CONCEPTS AND BASIS OF INTERNATIONAL RELATIONSHIPS IN THE PERSPECTIVE OF ISLAMIC GOVERNMENT

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Abstract.

After Islam was spread by the Muslims throughout the universe, the contact of the Muslims with the a'jam nations had entered a new phase in international relations. Territorial boundaries that are displayed in plain sight do not make Muslims limit themselves in interactions between nations. The relationship that occurs between Muslims and other nations is inspired by the teachings of Islam itself which requires Muslims to always maintain peace between Muslims and internal and external Muslims. Islam has laid the foundation for peace in international relations with a basic stipulation that Muslims are not justified even if they interfere with the internal affairs of other nations.

Keyword. Concept, International Relations, Islamic Governance

Introduction.

One of the socio-political scientific fields that seem to have not been seriously touched in Islamic studies is the field of international relations. The author rarely finds a thorough discussion of international relations in the perspective of Islamic politics. Especially if the study is approached from the point of view of the Koran.

The spectrum of international relations in Islam revolves around war and peace as well as international relations between Islamic countries and other Islamic countries and non-Muslim countries which gave birth to the Islamic political concept of Dar al-Islam (peace area), Dar al-'Ahd (area of agreement) and Dar al-Harb (war zone). However, the concept then experiences a vague conception if it is relevant to the historical reality of Muslims today, especially the relationship between Muslim countries, such as the war that occurred between Iran-Iraq, the Iraqi invasion of Kuwait which was assisted by America and its allies in liberating Kuwait. This

historical reality shows that the three dār concepts mentioned above cannot be used in explaining the wars between these Islamic countries. And even more ironic is the existence of an Islamic state that has entered into a joint defense agreement to fight against Islamic countries.

It can even be said that the three concepts of dār are the result of normative studies in relation to the historical journey of the Muslim socio-politics which cannot explain the historical reality that occurred in the early Islamic period. For example, an event known in history as "al-Fitnah al¬-Kubra." Namely the murder of the third Caliph Uthman bin Affān, the Shiffin war between Ali bin Abi Talib and Talha's troops. The war between Zubāir and 'Aisyah, the wife of the Prophet, the war between Ali ibn Abi Talib and Muawiyah ibn Abi Sufyān, the war between Shia Ali and the Khawārij. Likewise the Abbasid revolutionary movement which overthrew the Umayyad dynasty.[1] During the Abbasid dynasty, elsewhere the continuation of the Umayyad dynasty was found, namely the Umayyad caliphate in Andalusia. The historical journey of the Islamic dynasties did not escape the various rebellions launched by the Muslims themselves. And finally these dynasties experienced weakness and collapse until the caliphate system was abolished by Mustāfa Kemal Attāthur.[2]

So, the division of regions that is stated in the three concepts from the above mentioned dar, can be said to be irrelevant in today's modern world political phenomenon, especially in the context of international relations in Islam. In addition, it can also be said that the historical reality and historical reality of Muslims at the end of the 20th century have increasingly shown tensions with their normative areas. Where Muslims and Islamic countries are in western power and or American hegemony. And of course he is not able to carry out his roles in international relations. Even though this historical reality has become the hegemony of Muslims today, this cannot deny the urgency of a state in Islam because the state is a symbol of international relations in Islam, the state is also a forum for the actualization of religious teachings communicated in the form of human relations, either in the

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[1] Norcholis Majid, *Kaki Langit Peradaban Islam* (Jakarta: Paramadina. 1997), h. 138.

[2] Binnaz Toprak, *Islam dan Perkembangan Politik di Turki* (Cet. 1; Yogyakarta: Tiara Wacana, 1999), h. 1-2.

context of religion and in the form of global relations on an international scale. Referring to the factors that have been stated above, this journal will examine the nature of international relations in Islam, the concept and basis of international relations in Islam, how the form of international relations in Islamic governance and the urgency of the state in realizing international relations in Islamic governance.

