaced by regional powers such as:

- Fatimid dynasty in Egypt
- Seljuk Dynasty in Persia and Anatolia
- Local Amirs in Syria and Palestine

This led to a lack of coordination in the face of attacks by Western Christian forces. For example, when the Crusaders laid siege to Antioch and Jerusalem, the Muslim forces in the region were unable to provide effective coordinated resistance .¹²

In addition, sectarian differences, especially between Sunnis (who were dominant under the Seljuks) and Shiites (who ruled under the Fatimids), weakened Islamic solidarity in the face of Christian invasion.

2. Collective Consciousness and Resistance

Early defeats, especially the fall of Jerusalem in 1099, eventually triggered the emergence of a collective consciousness among Muslims. Gradually, Muslim leaders began to see the need for jihad as a means of liberating Islamic lands from Christian occupation.

One of the earliest figures to call for jihad against the Crusaders was Imad al-Din Zengi, governor of Mosul and Aleppo. In 1144, Zengi successfully recaptured Edessa, an important city that had previously been a Crusader base in the Near East .¹³

This success was an early turning point, showing that the Islamic world could organize effective resistance if united.

¹² Carole Hillenbrand, *The Crusades: Islamic Perspectives* (Edinburgh: Edinburgh University Press, 1999), pp. 56-60.

¹³ Thomas Asbridge, *The Crusades: The Authoritative History of the War for the Holy Land* (New York: HarperCollins, 2010), pp. 118-120.

3. The Rise of the Great Figures of the Islamic World

After Zengi, the struggle against Western Christian expansion was continued by his son, Nuruddin Mahmud (Nur al-Din), who strengthened Aleppo and Damascus and expanded the idea of jihad against the Crusaders.

The peak of Islamic reaction was reflected in the leadership of Salahuddin al-Ayyubi (Saladin). Salahuddin, originally a general under the Zengid dynasty, established the Ayyubid Dynasty in Egypt and Syria.

In 1187, Salahuddin led the Muslim army in the Battle of Hattin, crushing the Crusader forces and successfully recapturing Jerusalem from Christian hands.¹⁴

Salahuddin's victory was not only a source of pride for Muslims, but also showed how stronger Islamic solidarity could repel foreign invasions.

4. Cultural and Intellectual Reactions

Apart from the military, the Islamic world also showed a cultural and intellectual reaction to the Western presence. During this period, there were many works on jihad, religious fervor, and resistance to Christian rule.

For example:

- The works of Ibn al-Athir, a 12th-century Muslim historian, portray the Crusaders as a ruthless force, but also as a challenge to be met with jihad and Islamic unity.¹⁵
- The clerics reinforced the fatwa of jihad, calling for the liberation of Islamic lands as a religious obligation.

In addition, there was a kind of cultural conservatism that developed: Muslims strengthened their religious identity in reaction to foreign influences, limiting cultural interaction with the Christian world.

5. The Islamic World's Changing Strategy

Over time, the Islamic world began to learn from its early defeats. They adopted a new strategy:

¹⁴ Amin Maalouf, *The Crusades Through Arab Eyes* (London: Al Saqi Books, 1984), pp. 121-123.

¹⁵ Ibn al-Athir, *The Chronicle of Ibn al-Athir for the Crusading Period from al-Kamil fi'l-Ta'rikh*, ed. D. S. Richards (Aldershot: Ashgate, 2006), pp. 89-92.

- Unification of forces under strong rulers (such as Salahuddin and later the Mamluk dynasty).
- The strategic counterattack not only defended the city, but also destroyed the Crusaders' logistical strength.
- Political alliances, sometimes even diplomatic agreements with certain Christian powers to weaken a common enemy.

Finally, the success of the Islamic world in the face of Christian expansion was seen in the Mamluk victory that defeated the remnants of the Crusader base at Acre in 1291, marking the end of the large Christian presence in the Holy Land .¹⁶

II. PERIODIZATION OF THE CRUSADES

A. First Crusade (1095-1099)

1. Background to the First Crusade

The First Crusade began with the call of Pope Urbanus II at the Council of Clermont in November 1095. The pope called on European Christians to undertake a holy expedition to liberate Jerusalem and Christian holy places in the East that were under Muslim rule.

The motivation for this call was multidimensional:

- Religious motives: Liberation of sacred sites and promise of spiritual salvation.
- Political motives: Consolidation of the power of the Catholic Church after a dispute with the Holy Roman Empire (coronation controversy).
- Socio-economic motives: Providing a solution to Europe's economically and socially stressed population through expansion into new territories .¹⁷¹⁸

In addition, the Byzantine Empire under Emperor Alexios I Komnenos asked the West for military assistance to deal with the threat from the Seljuk Turks, who had defeated the

¹⁶ Jonathan Riley-Smith, *The Crusades: A History* (New Haven: Yale University Press, 2005), pp. 133-135.

¹⁷ Thomas Asbridge, *The First Crusade: A New History* (New York: Oxford University Press, 2004), pp.

¹⁸ -25.

Byzantines at the Battle of Manzikert (1071) and controlled much of Anatolia .¹⁹

2. Main Event Sequence

After the call at Clermont, thousands of people from various backgrounds (nobles, knights, commoners, even criminals) joined the expedition. There were two major waves:

a. People's Crusade

Led by figures such as Peter of Amiens and Walter the Wild, thousands of commoners moved towards the East early before the official army was prepared.

However, due to a lack of organization, this army was completely destroyed in Asia Minor after clashing with the Seljuk army .¹⁷

b. Princes' Crusade

The second wave was more organized and led by major European nobles, such as: Godefroy de Bouillon, Bohemond of Taranto, Raymond of Toulouse, and Hugh of Vermandois.

They set out separately, but later gathered in Constantinople and promised to cede the captured territories to the Byzantines, although in practice many violations of the agreement occurred.

Some important events:

- a. Siege of Nicaea (1097): The city fell to the Crusaders with Byzantine help.
- b. Battle of Dorylaeum (1097): The Crusaders defeated the Seljuk army in Anatolia.
- c. Siege of Antioch (1097-1098): After a long siege and severe famine, Antioch finally fell to the Crusaders.
- d. Siege of Jerusalem (1099): Jerusalem was captured after a brutal siege. The Crusaders carried out a mass slaughter of the Muslim and Jewish inhabitants of the city .²⁰

¹⁹ Jonathan Harris, *Byzantium and the Crusades* (London: Bloomsbury Academic, 2014), pp. 31-34.

