



Rethinking International Order According to Islamic International Relations Principles

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ABSTRACT

The world today needs to recognise the differences and varieties of religions, cultures, societies and economies among countries. It is necessary for states and nations to uphold the law towards a common purpose, i.e. to regulate life in peace and harmony. Similarly, an international order will establish an allied world government or a coalition of allies with the executive machinery that is necessary for its implementation. This government will be supported by the international law in place that can be utilised by all, regardless of governments, institutions, communities or individuals. Therefore, the world today needs to re-establish an international order that would result in a peaceful and rational in fulfilling human needs. Thus, this article elaborates on the international order from an Islamic perspective and notes that Islam has introduced effective principles which are suitable and acceptable to all communities.

Keywords: international order, peace, global security, Islamic international relations

1. Introduction

In the last 30 years, there have been several significant political, military, and economic events that have profoundly impacted international relations and world politics. Significant “shocks” in the world politics include the collapse of the Soviet Union, the development of nuclear weapons by major powers, the United States invasion into Iraq, civil war in the Middle East and Africa, ethnic cleansing in East Asia, the Russia-Ukraine war in Europe, and financial crises due to the Covid-19 pandemic which affected the whole world. Over the years, various scholars and policy makers have attempted to come to grips with what these events mean for interstate relations. In general, these events have changed or are changing international order.

From the many events that have occurred recently, the existing international order seems to be unable to manage the conflicts that have affected some countries and the global community at large. It is seen as leaning towards major powers in terms of controlling the global politics and economic affairs. This sort of hegemony gives negative impact to some countries and their communities. The invasion into other countries and use of military forces by major powers have become rampant in recent years. Small and developing countries seem to be bullied by the major powers as they depend on the latter in international affairs.

The United Nations’ (UN) role as the world’s most authoritative organisation has been questionable lately. Conflicts between Israel and Palestine since 1948, as well as between Russia and Ukraine since 2014 remain unsolved. It seems that the UN has been inconsistent in its handling of these conflicts and is unable to resolve them as quickly as expected by the global community. The international order today needs to be re-build and implementations of managing world affairs relooked at. It needs to incorporate principles that promote justice and global security. Therefore, the purpose of this paper is to give ideas based on Islamic international relations principles, which emphasises on good values for human needs.

2. The Concept of International Order

It is best to begin this topic by briefly defining the basic terms to understand the general concept of order and its implementation at the international level. The English word “order” comes from the Latin word, *ordo* and possesses a wide range of

meanings that have evolved greatly but is still attached to its core semantic (Orsi, 2012, p.19). Commonly, “order” is linked to the types of behaviour it allegedly produces. Many scholars particularly identify order with peace. As David Lake (2009, p.94) argued:

“All political orders must include security against violence resulting in physical harm, an assurance that property will not be subject to constant challenges, and an expectation that promises and agreements will be kept.”

While it would be difficult to completely define the order independent of its effects on unit behaviour, adopting this close association between order and peace has been proven to be faulty. Order should not be reduced to peace and war like a unit behaviour. If it could be reduced to those things, there would be no point in discussing order to begin with and scholars would be better off simply focusing their attention on peace and war. Instead, a workable, generalisable definition of order should only point to general patterns of behaviour.

According to Lascurettes (2011, p.3), order is a pattern of equilibrium-perpetuating behaviour among the units of a system. That is, in an ordered system, units behave in ways that maintains the status quo. In terms of individual unit behaviours, an ordered system should experience very few attempts by the units to ‘take on’ the status quo.

Although order might lead to more peace and justice between units, it is not necessary. Some interpretation premised order on intense inequalities, conflicts or competition between units. But in an ordered system, even antagonistic behaviours are patterned and circumscribed to avoid destabilizing the foundation of that order (Kupchan et al., 2001, p.36). As Lebow (2008, p.14) suggested, “Order does not prevent war, but regulates it and keeps it within bounds.” And while “justice is best served by an ordered world” where unit behaviour and inter-unit outcomes are more patterned and predictable, order is at best a necessary albeit insufficient requirement for justice.