Discussion

1. The Nature of International Relations in Islam

Researchers on international relations differ, some argue that the science of international relations includes all relations between countries. This opinion makes the scope of international relations very broad. Meanwhile Schwarzenberger stated that the science of international relations is part of sociology which specifically studies the international community. Other opinions see that the scope of international relations is narrower than the first opinion. This opinion puts more emphasis on the political aspects of relations between countries to their influence on the foreign policies of the countries concerned. Among the definitions of intersional relations in this narrow sense is the science of international relations as an academic subject, especially paying attention to political relations between nations.[3]

From the definitions above, it can be understood that international relations in a general sense include various other relations besides political relations between countries, such as economic, social, cultural relations and so on. Meanwhile, definitions that are specific in nature only emphasize aspects of political relations which are manifested in foreign policy. Therefore. in this context, international relations is one part of political science. The essence of international relations in Islam is the embodiment and actualization of Islamic da'wah to implement religious teachings in the context of the state as a place for this da'wah. Even though according to Abd Rāzik, Islam does not recognize the institution of the caliphate because problems of government and state functions have absolutely nothing to do with religion. All of that, pleasing to politics. Religion does not recognize such an institution, but it also does not deny its existence, neither orders nor prohibits it.

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[3] Charles A. Mc Alland, *Theory and The International System. Diterjemahkan oleh Mien Joebhār dan lshak Zahir dengan judul Ilmu Hubungan Internasional Teori dan System* (Jakarta: Rajawali, t.th.), h. VI-VII,

Everything is up to the consideration of reason, experience and prevailing political rules.[4] In his book, among other things, it is stated that the Prophet was only sent to convey religion without intending to establish a state. The Prophet had no worldly power, state or government, nor did he establish a kingdom in a political sense or something akin to an earthly kingdom.

The views put forward by 'Ali ibn' Abd al-Raziq were challenged and criticized by several other Muslim figures by providing different views and ideas about the importance of the state as a formal place of preaching religious teachings, as stated by Ahmad Salābiy that the divine treatise what the Prophet conveyed to mankind paid attention to religious and worldly matters, because besides being a belief it was also a rule. Muhammad (saw) became the first leader of the Islamic community, he held two religious offices in charge of receiving revelations and delivering them and an administrative (secular) position as the holder of power (head of state).[5]

The two views above are very different in assessing Muhammad's prophetic function in leading the Islamic State of Medina. Everything can be described as in the discourse on the realization of religion and the State. The first group argues that religion does not need to be regulated by the State, let that religion develop in accordance with its teachings and be practiced by each of its followers.

Buya Hamka in commenting on the importance of the role of the state in the context of actualizing religious teachings. The state is needed by humans because of practical considerations, therefore the state in the view of Islam is a tool to implement the laws of truth, equality and justice for the people.[6] The existence of the Islamic state of Madinah is proof of how the Prophet Muhammad performed his dual functions, one side as a prophet who had to convey his religious messages to Muslims, and the other as the head of government who had to regulate and pay

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[4] Ali ibn 'Abd al-Raziq, al-*Islam wa Usul al-Hukm*, (Mesir: t.h. 1926), h. 10. Lihat juga dalam Yusril Ihza Mahendra, "*Pemikiran Politik Buya Hamka*" makalah yang diselenggarakan oleh Youth Islamic Study Club al-Azhar, Jakarta 13-14 Nopember 1989, h. 16.

[5] Ahmad Syalabiyal-Mujtama' , *al-Islamiy, ditejemahkan oleh Muhtar Yahya dengan judul Masyarakat Islam* (Surabaya: Ahmad Nubhan,) 1975.