¹⁷ Steven Runciman, *A History of the Crusades, Volume 1* (Cambridge: Cambridge University Press, 1951), pp. 98-102.

²⁰ Christopher Tyerman, *The World of the Crusades* (New Haven: Yale University Press, 2019), pp. 111-118.

3. Results of the First Crusade

The First Crusade ended in a great victory for the Christian West. They established Latin states in the East, called the Crusader States:

□ Kingdom of Jerusalem □ Principality of Antioch □ County Edessa □ County Tripoli

These states were established in the midst of the Islamic world and relied on constant support from Europe to maintain their existence.

However, this success also instilled a deep resentment in the Islamic world, which later became a strong motivation for counter jihad.²¹

4. Characteristics of the First Crusade

The First Crusade had a number of distinctive features that set it apart from other Crusading expeditions. One of the most important features was the great success achieved by the Western Christian forces, as only the First Crusade managed to achieve its main objective, which was to capture the City of Jerusalem from the hands of the Muslims. This success was particularly remarkable given the lack of logistical support and military coordination available at the time. The participants relied more on their strong religious motivation, which encouraged them to endure the difficulties of the battlefield.

In addition, the level of violence that took place in the First Crusade was also a prominent feature. The siege of Jerusalem ended with a mass slaughter of the Muslim and Jewish population, which was considered a justifiable act by the extreme religious fervor of the time.

This kind of brutality would later become an inherent characteristic of the relationship between the Christian West and the Islamic world.

On the other hand, the Latin states established after the war showed weak government organization. Their power structures were feudal and unstable, making them highly vulnerable to counterattacks from the Islamic world. The inability to maintain sustainable military and

²¹ Carole Hillenbrand, *The Crusades: Islamic Perspectives* (Edinburgh: Edinburgh University Press, 1999), pp. 79-81.

political power was one of the main factors why the existence of the Crusader States was always under threat throughout the 12th and 13th centuries.

B. Second Crusade (1147-1149)

The Second Crusade was the Western Christian response to the fall of Edessa County in 1144 to Muslim forces under Imad al-Din Zengi. This event shook the Christian world because Edessa was the first Crusader state to be established and became an important stronghold in the northern region of the Levant. The fall of Edessa aroused fears of the collapse of all Latin states in the East, prompting Pope Eugene III to issue the papal bull *Quantum praedecessores* in 1145, which called for a new military expedition to the Holy Land.²²

This call was widely welcomed in Europe, particularly in France and the Holy Roman Empire. Two great rulers, King Louis VII of France and Emperor Konrad III of Germany, led large armies to the East. Unlike the First Crusade, the Second Crusade had stronger institutional support, including the involvement of military orders such as the Knights Templar and the Knights Hospitaller. However, the expedition was plagued by problems from the start, including poor logistics, strategic differences among leaders, and a lack of effective cooperation with the Byzantine Empire.²³

The German army led by Konrad III suffered a major defeat in Anatolia after a surprise attack by the Seljuk Rûm forces. Meanwhile, the French forces led by Louis VII also experienced similar difficulties, including attacks by Muslim forces along the way to the Levant. Finally, the two remaining armies gathered at Acre, but there was no clear agreement on strategy. They decided to lay siege to the city of Damascus, which was then a Muslim center of power that was relatively neutral towards the Crusader states. The siege of Damascus in 1148 went badly; in less than a week, the Crusaders were forced to retreat due to lack of supplies, lack of local support, and fierce resistance from Muslim forces.²⁴

²² Thomas Asbridge, *The Crusades: The Authoritative History of the War for the Holy Land* (New York: HarperCollins, 2010), pp. 190-192.

²³ Jonathan Phillips, *The Second Crusade: Extending the Frontiers of Christendom* (New Haven: Yale University Press, 2007), pp. 88-90.

²⁴ Steven Runciman, *A History of the Crusades, Volume II: The Kingdom of Jerusalem and the Frankish East* (Cambridge: Cambridge University Press, 1952), pp. 210-215.

The failure of the Second Crusade had a major impact on the image of Western Christianity in the East. Many Christians in Europe were disappointed and questioned the success of the holy mission. In the Islamic world itself, the failure of the expedition gave rise to a new spirit to continue the jihad struggle against Christian forces. Figures such as Nuruddin Mahmud of Aleppo began to strengthen their power and prepare strategic measures to deal with the Crusader threat in a more coordinated manner. The Second Crusade also showed that the success of the first expedition was not something that could be repeated easily, and that the Islamic world had begun to learn from past experiences in the face of Western expansion .²⁵

In terms of its characteristics, the Second Crusade showed an important shift. If in the First Crusade religious motivation and spontaneity were the main forces, then in the Second Crusade political calculations and dynastic power interests were more dominant. In addition, the presence of major European powers also brought new problems in the form of rivalry and fragility of coordination, which ultimately became a major factor in the failure of this expedition. With the end of the Second Crusade without tangible results, the relationship between the West and the Islamic world entered a new, more complex phase, full of more intensive diplomatic and military calculations in the following times .²⁶

C. Third Crusade (1189-1192)

The Third Crusade was triggered by a dramatic event that shook the Western Christian world, the fall of Jerusalem to Salahuddin al-Ayyubi in 1187. The crushing defeat of the Christian forces at the Battle of Hattin and the loss of the holy city caused a tremendous uproar across Europe. In response, Pope Gregory VIII issued the bull *Audita Tremendi*, calling on Christians to return to arms and reclaim Jerusalem²⁷. This call received a huge response and mobilized three of Europe's most powerful rulers to take part: King Richard I of England

²⁵ Carole Hillenbrand, *The Crusades: Islamic Perspectives* (Edinburgh: Edinburgh University Press, 1999), pp. 97-99.

²⁶ Christopher Tyerman, *God's War: A New History of the Crusades* (Cambridge, MA: Harvard University Press, 2006), pp. 331-333.

²⁷ Thomas Asbridge, *The Crusades: The Authoritative History of the War for the Holy Land* (New York: HarperCollins, 2010), pp. 356-358.

(Richard the Lionheart), King Philippe II Auguste of France, and Emperor Friedrich I Barbarossa of the Holy Roman Empire.

