

# The Impact of the Principles of Islamic Thought on the View of International Relations: From Dominant Paradigm Critique to Alternative Presentation Capacities

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## Abstract

With the help of Islamic principles, it is possible to critique the mainstream and the dominant paradigm in International Relations. Still, the capability of the Islamic tenets is higher and does not remain at the level of rejection and criticism. Instead, it can provide alternatives by having specific ontological, anthropological, and epistemological foundations. The present study enumerates theoretical foundations and assumptions of the dominant paradigm in international relations. It describes four critical perspectives and then refers to a distinct view in the Islamic approach. After that, address this fundamental question: 'where is the turning-point of this approach for alternative presentation and construction of an alternative order in International Relation?' The results indicated that according to the Meta-theoretical foundations of the dominant paradigm, they had created contradictory concepts. They are including material/meaning, nature/metaphysics, and reality/truth but by prioritizing truth (over material objectivity), those dualities become invalid and new dualities are drawn, such as the weak / the arrogant, which can design an alternative to the current dominant system. According to these principles, the effects of originality on the necessity and the priority of creature on nature is emphasized, and truth-seeking generally replaces materialism.

**Keywords:** International Relation, Mainstream, Paradigm, Realism, Critical Approach, Islamic Approach.

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### Introduction

Examining the scientific-research works of academic centers and even government-affiliated research centers that provide strategic products for decision makers and politicians, it is clear that the orientation of most of them is influenced by the ontology and epistemology of realist thought. This theoretical point of view causes the behavior of actors in the international system to be thought of and analyzed based on realist propositions. Although the failure of many mainstream theories and dominant paradigms in the face of international issues - especially in the last 4 decades - to explain and predict international events in various thematic areas is obvious and undeniable, but still domination of this attitude in the field of policy has created a lot of deviations in the analysis of events.

Most of the presented theories in the third rising of international relations, which Yusuf Lapid (1989) classifies them in the post-positivism process, contrast positivism, seek to challenge the realist approach that dominates the field (Lapid, 1989: 235-254).

The present study aimed to investigate ontological assumptions and the epistemological foundations of the realism paradigm by Steve Smith. Then refer to his four divisions of theories, despite fundamental differences, have standard views in their commitment to providing an approach separate from the assumptions of positivism and realism (cf: Smith, 1995: 1-37); criticize the challenge principal pillars of these four approaches on the ontology and epistemology of the dominant paradigm. Finally, turn to a new approach that, apart from Smith's four categories, has specific ontological and epistemological foundations - called the Islamic approach; and after a brief reference to the foundations of this approach, we will focus on one of its aspects, and from this perspective, we will have comparison examination between some foundations of the paradigm of realism - with an emphasis on the theory of neorealism - and the Islamic approach.

We will focus on Waltz's theory of neorealism to address the ontological aspect and provide a context for discussing the Islamic approach and identifying its differences and similarities with what is emphasized in the realism paradigm. Because his theory in the ontology dimension is based on typical assumptions with traditional realism<sup>1</sup>, it can present them in the form of a paradigm from Cohn's

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1. There is no doubt that there are differences in perceptions of some principles and concepts between Waltz's neorealism and Morgenthau's political realism. As Kenneth Waltz in his article entitled Realist thought and theory of neo-realism to the most important of these differences in the form of 1- The type of view of the relationship between units and the international system, 2- The type of perception of cause and effect, 3- The type of interpretation of the concept power and 4- Different treatment with the level of units; Points out. But in this article, I do not

perspective (Kuhn, 1970: 169). Based on Waltz's views on theorizing, he shows his distance from many simplistic positivism assumptions, so some consider him a falsifier or Lakatosian in epistemological and methodological point of view (Moshirzadeh, 2006 AD/1385 SH: 111).

His theory, generally, like other mainstream theories that emerged after the second debate in international relations in the 1950s and 1960s, was influenced by the age of empiricism, scientism, the separation of subject and object, and the possibility of material cognition. Ashley has critically reviewed the realism approach and, by criticizing it, has been able to evaluate and critique the internal contradictions of the dominant paradigm in international relations (cf: Ashley, 1984: 350-355).

Based on the criteria presented by Lakatos, Vasquez has also been a severe critic of the progressive current in the theoretical discussions of the paradigm of realism (cf: Vasquez, 1997: 899-912), but my method is neither. The premise is that realism and neorealism have some standard fundamental ontological foundations. In comparing the epistemological dimension of the Islamic approach with the paradigm of realism, we will focus on Waltz's theory and ignore the epistemological distinction between neorealism and traditional realism<sup>2</sup>. Hence, the main questions are: 'what are the main criticisms of the mainstream and the dominant paradigm of international relations?' According to Islamic principles, 'how can an alternative plan be launched to replace the current order in international relations?'

According to the multiplicity of religious discourses, conflicting and different intra-religious ones, the spiritual approach means the Islamic Revolution addresses the hidden and specified ideas in this text.

### **1. Ontological Foundations and Assumptions of the Realism Paradigm**

Schweller equates different realists for emphasizing fundamental assumptions such as central government, the anarchic nature of the international system, the conflicting nature of the global system, and

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seek to identify the differences within the paradigm, and so my emphasis is on the generality of the paradigm foundations of realism.

