Islam and International Relations: Ontological Perspective

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Studied on the relation between the Islam and the IR up now mentioned them from one side to side; the world divide into two or more sections from the Islamic view and introducing the Islam as a new challenge of the world in the IR surveying’s. Knowing the better understanding needs what entity to be taken of the Islam ontologically. Four entities of the Islam are discussed here: Islam as religion, Islam as ideology (Islamic Fundamentalism), Islam as identity, and Islam as international ethics. Main theme of the paper is to delineate the latter as the best entity that compromised it to International Relations (IR) course.

Keywords: Islam, IR, ontology, religion, identity, ideology, international ethics

Introduction

There is no compulsion in religion. Verily, the right path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, and then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower (Al-Baqarah: 256).1

Recently the ideational concepts are growing into many academic spheres including the International Relations (IR) too. Because the interesting on the non-Westphalian order like the canon, sanctuary, and fundamental literatures are in growing, religion may become more to affect in the domestic and International environments. That is why the interesting is going to know whether this literatures pursuit to replace of this world order or it is just a reactionary response for revising it into the justified order.

The Islam among the rest is more under consideration in concerning to active political Islam in the Middle East and beyond. In the one side some studies try to introduce a moderate Islam in conciliation with the world and some of them from the Islamic countries side just reach the scene from ethnocentric perspective. The latter is a neglected chain that made some misperceptions and unflavored picture of Islam in the world. In Iran since 1979, for example, the government are in office claimed that like to substitute the ideational manner into the materialistic current one of the world has not mention it as it necessity. In while this ideational portrait made better echo in the other branch of the world perchance such as:

What appeared to be an anomaly when the Islamic revolution in Iran challenged the supremacy of Western culture and its secular politics in 1979 has become a major theme in international politics in the 1990s. The new world order that is replacing the bipolar powers of the old Cold War is characterized not only by the rise of new economic forces, a crumbling of old empires, and the discrediting of communism, but also by the resurgence of parochial identities based on ethnic and religious Allegiances. (Mark Juergensmeyer, Quoted from Kubalkova, 2000, p. 767)

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or the other one deemed that Iranian State pattern inspired of many fundamentals in throughout the world (Heywood, 2000, p. 520).

It is necessary to focus on the mutual implementations, Islamic perspective, and international conventional obligations. It is not only preparing to the good religious manner in the world but also make an introducing, an up-to-date Islamic theory on the IR positively not negatively (Tadjebaksh, 2010). Therefore the ontological view would be prior than the epistemological. The ontology as a philosophic scene is “thinking about thinking” (Pierce, 2008, p. 22); meanly its necessity to know on what is Islam perceived itself in the IR. By what said which entity on Islam would be ontologically more corresponding with the IR. Among the four existing entities—Islam as religion, Islam as ideology (Islamic Fundamentalism), Islam as identity, and Islam as international ethics, main theme of the paper is to delineate the latter as the best entity that compromised it to IR course.

In this regard, the independent variable is what the Islamic endeavors are going to think to itself in the world and accordingly doing so. The dependent variable is the IR; by result, the main idea of paper does consider Islam what like to do on the IR and also which entity of Islam would be applicable, on one side, and being acceptable to the nature of the IR on the other side too. It is not only to prevent the current conflictual manner of the international relations that we witnessed in owing to peaceful ends, but also it gets onto for comprehensive approaches to the IR studies.

**Some Theoretical Implications**

It is precious to introduce some important considerations for understanding obviously on the main theme of the article such as:

First of all it is related to reasons of flourishing the religion into the IR especially Islam here. That is to say that there is a concern on the relationship between the religion and Modernity. From the first wave of modernity there was an expectation on to impose the religion into marina’s like the private and individual spheres (Heywood, 2007, pp. 94-95; Nabavi, 2010, p. 8). That is why the Islamists opposite with the modernity in any forms. But today’s living necessities are inevitably engaged with the manifestation of modernity—modernization. Apart from that paradoxical implication—living with what denied it, the Islamists faced with a dialectic unfolding (Thomas, 1999, p. 86) in modernization process in the Islamic countries such as: on one hand taking step into modernization made some different social crises by which propionates the religious inclinations extremely in path. And also getting the economic growth and political development in the Islamic countries lays a democratic context for spreading the religion on the other hand. It naturally made in the countries in which the religion have rooted in social aspect profoundly and to the effect the trajectory made so contradiction with the west one.