However, the journeys of these three rulers did not go smoothly. Friedrich Barbarossa led his army overland through Anatolia, but he tragically drowned in the Saleph River (presentday Göksu) in 1190 before reaching the Holy Land. Most of his army dispersed or returned to Europe after his death²⁸. Meanwhile, Richard and Philippe chose the sea route and met in the Holy Land, but their relationship was marred by political rivalry and mistrust. After capturing the city of Acre together in 1191, Philippe returned to France, leaving Richard to continue the struggle alone.

Richard I later became a major figure in this expedition. He won several important battles, such as the Battle of Arsuf in 1191, where his army defeated Salahuddin's army. However, despite capturing cities along the Palestinian coast, such as Jaffa and Ascalon, Richard was unable to recapture Jerusalem. Factors such as a lack of logistical supplies, troop fatigue, and strategic considerations prompted him to opt for negotiations rather than continuing a direct assault on Jerusalem.²⁹

The Third Crusade ended with the Treaty of Ramla in September 1192. In this agreement, it was agreed that the coastal areas of Palestine remained in Christian hands, while Jerusalem remained under Muslim rule. However, Christians were allowed to make pilgrimages to the holy places unhindered. This agreement, although far from the original goal of the expedition, was considered the best compromise amidst the limitations of Western Christian power in the East.³⁰

The hallmark of the Third Crusade lay in the professionalization of the war and the high involvement of diplomacy. Unlike the religiously charged First Crusade and the chaotic Second Crusade, the Third Crusade featured a more organized military campaign, with careful use of siege strategies, negotiations and political alliances. In addition, the figure of Salahuddin al-Ayyubi emerged as a great symbol of Islamic leadership, as he not only managed to defeat the

²⁸ Jonathan Phillips, *The Life and Death of Richard the Lionheart* (London: Profile Books, 2020), pp. 54-57.

²⁹ Steven Runciman, *A History of the Crusades, Volume III: The Kingdom of Acre and the Later Crusades* (Cambridge: Cambridge University Press, 1954), pp. 23-29.

³⁰ Carole Hillenbrand, *The Crusades: Islamic Perspectives* (Edinburgh: Edinburgh University Press, 1999), pp. 139-141.

enemy militarily, but also demonstrated chivalry and tolerance towards prisoners of war. In the West, Richard the Lionheart also became a legend, remembered both for his bravery and military shrewdness.³¹

Although it did not succeed in recapturing Jerusalem, the Third Crusade cemented the Latin position on the Middle Eastern littoral for decades to come and opened a new chapter in relations between the Western Christian and Islamic worlds, which were increasingly filled with diplomacy and mutual understanding, although armed conflict remained a constant shadow.

D. The Fourth and Later Crusades (1202-1272)

The Fourth Crusade was originally designed to reclaim Jerusalem through an invasion of Egypt, then the center of Muslim power in the region. However, the expedition deviated greatly from its original objectives due to political interference and economic interests.³² In 1198, the newly elected Pope Innocentius III called for a new expedition to the Holy Land in the spirit of religious renewal. The participants of the Crusade agreed to sail through Venice, but they could not afford the transportation fees that had been agreed with the Venetian Republic. As a result, they were forced to fulfill Venice's request to help capture the city of Zara, a Christian city that was then a trading competitor of Venice.³³

The deviation from the religious mission worsened when the leaders of the Crusades accepted an offer from the Byzantine prince, Alexios Angelos, who promised to provide financial and military support if they helped him reclaim the usurped throne of the Byzantine Empire. The Crusaders agreed and in 1203 they captured Constantinople, helping Alexios ascend to the throne. After that, however, Alexios' inability to fulfill his promise sparked tensions. In 1204, the Crusaders finally sacked Constantinople, carrying out a massive massacre and destruction of the world's oldest Christian city.³⁴

³¹ Christopher Tyerman, *God's War: A New History of the Crusades* (Cambridge, MA: Harvard University Press, 2006), pp. 479-482.

³² Thomas Asbridge, *The Crusades: The Authoritative History of the War for the Holy Land* (New York: HarperCollins, 2010), pp. 489-490.

³³ Jonathan Riley-Smith, *The Crusades: A History* (New Haven: Yale University Press, 2005), pp. 199-201.

³⁴ Steven Runciman, *A History of the Crusades, Volume III: The Kingdom of Acre and the Later Crusades* (Cambridge: Cambridge University Press, 1954), pp. 111-115.

The sacking of Constantinople by fellow Christians shocked the Western world and triggered a permanent schism between the Roman Catholic Church and the Eastern Orthodox Church. As a result of this expedition, the Latin Empire of Constantinople was established, but the expedition failed miserably in achieving its main goal: the liberation of Jerusalem. The Fourth Crusade showed that economic and political motivations were now beginning to trump religious fervor in Crusading expeditions.³⁵

1. Fifth Crusade (1217-1221)

The Fifth Crusade aimed to capture Egypt as the key to control over the Holy Land. The Crusaders captured the city of Damietta in the Nile Delta in 1219. However, the failure to strategically capitalize on this victory and the flooding of the region left the Crusaders trapped and eventually surrendered in 1221 to the forces of Sultan al-Kamil, Salahuddin's nephew³⁶. This war exposed the weakness of Christian leadership and the inability to sustain military achievements over the long term.

2. Sixth Crusade (1228-1229)

Unlike the previous expeditions, the Sixth Crusade was led by Emperor Friedrich II of Holy Rome and took place largely through diplomacy. Friedrich managed to reach a peace treaty with Sultan al-Kamil, who ceded Jerusalem, Bethlehem and Nazareth to the Christians without fighting³⁷. However, Friedrich's peaceful approach was criticized in Europe and he was even excommunicated by the Church. This shows the change of tactics in the Crusades: from armed confrontation to political negotiation.

3. Seventh Crusade (1248-1254)

The Seventh Crusade was led by Louis IX of France. This campaign again targeted Egypt, with Damietta again captured. However, the Crusaders failed to conquer Cairo and eventually Louis IX was captured in the Battle of al-Mansurah. He was released only after paying a large

³⁵ Carole Hillenbrand, *The Crusades: Islamic Perspectives* (Edinburgh: Edinburgh University Press, 1999), pp. 202-204.