2. Waltz himself does not believe that the theory of neorealism belongs to the realism paradigm; as in his article *Evaluating Theories*, which he wrote about 7 months after Vazquez, he criticizes Vazquez for not paying attention to the distinct assumptions of neorealism with realism and explaining the two in the form of a single paradigm. For more information see:

Waltz, K. (1997). *Evaluating Theories*. American Political Science Association, University of California, Berkeley. Vol. 91, no. 4, pp. 913-917.

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the prominent role of power in international politics (Schweller and Priess, 1997: 6).

These assumptions are the study issue and the ontological foundations of realist theories and have significantly impacted the resulting propositions; they can help us to explain the Islamic approach. I will provide a brief explanation of these principles.

The first assumption of realists derives from meta theoretical foundations focused on man and his description. Humans do not initially meet each other as separate individuals but interact as loyal group members. According to realists, different groups in the contemporary world are governments.

The realists' emphasis on the state's central role as the primary player in the international system is more understandable when comparing this view with the liberal theory of international relations and their emphasis on the fundamental part of individuals and private groups. In his approach, Mavarochnik, in presenting a new formulation of the liberal theory of international relations in the form of non-ideological and non-ideal, in describing the relations between the state and society, states:

The choices that governments make in their foreign relations are the choices that certain social groups make within that country. In other words, depending on which social group the government represents, the interests of that particular group emerge in determining the foreign policy priorities of that government (Moravcsik, 1997: 518).

Hobbes, who realists thought is rooted in his philosophical foundations, believes that: A government is a person whom many people give it credit and accept its actions based on a contract between them to (the government) can use their facilities and forces following what it needs to maintain public peace and security (Ghavam and Fatemijad, 2008 AD/1387 SH: 14).

According to Hobbes, the state is the product of a social contract in which human beings escape from the natural situation, that one of its indicators was War with Everyone, set rules based on wisdom to bring peace and security (Adopted from Alam, 2005 AD/1384 SH: 183-186).

According to Hobbes, the theory of social contract is the origin of the government definition in the eyes of realists. This process in the evolution of state-nation is the primary basis for analysis, determination, and practical decisions of realist theorists and decision-makers. Therefore, as defined by Hobbes, social contract theory - as the origin of the state has undergone many changes in its historical course. Instead of noticing governments' process, especially the propositions of realist theories, can find undeniable similarities between Hobbes's views and Hobbes-inspired realist theories in international relations. Articles 24 and 25 of the UN

Charter confirm the claim that the structure of the current global system is based on Hobbes's ideas, and by comparing Hobbes' views on the various components of his view, it is clear that realist views influenced him.

Hobbes's definition of the social contract proves that what Hobbes used internally to defend the powerful empowerment of the Stuart Dynasty King is generalized in realist theories of international relations and the practices of large, modern governments in establishing and maintaining the structure of the global system.

Thus, one of the ontological foundations of the realism paradigm in international relations is the state, which refers to a unit with characteristics of population, government, territory, and sovereignty according to its legal definition. Describing the international system's nature and its structural status is the second issue shaping realist assumptions. Like Martin White, who acknowledges the dichotomy between international theory and political theory (Wight, 1966: 18), realists believe in a fundamental distinction between the domestic and international levels; the main reason, in their opinion, is the lack of a centrally dominant government at the international level, which is interpreted as anarchy. Realists believe that anarchy, like the concept of the state, is derived from Hobbes' ideas; he refers to anarchy, the natural state, which is interpreted as a war state because, in the wild state, there is no authority.

For Hobbes, authority means the right to do anything, and others' acceptance is not essential. In other words, the meaning of authority in Hobbes's thought is different from what is referred to in the English school as a kind of relationship. It has two elements: the use of force and the acceptance of power by others (Onuf and Frank, 1998: 151-152).

Therefore, Realist theorists, especially neorealists such as Waltz, consider the essence of the international system as anarchic. In their view, governments in such a situation think about their survival, and the guiding star of any state in such a system is its national interests.

The conflicting nature of the international system is another assumption of realists in international relations. In general, realists attribute the conflict of the global strategy to rare material resources and greedy human nature, the anarchic spirit of the system, and the lack of trust in each other. They use allegories such as stag hunt theory and dilemmas prisoner to explain the conflict and the lack of collaborative practices.

Given the prior assumptions, the emphasis on power as the primary and fundamental feature of international politics is other realists' supposed. Power-based politics and the balance of power are the basic concepts of the realist paradigm theory in international relations. Morgenthau, quoting Hobbes, emphasizes human thirst for

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power and believes that earning capacity is not satisfied even in the face of great power. He states:

Because the desire for maximum power is general and pervasive, all countries should be afraid that their false accounts and the rise of other countries' ability may lead to their inferiority; hence, they should avoid at all costs (Waltz, 2007 AD/1386 SH: 26).

According to Morgenthau, power is inherent and independent; therefore, behaviors without the considerations of violence have no political nature. He considers the attainment of maximum power as pervasive among all nations and this desire as one of the objective laws rooted in human nature. Based on Waltz's view, the primary concern of governments is security, not the rise of power; this concept<sup>3</sup> is an effective tool that wise governments strive to have at their disposal.

Among the various dimensions and aspects of power, realists emphasize military power; because they believe that regarding the lack of international authority failing all methods, war and consequently military force determine the difference.

A summary of the above assumptions can say one of the mentioned principles of looking at humans and their inherent. Realists consider human nature evil, militant, greedy, and overbearing. Then, by generalizing these attributes to the state, they act to objectification and subsequently extract the following statements for the survival of the government:

The essential task of governments is to maintain survival. Everyone should think about self-help regarding the distrust and importance of relative achievements and its role in determining the positional picture in distribution capabilities. Cooperation is fragile; collaboration requires coordination and coordination related to the use of force (Asgarkhani, 2004 AD/1383 SH: 42).