According to Bull (2002, p.4), the concept of order refers to an arrangement of social life that promotes certain goals and values. Regardless of the goals pursued, all

societies recognise three essential goals that need to be attained. The first goal is to ensure that life will be, in some measure, secure against violence that will result in death or bodily harm. The next goal is to ensure that promises, once made, will be kept, or that agreements, once undertaken, will be carried out. The last essential goal is to ensure that the possession of things will remain stable, to some degree, and will not be subject to constant and limitless challenges. These three goals are elementary in that they provide the basis for the co-existence of people in a society. They are also universal as all societies appear to take them into account.

From the meaning of order, Bull (2002, p.8) defines international order as a pattern of activity that sustains the elementary or primary goals of the “society of states” or “international society”. It is imperative that international order is distinguished from “world order”; the latter implies the patterns or dispositions of human activity that sustain the elementary or primary goals of social life among humankind. International order is order among states. However, states are simply groups of people. Nevertheless, people may be grouped in such a way that they do not form states at all (Bull, 2002, p.19).

According to Hanagan (2012, p.123), there are many views on global politics and the implications of major events for international order. The most consistent emerging factor is the absence of consensus. Although theories and arguments by international relations (IR) scholars can help in conceptualising and understanding international politics, interstate relations, and international order, it is important to keep in mind that there is no single, or simple definition of order.

In general, international relations scholars would probably agree that international order refers to the structure, functioning, and nature of the international political system, and that the term is useful for describing the broad pattern of interactions among states. However, they most definitely disagree on how order originates and how it functions. To complicate the matter, order can be global or regional, and the concept of international order does not imply peace.

A given international order can be “disorderly” and conflict-prone, such as the classical Greek city-state system, the regional order in China during the Period of Warring States, and Europe during the Napoleonic era. Furthermore, international or

-ders can be stable or unstable. A stable order can withstand, or absorb, serious political, military, and economic shocks without breaking down. It can endure over a long period. For example, the United States was largely responsible for creating and leading international order after 1945, and that order has endured under the U.S. leadership despite significant shocks such as the collapse of the Soviet Union, the rise of China, and a variety of political and financial crises (Hanagan, 2012, p.124).

An international order structure refers to the distribution of power among states. Sources of power can be military, political, or economic. However, when scholars and policy makers talk about the structure of a specific international order, they usually refer to how military power is distributed among states. This is because not all states possess equal quantity of power. As such, international structures can be bipolar, unipolar or hegemonic, or multipolar.

Fur-thermore, a given state's reservoir of power is constantly changing due to demographic, economic, and technological factors, so that states are constantly rising and falling in terms of power with each other. Therefore, a given international structure or distribution of power is not permanent; it changes over time. Changes in the structure of the international system, such as from bipolar to unipolar, can lead to changes in international order. In fact, many scholars focus on the sudden major changes in the distribution of power that occur after major wars and the impact that these changes have on the breakdown of the previous international order and the construction of a new one (Ikenberry, 2001, p.35).

3. The Relationship Between International Order and International Relations

International relations are presently involved in an undesirable order at present time. It is emphatically necessary to propound firm principles for to regulateing the relationships among between states and nations, as well as enact and the new orders to be enacted at the international level. Contemporary international orders have been reachedare in a fragile condition and the prevailed disciplines and arrangements, unfortunately, cannot prepare promote stability and peace at the international scene. Public international law also could not provide the necessary conditions with its current mechanisms (Bidabad, 2011, p.314).

While many laws have been derived, the capability of uniqueness and publicity at the international level is lacking due to a variety of reasons, which are mostly at country level. Due to the different ethnical, governmental, geographical, political, racial, climate and other characteristics, unique laws are not able to be legislated. The differences at country/local levels are reasonable but a set of international order is needed to handle the international community in order to establish peace and rationality in fulfilling human needs worldwide.

4. Model of Islamic International Relations Principles for the International Order

It is well known that Islamic preaching, which includes Islamic values and ethics, law and doctrine, has a universal tendency as it aspires to see welfare prevail and Muslim principles spread worldwide. It does so not for economic, material, racial, imperialist or nationalistic interests but to achieve salvation, happiness, welfare, justice and prosperity for humanity, both in this life and thereafter. The doctrine is based on recognition and confirmation of the absolute oneness of God, both in Divinity and Lordship, without any blemish of atheism or paganism. Thus, belief in God alone, in His angels, in His revealed books to His messengers, the hereafter and in the acts of God are the pillars of this religion.