³⁶ Christopher Tyerman, *God's War: A New History of the Crusades* (Cambridge, MA: Harvard University Press, 2006), pp. 603-606.

³⁷ Thomas Asbridge, *The Crusades: The Authoritative History of the War for the Holy Land*, pp. 510-512.

ransom³⁸. This war demonstrated again the strategic error of choosing Egypt as a primary target without taking into account military and geographical realities.

4. Eighth Crusade (1270)

The Eighth Crusade was also led by Louis IX, who now targeted Tunis in North Africa in the hope of forming an alliance with local rulers to attack Egypt. However, this expedition came to a tragic end when Louis IX died of plague in Tunis, and his army soon disbanded³⁹. The war became a clear example of the logistical failures and poor planning of the Crusader expedition in its final stages.

5. Ninth Crusade (1271-1272)

The Ninth Crusade is often considered a small expedition led by Prince Edward of England (later King Edward I). It did not have a major impact on the political situation in the Holy Land, and only managed to secure some temporary peace treaties with Muslim powers.⁴⁰. After that, the Islamic world, now led by the Mamluk dynasty in Egypt, grew stronger and gradually erased all traces of the Crusader states in the East.

E. The Decline of Crusade Morale and the End of a War Era

In the late 13th century, the fervor for the Crusades began to decline significantly, both in the Western Christian world and in the Mediterranean region. There were several major factors that led to the waning of the movement. Firstly, the repeated failures of military expeditions to the Holy Land undermined European confidence in the effectiveness of the Crusades. Each expedition that ended in defeat, as in the Fifth, Seventh and Eighth Crusades, made the European public and nobility increasingly skeptical of the efficacy of this Christian version of "holy jihad".⁴¹

³⁸ Jonathan Phillips, *Holy Warriors: A Modern History of the Crusades* (London: Bodley Head, 2009), pp. 202-205.

³⁹ Steven Runciman, *A History of the Crusades, Volume III*, pp. 242-244.

⁴⁰ Christopher Tyerman, *God's War: A New History of the Crusades*, pp. 755-757.

⁴¹ Thomas Asbridge, *The Crusades: The Authoritative History of the War for the Holy Land* (New York: HarperCollins, 2010), pp. 638-640.

Second, the advent of social and economic change in Europe also shifted political priorities. This era saw the rise of local economies, the growth of trading cities, and the increasing power of national monarchies in England, France and other regions. Kings and nobles were more preoccupied with building domestic power than diverting vast resources to expeditions that did not guarantee results⁴². In addition, the relationship between spiritual power (the Pope) and temporal power (European kings) also became increasingly strained. Many rulers began to question the pope's dominance and were reluctant to submit to the call for a Crusade coming from Rome.

Third, the geopolitical conditions in the East also changed drastically. The rise of new powers such as the Mamluk dynasty in Egypt made the Islamic world more solid in the face of external threats. In 1291, the city of Acre, the Crusaders' last stronghold in the Holy Land, fell to the Mamluks under the leadership of Sultan al-Ashraf Khalil. The fall of Acre symbolized the end of the Latin's permanent presence in the Middle East⁴³. After this defeat, no more major attempts were made by Europe to reclaim the holy territories outright, marking the end of the main era of the Crusades.

In this context, the Crusades that were originally fueled by religious fervor had turned into a flexible political tool. In the following centuries, the term "Crusade" was used in internal European conflicts such as the war against the Albigensians (Cathars in southern France) and even against the Pope's political enemies in Italy⁴⁴. This shows that the idea of the Crusades did not completely disappear, but rather metamorphosed according to the needs of the times. However, as a major military movement to liberate the Holy Land, the Crusades effectively ended at the end of the 13th century.

The end of the Crusades era also paved the way for a new pattern of relations between the Islamic world and the Christian West. Although tensions remained, trade contacts, cultural exchanges and diplomacy began to flourish. The legacy of the Crusades is not only a historical

⁴² Jonathan Riley-Smith, *The Crusades: A History* (New Haven: Yale University Press, 2005), pp. 302-304.

⁴³ Steven Runciman, *A History of the Crusades, Volume III: The Kingdom of Acre and the Later Crusades* (Cambridge: Cambridge University Press, 1954), pp. 317-321.

⁴⁴ Christopher Tyerman, *God's War: A New History of the Crusades* (Cambridge, MA: Harvard University Press, 2006), pp. 880-884.

wound, but also an early bridge for the exchange of science, art and technology that would later contribute to Europe's progress in the Renaissance period.

III. WESTERN IMPERIALISM AGAINST THE ISLAMIC WORLD A.

Immediate Post-Crusade Impact: East-West Relations

The Crusades, though fraught with bloody conflicts, left a profound impact on the relationship between the Islamic world and the Western world. Directly, the intense contact between the two civilizations for nearly two centuries paved the way for cultural, intellectual and economic exchanges that had not previously occurred on such a large scale.⁴⁵ Crusaders returning to Europe brought with them a variety of knowledge and goods from the Islamic world, including scientific works in medicine, astronomy, mathematics, and philosophy. The works of Muslim scientists such as Ibn Sina and Al-Farabi began to be translated into Latin and became the basis for the development of science in Europe during the Renaissance.⁴⁶

In the field of trade, greater interaction was created between Muslim merchants and European traders, especially from port cities such as Venice, Genoa, and Pisa. Products such as spices, sugar, cotton, and textiles from the East became major merchandise in European markets.⁴⁷ This boosted economic growth in European cities and accelerated the birth of a new middle class. On the other hand, the opening of these trade routes also introduced a new culture of consumption and increased Europeans' curiosity about the world beyond their traditional borders.

However, this relationship is not entirely positive. The legacy of hatred and prejudice between Christians and Muslims remains imprinted in the collective memory of both sides. The rhetoric developed during the Crusades reinforced negative stereotypes against Muslims in the Western world, which would later become one of the ideological foundations for

⁴⁵ Thomas Asbridge, *The Crusades: The Authoritative History of the War for the Holy Land* (New York: HarperCollins, 2010), pp. 648-651.

⁴⁶ Carole Hillenbrand, *The Crusades: Islamic Perspectives* (Edinburgh: Edinburgh University Press, 1999), pp. 298-302.

⁴⁷ Jonathan Riley-Smith, *The Crusades: A History* (New Haven: Yale University Press, 2005), pp. 310-312.