Therefore, variable international institutions and regimes depend on power and continue in line with the powerful interests. War occurs not before the threat, but the anticipation of danger is going to the war front. It becomes clear that preventive defense and preemptive attack are necessary and legitimate (Asgarkhani, 2004 AD/1383 SH: 29).

The question is, 'what is the reason for such a view of man, government, power, and the international system?' The answer finds in the epistemological and worldview type of this paradigm.

## **2. Assumptions and Epistemological Foundations of the Realism Paradigm**

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3. In the Neo-Realist View, Power Refers to the Sum of a State's Capabilities.

After the Protestant movement and during the Renaissance, phenomenology spread and became the dominant approach to epistemology, especially in the Western world. As a result, a new philosophy was established called the Philosophy of Science, which aimed to study a new birth called empiricism (Eftekhari, 2008 AD/1387 SH: 45). Since philosophers sought to investigate induction and scientific approach with their tools, Meta theoretical discussions in ontology and epistemology enter the social sciences and international relations. As Moshirzadeh has pointed out: currently, debates in the field of international relations are not limited to content debates and also include Meta theoretical debates, because found that many disagreements in the field of content are due to the ontological and epistemological approach of that theory (Moshirzadeh, 2006 AD/1385 SH: 7).

I believe that what has given direction and meaning to the ontology of neorealism<sup>4</sup> stems from its kind of worldview and epistemology, that is, empiricism. It has principles such every knowledge of reality is based on experience, and basically, the meaning of any sentence is that it can be confirmed or rejected by experience. Therefore, based on both the Cartesian inductive principles (The principle of verifiability) and Karl Popper's falsifiability principles, any command that cannot experience (proven or disproven) is meaningless or, according to Popper, unscientific.<sup>5</sup> By referring to both the inductive and analogical dimensions, we refer to the views and criticisms presented about the epistemology and methodology of neorealism. So, whether we call Waltz positivist or falsificationist, we should accept the foundations of empiricism such as separation of facts from values, rejection of value judgments and prescriptive rules, rejection of metaphysical and moral decisions and concepts, lack of distinction between human and natural sciences, and difference of subject from object. Hence, Waltz states in rejecting the criticisms of his methodology: Theory cannot explain random events or the cause of unexpected events. Theories deal with regularities and repetitive matters, and theorizing is possible only if can identify such regularities and repetitive matters (Waltz, 2007 AD/1386 SH: 12-13).

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4. We Point out that this partial orientation is not limited to the theory of neorealism and can be generalized to almost all theories based on the empiricist approach in international relations.

5. It Should be Noted that, unlike positivists, Popper does not consider empirical falsity to be a significant criterion, but falsity is merely the criterion for distinguishing between scientific and non-scientific propositions. For Popper, metaphysical theories may not only be meaningful, they may be true, but because there is no way to test them empirically, we call them unscientific.

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With more attention to the principles of empiricism and the epistemological foundations of the theory of neo-realism, we find instrumental rationalism, which is an essential and fundamental factor in these currents, and George Lassen refers to it as a sub-foundation; especially when we look at Waltz's methodology and apply it to his ontology. George Lassen says:

The starting point of any approach foundations that seeks to transcend the binary opposition divisions but controversial in contemporary theory of international relations must be the shred foundations of social action: the assumption of instrumental rationality (cf: Lawson, 2006: 410-415).

Hence, in neorealist thinking, by objectification the state, consider it a rational and calculating reaction in strategies and self-interest attention to cost and benefit. The theory is based on instrumental rationality and a materialistic view that eliminates rules, intra-governmental dynamics, the complexity of decisions, ethical issues, and ideology and emphasizes the importance of the structural factor in determining the actors' behavior.

In answer to the question, Waltz 'why does he simply consider the power distribution of units as a factor shaping the structure and ignoring other variables?' focuses on the principle of self-help and anarchic structure and ignores other variables as ideology and characteristics of units. He names his view parsimonical because he weighs few variables in explaining phenomena (cf: Dessler, 1989, 441-473).

According to Adler, neo-realists prefer to use their positivist epistemology to describe international relations merely as behavioral responses to physical forces that affect material objects from the outside.

### **3. Critical Approaches to the Ontology Foundations and Epistemology of the Dominant Paradigm**

The first category represents the critical theory that has emerged in the works of researchers such as Robert Cox (1981 and 1987), Mark Hoffman (1987), and Andrew Link Liter (1982, 1990, 1992).

Influenced by the Frankfurt School and the works of Habermas, these theorists emphasize the importance of contextual knowledge, the denial of knowledge neutrality, and the commitment to liberation. Thomas Diez and Jill Steins believe that Habermas, like many social science theorists, focuses on criticism of positivism, especially neorealism. They consider the central issue of critical theory since the Fourth Debate focuses on presenting a critical theory in international relations, strengthening the institutional structure of global and transnational politics against the consensus of power-based views (Diez and Steans, 2005: 127).



Critical theorists reject the epistemological and methodological foundations of mainstream theories, emphasizing that, contrary to the positivist view, value is inseparable from reality. Any knowledge that reflects social goals and interests already exists. Therefore, Habermas considers the dominance of positivism over the social sciences and believes that this attitude knows all technical human problems and their solutions solve in technical mechanisms. In comparison, knowledge of the human world requires more freedom rather than control. Therefore, while believing in pluralism in methodology, critical theorists believe that the fourth debate reflects the debates express without restrictions and complete freedom (Diez and Steans, 2005: 130).