Additionally, the modernization theory deemed that the authoritarian regimes could be pushing the underdevelopment society by laying the social crises into margins. That gave a pretext to the Islamists to opposite with their regimes by some motives likes that they didn’t follow the Islamic law (Shari’s); they are ineffective in policy-making and dependent to the western countries indeed (Fox & Sanders, 2008, p. 306).

Secondly in the post-colonial age the Islamic countries commended what is perceived as the western deceptive life style and tried hard to reach an indigenous modern way of life. It means that they introduced the Islam internationally.
Third reason is related to the unsuccessful model of Islamic socialism in Libya’s Qaddafi and Iraq’s Saddam and Syria’s Assad regimes in the contradiction with the capitalized model of development. Resulting the imported and foreign model for the Islamic countries could not be suitable and appreciate one that does not to come to work in reality so it is necessary to come back to the Islamic one.

And the last globalization and also what comes then, meanly globalization (globalization + localization) made a good fortune for flourishing normative ideas on the global issues like the Islamic one too (Heywood, 2000, pp. 497-499).

From the second consideration, the Islamists perception on the social role of Islam in modern life is more anthropological perspective than the humanistic one (Revers, 2004, p. 14). The anthropological behavior is the same as what the West colonialists do against the East in the 19th and 20th centuries. By which supposed that it is necessary to make the East exactly resemble as the West. Strictly speaking, the Islamists wish to ratify what the colonialists do in the past reversely. In a while, the Islam would be manifested as the humanistic for everyone and forever. To the effect, in escape of the western globalization preciously needs to make a consensus upon the wildly different worldviews (Tibi, 2008, pp. 270-271). By the mean, it prepares a life world in which facilitating the communicative and multilateral relations among nations for exporting the Islamic message to others. Self-realizing from the perspective made first priority than refusing others. Because of possibility of abstraction and cultural interaction in the IR level it would be applied it internationally (Revers, 2004, p. 223). From this viewpoint, not only the Islam doesn’t pursuit complete different construction in reacting the currencies in exigency but also the Jihadi endeavors are not in refusing the others. Because the Islam is an innate and the humanistic religion, there is no compulsion in religion and it does not set in ruined place of the human heritages. But whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break.

In third consideration I like to differentiate between the IR and the global order. It is necessity. The global order usually made some principals, rules, and norms to regulate the mutual and multilateral interactions. It does protect by its construers whenever this global order challenged in any way. The IR comes to appear in a global order, based on its norms and rules and it made from trial sections: structure + agent + unit. But let to note that forming a global order doesn’t mean that the whole countries come into an order under a superpower umbrella. The global leadership makes its duty to reorder or reconstruct the world system in challenges and crises time. In a sense not making a new global order possible for any country and not establishing a global government is within power of any superpower. Meanwhile any wishes to collapse or transit into new order are unreasonable; it would be task in agenda to query in acquiring a new “multilateralism”. Without painting any landscape destroying any order is not possible or favor. It is not possible because the hegemonic power is checking the system and not favor so we don’t know how it could be worked (Huntington, 1998; Gharayagh-Zandi, 2011). Then demise of the west by the Islamists is just a nostalgic endeavor and it is a better option for them trying to introduce the Islam in spite of it (Turner, 2009, p. 3). Because establishing a new order needs materialistic sources not normative one (Tadjbakhsh, 2010, p. 184), it is precious to introduce a universal religion instead of the global order.

These considerations not only browse from the Islamists activities in the 20th century experiments but also it is a social capital of the Muslim in the century coming. The rest of the paper by reviewing four entities of the Islam makes proper situation for coming the Islam into view in the world.
Islam as Religion

What represented on the religion internationally touched with the Christian and its doctrines. There is a distinct sphere of the religion in this picture that is just focused on the spirituality rather than the materialistic. That is because of the positivists claimed on to be contradictions between the religion and rationality (Kubalkova, 2000, p. 677). In a sense the religious postulates could not be verifying via the empiricism. Meanwhile what it is known to each other in the religion internationally is oddness. Interest and conflict are as a two IR keywords blamed ethically in the religion (Acharya & Buzan, 2010, p. 1). As a result those are two different geniuses that cannot be co-exist but contrast together.

