ISLAM AND INTERNATIONAL RELATIONS

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ABSTRACT: In 20' century, everywhere in the world there is Muslim majority playing importa nt role in world, because it was over served and counted that every fifth man is Muslim. It is also a challenges for non-Muslim who are master of worldtche European land is the land of modernization, there are about in million Muslims. In America there are also over a thousand marques and Islamic organizations. Islam is creating Islamic world in central Asia. After disintegration n of USSR iii DS state such as Kaz,akhstan, Kyrg yzstan, Uzf›ekistan, Turkmenistan and Tajikistan. In fact Islam ii iR second religion most predominate religion after catholic. In Britain ñfuifims are demanding Islamic education. The sfnmic society strength the powerful secufarism in capitalist's work and trended society as modern. The Muslims are model of world they base on Eurocentric social, politest, economic and cultural premises, progress, modernizing, traditions, secularities, liberalism, humanity and freedom. The Islamic political and social society stand in 7" century, the y believe iii God and red Quran, Islam separated religion from politics and brought peace for all as secular. Muslim are present and living according the teaching of Islam and playing important role in international world politics or international relations. Furthermore, the wars, nationalism, nation, states and human rights in all Islam impact is very much concert The politics, economic, social concern as religion n terminology y or image, more ever universal issues such as social justice, local legitimating and defending the home land are lies on the Islamic politics. The interest in religion and culture are the important factors in international relations.

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INTRODUCTION:

In 20"' century everywhere in the world there is Muslim majority which playing important role in world, it was over served and counted every fifth man is Muslim. It is a major force for the western world. Moreover, the non-Muslim they are converting as Muslim. It is also a challenges for non-Muslim they are master of world. The European land is the land of modernization, there are about 20 million Muslims and in turkey there are 50 million. In America there are also over a thousand mosques and Islamic organizations. There are about 06 million Muslim and in in America a rising very fast. It is the main problem between Muslim and non-Muslim. Furthermore Islam is creating Islamic world in central Asia. (AL-Azrneh, 1993)

> After disintegration of USSR in 05 stay such as Kazakhstan, Kyrgyzstan, Uzbekistan, Turkmenistan and Tajikistan. In fact Islam is the second religion most predominate religion after catholic. In Britain Muslims are demanding islamic education. Islamic — reawaking is considering as a fundamental re›'ivalism in world today. The Islamic society strength the powerful secularism in capitalist's world and trended societ y as modern. (Baalbuki, Rohi, 2()(I 1)

> The Islamic is the peaceful religion but west is felling that "the rise of Islam may mark the re›'enge of the god, who was transformed through reformation and deformation into distoned faith in the form o ar ket capitalism and individualism". The Muslims are model of world

they base on "Eurocentric social, political" economic and cultural premises , progress, modernizing, traditions, secularities, liberalism, humanity and freedom. The Islamic political and social society started in 7"' century, they believe in God and red Quran, Islam separated religion from politics and brought peace for all as secular.(Hal liday, Fred, l9hh)

Islam and international relations

As know that Islam is the religion of world means every there in the world, Muslim are present and living according the teaching of Islam and playing important role in international world politics or international relations. Furthermore, the wars, nationalisin, nation, states and human rights in all Islam impact is very much concern. e politics, economic, social concern as religion terminology or image, more ever universal issues such as s‹xial justice,litical legitimating and defending the horne land are lies on the Islamic }xilitics. The interest in religion and culture are the important factors in international relations. (Tauris. Haniff Hassan. Muhammad,2()()4)

Islamic politics and international relations

The relations between Muslim and non-Muslim states is based on traditional and non- traditions. Islam provides three basic facts for Jter —states relations as War, peace and neutrality. But in jihad, the Muslim raise security agencies against non-Muslims political and community leaders.

Islam is the completed religion, there is no separation among human

1. 1s Islam many writers wrote about the matter of justice and social relations'? islam is the way of life human being and politics is also the part of real life.
2. The concept of man as Gods caliph (›'ice gerent) in the world
3. The caliph man is to submitted fully to god and also described what e has thought from religions book and Sunnah of holy prophet
4. Muslim are responsible to impose Islam in their practice as well as in politics
5. Islam is the main religion, its guide in ever y walk of life. (H untington, Samuel . 1993)