The second category includes Michael Mann (1986, 1993) and Charles Tilly (1975, 1990), referred to as historical sociology. Historical sociologists believe that the state is the product of interaction between internal and external forces. Thus, this approach has fundamental contrast to the method of realism, especially neorealism, which, regardless of the position of governments at different times and places, believes in the influence of external structural force in determining the governments' behavior. George Lassen proposes a theory based on intermediate foundations, at the level of micro-foundations, specifically on the subject of instrumental rationality as the root of the difficulties of practical approaches. He considers instrumental rationality as the basis of mainstream theories such as neorealism with the following limitations (Lawson, 2006: 410-420):

- 1) We expect this rationality to have good signs and consequences, but it is not because it cannot explain some behaviors;
- 2) Recognizing the instrumental utility in political life is not always possible because politicians are faced with possibilities, not objective reality. They also do not predict to distinguish the optimal path, and merely choose or deduce one of the available choices, and cant infer the truth;
- 3) The law of unwanted consequences: it means that may imagine a rational action, but its repercussions lead to difficulties;
- 4) The role of perceptual bias in decision-making. Because politicians and decision-makers usually see what they want to see and manipulate information to match their pre-defined images of the world situation.

Based on Went, rational choice regards humans as slaves of reason, slaves whose inner mechanical needs guide them and whom individuals can do nothing.

The third category that has challenged the realist approach in international relations can be divided into feminism despite its diversity. The main concerns of feminist scholars such as Jane Alstein (1987) and Christine Sylvester (1994) are the construction of

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gender. Therefore, these researchers challenge the gender-oriented attitude in international relations, and their primary efforts are gender-based assumptions construction. According to feminists, national interests depend on the action framework and context and do not define power only (Tinkner, 2007 AD/1386 SH: 319-320).

Sison Ranian and Peterson consider some of the feminist critiques from realist attitude in international relations as the following (Sison and Peterson, 2007 AD/1386 SH: 329-334):

- 1) Imposing masculine roles on women prevent women from finding their actual feminine parts in society;
- 2) Women have no place in the macro-narrative and high politics of relations between governments;
- 3) Realism seeks to suppress and control difference;
- 4) The supposed dualities of authenticity, such as weak and strong, rich and poor, peace and war, men and women, etc., are patriarchal;
- 5) The realm of international relations, dominated by realism, is based more on prosperous, white, and Western men than anything else;
- 6) Governance is the property of men;
- 7) In the patriarchal construction of realism, the woman represents the disorder that the populist government must tame;
- 8) In the realist discourse, the woman is forever alien.

The fourth category includes postmodern writers who, affected by thinkers such as Michel Foucault, Derrida, and Heidegger, attack images based on reality, truth, structure, or identity. Waltz's materialistic view of international relations has also been criticized by constructivists such as Went. According to these thinkers and material structures, we should pay attention to the role of social and immaterial structures and the importance of the role of norms and rules in shaping the behavior of an actor. The government behavior in the international system is a construct and depends on the historical interactions and the meaning that they give to each other (cf: Wendt, 1987, 335-370).

Thus, as Guzzini emphasizes the importance of the identity role of the realism paradigm in international relations; the emergence and expansion of Meta theoretical debates in international relations in the 1980s and 1990s and the methodological and theoretical pluralism that has developed as a result of these debates weaken the position of theories supporting purely scientific and empirical methods (such as realism) in international relations (Guzzini, 2004, 533).

Nevertheless, despite all these meta-theoretical criticisms, the supremacy and influence of the realist approach in international relations continue. There are few theories that in their theorizing have not started from the process of realism and especially Waltz's neorealism theory, or have not referred to Waltz in significant parts of their ideas. In conclusion, the main reasons for the continued

effectiveness of this paradigm, despite its fundamental weaknesses, can be summarized in the following two paragraphs:

- 1) The lack of an alternative theory or paradigm that, while criticizing neorealism and the prevailing trend in international relations, has a coherent ontological and epistemological basis to provide propositions for explanation and action;
- 2) The support of the powerful for special interests promotes such a vision. According to Robert Cox, every theory is for someone and a purpose.

#### **4. The Islamic Approach to International Relations**

According to the above mentioned, despite forming the currents critical of the dominant paradigm, no vision can lead to a paradigm shift and become a gathering of thinkers and researchers in international relations to explanation and politicians in action. In the following, we refer to the view derived from the Islamic worldview. While criticizing the mainstream in politics and international relations, we will argue that this worldview can become a model for theorizing global concerns regarding its special ontological, anthropological, and epistemological foundations.

##### **4.1. Ontology Fundamentals and Assumptions of the Islamic Approach to International Relations**

###### **4.1.1. The Divine Man Versus the Evil and Wicked Man**

According to Mulla Sadra's philosophy, no matter how extraordinary human beings are, their origin depends on their body, and their survival depends on spiritual issues. Man is a moving caravan from the power of nature to the world and from the world of example to reason and finally complete abstraction (Research Institute of Islamic Sciences and Culture, 2008 AD/1387 SH: 26).

Therefore, man is a divine living being, God-knowing, and different from man, merely a talking animal. The man goes through his complementary journey from the lowest stage of existence to the highest levels (Alaqeband, 2008 AD/1387 SH: 167).