In a human relationship, freedom, persuasion, dialogue, and tolerance are the foundation of the works by Islamic preachers for Almighty God. People are equal in terms of humanity, respect for human rights and dignity, and no category or individual is better than the other, except in piety and good deeds. God said in the Qur'an:

“Mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other. Verily the most honoured of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things).” (Al-Hujurat, 49:13)

According to Barderin (2018, p.71), this Qur'anic provision is the fundamental basis for Islamic social norms in respect of human co-existence and reflects the common bonds of humanity based on our common human ancestry and equality of birth. Ethnicity is acknowledged as a natural phenomenon that should be positively

appreciated and not negatively exploited to discriminate against or despise one another.

Apart from that, there is no coercion in the Islamic religion, nor is there any compulsion in disseminating this doctrine. God said:

“Let there be no compulsion in religion: truth stands out clear from error...” (Al-Baqarah, 2:256)

This is the principle of freedom of religion. During the dissemination of the Islamic message, the principle and slogan are: put the mind and logic into gear, and enforce justice. God mentions this in many verses, such as this one:

“And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): But say, “We believe in the Revelation which has come down to us and in that which came down to you, our God and your God is One, and it is to Him we bow (in Islam)”.” (Al-‘Ankabut, 29:46)

The principle of peace and security is a firmly established rule that should not be violated in any way, except in the case of aggression by others and when the enemy resorts to arms. God said:

“Ye who believe! Enter into Islam whole-heartedly, and follow not the footsteps of the evil one, for he is to you an avowed enemy.” (Al-Baqarah, 2:208)

The order governing the relationship between Muslims and People of the Book (Jews, Christians and others) is the ideal, most rational and unmistakable methodology, expressed in two verses of the Qur’an:

“God forbids you not, with regard to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them: for God loveth those who are just! God only forbids you, with regard to those who fight you for (your) faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong.” (Al-Mumtahanah, 60:8-9)

In their long history since the days of the Prophet Muhammad (peace be upon him), Muslims have been committed to following this path. Thus, the Prophet's Message and that of his Companions and followers is a faithful expression of the one and only message, addressed to the world's monarchs, princes and leaders:

“O People of the Book! Come to common terms as between us and you: that we worship none but God, that we associate no partners with Him, that we erect not, from among ourselves, lords or patrons other than God ...” (Ali ‘Imran, 3:64)

In their various wars with the Arabs, Persians and Romans, Muslims resorted to combat only in defence of their existence, to repel aggression, to empower themselves to raise the banner of freedom among all nations on an equal footing, to declare the absolute truth, namely servitude and submission to God alone, without any influence from an oppressive sultan, an unjust ruler or a despotic leader (Navaid, 2010, p.271).

The State of Islam (the Caliphate) was the only system based on the emancipation of individuals and society from the prevailing phenomenon of “domination and subordination”. For “domination and subordination”, Islam substituted justice, consultation (shura), equality, mercy, freedom and brotherhood, which are the most noble of Islamic foundations in the politics of government (Sultan, 1970, p.115). In light of those fundamental values and premises, we can identify the rules of peace and security according to Islamic principles and Muslim practices.

4.1 Islamic principles that relate to international order

Islam provides a manifold of principles to establish landmarks for external or international relations. The most important of them can be summed up as follows:

4.1.1 Human brotherhood

Muslims are committed to Almighty God's guidance, as expressed in the Qur'an, when He (God) confirmed the unity between creatures and the Creator, the unity of the human race, and fully fledged human brotherhood. Almighty God is the Creator and people are His creation; His will and wisdom require people to be disparate in their intellectual faculty, opinions, ideas, beliefs and doctrines.