[6] Hamka, *Islam*: *Revolusi Ideologi dan Keadilan Sosial,* (Jakarta: Pustaka Panjimas, 1984), h.101.

attention to the relations between its citizens and relations between the Medina states of foreign countries. The same thing was said by Ibn Khaldun, in his political thinking he argued that the role of religion was very large in establishing a great country. According to him, every country that is broad and has great power must be based on religion, whether broadcast by the Prophet (nubuwah) or the call of truth (da'watul haq).[7]

Seeing the importance of the role of the state stated by the above scholars, according to the author, one form of international relations in the modern world is through the principle of a state's sovereignty because the role of the state in this case in addition to fighting for the interests of its people in the context of state and citizen relations is also intended to fighting for state sovereignty in the context of international relations. Referring to this argument, the existence of the state in Islam cannot be denied because the concept of international relations becomes an implementation of the meaning of God's command to know each other.

2. Principles and Basis of International Relations in Islam

To find out the principles and basis of international relations in Islam, it can be traced in the various Koran and in the al-Sunnah of the Prophet. Among the verses that are relevant to the discourse on international relations are: Q.S. al¬Hujurat, 49: 13;

> *Translation. O people, verily We created you from a man and a woman and made you nations and tribes so that you would know each other. Indeed, the most noble among you with Allah is the most devout among you. Indeed, Allah is All-knowing, Most-Knowing.*

The content of verse 13 above suggests that humans only consist of male and female types. The union of the two types of human beings, makes them many and then they live as nations and tribes with the aim that they know each other, to help each other and need each other for the achievement of a noble life and glory. Humans' glory with Allah lies in the degree of submission to Him. If the content of the verse is linked to the previous verses, it can be said that verse 13) above is relevant to human

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[7] A. Rahman Zainuddin, *Kekuasaan dan Negara : Pemikiran Politik Ibn Khaldun*, (Cet.I; Jakarta : Gramedia Pustaka Utama,1992), h. 164-165.

relationships (including believers) with other humans. In other words, the content of this verse sets out the basic principles of human relations. This is understood from the cry addressed to all mankind. While the content of the previous 4 verses, namely Q.S. al-Hujurat, 49: 9-12 suggests the relationship between fellow believers. Thus, verse 13 above suggests how to build interactions between humans and other humans. From the context of such understanding, according to the author, the above paragraph is relevant to the study of international relations.

Etymologically, the first term means that it seems something or is benign and forgets and shakes. The first meaning is rooted in the words hamzah, nun and sin. The second and third meanings have the roots in the words dart with the letters nun, sin and yes and the letters nun, wa and sin. According to Muin Salim, the meaning seems to be something and benign refers to two aspects to humans, namely the physical aspect and the psychological aspect. Second aspect. This is relevant to the nature of friendliness, comfort and knowledge, as shown in one of the derivative forms of the roots hamza, nun and sin, namely anasa-yu'nisu and anisa-ya'nisu. From the connotation of this psychological meaning, it can be understood that humans are social and cultural creatures. It is said to be a social being because humans have a natural tendency to always come together. Being said to be a cultural being because humans have the ability and potential to have knowledge and create civilization. The connotation of social beings is relevant to verse 13 above, while the connotations of cultural creatures are relevant to Q.S al-Nahl, 16: 78.[8]

The word al-nas is found in the Koran 240 times.[9] According to Fazhur Rahman, the use of this word in the Koran refers to human beings. the whole (absolute). Rahman's view can be justified considering that in verse 13 above, the term al-nas is followed by a term which indicates the type of human being, namely male (testicles) and women (camels). This means that both men and women are al-Nas. From this point of view, it can be emphasized that all human beings, whether men or women, who later become pluralistic nations and tribes have been bound by

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[8] Muin Salim, *Kekuasaan Politik dalam al-Quran* (Jakarta: IAIN Syarif Hidayatullah, 1989), h. 103-105.

[9] Fuad Abd al-Baqi, *Mu'jam Mufakhras Ii Alfaz al-Quran* (Bairut Dar al-Fikr. t.th.), h. 726-728.

one common bond, namely the bond of humanity. Therefore men, women, ethnic groups and nations are equal in terms of humanity.