Therefore, in the epistemology of modernity and cognition based on empirical knowledge and the originality of pleasure and benefit, man is a controlled creature whose peak is the maximum pleasure and grace of this world and can use any means to achieve this goal. According to Islam and in the transcendent wisdom of Sadr al-Muta'allehin, man, like other beings, has the property of transcendence. In other words, because he can not answer all his needs, man cannot draw the correct path and destination and therefore needs the Shari'a (Fathi, 2008 AD/1387 SH: 169).

Man is a passenger who has come from God and is moving towards him. The world is one of the houses and stages of human travel (Lakzaei, 2008 AD/1387 SH: 191); therefore, the world is like an inn to which man should not fond, and the end of man's journey is

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the Hereafter, and the life of this world is a prelude to reaching the Hereafter. Therefore, the world is the Hereafter farm, and preserving e and paying attention to the world is one of the secondary and transcendent goals of human beings and is a means to reach nearness to God and study the Hereafter happiness (Soleimani, 2008 AD/1387 SH: 87-88).

According to this thinking, which is accepted in the philosophy of Mulla Sadra and Imam Khomeini, man is not inherently evil or good but can be good or bad (cf: Khosravi, 2012 AD/1391 SH, 91-95). The computational system of man, which, based on enclosed rationality, captures the soul and desires it; or, influenced by the cultivation and intellect liberation from the soul attachments, brings him to the origin of existence and the inclinations of the rational and God-pleasing aspects of creation (Khosravi, 2012 AD/1391 SH: 91).

#### **4.2. The Ummah Originality of Against the Nation Necessity**

This concept is a replacement for the national idea, which is one of the existential dimensions of the modern state born of Westphalia. The Holy Qur'an introduces Muslims and non-Muslims as a single Ummah; this concept becomes one of the primary and ontological foundations of the Islamic attitude in explaining foreign relations. Therefore, neither geography nor race, language, color, or anything is a basis for a particular nation's definition. The criterion is purity, monotheistic, and being oppressed. Therefore, contrary to the nation concept, which has made explanations such as foreign man against national man (Sabouri, 2008 AD/1387 SH: 4). Islam defines the foreigner as independent of geographical boundaries and according to the criteria of Islam. However, this level of analysis in Imam Khomeini's security school is generalized to a very thoughtful output regarding the oppressed-arrogant dichotomy. A Muslim considers himself committed to the Ummah at a higher level, and the goal of the Ummah is to create prosperity and salvation (Seifzadeh, 2002 AD/1381 SH: 27).

Thus, contrary to mainstream theories, especially the prevailing paradigm in international relations, the state is the main actor in the global system. In Islam, the political system is the primary unit that represents the oppressed against the arrogant. This actor with the Islamic Revolution and the formation of a religious-based political system is objective and natural and opposed to the accurate concept of blasphemy-house and arrogant.

#### **4.3. The Originality of the Oppressed Interests Against the Necessity of National Interests**

Pursuing Islam's and oppressed interests is a religious obligation and regards as a spiritual necessity (Jafari, 2008 AD/1378 SH: 31). Therefore, protecting the interests of Islam and the oppressed is an important principle and the basis of action and extraction of operational propositions. This level of analysis and based on activism as a level of study evident that it has both a universal

character and is free from the Islam-Kufr dual criticisms. The criterion of submissiveness is not Islam, but preference is the readiness to front tyranny and arrogance. Any group, current or even government, should help these oppressed. Therefore, create a global network that does not belong to one nation and one faith and one religion, but includes every religion, and every religion and every nation and identity that has the characteristics of the oppressed and is not on the arrogant front. The idea of Basij-e Mostaz'afin, which the Imam posed, is rooted in the same universal, trans-religious, and transnational thinking.

#### **4.4. Operational Statements Resulting from the Ontology Foundations**

##### **4.4.1. The Principle of a Just and Peaceful Relationship**

In the Holy Qur'an, verse 9 of Surah al-Mumtahanah has been mentioned the relationship with the world and stipulating the principle of just and peaceful communication with the foreign:

But Allah forbids you only from having Friendship with those who fought You on account of Religion and Drove you out of your homeland, and Helped one another in driving you out; You are forbidden to have friendly Relation with them.

Or in verse 8 states: Allah does not forbid you are having a relationship with those who have not Fought you on account of Religion And have not driven you out of your Homeland, and He does not forbid you from doing good and regarding justice to them.

According to above mentioned and different verses and Prophet tradition, there are different kinds of relationship in the international domain from Islam perspective: the relationship between Muslims and non-Muslims, including Jews, Christians, etc, the relationship between Muslims and atheists, the relationship between groups of Muslims with each other and between Muslims and the arrogant. Although Islam prioritizes the relationship between the third group, it does not limit the relationship between the first two groups. It legitimizes the principle of just and peaceful relations even with infidels. Only the relationship between Muslims or the oppressed with the arrogant who seek conspiracy and overthrow is illegitimate from the perspective of Islam, and this can be true of the types of relationships mentioned above.

Examining various verses and narrations, find a significant and robust connection between the foundations and the resulting statements that often have a completely realistic rather than a practical aspect. These statements include the following:

##### **4.4.1.1. Denial of the Guardianship of Non-Muslims**

In several verses, the Holy Qur'an forbids believers from accepting the guardianship of others. For example, in verse 1 of Surah al-Mumtahanah, God explicitly prohibits believers from accepting friendship with enemies. Motahari, in the book of *Vela'ha va Velayat-ha*, citing Quranic verses, talks about positive and negative

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Vela'. Muslims' mission is not accepting and leaving the negative Velayat, which is the friendship and guardianship of non-Muslims (Mohammadi, 2001 AD/1380 SH: 41).