European imperialism in modern times⁴⁸. In the Islamic world itself, the experience of the Crusades raised awareness about external threats and the importance of ummah unity in the face of external attacks.

In addition, the experience of contact with the Muslim world made Europe more aware of the wealth and superiority of Islamic civilization at that time. This became one of the drivers of the spirit of European expansion and exploration in the following centuries. In the long run, the Crusades opened a new chapter: the birth of the era of Western imperialism that would later dominate the Islamic world politically, economically and culturally.⁴⁹

B. Colonization and Economic-Political Domination of the Islamic World

From the 16th century to the early 20th century, the Islamic world experienced a period of colonization marked by massive expansion by European powers. This period began with the arrival of Western powers in the Islamic world through trade routes, then developed into direct colonization involving political, economic and social control. This colonization was a continuation of the relationship that had existed between the West and the Islamic world since the Crusades, but this time it led to total domination by European powers, triggered by factors such as sea exploration, imperialistic rivalry, and the discovery of natural resources in Islamic territories.⁵⁰

Politically, colonization began with the conquest of important territories such as India by the British, Algeria by the French, and Egypt by the British. In the Ottoman world, then the largest center of Islamic civilization, European power was further increased by influence and intervention in the internal affairs of the state. Western countries used various political tools, such as unequal treaties and protectorates, to gain control over strategic Islamic territories. In Egypt, for example, the British imposed their rule after defeating Ottoman forces in the mid-19th century, turning Egypt into a British protectorate in 1882.⁵¹

⁴⁸ Christopher Tyerman, *God's War: A New History of the Crusades* (Cambridge, MA: Harvard University Press, 2006), pp. 893-895.

⁴⁹ Steven Runciman, *A History of the Crusades, Volume III: The Kingdom of Acre and the Later Crusades* (Cambridge: Cambridge University Press, 1954), pp. 335-338.

⁵⁰ Christopher Bayly, *The Birth of the Modern World: 1780-1914* (Oxford: Blackwell Publishing, 2004), pp. 210-212.

⁵¹ James J. McDonald, *The History of the British Empire* (London: Macmillan, 2010), pp. 125-128.

⁵⁰ David A. Bell, *The First Total War: Napoleon's Europe and the Birth of Warfare as We Know It* (Boston: Houghton Mifflin, 2007), pp. 75-77.

Another major impact of colonization was the strong economic domination by European countries. During this period, many areas of the Islamic world were used as fields for natural resources, such as oil, cotton and spices, which were exported to Europe to support the burgeoning Industrial Revolution in the West. The colonial economic system in the Islamic world was based on the exploitation of abundant natural resources that did not benefit the local population. Instead, residents of the Islamic world were often forced to work in poor conditions, for low wages or even forced labor. Meanwhile, large European companies, such as the British East India Company, controlled most of the trade and production, dominating the global market.⁵⁰

This economic influence is also reflected in trade patterns dominated by Western powers, which control international trade routes and divert most of the Islamic world's economic gains to Europe. Major cities such as Cairo, Istanbul, and Baghdad, which were previously centers of international trade, now only served as transit points for goods produced in colonial countries. Not only that, the presence of a thriving capitalistic economy in the Islamic world also led to changes in the social structure, with the emergence of new classes tied to colonial economic interests, such as local merchants and bureaucrats working for the interests of the colonizers.⁵²

Overall, Western colonization of the Islamic world not only created economic dependency, but also transformed the previously relatively independent political, social and cultural landscape. In the long run, this political-economic domination weakened Islamic countries and limited the space for them to develop independently, while Europe benefited greatly from its imperial expansion. This colonization not only created tensions that continued throughout the 20th century, but also left scars that affect relations between the Islamic world and the West to this day.

⁵² Hourani, Albert, *A History of the Arab Peoples* (Cambridge: Belknap Press, 1991), pp. 276-280. ⁵² David Gilmour, *The Ruling Caste: Imperial Lives in the Victorian Raj* (New York: Farrar, Straus and Giroux, 2005), pp. 230-232.

C. The Role of Western Countries (Such as Britain, France, and Italy) in Imperialism

Western countries, particularly Britain, France and Italy, played a very dominant role in the imperial process against the Islamic world during the 19th and early 20th centuries. Each of these countries had different agendas and approaches to colonizing and controlling Islamic territories, although the goals were often similar: control natural resources, secure trade routes, and expand political and military influence.

1. English

Britain was the most dominant colonial power in the Islamic world, particularly through its control of territories such as India, Egypt and much of the Middle East. After the Crusades, Britain began to expand its influence into the Islamic world, starting with the takeover of India in the 18th century. India, then the center of Islamic civilization in South Asia, became part of the British Empire as an economically lucrative colony. In addition, Britain controlled important trade routes through the Suez Canal, which connected Europe with Asia and became the key to controlling global trade.⁵²

In the 19th century, Britain further strengthened its control over Egypt and the countries around the Persian Gulf. After defeating the Ottoman forces in World War I, Britain established mandates in territories that had previously been part of the Ottoman Empire, including Iraq, Palestine, and Transjordan, turning them into colonies administered directly by Britain⁵³. The economy, politics, and military of the Islamic world in these territories were controlled by the British, who also introduced Western education systems and industrial technology to facilitate their control.

2. France

France also played a very important role in imperialism against the Islamic world, particularly through colonization in North Africa and parts of the Middle East. One of France's greatest achievements was the takeover of Algeria in 1830, which became their first and largest colony in the Islamic world. Algeria was made a French "province" and treated as part of

⁵³ Michael Collins Dunn, *The Middle East: 2000 Years of History from the Rise of Christianity to the Present Day* (New York: St. Martin's Press, 2013), pp. 192-196.

European soil, with massive settlement by French people.⁵⁴ . This colonization process led to great tensions with the local population who resisted the oppression, leading to a long war of independence.

In addition to Algeria, France also controlled Tunisia (1881) and Morocco (1912), and had a major influence in the Middle East region, especially through the mandates granted after World War I over Lebanon and Syria. In these regions, the French controlled the economy, controlled the infrastructure, and established educational systems that supported their interests.⁵⁵ . French policy in the Islamic world often emphasized cultural and linguistic assimilation, hoping to create social classes loyal to their colonial rule.