Strictly speaking, because of institutionalized complex interdependencies in the international system what the realists and neo-realists speeded in the IR on the national interest—meanly in the subject of zero-sum game—could not be justifying yet. That would be for one the vital interest not for other and in reverse. It’s that of surplus sum game in the IR. It does demonstrate that the interest is re-defined in subject of those norms and cultures are in concern.

Islam as the archetype religion proposes very comprehensive and complete rad-book for the humankind. The logical premise comes in support of the claim such as: “Innate construct of the all humankind is oneness, the final end of every is the same at all, and then the agent, the final and the material all originated from one source” (Djavadi-Amoli, 2011, p. 51). Based on the claim, the Islamic law (Shari’h) would be at the zenith for the human. That supplies a practical pamphlet for living of the human from the outset up to the end too (Haniff Hassan, 2007, p. 2). To the effect following the Islam would be first priority for the Muslims and it put their shoulder to wheel the human to follow of the Islam too.

As a whole the Islam here is a totality and organic construct, self-fulfilling prophecy; it has a differentiate spirituality and customs that make so distinct it with the others; it has an ad hoc viewpoint to the world and humanistic issues and also there is an inclination in it to shape a political system, domestically and internationally. As a matter of fact it is not neutral politically.

In Islamic perspective, there are some perceptions on the world: firstly divided the world into the land of Muslims (Dar-o-1-eslam) and land of war (Dar-o-1-harb) (Lewis, 1991), secondly from the Muslim side to the world, relation of Muslims with who believe in the other divine religions except of the Islam, relation with who do not believe in the divine ones, and also relation with the colonial states are so different implementations (Djavadi-Amoli, 2011, p. 51). Thirdly from the Quranic view, divided the world into the migrants (Modjahedhin), the deprivers (Mostazafin), who believe in the divine religions and who do not believe in them, who are in peace relation with the Muslims, who are in compact with the Muslims and who are in war and who like to make corruption in Islamic realm (MirAhmadi, 2011, pp. 215-217). Any category views the world from the Islamic stand of point meanly just on one side perspective; there is no any expectation that made an IR; it is as same as constructing the Islamic order most.

In conclusion it is not good strategy for Muslims to do in currency situation not because that this perception is incorrect or in corresponding with the Islamic view, but it made more challenges for Muslims by which there are not suitable responding instruments for it. There are some causes for the proposition: At the first the religious particularistic viewpoints may be made the reactionary or resistance in the other religions by the reason of accepting it would be meaning that delegitimizes the others in their followers. Second, on the Islamic side because there is no more than one Dar-o-eslam (Haniff Hassan, 2007, p. 2), it is necessary to echo
a unique voice of Islam. Third, the Islamic worldwide view would be made in contradiction with the national allegiances in the Islamic countries. As a matter of fact, by making some probably suspiciousness about the Islamists’ intentions in the Islamic countries, the Islamic theories faces with the domestic disputes before entrancing into the international system. As Edward Saied deemed that firstly most disputes of the third world made into the “civilizations”. Secondly what often made conflicts in the countries comes from the religious opposing rule of life indeed (Heyness, 1999, p. 23). Lastly for escaping from these challenges it is necessary to find out new realms and spheres for the religion within which would send the message effectively.

**Islam as Ideology (Islamic Fundamentalism)**

What made the cause to grow the concern on the Islam internationally is related to the Jihadi fundamentalist movements which attack on the powerful centers of the capitalistic system in the US as its symbol in 11/9 2001. It often occurs ideologically. Ideology made to appear by three elements: describing the current situation; what’s the utopian; and lastly what to be done politically to transit from the now day to the wishfully one (Heywood, 2007, p. 41; Plamenatz, 1979, p. 78). By these elements it does four functions in the society: the explanatory, apprising, orientated, and planning (Ball & Dagger, 2003, p. 45). Ideology influences not only in the domestic public policy, but also effects on the foreign policy and the international politics increasingly. Ideology has some more figures which are so critical to our discussion here such as: At first, it tries to differentiate self from the other. The more the powerful is differentiating; the less it comes to compromising. This situation leads to a kind of strictly polarization among the contrasting ideologies. Second, ideology is so critical on any transformation in its contents. So it is weakening the content made to disappear the ideal situation that leads to despairs in followers. Third, what it makes the ideology alive is that it compresses all contradictive interests of followers in an umbrella via a nodal point. Fourth, ideology mobilizes the mass politically so that it would be successful whereby it is powerful more (Plamenatz, 1979; Heywood, 2000; 2007; MacLelan, 1995; Ball & Dagger, 2003).