Of course, it should be noted that this rule does not contradict the principle of peaceful relations and only emphasizes the denial of accepting the other's friendship and guardianship. This rule is quite realistic because the guide is based on distrust of others. Therefore, Islam knows the preservation of internal cohesion and the oppressed interests conditional on maintaining the scope of communication. In Islamic principle 82 of the Constitution of the Islamic Republic of Iran, the employment of foreign experts by the government is prohibited except in necessity and with the approval of the Islamic Consultative Assembly, or the establishment of an alien military base in the country even for peaceful uses. It can also be generalized to dual nationals.

#### **4.4.1.2. Fragility of Cooperation**

In general, the cooperation lasts as long as one of its essential conditions, i.e., the parties' commitment to the provisions of the contract is continued and guaranteed. Realists consider cooperation fragile regarding the lack of a central government; because, in principle, trusting the other party is unrealistic. In other words, maintaining one's survival and security is preferred on obligations. In Islam, protection of Islam and the oppressed interests, and in exceptional circumstances where the contracting party seeks to dominate the Muslims; the basic principle of fulfilling the obligations (al- Ma'idah: 1), which is obligatory, is overshadowed by the rule of Nafy-e Sabil (al-Nisa': 141).

It means that if a contract is concluded between Muslims and non-Muslims, as soon as determined, this contract is to the detriment of the Islamic community, and the rule of Nafy-e Sabil automatically invalidates it.

#### **4.4.1.3. To Attach Importance to Military Capability, Weapons and Propaganda**

The Holy Quran commands Muslims in Surah Anfal: 60: And to fight the enemy [prepare against them to the utmost, such as Armed forces and strong horses and provisions for fighting, to frighten the enemy of Allah as well as your enemy and others besides them, whom you do not know them, but Allah knows them.

This verse confirms a realistic view because the constant readiness to defend and fight shows the lack of trust in the enemies, which is also one of the main foundations of the realists' vision. Despite the stipulation of constant readiness and the increase and updating of military equipment, Islam in no way legitimizes preventive defense or pre-emptive attack. The following examples can illustrate this point:

1) While we were in Friday prayers and Ali was on the pulpit, a man stood up and said: there is no rule except God. Then they stood up from the corners of the mosque. Ali (AS) pointed to them to sit down and said: ... Know that you have three characteristics by me: as long as you are with us, we will not keep you away from the mosques in which you say the name of God, and as long as your hands are with ours, we will not deprive you of public wealth and we will not fight you unless you fight (Mohammadi Reyshahri, 2000 AD/1379 SH: 561).

2) Whenever we faced the enemy with Ali (AS), he would command us: do not fight them until they start, because you have justification, thank God, and leaving them until the beginning of the battle is another argument on your part<sup>6</sup> (Mohammadi Reyshahri, 2000 AD/1379 SH: 84).

The necessity of being vigilant against the enemy and maintaining readiness against them is a significant point. Any disturbance in the continuation and strengthening of military capability disturbs the deterrence and negation of the mentioned verse. One must undoubtedly distrust the enemy, and even in situations where one wants peace and peace recognized good, you should not neglect to strengthen capabilities and build internal power. Although stability is good, it becomes significant only when it be preparation for jihad, and the enemy does not wage war with consideration of deterrence power. Otherwise, peace will be manifested as a compromise in which there is no good.

#### **4.4.1.4. The Importance of Geographical Boundaries and Their Protection**

Islam emphasizes the Ummah and the public of the oppressed and the oppressed attention across geographical borders puts legal validity for geographical boundaries<sup>7</sup> and highlights its preservation (attributed to Amid Zanjani, 1994 AD/1373 SH: 13-17). Geographical borders necessarily play a role in maintaining the interests of Islam and maintaining the rule and unity of Muslims.

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6. Ibid., 84, quoting the wisdom 511 of Nahj al-Balaghah.

7. Among the jurists, there are in-depth discussions in the field of international Islamic law and political jurisprudence about the definition and characteristics of Dar al-Kufr and Dar al-Islam, as well as Islam's view of conventional geographical boundaries and borders of authenticity. For more studies refer to:

A) Mesbah, M. (1996 AD/1375 SH). Velayat-e-Faqih Beyond the Borders. *Islamic Government Quarterly*. Vol. 1, no.1, pp. 81-95.

B) Kalantari, A. (1996 AD/1375 SH). Dar al-Islam and Dar al-Kufr and their special works. *Journal of Jurisprudence*. Vol. 3, no. 10, pp. 32-117.

C) Amid Zanjani, A. (1994 AD/1373 SH). *Political Jurisprudence*. Vol. 2. Tehran: Amirkabir.

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Hence, in the Holy Prophet's tradition (PBUH), the digging of a ditch for the preservation of Dar al-Salam has been emphasized.

Imam Sajjad (AS) prays for the border guards: and I swear to your honor, guard the borders of the Muslims and confirm the frontier guard with your strength; increase border guards and sharp their weapons and protect their guard and make sensitive points of their faces impenetrable (al-Sahifa al-Sajjadiyyah, 2002 AD/1381 SH: 129).