3. Italy

Italy, although a smaller player than Britain and France, also had imperialistic ambitions towards the Islamic world. It began developing colonial interests in North Africa in the late 19th century. In 1911, Italy captured Libya from the Ottoman Empire, which became their first colony in the Islamic world.⁵⁶ . This takeover demonstrated Italy's ambition to expand its influence in the Islamic world, although it initially faced fierce resistance from the local population who wanted to maintain their independence.

Apart from Libya, Italy also has limited influence in other regions, but their dominance is less than that of Britain and France. Italy still sought to strengthen its position in the Islamic world, notably by annexing Eritrea and Somalia in East Africa, linking the region to its colonial interests.⁵⁷ .

Overall, the role of Britain, France and Italy in imperialism towards the Islamic world was heavily influenced by their economic, political and military ambitions. Despite their different approaches, these three countries together made imperial history in the Islamic world by introducing an oppressive colonial system, which had a lasting impact on the social, economic and political structures of Islamic countries. Their influence, whether in the form of direct

⁵⁴ Charles-Robert Ageron, *Modern Algeria: A History from 1830 to the Present* (London: C. Hurst & Co., 2001), pp. 70-73.

⁵⁵ Fawaz A. Gerges, *The Middle East: 200 Years of History* (New York: HarperCollins, 2003), pp. 314-317.

⁵⁶ Martin Blinkhorn, *Mussolini and Fascist Italy* (New York: Palgrave Macmillan, 2006), pp. 154-158.

⁵⁷ Giuseppe Finaldi, *Italy and the Mediterranean: A New Approach to the History of Modern Imperialism* (Cambridge: Cambridge University Press, 2012), pp. 189-192.

control or through mandates, continued to be felt into the 20th century, even after many Islamic countries achieved independence.

D. Cultural Influences and Social Changes in Islamic Regions Due to Imperialism

Western imperialism not only had a profound political and economic impact, it also left a deep impact on the cultural and social aspects of the Islamic world. Colonization by Western countries such as Britain, France and Italy brought significant changes to the traditional values, lifestyle and social structure that had existed in Islamic societies for centuries. In the territories that were colonized, colonial policies often sought to change and dominate aspects of the culture, imposing Western values on the local culture.

1. Influence of Education and Social System

One of the most visible impacts of imperialism was the change in the education system. Colonizing countries introduced Western education systems that aimed to form elite classes loyal to them, while reducing the influence of more traditional religious education. In regions such as India, Egypt and Algeria, Western education began to replace curricula based on Islam and local knowledge. Colonial-run schools taught Western languages and literature, and promoted values of modernity and rationality that were often at odds with traditional Islamic teachings.⁵⁷

In addition, the existing social systems in the Islamic world also underwent major changes due to colonial domination. In countries such as Egypt and India, imperialism introduced a more rigid social class system, which led to an increased dependence of society on the new colonial structure. On the other hand, the emergence of a new class educated in the Western system - especially among the urban elite - led to tensions between them and the traditional class that prioritized Islamic values in daily life. This created social divisions that worsened social and cultural integration in many colonized Islamic countries.⁵⁸

⁵⁷ Albert Hourani, *A History of the Arab Peoples* (Cambridge: Belknap Press, 1991), pp. 235-238.

⁵⁸ Akbar S. Ahmed, *Islam Under Siege: Living Dangerously in a Post-Honor World* (Cambridge: PoliPointPress, 2007), pp. 98-100.

2. Changes in Social Life and Urbanization

Imperialism also affected the social lifestyle of Islamic societies, introducing a more modern and industrialized model of urban life. Communities that were previously more agrarian and scattered in villages began a process of rapid urbanization due to infrastructure development by the colonial powers. Major cities like Cairo, Algiers and Karachi became centers of colonial power, with facilities that reflected Western values. For example, these cities began to be built using Western architectural designs, large roads, and modern facilities such as hospitals and schools managed by the colonial state.⁵⁹ .

However, this urbanization was often accompanied by a sharp social divide between the new, more educated classes and the neglected lower classes, such as peasants or local laborers working for colonial interests. Most of the indigenous population living in these big cities remained poor and did not have equal access to the facilities built by the colonial powers.⁶⁰ . This inequality further worsened social relations and strengthened tensions between local communities and colonial powers.

3. The Spread of Western Values and the Decline of Local Culture

In addition, colonial policies often sought to replace local cultural values with Western values, which were more secular and individualistic. In Egypt, for example, Western culture began to enter various aspects of life, from art and literature to dress and social norms. While some people accepted these changes as part of modernity, many felt that their Islamic cultural identity was being threatened. This awareness of the importance of maintaining local culture became one of the main motives in the resistance movement against colonization, which later developed into the Islamic revival movement in the late 19th and early 20th centuries.

In regions such as India and Algeria, the wider influence of Western culture also led to a decline in the use of local languages and literature, which were replaced by colonial languages such as English and French. This process slowly changed the social and cultural structure of Islamic societies, although there were also strong reactions from groups who wanted to preserve

⁵⁹ Edward Said, *Culture and Imperialism* (New York: Alfred A. Knopf, 1993), pp. 60-63.

⁶⁰ Malcolm Yapp, *The Making of the Modern Near East: 1792-1923* (London: Routledge, 1996), pp. 170-172.

their traditions. In many cases, this resulted in a complex mix of cultures, where Western elements began to be absorbed, but remained fortified by stronger local values.

4. Reaction to Culture Change

Reactions to these cultural changes not only appeared in the form of social protests, but also in the development of new ideologies that combined traditional elements of Islam with modern thought. Movements such as Salafism, which aimed to return Islamic teachings to their roots, began to develop in some parts of the Islamic world as a response to the growing influence of the West. Meanwhile, thinkers such as Jamal al-Din al-Afghani and Muhammad Abduh proposed ideas that combined modernity with Islamic principles, promoting the idea that Muslims should embrace advances in technology and science, while retaining their religious identity.⁶¹

IV. THE AWAKENING MOVEMENT OF THE ISLAMIC WORLD A. The Emergence of Islamic Modernist Thought (18th-20th Century)

The emergence of Islamic modernism in the 18th-20th centuries was one of the most important intellectual reactions of Muslims to the challenges of Western colonialism and the internal decline of the Islamic world. Islamic modernism seeks to revive the power of Muslims by reinterpreting religious teachings to make them relevant to the demands of modern times, without sacrificing the basic principles of Islam. The movement was triggered by a deep awareness that political stagnation, scientific decline, and Western colonial domination over Muslim countries stemmed from the inability of Muslims to adapt to the development of modern science, technology, and social organization.⁶²

The Islamic modernism movement first gained momentum in the Islamic world after major defeats to Western powers, such as the fall of Egypt to France in the late 18th century and British colonial domination in India. Muslim intellectuals began to realize that to end this backwardness, there needed to be reforms in religious thought, education, governance and social structure. They emphasized the importance of returning to the principle of *ijtihad* - i.e.