The second term is found only once in the Koran. The term syu'ub, etymologically contains two opposing main meanings, namely divorce and gathering. While the term qaba'il contains the main meaning of something dealing with something else. Lexicologically, the first term refers to the meaning of human groups gathered based on hereditary ties, language and mutually agreed upon rules. Al-Ashfahani said that this word refers to the meaning, humans who gather in one life. Lexicologically, the second term denotes a branching meaning, such as a group of people who are bound by the same necessities of life, desire and condition; groups of humans with one father and ancestor; types of animals and plants: patches of clothing. Ibn Mansyur said that the meaning of qabāil is a member of the nation who is associated with the same needs and desires. While al-Ashfahani interpreted it as a group of humans who were gathered, some of them accepted the other half.

Quraish Shihab said that the term shu'ub is the plural form of the word sha'b. This word is used to designate a collection of several qabilah which is usually translated as a tribal meaning which refers to one grandfather. The qabilah also consists of many family groups which are called 'imarah, and this consists of many groups which are named bathn. Under the bathn there, fakhz until finally came to the smallest family group. Thus it can be understood that the term syu'ub has a wider human quantity than qabilah. The Quraysh apparently saw the difference between the two terms in terms of the number of people gathered in them.

It is only different from the view of Ali Shariat. In a sociological context, Ali Shariati. said that the terms sha'b (mufrad form of syu'ub), syu'ba and insyi'ab, all refer to the same root word. By this it means that the human race on earth is divided into various branches (syu'bah) and each branch is a separate nation. This means that they separate themselves into various groups. and that group is an offshoot of the human assembly. Shariati further said that the term qabilah is the oldest term and is even older than the term nation. According to him, the qabilah is a collection of individuals who have the same goal who take shelter under the blade. The most powerful element that unites individuals in a society like this is a common goal, namely an ideal with which they become united.

The phrase consists of the letter lam ta'lil which connotes the meaning of the goal and the verb ta'arafu which means to know each other. Kara working is taken from the word 'arafa, which contains two main meanings, namely: First, part of something follows other parts continuously. Second. quiet and calm. From these two main meanings, said Ibn Faris, the word al-ma'rifat or al-irfan is formed, as in the clause "'arafa fulan fulanan` irfanan wa ma'rifah "means that fulan knows fulan well. If the content of this main meaning is linked to the phrase lita'arafu above, it can be said that the concept of lita'arafu connotes the meaning of knowing each other which produces calm and peace as opposed to anxiety. Thus the concept of lita'arafu connotes the meaning of the concepts of amar ma'ruf and nahi munkar.[10] So the purpose of getting to know each other as stated in the above verse is the effort to show one another something which can produce calm and peace as opposed to something disturbing. In other words, joint efforts to uphold what is good and prevent what is wrong in the life of the world community. Based on the above description, it is understood that the conceptions and basic principles of international relations in Islam can be found in, among others, QS al-Hujurāt and QS al-Mumtahanah. Among the basic principles of international relations in Islam are the following;

a. The same human principle.

This is one of the basics and the main thing in international relations according to what can be understood from the verse 13 of Surah al-Hujurat above. This conception is understood from the use of the word al-nas which refers to humans consisting of male and female types. Then the two types of humans were made into several syu'ub and qaba'il. Thus some of the syu'ub and qaba'il are firmly tied to human ties. Because one of the dimensions of humans is as a social being, as stated above, the interaction between one human or a group of humans and humans and other human groups is an absolute. This is intended to fulfill human needs both as individuals and as a community. In the interaction between human groups, a basic adhesive is needed that can bind these interactions. And the adhesive bond referred to is the bond of human humanity that is owned by every individual and human community, be it the syu'ub or qaba'il group.

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[10] Ibn Faris, *Maqayis al-Lughah* (Bairut: Dar al-Fikr. t.th) h. 759.

Thus it can be emphasized that in the view of the Koran (at least according to the author), human relations both on a small scale and on an international scale (world community or international relations) must be built on the basis and principle that all human beings are the same and there is no difference in terms of its humanity. This is what is meant by the Prophet's message. that was delivered at the hajj wadha. Namely the Prophet. message: "O all human beings, verily your God is One, your father is one, there is no advantage of Arabs over non-Arabs, not Arabs over Arabs or black people with red (white) skin, nor vice versa except with piety. Surely the most noble of you is the most convicted. " Message of the Prophet. in the hadith it is in line with the content of verse 13 of surah al-Hujurat above.