People are free to decide what is in their best interest, in light of the divine revelation and messages of reformist prophets and messengers from ancient times to the era of the Seal (the last) of the Prophets, that is, Mohammed (peace be upon him), God's blessings and peace be upon them all. After making their choice and putting their freedom into practice, people are responsible for the soundness of their choice. They should choose what would benefit them to achieve their salvation and happiness in this life and the hereafter (Al-Zuhayli, 2005, p.272). In specifying the path to salvation, which includes following the messages of prophets and messengers, peace be upon them, God said:

“Mankind was one single nation, and God sent messengers with glad tidings and warnings, and with them He sent The Book in truth, to judge between people in matters wherein they differed, but the People of the Book, after the clear signs came to them, did not differ among themselves, except through selfish contumacy. God by His Grace guided the believers to the truth, concerning that wherein they differed. For God guides whom He will to a path that is straight.” (Al-Baqarah, 2:213)

4.1.2 Honouring the human being and preserving human rights

Honouring human beings, protecting each person's existence and preserving their rights, regardless of their attitude or behaviour, are considered by the Holy Qur'an as basic elements in the perception of humankind. God said:

“We have honoured the sons of Adam, provided them with transport on land and sea, given them for sustenance things good and pure, and conferred on them special favours, above a great part of Our Creation.” (Al-Isra', 17:70)

The rights of human beings, whom God created and for whom He ensured primary and permanent livelihoods, namely the right to life, freedom, equality, justice, consultation and ethical conduct, are the essential and fundamental principles that should be preserved. Relations with other human beings should be governed by those principles, under all circumstances: in dialogue and debate, in peaceful coexistence, as well as in peace and war.

Thus, it is prohibited under God's legislation and religion to harm or inflict injury on another person because of their faith. They also should not be coerced into changing

their religion. Their dignity should be inviolable and not be tortured in a way that offends their dignity. Their honour should not be attacked, nor should their modesty be violated. They should not be oppressed, nor should they be subjected to any practices that contravene morality and codes of ethics. These are the fundamental principles to which Muslims or pious people of any religion are committed (Al-Zuhayli, 2005, p.273).

4.1.3 Commitment to the rules of ethics and morality

Ethics is the container of religion, the pillar of civilization, and the setting of the basis and standards for dealings and relations between individuals and States alike. No human being, nation or state should be treated in a way that transgresses the values of ethics and morals, especially the criteria of virtue and nobility of spirit. It follows that enslavement, degradation, oppression and coercion are prohibited for any reason whatsoever. Demolition, destruction, and the expulsion of human beings from their homes, houses or land are also forbidden, as is the violation of the sanctity of honour and cherished values, even if the enemy's behaviour is deemed excessive, biased or dishonourable.

According to al-Zuhayli (2005, p.273), one should not be treated similarly based on reciprocity because honour is one of God's sacrosanct values on earth. It is inviolable and untouchable, regardless of whether the person is an ally or an enemy, irrespective of their sex, religion, belief or doctrine. Any offence or sin is prohibited and incurs guilt, whether committed by a friend or foe.

In one of his messages to the leader of his armies, Sa'ad Ibn Abi Waqas, Umar Ibn al-Khattab (may God be pleased with them) said:

"I order you and those accompanying you to be most careful about committing offences against your enemies, as the sins of the army are more fearful than their enemy. Muslims win because of their foe's disobedience to God, had it not been for this, we wouldn't have power over them, because their numbers surpass ours, they are better equipped than we are. Hence, if we are equal in wrongdoing, they would be superior to us. Unless we prevail because of our values and good deeds, we will never overcome them with our force. (...) Never say: Our enemies are worse than us, thus they will never empower us even if we commit an

offence, for many a people have been targeted and subjugated by people worse than they are.” (Ayyad, 1951, p.43)

4.1.4 Justice and equality in rights and duties

Justice is a natural right one has in dealing with others; it is the basis for a governmental system to survive. Oppression is the harbinger of the destruction of civilization and prosperity and the collapse of a system. Islam emphasises justice and equality among human beings. The dispensation and establishment of justice in human dealings are its fundamental objective (Chaudry, 2000, p.46).

Hence, Almighty God said: “God commands justice, the doing of good ...” (An-Nahl, 16:90), whereby doing good is added to justice to eradicate any rancour from people’s minds and foster friendship among them. God also said:

“O ye who believe! Stand out firmly for God, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear God. For God is well-acquainted with all that ye do.” (Al-Maidah, 5:8)

The Divine Saying, as related by the Prophet and narrated by Muslims reads “O My subjects! I forbade injustice to Myself, and forbade it among yourselves. Do not do others injustice.” The right to equality in terms of rights and duties, as well as litigation are natural rights; the latter is complementary to and expressive of the right to justice. Hence no group or person, not even a monarch, should be treated with favouritism, with discrimination over others.