⁶¹ Muhammad Abduh, *The Theology of Unity* (Cairo: Dar al-Ma'arif, 1966), pp. 102-106.

⁶² Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982), pp. 1-5

critical thinking based on the Qur'an and Hadith - and rejected taqlid or blind adherence to the opinions of past scholars which was seen as stifling the intellectual dynamism of Islam. .⁶³

Major figures in Islamic modernism include Jamal al-Din al-Afghani (1838-1897), Muhammad Abduh (1849-1905), and Rashid Rida (1865-1935). Jamal al-Din al-Afghani was one of the first Muslim thinkers to call for pan-Islamism and Muslim unity in the face of Western imperialism. He believed that progress could only be achieved if Muslims adopted modern science without giving up their Islamic identity.⁶⁴ His disciple, Muhammad Abduh, further developed this idea by calling for reforms in Islamic education, renewal of religious interpretation, and acceptance of the principles of rationalism to build a progressive Islamic society. Abduh emphasized that there was no fundamental conflict between Islam and modern science; on the contrary, Islam encourages reason and the advancement of knowledge .⁶⁵

Apart from Egypt, Islamic modernist thought also developed in other regions such as India and Turkey. In India, figures such as Sayyid Ahmad Khan (1817-1898) promoted modern education for Indian Muslims through the establishment of institutions such as the Muhammadan Anglo-Oriental College in Aligarh. Khan argued that Indian Muslims had to accept Western science and technology in order to maintain their existence under British colonial rule.⁶⁷ In Turkey, Islamic modernism became part of the Tanzimat movement (1839-1876) and constitutional reforms, which sought to combine elements of modern government with Islamic values to maintain the integrity of the Ottoman Empire.

This Islamic modernism was not only limited to changes in ideas, but also influenced the emergence of new social, political, and educational organizations that aimed to form a modern Islamic society. In Egypt, the movement led to the establishment of modern schools and newspapers that spread reform ideas. While in India, Islamic modernism helped form

⁶³ Albert Hourani, *Arabic Thought in the Liberal Age, 1798-1939* (Cambridge: Cambridge University Press, 1983), pp. 50-53.

⁶⁴ Nikki R. Keddie, *Sayyid Jamal ad-Din "al-Afghani": A Political Biography* (Berkeley: University of California Press, 1972), pp. 145-147.

⁶⁵ Charles C. Adams, *Islam and Modernism in Egypt: A Study of the Modern Reform Movement Inaugurated by Muhammad Abduh* (London: Oxford University Press, 1933), pp. 91-95 ⁶⁷ Shan Muhammad, *Sir Syed Ahmad Khan: A Political Biography* (Delhi: Meenakshi Prakashan, 1972), pp. 112-115.

organizations such as the All-India Muslim League that played a role in the struggle for independence.⁶⁶

Although Islamic modernism experienced various successes in raising Muslims' awareness of the importance of reform, it also faced criticism from conservative groups who considered this approach to undermine the purity of Islamic teachings. The tension between modernists and conservatives became a major dynamic in the course of Islamic thought until the 20th century, and colors various socio-political movements in the Islamic world to this day.

B. Figures of the Islamic Awakening

The revival of the Islamic world in the 18th-20th centuries was marked by the emergence of a number of intellectual figures who sought to reform Muslim religious thought and practice to be in line with the demands of modern times. Among these figures, Jamaluddin al-Afghani and Muhammad Abduh stand out as pioneers of the Islamic modernism movement that had a wide influence in the Islamic world.

1. Jamaluddin al-Afghani (1838-1897)

One of the most important figures in this revival was Jamaluddin al-Afghani (1838-1897), a political thinker and activist known as the pioneer of the idea of Pan-Islamism. Al-Afghani traveled to various Islamic countries such as Egypt, India, Persia, and Istanbul, calling for the importance of Muslim unity against Western imperialism. He argued that Muslim power could only be restored through cooperation across Islamic countries and through the acceptance of modern science and technology. Al-Afghani rejected fatalism in religion and strongly criticized the intellectual and political weakness of Muslim leaders at the time. His ideas on the need for an Islamic political revival were influential in shaping the consciousness of nationalism and resistance to colonialism.⁶⁷

⁶⁶ Francis Robinson, *Separatism Among Indian Muslims: The Politics of the United Provinces' Muslims, 1860-1923* (Cambridge: Cambridge University Press, 1974), pp. 89-92.

⁶⁷ Nikki R. Keddie, *Sayyid Jamal ad-Din "al-Afghani": A Political Biography* (Berkeley: University of California Press, 1972), pp. 155-159.

2. Muhammad Abduh (1849-1905)

Al-Afghani's most famous student and intellectual successor was Muhammad Abduh (1849-1905), an Egyptian cleric, scholar and reformer. Muhammad Abduh expanded his teacher's ideas by developing the concept of educational reform and reinterpretation of Islamic teachings. He emphasized that Islam does not contradict reason and scientific progress. In his works, such as *Risalat al-Tawhid*, Abduh sought to prove that the basic principles of Islam were rational and encouraged human intellectual development. He also criticized the traditional education system of Al-Azhar and encouraged the teaching of modern sciences alongside religious sciences.⁶⁸ . Through his position as Grand Mufti of Egypt, Abduh introduced a number of legal and social reforms aimed at adapting sharia to the needs of modern society.