This basic principle then implies a form of universal human thought that is not isolated from territorial-geographic (trans-territorial-geographic) as it is known in the form of state thinking and nationalism politics. This is perhaps one of the reasons why the Koran does not use term daulah (state) in designating human social groups, as a further elaboration of the above principle, but uses other terms, such as syu'ub and qaba'il and various other terms. This is interesting for further analysis. But not his place in this paper. But the author wants to put forward one reason (which may be considered and discussed further), namely the concept of syu'ub is broader than the concept of statehood. It is said so because the concept of syu'ub is not isolated from geographic territories. Likewise with ethnicity (qabail). In addition, from a sociological point of view, the adhesive attached to the terms syu'ub and-gaba'il is stronger than the state adhesive.

b. The principle of recognition of the existence of plurality is not pluralism

The plurality of human socio-political groups as illustrated by the use of the words syu'ub and qaba'il in verse 13 of the surah al ¬-Hujurat above. And Allah himself as Khaliq has made this plurality the recognition of a sha'b and qabilah for the existence of plurality of sha'b and qabila which implies the minimization of racism or the recognition of a social group's higher feeling over other social groups based on race, ethnicity. , nation, culture, language and ancestry. Especially when the recognition of the existence of plurality is based on the awareness that all human beings are the same as stated in the first principle. Thus, feelings of being higher and not feeling the need for other social groups can be neglected. Because it will give

birth to pride or feel higher and higher and look at others as lower and despised. Instead, it emphasizes the concept of lita'ārafū.

Based on the description above that the principle of acknowledging the existence of plurality of social groups, it is hoped that racial arrogance will be completely eroded in the various social interactions of special human communities on an international scale. In this way, the opportunities for social conflicts on a national and international scale can be blocked. In this context the lita'ārafū movement as the third principle occupies a very urgent position as will be described below.

c. The principle of the lita'ārafū movement

The essence of the principle of this movement is a joint movement in the context of creating calm and peace and joint efforts to prevent evil that can create anxiety and damage to the world community. This movement is actually the main goal of the existence of a plurality of human social groups, as described above.

Thus it can be said that the meaningful content of the concept of lita'ārafu in relation to international relations is a joint movement to create peace and peace in the life of the world community and prevent it from various anxieties and its destruction. Thus human existence and humanity can be maintained universally. This movement is in line with the contents of the verse of the Koran which emphasizes the command to work together to create perfect virtue and the prohibition of cooperation in all forms of evil and enmity that can create universal human damage. As confirmed in the Q.S. al-Maidah, 5: 2:

> *Translate. O you who believe, do not violate the syi'ar-syi'ar of Allah and do not violate the honor of the haram months, do not (disturb) the hadya and qalāid animals, and do not (also) disturb the people. Those who visit Baitullah are looking for the gift and pleasure of their Lord and when you have finished the pilgrimage, then you may hunt. And never hate (mu) for any kind of people because they prevent you from the Masjid al-Haram, encourage you to persecute (them) and help you in (doing) goodness and piety, and do not help in sin and transgression. and fear Allah, Allah is very severe in punishment.*

From verse 2, the clause that is relevant to the discussion is the clause which shows the meaning, and help you in (doing) virtue and piety. and do not assist in sin

and transgression. And fear Allah, Allah is very heavy in punishment. The content of this clause is a series of calls from Allah to believers which contains prohibitions, namely the prohibition of violating Allah's syi'ar-syi'ar and the honor of the haram month, the prohibition of disturbing the had-ya and qaldid animals - prohibitions on disturbing people who have hajj in order to seek gifts and Allah's approval and the prohibition of hatred for a people cause injustice and injustice to arise.