That’s taken on the figures above: it would be find out in the Islamic fundamentalism too. The Islamists wishfully trace to reach a kind of religious idealism wherein we shall not witness any forms of corruption; within a virtuous Islamic state all are not going to heresy the god willing. In a sense, the Islamic fundamentalism “expected to reach in future what the old-fashinable was in the past far” (Arkon, 2008, p. 406). It delineates nostalgia in advance retroactively.

Second, the Islamic fundamentalism perceived the Islam as a totality therefore should be implementing without any tolerance. Regardless to any time or place qualifications, the Islamic law (Shari’h) must be enacting in the society and any violating made strictly punishment in after thereupon.

Third, the Islamists do just believe in their reading of the Islam and perceived it as a warrant truth thereafter because of preventing the weakening of the Islam would not be permission to discuss on it more.

Fourth, the Islamists think of the world via a dualism of the good and the evil in view by making of the Manichean; the world perceived theirs as the winner in at the end or even as the chosen for cleaning any ugliness as a matter of fact (Heywood, 2007, p. 514). By the literally reading of the Quran, Seyed Qoutb—the Egyptian Islamist, i.e., explained the world in a scene within which made a dispute upon the Islam (as the light) and the ignorance (as a darkness) eternally and in ever (Nabavi, 2005, p. 174). It strictly leads to a very delimitation between the self and the others.

Fifth, from the fundamentalists’ perception, the acceptance would be making appearance in the practice as
the duty. So that, they delineated all phrases from the propaganda to mobilization and did all by reality. Sixth, the Islamists preserve for theirs to exegesis the novel situations. It helps them to come alive whenever made a contradiction between the ideology and what appears in fact. By the means, it seems that novel situation as a justified and forecasted is not a regret one.

The last reason comes after the sixth one is that they play the game in zero sum manners. In binary perception of the world it is good or bad and there isn’t any distinct between them so that it is necessary to do fundamentally to remove all the evils on the surface of the earth in endless (Heywood, 2007; Huntington, 1998; Thomas, 1999; Fox & Sandler, 2008; Tibi, 2008).

The effect that those mentioned in above makes three challenges for the Islamic fundamentalists. Firstly, any other ideologies that target by the Islamists would not be quiet for surviving theirs. It provokes the disputes ideologically as said by Huntington that the states which come from the different civilizations compete and dispute together for taking the economic and military supremacy and controlling the international institutions. By the means they are actively trying to dominate and spread their religious and political values (Thomas, 1999, p. 82). It substitutes the force, domination and supremacy for belief, faith, and truth. In this manner “might is right”.

The second challenge of the Islamic fundamentalists made when they are trying to absorb other Islamic branches. It leads to actuate the conflict in the Islamic world instead of making an Islamic front line against the rest. As a result the insider line would be weakening in the manner.

As the last challenge, they would be coping with what is as such “the myth of the establishing” (Heywood, 2000, p. 538) when they take office. Because of solving the contradiction between the spiritual needs and the materialistic ones of the followers, they would be changing their protesting postulation.

Islam as Identity (Constructive Perspective)

The constructivist theory in the IR focuses on the ideational ideas beside of the materialistic one. Because the religion, norms and identities are our international currency indeed; it believed that they are of help for mutual understanding of the IR. The constructivists deemed that the religion would be studied under subject of the rational choice theory too (Kubalkova, 2000, p. 677).

The Islam as the identity implies to a rule system by which the individual defines her/his placement in the world and understanding what to be done and what is her/his duties as a Muslim too. Nowadays one witnesses of the homo religious and the Homo sapiens shoulder to shoulder (Kubalkova, 2000, p. 684).

As a matter of fact the identity preferred when the religion settles in the private sphere therefore the individual doesn’t feel any protective gesture from the interventions in public sphere. It is so matter in the countries with the deprived such as the Islamic countries most. The secular ideas cause the public sphere insensible to the identity. Eric Hubs Baum named the human in modern time as “the fatherless in new world” (Heywood, 2007, p. 505).