Referring to the necessity of the geographical boundary and maintaining the center of power is realizing Islamic goals. Without government and its strengthening does not accomplish many purposes. In the Imam Security School, the preservation of the government is the most obligatory work. Therefore, in any task-based activism, one must think of the government's survival requirements. It does not mean justification, but it means that without the government and its maintenance, it is impossible to realize the achievement of divine assignments. Islam explicitly emphasizes the absolute necessity of protecting geographic boundaries in identifying identity, and the Imam school is very decisive. In the renewed essence in this school, although the doctrinal edges are initially, never negate the importance and necessity of geographical boundary.

The ontological priority of the ideological limitations and cultural foundations on the national components of identity is essential and not its negation. It's manifestation is an 8-year war in Iran and Iraq that Imam emphasizes our war is not the war of two countries but is a doctrinal war between two thinking and approaches. Still, with the militants' attempt of this school, a cluster of homelands not be assigned to the stranger. At the same time, all claimants of nationalism in the history of one hundred years before the revolution bestow part of the homeland to a stranger.

#### **4.5. The Epistemological Foundations of Islam in International Relations**

In philosophy, it is proved that if cognition of the world is in a secular way, the result is worldly people, and if understanding is based on God, the result is the transcendent human being (Research Institute of Islamic Sciences and Culture, 2008 AD/1387 SH: 21-22).

Hence, according to practical ethics, which results from philosophy, if cognition of the world is secular, the result is secular politics. If the understanding has a divine basis, the result is transcendent politics (Research Institute of Islamic Sciences and Culture, 2008 AD/1387 SH: 22).

The critical point is that cognition based on the divine, that cognition itself, arises from the rationality that is part of the standard set of religious understanding. Based on such an epistemology, the concept of power, contrary to the scientific and sensory expertise of



the dominant paradigm and the theory of neorealism, is power and material power. It is originally spiritual and from the absolute and pure existence (Seifzadeh, 2002 AD/1381 SH: 25).

Therefore, power and perfection of originality are necessary for the religious aspiration man in Islam. From this dimension will be placed against the secular man who gives identity the power.

This suspicion can propose that the claim of transcendental recognition presentation and the transcendental policy resulting from the Islamic Shari'a, which can solve the theoretical impulses in international relations and social sciences, is an impression and unrealistic. Because human once in a few centuries before the Renaissance has experienced the church's rule on people's social and political life. After interrupting the influence and power of the church in politics, Europe developed in the shadow of the material worldview and formed to modern world life (Eftekhari, 1387: 54).

Firstly, when Europe was under church domination during brutality and barbarism, it was the peak of flourishing and growth of different sciences in the east of the Muslim government. Then, suppose modernity and modern recognition achieved massive growth in various areas of human life, along with enormous crises and awful results, such as two world wars, injustice, oppression, and discrimination. Its results are the emergence of numerous critical and practical works such as terrorism and insecurity.

The main argument in emphasizing the need for the distinction between Islam-based recognition with the historical experience of the church domination on the people's lives derived from the difference from the Islam and Christianity view to the wisdom and reason status and relationship between reason and tradition.

Among the Islamic scholars, there are views such as Imam Muhammad Ghazali, the mystical attitude of Mowlana, Akhbaris, and followers of the separation school, including the opposition of philosophical wisdom in the Islamic world<sup>8</sup>. But the famous views such as Mu'tazilites and Ibn Roshd in the rationalists' group and insight of those such as Sadr al-Mutaallehin Shirazi and Sheikh Ansari are among the balance group between wisdom and tradition, which, according to religious and revelation texts, make a very high credit for a reason (Mansurnejad, 2004 AD/1383 SH: 178).

While, in Christianity and the four Matthew, Mars, Luke and John, contrary to Islamic hadiths and the numerous verses of the Qur'an, are rarely spoken about the reason, and the mentioned cases are also a further inadequate reason. Therefore, the gospel's message is mainly spiritual, inseparable, and moral, and the philosophy of

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8. It is worth noting that among the four groups, just akhbaris believe that reason is contrast with religion, and three other categories belong to the independence of reason and not its negation.

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how to act is less remarkable (Mansurnejad, 2004 AD/1383 SH: 135).

The view emphasized that can achieve a new cognition for the theorizing in social sciences and liberation is the follower belief to the relationship between wisdom and tradition especially Sadra wisdom and ink movement. According to Sadra, the divine-human is in the perfection path, and this world is a stage of his way to perfection. Hence, the world and the life of the world, and achieve perfection of originality are necessary. In such an insight, exact reason and tradition (book and tradition) are not conflicting but complementary and, in the same way, impact each other and benefit each other's privileges (Javadi Amoli, 2007 AD/1386 SH: 9).

Therefore, intellect in its various meanings, such as the immaterial reason (philosophy), instrumental reason (experimental sciences), the semi-immaterial wisdom (mathematics), and pure reason (theoretical mysticism) in the field of religious knowledge, does not contradict religion. Because natural scientists who study the world of creation and development empirically, and the scholars of the divine sciences who consider a world with the immaterial method are familiar in achieving to holy will and privacy but are different in other dimensions (Javadi Amoli, 2007 AD/1386 SH: 8).