Although the prohibitions in verse 2 are aimed at those who believe, according to the author, the content of the clauses that are relevant to this discussion, including the prohibition of committing wrongdoing and injustice towards a social group, is only driven by hatred towards a certain people, its scope is universal in view of the message- the prohibition message is universal.

Based on the description of this third principle, it can be emphasized that what is meant by the concept of lita'ārafu in relation to international relations is a joint movement to uphold virtue and truth and prevent badness and evil in order to create peace and order in the international community and to protect the international community from evil and its destruction. And this is the duty and responsibility of the international community to make it happen. This cooperation movement between fellow humans is universal without exception, including between Muslims and non-Muslims. This principle is in line with the affirmation of Q.S. al-Mumtahanah, 60: 8-9:

> *Translate. Allah does not forbid you to do good and be fair to those who did not fight you because of religion and did not (also) expel you from your country. Indeed, Allah loves those who act fairly. Indeed, Allah only forbids you to make as your friends those who fight against you because of religion and expel you from your country, and help (other people) to expel you. and whoever makes them friends, then they are the wrongdoers.*

The content of the last two verses very emphatically states that good deeds and acting fairly are ordered to people who believe in anyone, both fellow believers and non-Muslim community groups as long as they (non-Muslim communities) do not fight against your group ' Min, on the basis of religion and do not carry out an imperialist movement. Thus war in Islam is allowed only to be directed at other social groups that are hostile to and fight against mu'min groups.

Therefore, the view which states that Islam is a religion of the sword is completely unreasonable and accuses Muslims of the fact that their relationship with other Muslims is built on the power of the sword. And Islam is spread by war or sword, it is said that because war in Islam can only be done when Muslims are in a position to be fought first to maintain their existence, dignity and honor. Strictly speaking, Muslims are not an aggressor social-political group. Even in the view of the Koran, the wars carried out by Muslims against other socio-political groups that carry out aggression against them, are still limited by not allowing them to take actions that are beyond the limit. As confirmed in the Q.S. al-Baqarah, 2: 190:

> *Translate. And fight in the way of Allah those who fight against you, (but) do not transgress, for Allah does not like those who transgress.*

And when the war is over and victory is in the hands of the Muslims, the defeated social group is free to choose their religion without coercing them. As confirmed in the Q.S. at-Taubah 9: 29:

> *Translate. Fight against those who do not believe in Allah and do not (also) in the next day, and they do not forbid what is forbidden by Allah and His Messenger and do not have religion with the true religion (the religion of Allah), (i.e. people) given by Al -Tab to them, until they pay jizyah obediently while they are in a Submission State.*

In the last verse it is very clear that when non-Muslim social groups submit to Islam and they do not want to embrace Islam, they will never be forced to do so, only they are required to pay jiz'ah to receive protection from the Islamic authorities and then their rights and obligations are the same as Muslims as Muslim citizens. On the other hand, those who choose Islam as their religion have the same rights and obligations as other Muslims.

From the contents of the two verses in surah al-Mumtahanah above, it is also found that other principles of international relations are the principles of realizing international world peace and the principle of upholding universal world justice. On the other hand, war can only be fought to defend oneself and then create peace. In other words, war can only be carried out if a solution is no longer found and war is carried out only to maintain world peace, therefore Islam does not recognize the

imperialism movement. This concept was implemented by the prophet when he was head of state in Medina.

3. The Form of International Relations in the Tradition of Islamic Governance

To find out whether the practice of international relations has been implemented in the Islamic government system, the author tries to explore the foundation of international relations that was carried out by the Prophet as head of the state of Medina. As a true statesman, the Prophet Muhammad SAW carried out these international relations based on the principles of tasamuh or tolerance for Medina citizens consisting of Islam, Jews and Christians as well as against other states and governments. The tasamuh attitude shown by the prophet is based on and inspired by the teachings of Islam as a religion that carries the teachings of compassion.[11]

The prophet's tolerant attitude in building a pattern of relations between Medina citizens was regulated in such a way in the Medina Charter so that the people of Medina at that time felt freedom and independence. In addition, the non-Muslim community (Jews and the rest of the Arab tribes who previously did not want to accept Islam) also felt this freedom and independence through the Medina Charter which was created and enforced by the Prophet.[12]