There are two main views one is Dar-al-Islam and second is Dar- al —herb. The Dar-al- Islam means the land must be related to Muslim under Islamic system and Islamic laws, every were Muslim can live in easily and preach in peacefully without any resistance. lt means the Islamic states who are under constitution of Islamic way are considered as the land of M usliin .while the Dar-al-herb, it means the Muslim are living in non- Muslim states where they are facing lot of hindrance to spared the Islamic teaching and land is under the on Muslim system and Muslim are under the influence of non-Muslim and they are feeling unsecure and there Muslims are killing without knowing sold solution. Actually the condition of land is recognized as

the Muslim are safe and free to preach to Islam. In this condition, the Muslim are living with other non- Muslim where individual relations among Muslim and not Muslim are based on justice. (Kai Alderson, 2()(I1)

ISLAM AND VIOLATION

There is a relationship between Muslim and non-Muslim and not Muslim it is based on jihad in which the relations are developed. in Islam system as well as on Islamic system. There the holy prophet once said "fight to xilytheist until he say, there is none god" it means the Muslim should fight with non-Muslim but now a days the Muslim are silent and seeming the non-Muslim attacks in everywhere in the world specially, Palestine,

Kashmir, Iraq and Afghanistan. (Ainitav Acharya and Barry *Buzzn',s* 2(I

ISLAM AND PEACE

In Islam peace and harmony of the base of relations among people in society, but in history it was described that the final solution for peace the war was mandatory and last option to being peace. It is also define that the actual meaning of jihad is bring peace, avoid from war and establish justice and eradicate oppression. A jihad only use in term when other impose war. The classification of states is not from Quran because the Muslim are ummah not nation and they are living in different states some times in

Muslim states, sometimes in non-Muslim states as minor it y. Where Muslim states are not waging war with non-Muslim states , it depend on peaceful agreement international covenant and peaceful coexistence, non-aggression and not interference in state affairs respect on different of culture and civilization. Just ice for and equal opportunities to all nations, principles and norms. (Ahmad Al-Bashir, 2()04)

TOLERANCE PERSPECTIVE

 Islam is religion of peace because Islam was from the verb aslama, which means to submit surrender. It is also called salm or slim which means peac nd securit y in this context the meaning of aslam-o- aliakum is "peace be upon you" . The Quran described as peace to conflict in history the Islam is described as peaceful religions for example sule-hudebia and Islam spread all over t he world peace fully, culture is base components. The tolerance for other because fundamental teaching of Islam. The peaceful cc›existence among various faith is common in Islam. (Huntington, 1993)

ISLAM AND WEST

There are three views in Islam. It is around the Judaism, Christian and Muslim. The origin of theses all are connected from Hazrat Ibrahim and they believe in Hazrat
Ibrahim faith, each produced the civilization and societ y on the base of siinilarit y characters.

(Casanova, 1994)

Further Hanwers, a famous philopher said " If we consult additional portions of the Quran, we understand that the planned operation only could have been undertaken by Muslim apostates. To the extent that the Quran endorses war at all, it endorses only defensiv'e combat designed to protect Isl amic comm unit y in the most dire of circumstances".(Hanwers199).

9/11 event

Hunter, he said "For almost a decade Muslim religious leaders and public figures have been sponsoring international conferences designed to demonstrate the fallacy of any notion of 1st being an enemy of the West or the likelihood of any clash of civilizations. No faithful Muslim possibly could justify the operation of September 11 within that limitation. (Hunter 2001)

Halliday, he describes as "Three ideas contest to describe this relationship. Based on the first idea, the idea of hostility, Westerns and Muslims portion insufficient mutual standards and are deceived by an increasing clash of civilizations with bottomless ancient ancestries. Such writers rnisinforrn Western comm unit y estimation and estrange Muslims ev'erywhere who then might be only too glad to be friends with the West.

Emerging an actual policy reply to international

glitches such as intimidation needs re- examine of the impnrt ant expectations around the Islamic world and its relations to the West? This idea is frequent by those who contend that the most significant instructions for dealing with contemporary difficulties can be initiate in historical likenesses to epic brawls in contradiction of merciless flies. In this us versus them or black and white story of fight, antagonism among conflicting ci›'ilizations can be determined only finished the partisan conquest and cultural integration of one civilization by the other. In the contemporary background of suspicion, battle and uncertainty".