3. Other figures

Apart from al-Afghani and Abduh, there were other figures who played a role in the Islamic revival, such as Rashid Rida, who continued Abduh's thoughts and founded *AlManar* magazine as a medium to spread Islamic reform ideas. Rida was more conservative than Abduh in terms of sharia, but still adhered to the principle that Islam needed to be revived based on *ijtihad* and social reform. He strongly emphasized the importance of establishing a strong Islamic state based on the Qur'an and Sunnah, adapted to the challenges of modern times. In the context of a world then characterized by colonialism, Rida called for the importance of establishing an Islamic system of government that was just and independent of Western domination⁶⁹ . In India, Sayyid Ahmad Khan founded the Muhammadan Anglo-Oriental College (which later became Aligarh University) to promote modern education among Indian Muslims. Sayyid Ahmad Khan emphasized the importance of accommodation to modernity and Western science education as a strategic move to strengthen the Muslim community in India under British rule. Meanwhile, in Indonesia, figures such as Ahmad Dahlan and Hasyim Asy'ari founded religious organizations that focused on reforming Islamic education and thought, namely Muhammadiyah and Nahdlatul Ulama.

⁶⁸ Charles C. Adams, *Islam and Modernism in Egypt: A Study of the Modern Reform Movement Inaugurated by Muhammad Abduh* (London: Oxford University Press, 1933), pp. 101-106

⁶⁹ Charles C. Adams, *Islam and Modernism in Egypt: A Study of the Modern Reform Movement Inaugurated by Muhammad Abduh* (London: Oxford University Press, 1933), pp. 101-106.

C. Political, Social, and Religious Reform Efforts

The Islamic revival movement was not only limited to intellectual ideas and educational reforms, but also extended to the political, social and religious spheres. These reforms aimed to rebuild the power of Muslims that had been weakened by colonialism, internal decline and Western domination. These efforts were realized through the establishment of a more just government, the overhaul of social structures, and the adjustment of religious teachings to the needs of modern times, while still maintaining the essence of Islamic principles.⁷⁰

In the political sphere, reforms were carried out by introducing new concepts such as constitutionalism, Islamic nationalism and Pan-Islamism. In the Ottoman Empire, the Tanzimat Movement (1839-1876) led to a series of administrative, legal and educational reforms. Tanzimat introduced modern laws based on the principle of equality before the law, including for non-Muslims, and updated the bureaucratic structure to make it more efficient⁷¹. While some ulama rejected these reforms as adopting Western values, most Muslim reformers saw them as a necessary step to maintain the existence of the Islamic state in the face of global challenges.

In the social context, reforms were directed at improving the conditions of Muslim societies that were trapped in unproductive traditional social structures. Reformers such as Muhammad Abduh and Qasim Amin called for the empowerment of women, reform of the marriage system, elimination of harmful social practices, and the importance of mass education.⁷². They argued that the revival of the Muslim Ummah could only be realized if all levels of society, including women, were given access to education and social equality.

While in the religious field, reform is carried out with the approach of *tajdid* (renewal) and *islah* (repair). The reformers proposed the concept of returning to the Qur'an and Hadith rationally and contextually, while abandoning religious practices that were seen as *bid'ah* or deviations from pure Islamic teachings. For example, Jamaluddin al-Afghani and Muhammad Abduh rejected the fatalism and superstition that developed among the ummah, and encouraged

⁷⁰ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982), pp. 12-15.

⁷¹ Stanford J. Shaw and Ezel Kural Shaw, *History of the Ottoman Empire and Modern Turkey*, Vol. 2 (Cambridge: Cambridge University Press, 1977), pp. 56-59.

⁷² Leila Ahmed, *Women and Gender in Islam: Historical Roots of a Modern Debate* (New Haven: Yale University Press, 1992), pp. 135-139.

the use of reason in understanding sacred texts.⁷³ . The movement also gave birth to a new school of thought that sought to integrate Islamic law with ideas of democracy, social justice and human rights.

In many Islamic regions, this reform effort also manifested itself in the formation of socio-political organizations aimed at raising awareness of Islamic nationalism, such as the Muslim Brotherhood in Egypt founded by Hasan al-Banna in 1928. This organization not only focuses on religious preaching, but is also active in social, educational and even political activities to create a modern and sovereign Islamic society .⁷⁴

These efforts at political, social and religious reform eventually gave birth to a new dynamic in the Islamic world. On the one hand, it accelerated modernization and the rise of Muslim nationalism; on the other, it generated tensions between the reformist and conservative camps. Nonetheless, the movement's contribution was immense in reviving Muslims' awareness of the importance of progress, social justice and independence from foreign domination.

CONCLUSION

The Crusades became one of the monumental events in the history of relations between the Islamic world and the Western Christian world. The conflict that lasted for almost two centuries was not only triggered by religious factors, but also political, economic and social interests of both parties. Through the periodization of the Crusades from the first to the last wave, we can see how the dynamics of power between Islam and the West developed, from expansion to decline due to changes in the political situation and internal spirit in both camps. The military defeat of the crusaders did not necessarily end Western influence in the Islamic world, as the war paved the way for a new form of Western expansion in the form of imperialism and colonialism, which had a much deeper impact on the political, social, economic and cultural structures of the Islamic world.

Post-Crusades, relations between the Islamic world and the West entered a new phase characterized by the West's political-economic dominance over Muslim territories. Western

⁷³ Albert Hourani, *Arabic Thought in the Liberal Age, 1798-1939* (Cambridge: Cambridge University Press, 1983), pp. 65-69.

⁷⁴ Richard P. Mitchell, *The Society of the Muslim Brothers* (London: Oxford University Press, 1969), pp. 25-30.

countries such as Britain, France and Italy played a major role in expanding their power, not only through military force, but also through the penetration of culture, education and legal systems. As a result, various social changes took place in the Islamic world, including the weakening of traditional structures, changes in people's mindsets, as well as the birth of a desire to free themselves from the shackles of colonialism.

In this context, the Islamic revival movement emerged as a reaction to imperial pressure and internal backwardness. Through the ideas of Islamic modernism pioneered by figures such as Jamaluddin al-Afghani, Muhammad Abduh, and Rashid Rida, Muslims began to critically reflect on their religious traditions, emphasizing the importance of *ijtihad*, science, and socio-political reform. These reform efforts covered various aspects of people's lives, from reforming the education system, political restructuring, to social movements demanding justice and freedom.

All of these dynamics show that the history of the Crusades and post-Crusades is not only about physical warfare, but also about ideological battles, cultural domination, and the hard efforts of the Islamic world to rise from adversity. This history is an important lesson for Muslims today about the need for intellectual readiness, solidarity strength, and openness to change, without losing Islamic identity in facing global challenges.

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