4.1.5 Mercy in peace and war

As the very word implies, Islam means “peace” and “security”. It also means “submission” to God and hence salvation. Islam is thus, a religion of peace and it is no wonder that the slogan to illustrate some Islamic states relationships with foreign countries is “*al-Aslu fi al-Alaqah as-Silmu*”, which means peace with all and war against none or, in other words, friendship towards all and malice towards none (Ali Mansur, 1971, p.137). According to Chaudry (2000, p.21), al-Qur’an, the revealed book of Islam, does not allow an aggressive war; it allows to take up arms only as a last resort in self-defence. The Qur’an enjoins upon its followers: “Fight in the way of

Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors.” (Al-Baqarah, 2:190)

The ethics and main principles of Islam also prescribe tolerance, mercy and the granting of amnesty when dealing with harsh situations, and demand that strictness, intransigence or cruelty in excess of the normal limits be avoided, in accordance with the nature of the Islamic Message as described by Almighty God when addressing the Prophet in these words: “We sent thee not, but as a mercy for all creatures.” (Al-Anbiya’, 21:107). In other words, human beings, animals, jinn and inanimate beings, and all things, must be treated as thus prescribed.

4.2 Recognition of the international personality of other States

The rise of statehood went hand in hand with the recognition of the international personality of states, which was consolidated by the principle of “equal sovereignty among all members of the international community”, as stated in Article 2 (1) of the United Nations Charter. This is an acceptable principle from an Islamic point of view, for its purpose is to enable every state to live freely, securely and peacefully and dedicated to fulfilling its obligations toward its people (Al-Zuhayli, 2005, p.276).

No state has the right to infringe upon the sovereignty of another state, nor is it entitled to invade or control another’s destiny and wealth, as otherwise, its sovereignty will be impaired. Furthermore, no state is allowed to interfere in the affairs of other states. The evidence that Islam respects this principle lies in its recognition of the principle of international peace and security for all states.

The long history of Islam shows that Muslim states have been faithful to a policy of peace with other nations and peoples. The practices of the previous Muslims have been evidence that they did not attack neighbouring territories that were not hostile to them. For example, the excellent relationship between the Muslims and the people in the region of Abyssinia (now Ethiopia). Before the migration to Medina, some Muslims were given asylum in Abyssinia. Because of their generosity, Prophet Muhammad (peace be upon him) encouraged Muslims to maintain peaceful relations with them, and this practice continued. He said, “Let the Abyssinians as long as they live in peace with you, and let the Turks as long as they live in peace with you” (Al-Sijistani, 1980, p.114)

This is also proven based on the historical records of Ibnu Rushd (2007, p.426), who reported that the people of Medina never attacked the Abyssinians or Turks. He said, “Malik was asked about the authenticity of the hadith. He did not recognize it, but said people keep avoiding attacking them.”

Another example of an event is when Mu’awiyah Ibn Abi Sufyan, the first Umayyad ruler, recognised the sovereignty of the Armenian people and their right to exercise control over their territory in the year 653. The same was seen in the case of the peoples of Samarkand vs. Qutayba Ibn Muslim in the year 702. The Muslim judge agreed with the claims of the people of Samarkand and passed a judgement against Qutayba Ibn Muslim, the leader of the Muslim army. The judge ruled that the Muslim army must withdraw from the city, and take immediate steps to enable the people of Samarkand to exercise their rights to territorial sovereignty and self-determination, peacefully and freely (Zawati, 2015, p.269).

These events illustrate the prohibition of interfering in the affairs or attempting to weaken the structure of another state, as Muslims have no right to act in this manner. Consequently, this is a recognition or an acknowledgement of the existence of other nations and a prohibition of any attempt to eradicate them or the standards they have set for their guidance.

4.3 Precedence given to the principles of peace, human brotherhood and international cooperation

Islam is keen to reach solutions with other nations on the basis of peace and security, the recognition of partnership in shared interests, and the respect for the bond of the human brotherhood since all creatures exist by divine order and will. Hence, it is prohibited to kill another human being except for a legal reason; otherwise, it would be considered aggression against the Creator’s creation (Imam Yahya, 2015, p.135). God said in the Qur’an: “And do not kill the soul which Allah has forbidden (to be killed) except by (legal) right.” (Al-An’am: 6:151)

A group of Muslim legal scholars, like al-Qaradhawi (2015, p.363), decided that the basis (general rule) of the relationship between Muslims and others is peace and not war, for God mentions this in many verses of al-Qur’an. Accordingly, these legal

scholars decided that the reason for combat in Islam is to fight those outside the law or fend off aggression, not because of atheism or religious difference.