For their part, "some individuals in the West associate the present condition with World War 11 or the Cold War difficult replies such as those secondhand to rollback totalitarianism and communism". (Hal liday, 1998)

"The huinanoid mutual denominators that unite the Islamic historical knowledge with the historical involvements of other domain cultures are far more important than the alterations, and the difficulties of Muslims may be unspoken in relationships that are comparable to those hand-me-down to illuminate the encounters of political, cultural, and economic expansion tackled by other individuals. The second idea as the idea of compatibilit y- contends that the

contem|xirary difficulties in relationship among the Islamic world and the West characterize the catastrophic but not unpreventable consequence of a complex historical procedure. Islam dividends a noteworthy national inheritance with the West, and can reply to the encounters of the contemporary ecosphere if assumed a coincidental to do so. The Islamic civilization is not an excellent circumstance amongst biosphere cultures, exceptionally inclined to skirmish or resilient to democracy".

This civilization also "cast a wider net by integrating Persian and Central Asian as well as Indian components within its cultural synthesis, becoming a bridge between East and West. The fact that so much has been integrated within Islamic cultures indicates that Islam is not only a theological dr›ctrine, but also a historical dynamic. The people who believe the second idea, argue that Islam and the West are joined by common roots within the Judeo-Christian and Hellenic cultural continuum. The classical Islamic civilization matured in the Fertile Crescent- The binhplace of Western civilization- and was constructed out of Arab, Biblicist, and Hellenic cultures". (Esposito 1 995)

This analysis delivers "beneficial management for distinctive between Islamic terrorism, a unhelpful and anti-pluralist response to apparent outside intimidations, and Islamic renewals, a

campaigner undertaking to invigorate the communit y from within. Where violent Islamic movements attribute the ills of Islamic ci›'ilization almost exclusively to foreign infiltration and internal diversity of opinion, Islamic renewals accepts responsibilit y for internal sources of malaise, and seek to adapt lslainicJulture in ways that might help Muslims meet modern problems more effectively". (Merrari 1993)

Based on this idea, "radicalism in the Islamic world stem from deep feelings of powerlessness fostered by governmental corruption, autocrac y, inequality and subservience to foreign masters. Western actions that help to restore this sense of securit y by collaborating to correct shared problems and provide Muslims with a sense of political efficacy might inspire creative thought and action. The third idea the complementarily idea is a new one, seeking to create a framework for understanding how Islam and the West might coexist peacefully without renouncing their cultural distinctiveness". (W ilson, 1996)

1n contrast, "an association between civilizations that lodges and ev'en values cultural alterations deliv'ers an essential substance for nurturing mutual admiration and continuing collaboration".

According to this idea, "the clash of civilization is actually a clash of s j inbols. Complex belief systems

are being reduced to politicized symbols that can be used to reject the Muslim or non-Muslim other and impose conformit y u pon }x›pulations who may or may not accept Muslim or western as an exclusivist identit y. Triumphalisin the declaration by one ethos of complete advantage on all directories of dev'el opment centrals not only to hubris and critical pluralization, but also to the refusal of the most vigorous foundation of social vitality: directness to what the other has to offer. No opportunit y for knowledge remnants; foreign cultures must be disallowed and overpowered. Westerners, for example, are finding overdressed women, headscarx'es, turbans and other symtx›ls of Islamic religious expressions just as repelling as fundamentalist Muslims who have seen explicit anti-Islamic statements in blue jeans, underdressed women, and other manifestation of Western culture". (Rahnema, 1986)

Dale Eickelman and J aines Piscatori explore. "Their book poses questions about ideological politics in a variety of transnational and regional settings throughout the Muslim world. Europe and North America, for example, have become active Muslim centers, profoundly influencing trends in the Middle East, Africa, Central Asia, and South and Southeast Asia".

The authors examine "the long-term cultural and political implications of this transnational shift as emerging generations of Muslims, often the

products of secular schooling, begin to reshape politics and societ y , sometimes in defiance of state aut horities. Scholars, mothers, government leaders, and musicians are a few of the protagonists who, ins'oking shared Islamic symbols, try to reconfigure the tx›undaries of civic debate and pu blic life. How the politics of Islam play out in the lives of Muslims throughout the world. The y discuss how recent events such as September I I and the 2003 war in Iraq have contributed to reshaping the political and religious landscape of Muslim- majorit y countries and Muslim communities elsewhere".