The free feeling of the citizens of Medina was due to the pattern adopted by the prophet in carrying out the relationship between the prophet as the head of state and Christian Jews as a component of the citizen which was bound by the universality of the prophet's tolerance even though the facts showed that Jewish leaders still tried to destroy Islam from within, but the Prophet did not hostility towards them, even the

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[11] The term tasamuh is often equated with the term tolerance which has become the latest term for the relationship between two parties who are different in ideology and concept. The term tasamuh and tolerance is actually substantially and terminologically different, but it is still used closely in the context of religion, socio-culture and politics as an implication of the unavoidable cultural assimilation today. See Abu Husain Ahmad Ibn Faris ibn Zakariya, Mu'jam Maqayis al-Lugat. Volume III (t.t, Musthafa al-Babiy al-halabiy, 1391 H1971 AD), p. 65. See also Ahmad Warson al-Munawwir, The Most Complete Dictionary of Indonesian Arabic (Cet. XIV; Surabaya: Pustaka Progressive, 1987), p. 657. Compare with Mahmud Yunus, Arabic-Indonesian Dictionary (ttp, t.th), 178. Compare with the Ministry of National Education, the Big Indonesian Dictionary. Edition III (Cet. III; Jakarta: Balai Pustaka, 2005), p. 1204.

[12] Munawir Syadzali, *Islam dan Tata Negara: Ajaran Sejarah dan Pemikiran*, (Cet, I ; Jakarta: Universitas Indonesia Press, 1990), h. 10.

Prophet put forward the realization of peace and harmony with no exception to the Jews.[13]

The facts above show that the prophet in running the government of the state of Medina pays close attention to the internal relations of its citizens and international relations with other countries by establishing tolerance as its foundation. In the social field, for example, the Prophet's tolerant attitude was shown by promoting peace against several religious, ethnic and racial communities in Medina and outside Medina, even for non-Muslims, even though the Prophet still invited them to take responsibility together in protecting the city of Medina. Another social event that was motivated by a spirit of tolerance was the signing of the Hudaibiyah agreement, namely when the Prophet wanted to carry out the pilgrimage but was always prevented by the musrikin.[14] This Hudaibiyah agreement seems to be detrimental to the Muslims, but behind it the agreement actually benefits the development of Islam. The Prophet's attitude in accepting Hudaibiyah's agreement was a tolerant attitude based on a policy that prioritizes patience because the Prophet did not want bloodshed to occur and this Prophet's policy was not a weakness but based on Allah's guidance as stated in QS al-Nahl (16: 126-128) which reads as follows:

> *Translate. And if you give reward, then pay back with the same torment that was inflicted on you. but if you are patient, Surely That is better for those who are patient. Be patient (O Muhammad) and your patience is not but with the help of Allah and do not be sad for their (disbelief) and do not be narrow-minded to what they deceive. Indeed, Allah is with those who are righteous and those who do good.*

From the above verse, it is understood that the Prophet waged war was in order to restore security and order so that people could live peacefully and then to uphold

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[13] Ibn Hisyam, Sirat *al-Nabiy Sallallahu Alaihi Wasallam*. Jilid II (Cairo: Dar al-Fikr, 1981), h. 121.

[14] The contents of the Hudaibiyah agreement are First; Prophet Muhammad and his entourage this year must return to Medina and may enter the city of Mecca in the following year provided that it is not more than three days. The two sides entered into a ten-year peace agreement. Third, Arab tribes will have the freedom to enter into alliances with any party they choose. Fourth, in fact the Quraish people who joined the Prophet who joined the Quraish could not be returned. See Ahmad Ibrahim al-Syarif, Dawlat al-Rasūl fi al-Madinah (Kuwait: Dar al-Bayan, 1972), p. 245-246. Compare with Sted Mahmudunnasir, Islam Its Concepts & History (New Delhi: Kitab Bhavan, 1981), p. 103.