The evidence is that killing civilians or non-combatants is prohibited, and *dhimma* (covenant) agreements are made with non-Muslims living in the abode of Islam in peace and without complaints. Furthermore, Islam encourages new venues for interaction and trade with other nations, establishing good relations between Muslims and others. The legal scholar Ibnu Salah (n.d., p.224) said:

“The original opinion is to keep the atheists and settle them down, because Almighty God does not wish to exterminate the creatures, nor did He create them to be killed. However, they may be killed because they inflict injury and not as a punishment for their atheism. Life on earth is not for punishment, but punishment is in the hereafter...If the matter is as such, then it is not allowed to say: killing them is the rule.”

Advocates of the opposing view hold that the rule in the relationship between Muslims and others is war, not peace. This is a confirmation, or rather a description, of bad relations that have prevailed in the past because of the continuous attacks on Muslims and recurrent wars between Muslims and others. The aim of that counter-trend was perhaps to boost the morale of combatants so that they would not lay down their arms, relax and rest, but would be ready for combat, determined to persevere against adversaries who surrounded Muslims on all sides.

Its supporters argue that in large-scale wars (expeditions or campaigns), of which 27 were campaigns against Arabs at the time of the Prophet, Muslims were victims of aggression. The same applied to wars against other adversaries such as the Crusaders, Tartars or Mongols. Unfortunately, wars of aggression are not confined to those examples but are frequently seen in the history of nations in both ancient and modern times. Nonetheless, the conduct of war must be subject to legal rules based on the Islamic principles stated above (Al-Zuhayli, 2005, p.278).

5. How Islamic Principles Can be Implemented in International Order?

It has not been easy for Islamic principles to be accepted in international relations, even more so when the world has been presented with a set of international order that is monopolised by the Western world. However, openness in accepting the

views of a nation or religion should be practiced by all countries and world organisation bodies. Islamic principles can be accepted as one of the values in the international order as follows:

1. To consider including Islamic ideas in the context of international order as a new order, alongside the other international norms and regimes. According Zandi (2015, p.11-12), it reduces the cost of interaction, promote coordination between the Islamic countries on one hand and on the other, the rest of the world. It will also be helpful in resolving conflicts and regulating the interest in any parts of interactions.
2. It allows the flourishing of cultural relations within which fosters mutual interactions, international cooperations and open-minded ideas. It raises consciousness and prevents any misinterpretation, especially in the critical situations.
3. Make attempts to brief an international multi-dimension platform which condemns any religious conflicts, commits to the peaceful culture, promotes a just order and war, engages honesty and cooperation, concentrates on the self-sacrifice and devotes herself/himself to the way of the peace and friendship, denies demonizing rivals, rejects any discrimination, and resists on any violence.

In the end, the intention is to introduce Islam as the international order so that it could change the hierarchical relations in international relations, reduce supremacy and inferiority to yield social equality, de-escalate racial, ethnical and religious conflicts, and also protect the environment. The inclusion of Islamic international relations principles will result in a peaceful world.

6. Conclusion

This article discussed on the principles of Islamic international relations and provided an idea for a new international order that is more effective and beneficial to the world. As a religion of peace, Islam is very concerned about the principle of justice, equality and human brotherhood. Islam is not a religion for terrorists as portrayed by the Western media as it strongly opposes any form of violence and oppression of a nation and humanity.

Today, the world requires a new international order that is more universal and ensures justice and peace. Conflicts that occur nowadays are most likely due to

weaknesses in the current international order and organizations responsible for addressing them. The international society needs one authoritative body that can conduct and manage international affairs by practising and implementing the solid principles of international order. Principles that should be incorporated in future international order should be of human brotherhood, the honouring of human beings and preservation of human rights, commitment to the rules of ethics and morality, justice and equality in rights and duties, as well as having mercy in both peace and war times.

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