As they examine "the role of women in pu blic life and Islamic perspectives on modernization and free speech, the authors probe the diversity of the contemporar y Islamic experience, suggest ing general trends and challenging popular Western notions of Islam as a monolithic movement. In so doing, they clarify concepts such as tradition, aut horit y, ethnicit y, pro-test, and symbolic space, notions that are crucial to an in-depth understanding of ongoing political events. It is resistant to western domination and control which is taking place within the Muslim world is a reality that is concealed from the general pu blic. What Islamic inov'ements are opJx›sed to the annexation and occupation of their lands as in the case of Palestine and Lebanon, the usurpation of their rights over their own natural resources as in the case of Persian

Gulf Sheikhdoms, and the denigration of their religion as often happens in the western media, sometimes abetted by local elites and writers. These symbolic politics explain why political actions are recognizably Muslim, and why Islam makes a difference in determining the politics of a broad swath of the world. The rise of Islamic mos'einents in different parts of the world, aimed at resisting Western domination and control ov'er Muslim territories and resources, Muslim cultures and communities, has provoked a new wave of aggressive emotions against the religion and its practitioners". (Eickelman, 1996)

Once tipi said "Acting on common interests and values, however, will require a new approach to dealing with our differences, founded upon a vision that will enable us to achieve fuller engagement across the boundaries of culture and religion. By using this idea, we can transcend the most destructive idea in contemporary Islamic- Western relations: the idea that peace cannot be achieved so long as significant cultural differences persist". (Tibi, 1990)

This, however, is essentially a reaction to westernization, "though not modernization, and constitutes an attempt to check a perceived social drift and weakening of morals. In the West, modernization is synonymous with westernization, but Muslims clearly dissociates the two. As the turn of the Western millennium, it is crucial to consider whether Islam is a

monolithic force: whether the clash between Islam and the West is inevitable; and whether the so-called Islamic ci›ilization poses a credible threat to the West. If the notion of a political and monolithic Islam should be taken with some skepticism, it is still true that a fundamentalist movement has emerged with the specific political task of reforming Muslim scicieties".

This discordant understanding of "modernization has given western analysts the impression that a rejection of westernization is the equivalent of a battle-cry against the West. Even if we assume that Islam forms a united movement in comparison to western culture, it is not certain whether the Islamic civilizations will constitute a true adversary to the West. However, it would be helpful if commentators in the West recognized that the pursuit of modernization need not be accompanied by westernization, and that a rejection of westernization is not an inevitable call to battle the West". (Piscatori 1986)

Although some scholars argue that "the present awakening in the Muslim world is a response to the decline of power and the loss of divine favor, in fact, the current res'olt is a product of the weak economies of the Muslim countries, illiterac y and high unemployment, especially among the younger generation. So far the realit y is that Islamic revix'alism demonstrates the depth of frustration and anger against European

colonial rule, su pport for unpopular regimes and the internal weaknesses of the Moslem governments. The lack of political institutions, absence of democracies and good governments in the Muslim world is also an immediate cause of extremism. In this context, the Muslim demand for changes is no different from the demands in Eastern Europe". (Tibi 1998)

The US should actively cooperate with its partners, "the U N , the EU and Russia in the mediation prcicess. The US should coordinate religi ous-based peacemaking efforts in conflicts between Arabs and Israelis as well as Western and Muslims. Such efforts would actively enlist civil society leaders in track two activities that complement official diplomacy, and seek the counsel of M uslims, Christians, and Jews in formulating policies that respond to those aspects of contemporary conflicts that fall outside the purview of traditional statecraft".

The **West's** approach to "relations with the Muslim world has suffered from deep contradictions and inconsistencies. By highlighting both the cultural and political rr›nts of the present impasses, adv'ocates for a new foreign policy s'ision, predicated upon cciexistence and peaceful change, can have an important impact on public discourse. They can serve as intercultural bridge builders, formulating a message and agenda to which both American and Muslims might wish to

subscribe. One of the main problems in the international politics between Islam and the West is the problem of Iraq. The US should actively seek international support for pnst-war reconstruction efforts in 1raq, working within a collaborative framework defined by new United Nations resolutions. Meanwhile the next step would be a renewed US commitment to a negotiated resolution of the Israeli-Palestinian conflict, in conformit y with international standards of legitimacy".

CONCLUSION

In 20"' centur y everywhere in the world there is Muslim majorit y which playing important role in world, it was os'erserved and counted every fifth man is Muslim. lt is a major force for the western world. Moreov'er, the non-Muslim they are conv'erting as Muslim. lt is also a challenges for non-Muslim they are master of world. The European land is the land of modernization, There are about 06 million Muslim and in in America a rising very fast. Islam is creating Islamic world in central Asia. After disintegration of USSR in 05 stvs such as Kazakhstan, Kyrgyzstan, Uzbekistan, Turkmenistan and Tajikistan. In fact Islam is the second religion most predominate religion after catholic. In Britain Muslims are demanding Islamic education.

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