This kind of insight is based on the perfection-based that knows the world necessary, the world that leads him to another world. Therefore, because he sees himself on the journey, he is secular and considers the natural world in the ontology of monotheism as a creation<sup>9</sup> that has the origin and end. Therefore, wisdom and tradition are in the same way consider as a source of religious knowledge. It is the main difference between Christianity and the experience of church mastering with the spiritual understanding of Islam.<sup>10</sup>

The differences in the dominant paradigm of the mainstream process that is an assertive policy with politics based on religious knowledge that is a moral-oriented policy are in the form of a realistic, idealistic approach (Abedi, 2008 AD/1387 SH: 132) includes: Human-based in front of God-based, pure rationalism and tools against conditional rationalism in the range of religious knowledge geometry, the authenticity of power in front of virtue originality, the true prosperity of man and ultimately the identity of

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9. The Concept of creation, in contrast with the nature in its existence and its meaning, has the origin and creator. See more about: Javadi Amoli, the dignity of reason in the geometry of religious knowledge, Qom, Isra' Publications, 1386.

10. That is why Islam is stipulated that whatever wisdom accepts law accepts. Therefore, contrary to the medieval church, which by denying reason, provided the field of reason for the expansion of scriptures and fake religions, such as the regulation of the forgiveness. in traditional Islam a command is accepted that has no contradiction with wisdom.

the world against the authenticity of the Hereafter along with the necessity of the world.

### Conclusion

From the point of view of transcendental wisdom, which its supernatural policy can extract, provided a path that political man must try to work for their survival, be robust, and achieve the various sciences necessary for his life improvement. At the same time, he knows that it is moving vertically and therefore, all his actions during this path are affected and based on his law and beliefs. Such a human being is responsive, and so in no way cannot use any means to achieve material goals, thinking about them and not to others, want for himself and not for others, but what choose for himself for others too and vice versa. He is obliged to the divine assignment. His action result and consequence determine the act and action in the mainstream and dominant paradigms of international relations; in Islamic knowledge merely as important as the necessity. Here, the ruler's logic is Being from God and to God, and for this reason, he has to do spiritual and instrumental reasoning together in behavior before doing it.

In such an episteme, power does not merely have a material dimension, but because human beings believe in God, he knows God most powerfully. He can do anything. So, the point of weakness of the dominant paradigm and especially neorealism theory is his kind of worldview and angle of look. Therefore, regardless of acceptance or rejection of Waltz's definition from a theory and inevitability of removing some factors in determining behavior and international politics, the main argument is 'which factors are primary?' and 'what is our benchmark for removing so-called secondary elements?' Unfortunately, the dominant paradigm and given people like Waltz are affected by instrumental rationality, and materialistic calculation should remove other factors such as the norm, ideology, and spirituality. If we accept this Waltz discusses, Obviously, a theory cannot explain random matters or tell the cause of unexpected events (ibid., 12); the main question is: 'events that repeatedly occur from the past three decades and some are becoming practical; is it accidental?'<sup>11</sup>

Undoubtedly, what has been seen in recent years in Islamic thought and is transforming into the procedure and change from the margin to the text, are successive acts. It cannot easily pass with the

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11. For example, the Iran behavior has been explicitly opposed to the structure of the international system with its formation with the no east no west slogan. Or the resistance of the Lebanese Hezbollah or the spirit of group resistance, such as Hamas, which is not justified by the principles of material power and rationality.

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address of unexpected and random events and legitimize the conservative paradigm's assumptions of the dominant conservative.

According to the Waltz perspective in neorealism and the question 'why all governments, despite their many differences, have the same behavior?' (Burchill et al., 2001: 85) and are looking for power and security?' He has chosen a topic that it's an apparent and visible result in the behavior of different actors with every identity that is inevitable. As mentioned in the Islamic approach emphasized and stipulated in the preservation of the interests of Islam or the oppressed on the attention of these affairs (protection of its government and survival).

But the mistake of realist thinkers is that society considers a strategic realm that various brokers seek their interests and therefore ignores the mechanism of formation and realization. The result of the behavior of the actors is assumed, and therefore does not matter to the difference in the means of realistic behavior related to the distinctive identification of actors. Focusing on the exact behavior of governments to gain power and maintain security has led to the introduction to the principles of Aristotel's logic, and refusal to review it. For this reason, in the framework of an analysis of realism and neorealism, it has neglected any thinking and contemplation of other actors' separate entries and epistemologies and analyzed the specific ontology with the ontology of overcoming theory. I pointed it in the introduction as a deviation in analyzing the behavior of actors by the theorists and researchers of the field of international relations and some politicians.

Therefore, in response to the proposal of Vasax The field of international relations requires more accuracy in the debate between paradigm and is only a great look and high precision that can pay to the dominant paradigm or in building a new paradigm that has more comprehensive theoretical achievements (Vasquez, 1997: 911).

I believe that achieving such a paradigm can only be excluded from the foundations of knowledge purely empirical and material, along with material and world agents, looking at the human and endless. Undoubtedly, in such an attitude, there will be material factors as well. The main problem formed since the time of epistemic Renaissance and was the origin of growth and modernity; its result was the formation of insight that bring into vogue contradictory pairs such as material / spiritual; the mortal world / the permanent world; reality/truth; and imagine that they have achieved certainty that guarantees the bliss of humanity. As Jenny Edkins and Maja Zhoffz, with the adaptation of Jacques Derrida, have proposed internationalization of the domestic matter (Edkins and Zehfuss, 2005: 451), I also believe, in accordance them and adopting on Sadra wisdom and Islamic thought, generalize originality on the necessity

and permanent world on the mortal world. The Islamic approach has such an attitude and, therefore, can answer more questions.

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