

International Relation Paradigm: A Perspective of Islamic Political Science

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Abstract: There are two paradigms of international relations in Islam: the paradigm of expansionism and of idealism. These two paradigms have foundation and different perspective. Expansionist paradigm considers that the basic principle of international relations is a conflict whereas idealist paradigm considers that the basic principle of international relations is a peace. Paradigm of expansionism maps the world into two categories of territories, namely, the Islamic territory (Dar Al-Islam) and the war territory (Dar Al-Harb) while the idealist paradigm maps the world into three categories of territories, namely, the Islamic territory, war territory and territory of peaceful treaty.

Key words: Paradigm, expansionism, idealism, Islamic territory (Dar Al-Islam), war territory (Dar Al-Harb), peace

INTRODUCTION

Some of Islamic political experts from Muslim world believe that international relation and diplomatic are exist in Islam (Makarim, 1997). Similar matters to the concept of international relation are found in Islamic history. They describe the harmony between the Prophet Muhammad and the citizen of Medina as well with the Jewish and Arabic Christian as an example of international relation practices on that time. Meanwhile, sending delegates to the ruler of Ethiopia, Byzantium, Egypt and Persia is seen as diplomatic practices in the early period of Islam (Suntana, 2010).

Though there are assumptions that fight against the disbeliever/infidel is an endless obligation, the agreement between the Prophet Muhammad and the Mecca in 628, known as the Treaty of Hudaibiyah, became a prototype of truce between conflicting parties. Based on this precedent, Abd Al-Malik bin Marwan, the fifth Caliph of Umayyad Dynasty, conducted a truce with Byzantium potentate/ruler, even paid excise in order to protect them from Muslim rebels (Makarim, 1997).

Some of Muslim movement activist did not give much attention to the above stated history. They conclude that Islam emphasizes the establishment of Muslim society worldwide and not to tolerate other power than Islam (Al-Dimishqy *et al.*, 1998). Jihad command from Allah and His Prophet being understood by this group as an obligation to quell the disbeliever and to subdue Ahl Al-Kitab, Jewish and Christian, until they pay a particular tax called jizyah. Several verses of Al-Quran,

for examples Al-Taubah Verse 5 and 29, the Prophet Mohammad's Hadith, for instance, "for those who fight for the highness of kalimah Allah (Allah's creed?), means he fight in Allah's path" are regarded as encouragement for expansionist (Suntana, 2007).

Esposito (2001a, b) explain that spirit of expansionist had made the Fuqaha of Abbasids Dynasty whereupon served as governmental policy on that time, mapped the world into two part which are Islamic territory (Dar Al-Islam) and non-Islamic war territory (Dar Al-Harb). In the Islamic territory, the non-Muslim position is not the same to the Muslim's, for instance, the prohibition to expose publicly their religion symbol or to carry weapons. In addition, they were obliged to pay Jizyah (protection levy), its equal to the obligation of Muslim society to pay Zakat.

MATERIALS AND METHODS

Paradigm is the basic foundation to explain problems in this case the problem of international relation, through a system of criteria, standard, procedure and relevant fact of issues/problems.

Expansionism paradigm: Expansionist paradigm is a paradigm which states that Islam is very concerned to the establishment of world Muslim society and not tolerate non-Muslim. The nature of international relation is competitive, conflict and power balance. Based on this paradigm, Islamic state and non-Islamic state are always in hostilities and war circumstances until the victory is

achieved over paganism and infidel. The international relation, based on this paradigm should not stop the continuity of Jihad obligation (Ija, 2010).

This paradigm elaborates the world into two conflicting branches which are Islamic territory (Dar Al-Islam) and non-Islamic war territory (Dar Al-Harb). The Islamic territory (Dar Al-Islam) is a group of united territory, forming one single state, ruled by one single authority, along with Sharia supremacy (Al-Dimishqy *et al.*, 1998).

There are no other category beside those two category, at least that what the expansionist believe. Meanwhile if a peace agreement/treaty is made with non-Muslim parties, the treaty should be temporary, there is no eternal truce. The eternal truce will nullify the jihad obligation. Related to the actor of the agreement, government is the only party who has authority to be bound in an agreement. Personal/individual party or non-governmental organization cannot be an actor in international relation or agreement.

The fundamental idea of this expansionism paradigm which related to international relation is the notion that religion is the only criteria to determine somebody's nationality, neither his birth place nor origin. Based on the expansionism view, a Muslim in any Islamic territory can fill any position/occupation including political position, though his far from his birthplace. The persons behind this expansionism paradigm are Al-Din and Al-Nabhani (1990), Al-Gihna (1981), Al-Hanbali (1986), Al-Mawardi (1998) and Praja (2016).

Idealist paradigm: Idealist paradigm is normative. This paradigm idealizes what should be, the functioning of moral and law as well as aspires to form a world government. The paradigm wishes the existing countries/states to cooperate among themselves in various international organizations for global objectives and humanitarian. Figures behind this paradigm are Fauzi Al-Najjar, Wahbah Al-Zuhaeli, Yusuf Qaradhawi, Ma'ruf Dawalibi and Husein Haikal (Praja, 2016).

According to Esposito (2001a, b), the idealist paradigm articulating a view that Jihad is not a militancy instrument and expansion of Islam in the relation between one state and another. But, Jihad is a relentless struggle against evil. Warfare is a small form of this struggle and should be avoided if it possible. According to this paradigm, humankind was made by Allah in various and different nations, so that, they may cooperate with each other (ta'aruf) and not to subdue among themselves.

Related to the actor of agreement, the idealist paradigm stated that state is not the only actor. International relation shall be performed by

non-governmental organization or individual on condition that the relation is not related to warfare or reconciliation.

Idealist paradigm analogizes the possibility of individual to be an actor in relation with the Aman institution. Aman is a guarantee of safety in traveling in Islamic country/state given by the authority or a Muslim to a non-Muslim. This guarantee permits the non-Muslim to travel in Muslim territory and free him from quota which applied to dzimmi people in a period of 1 year (Suntana, 2007).

RESULTS AND DISCUSSION

The expansionism maps the world into two categories, namely the Islamic territory and the enemy territory. While the idealism paradigm maps the world into three categories, namely Islamic territory (Dar Al-Islam), enemy territory (Dar Al-Harb) and state who proposed peace treaty/agreement (Dar Al-Dzimmi). The expansionism considers that treaty made with the enemy states should not be permanent but rather should be limited by time. The idealist considers that a peace agreement/treaty with the enemy state should be permanent and its enactment shall not be limited by time.

The expansionism has a particular view that every country, anywhere in any time is tend to subjugate other countries. The tendency for the world unification under one ideology and one system is part of the process of subjugating other countries. The idealism paradigm idealizing the world is in peace and cooperating to complement each other. Therefore, the target achievement of an international relation is the establishment of the world order of peace and mutual cooperation. This idealism's point of view being considered as unrealistic and contrast to factual cases that happen in the inter-state relation, both conflict and harmonious relationship.

The idealism paradigm proposed a premise that the international relation is directed for the establishment of peace and not for mastery. In contrast to that view, the expansionism seen the international relations are directed for the world domination in to be a protector of internal interest of a state. Consequently, the expansionism paradigm considers that the subjugation of other country to be under control of a state is the most obvious target of the international relations process.

CONCLUSION

International relation is part of Islamic political study. Among the emerging themes in Islamic international

relation is the relation paradigm. There are two paradigm in Islamic International relation which are expansionism paradigm and idealism paradigm. These two paradigms have different basis and point of view. The expansionism paradigm saw that the basic principle of international relation is conflict while the idealism paradigm saw the basic principle of international is peace.

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