From the Islamic perspective one should not be apathy to the problems of modern public sphere such as corruption, immodesty, incorporeal, greedy, crime, and social morality. All gone on the human before in the international system like conflicts, wars, and being careless on the environment are the net result of being neglect of the religion role as the school of Happiness and emancipation.

2 Its Arabic proverb is الحق لمن الغلب
Oppositely, because of the main cause of the Islamic countries it is materialistic one, persuading the identity how could be solving their needs. As if Muslims have a balmy air for the world, why is it not to work up to it in their countries? Additionally, the Islamic identity proves itself just by the rejecting others. This manner should be change. The Muslims would be reflecting their values in their realms and thereafter they will be echo in thought out the world. This path is more a cognitive rule than a participative one. “Self-reflecting” does not make in isolate. It needs to be connecting to the others. In the communitive process norms could be emerging, social self-consciousness appears, improves, and promotes as a political strategy for acquiescing the particular interests deliberately (Katzenschian, 1996, pp. 32-33).

**Islam as International Ethic**

Spreading the ideational issues in the IR implies that it is necessary to focus on the ethics more. In the Islam as a religion there are messages that could be of help for getting a peaceful context in the IR. Let to explain more on the current IR and then it introduces why it needs to the ethics to relieve the insecurities in the world, and what’s the Islam to rejuvenate the situation.

The IR as the other human relations has some basic rules to conduct in-between relations of countries. Three important rules of it are as follows: One, the in-between relations of the countries is so different with the domestic one. There is not a state as one witnesses in domestic environment in the world. The state domestically has the ultimate authoritarian force to relieve those conflicts and insecure usually made in the state of nature. What’s so called the “anarchic situation” (Buzan, 1991, chap. 4) that dominated in the international system now is the same as the state of nature which introduced by the contract adherents like Hobbes, Locke, and Rousseau. It follows the natural rules governs in the IR such as self-helping, that the countries are unequal and there are hierarchical relations among nations, and also that power guaranties the vital interests and national security in the IR. As a result, “it is needless to the ethics and justice” as said George Kennan correctly (Arkes, Child, Kegley, & Nardin, 1997, p. 38).

Two, the security and independence of the countries prioritize than the individuals’ in the IR. “The rules of the countries are superior then the human rights” as said Kennan (Arkes, Child, Kegley, & Nardin, 1997, p. 38). That is why it violates the individual’s right more in the state of affairs within that there isn’t any state.

Three, because there are very different cultures in throughout the world, those define their interests in so divergent. In while, any country does act in its favor; the conflicts and dissimilarities flow in the IR more than peace and consensus.

What described in above is so called “descriptive realism” that authorized by the Hans J. Morgenthau in the power among nations. And what occurs based on the realism in the IR since the recent two centuries enkindle the war and conflicts more. And in the non-war situations one witnesses the rivalry and contradictions. After balance of power of the 18th century or balance of threat in the cold war i.e. that made some conflicts up to reshape the new order too. As a matter of fact living in the shadow of the realism is inescapable the reason why the human avoids of fear of the war but it is hardly ever a favorite choice.

Even so the ethics use in the descriptive realism in the situation within which does not permit to force restore except of ius ad bellum and self-defense (Sassoli, 2009, p. 7). The non-war periods does not really lead to the global peace and international security necessarily. That is said in the 1992 conference of UNSC that lake of war and military conflicts in turn would not be guarantee the international peace and security (Sassoli, 2009, p. 13). Consequently the ethics not only do not believe in the long-time of idealists but also do not accept what
is the currency in the IR. As a result it is looking forward to introduce the Islam as the international ethic in which the values are the compass in finding out the right path for the politicians (Arkes, Child, Kegley, & Nardin, 1997, p. 67).

What may the Islam carry out for the IR as the international ethic? One, Islam literally means the peace and comfortable. It is mentioned in the Quran as said there that “And remember the favor of Allah upon you—when you were enemies and He brought your hearts together and you became, by His favor, brothers”3 (Ali-imran: 103).

Two, the Islam pays attention on the invitation (Ad-davah) not by the means of compulsion. There is strictly provision in handling a war in the Islam except of self-defense. Additionally the Muslims have not free hand in doing any in contrary to the ethics. The Islam believes in the just war absolutely. It’s a Quranic message that “Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors”4 (Al-Baqarah: 190).