law and justice so that all people could have the same protection of law and rights.[15] Regarding this war, Abu Zahrah said that war in Islam is to fend off attacks, safeguard proselytizing and prevent religious oppression. Islam justifies war after it is obvious the symptoms of slander or attacks have actually occurred. If war is inevitable, then a commander must first offer several options to the enemy, namely to convert to Islam, enter into an agreement not to disturb the Muslims and the last way is to fight.[16]

Therefore, the pattern of international relations established by the prophet in dealing with Badr prisoners of war was by warning his friends to treat them (prisoners of war) as well as possible.[17] Because among the Prophet's companions there were those who wanted these prisoners of war to be killed and or asked for ransom, but in the end the Prophet agreed with his friends so that the prisoners of war were freed with ransom even one of them, Abu Azza, was released without ransom because he promised not to fight Islam but he broke his promise and returned to fighting Islam in the Uhud war so he was killed at that time.

In the political field, the Prophet demonstrated a tolerant attitude in carrying out international relations towards the religions of the kings who accepted the Prophet's invitation to convert to Islam. Muqawqis, for example, a Coptic official in Egypt received the Prophet's messenger well with all respect and even sent gifts to the Prophet and the Prophet accepted it and it was good even if Muqawqis did not embrace Islam. Likewise, King Najasy of Abyssinia also received the Prophet's letter inviting him to convert to Islam and even some sources say that he converted to Islam. King Najasy also sent a letter to the Prophet asking Muslims in Abyssinia to be returned to Medina.

This attitude of the Prophet shows how Muhammad had an attitude of tolerance in the socio-religious life that the Prophet created in building Medina society. Therefore, it is not surprising that the Prophet succeeded in building a heterogeneous

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[15] Afsal al-Rahman, *Muhammad as Military Leader*. Diterjemahkan oleh Anas Siddik dengan judul Nabi Muhammad SAW sebagai Pemimpin Militer (Jakrta: Bumi Aksara, 1991), h. 19.

[16] Muhammad Abu Zahrah dalam *al-Alaqāt al-Dawliyyat fi al-Islām*. Diterjemahkan oleh Muhammad Zein Hasan dengan judul *Hubungan Internasional dalam Islam* (Jakarta: Bulan Bintang, 1973), h. 119-120.

[17] Muhammad Husayn Haikal, *Hayaat Muhammad*. Diterjemahkan oleh Ali Audah dengan judul Sejarah Hidup Muhammad (Cet. XVII; Jakarta: Pustaka Litera Antar Nusa, 1994), h. 264.

Medina society with adherents of different religions and beliefs.[18] This is the pattern of relationships shown by the Prophet in the form of religious tolerance at that time, so that the Prophet's character as a religious leader and state society had made Islam a unifying religion so that society was in a harmonious social reality and succeeded in achieving the highest social integrity, so that Islam was easily spread throughout the region. Arabic, Byzantine and Persian.[19]

Conclusion

The essence of international relations in Islam is to actualize religious teachings in the context of the relationship between citizens in the state and the relationship between citizens and the state and other countries. Therefore, the existence of a state in Islam is very important and its existence cannot be denied. The basis for international relations in Islam is found in various verses of the Qur'an and al-Sunnah as well as in the constitutional practices shown by the Prophet. The principles of international relations in Islam include the principle of equality among humans and the principle of pluralism and the principle of litaārafū, the principle of international world peace and the principle of upholding universal world justice. The form of international relations in Islam as shown by the prophet is based on the principles of tasāmuh or tolerance.

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[18] Joachim Wach said that religion is the unifier of society. Islam, in particular, emphasizes brotherhood and a harmonious life, Islam also integrates the various races of the world community. See further Joachim Wach, Sociology of Religion (London: The University of Chicago Press Ltd, 1971), p. 36.

[19] W. Montgemeri Watt, *Islam and The Integration of Society* (London: Routledge & Kegan Paul Ltd, 1970), h. 5.

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