Three, in the Islam the peace is the principal and the war has a marginal space. It is needless to fight whenever is unnecessary. “If they make terms of settlement between them and settlement is best”5 (Al-Nesa’: 128). And also in the other place it writes that “And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing”6 (Al-anfal: 61).

Four, the Islam recommends with high pressure in doing what promised such as “O you who have believed, fulfill [all] contracts”7 (Al-Mai’ah: 1) and also “Indeed, the commitment is ever [that about which one will be] questioned”8 (Al ’Isra’: 34).

Five, the justice is the pivot subject-matter in the Islam. According to Quran “Indeed, Allah orders justice and good conduct”9 (An-Nahl: 90). And also “when you judge between people to judge with justice”10 (An-Nisa: 58). And the last one “O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness”11 (Al-Mai’ah: 8).

But how is it possible to deploy these divine messages into the international relations in practice? It could be introducing the three ways at this stage. First, it is trying to expand the Islamic ideas into the context of international ethics as new institution, beside all other going international norms and regimes. It reduces the costs of interactions; making co-ordination in-between the Islamic countries on the one hand and the rest on the other hand; helping to resolve the conflicts and regulating the interest in any parts of interactions (Katzenstein, 1996, pp. 31-34).

Secondly, it is precious to flourish the cultural relations within which foster the mutual interactions, international cooperation, and open-minded ideas. It increases the consciousness—raising and preventing of any miss-perceptions in the critical situations especially (Revers, 2004, pp. 53-60).

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3 And remember the favor of Allah upon you—when you were enemies and He brought your hearts together and you became, by His favor, brothers (Quran: Al-Imran 103).
4 Indeed, Allah orders justice and good conduct (Quran: Al-Nahl 90).
5 If they make terms of settlement between them and settlement is best (Quran: Al-Nesa 128).
6 And if they incline to peace, then incline to it (Quran: Al-Anfal 61).
7 O you who have believed, fulfill [all] contracts (Quran: Al-Ma'idah 1).
8 Indeed, the commitment is ever questioned (Quran: Al-Isra 34).
9 Indeed, Allah orders justice and good conduct (Quran: An-Nahl 90).
10 When you judge between people to judge with justice (Quran: Al-Nisa 58).
11 O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness (Quran: Al-Ma'idah 8).
Third, making any attempts to briefing an international multi-dimensions by which condemns any religious conflicts; committing to the peacefully culture, the just order, and just war; engaging the honesty and the cooperation; concentrating on the self-sacrifice and devotes herself/himself to the way of the peace and friendship; denying to demonizing the rivals; rejecting to any discriminations and the last resists on any violence (Cox, 1997; Hazenclever & Ritberg, 2008).

At last what’s of the intentions to introduce the Islam as the international ethics is that it could change the hierarchical relations in the IR, declining the supremacy and inferiority, donating the social equality, de-escalating the racial, ethnical, and religious conflicts, and also protecting the environment. The peaceful world is the consequent upon of the Islamic international ethics.

Concluding Notes

Not only does the Islam introduce the way of life to the followers but also it is the religion of the happiness. Moreover it is the religion of the emancipation indeed. So that, it needs to address it preciously to others. What the paper persuaded up now is how could be possibly done it in accordance with the Islamic and IR requirements mutually. That is very common question why the Islam represented at the absolute contrary to its original ends.

In conclusion, presenting the Islam in the world would be intent; some critical subtleties such as: firstly the ontological perspective should be a prior than the epistemological or the methodological in returning the past. Virtue of it makes appear a common sense of the both sides.

Second, as discussed in above from the four entities—religion, ideology, identity, and ethic—the latter has the most compromised than with the IR. It could be making a better contextualizing the Islam in the international system.

Third, in any, theorizing the Islamic IR should be appreciating the realities, dynamics, and landscapes which are in coming. Regardless to these elements, it may be coming the reversed outcome in consequence.

The last subtlety that resulted from the paper is the most significant finding here. At first it is not necessarily to make a successful model of Islam in the local and national context as pre-condition of entrancing it into the IR and then introducing it to others. Because, any model of Islam has the savoury of that where originated. The Islamic content is the worldwide most. In addition the IR sphere comes overheated the localities by the virtue of its deliver that the Islamic massage to the world with the less challenges may be appeared.

References


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