The Historical Foundations of International Relations: Evidence of Practices Before 1648 and 1919

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Abstract: This paper explores the history of International Relations, focusing on and disproving the mythologized origins of the field, particularly the Peace of Westphalia (1648) and the establishment of the League of Nations (1919). These events are often regarded as the birth of modern IR, but they overlook the contributions of non-Western civilizations and perspectives. Meanwhile, this paper aims to challenge the Eurocentric narrative that has dominated IR theory and practice and also analyzes how historical power dynamics, such as colonialism, have influenced the formation of Eurocentrism. The research employs historical analysis and a comprehensive literature review to explore the development of IR, specifically analyzing the histories of China and the Middle East. By examining the historical interactions, political systems, and diplomatic traditions in these regions, the study attempts to explore IR before 1648 and 1919, highlighting the different forms of diplomacy, statecraft, and interstate cooperation that existed across civilizations Additionally, the study employs a literature review to critically analyze academic research and explore how the Western-dominated IR discipline has overlooked the historical experiences and theoretical contributions of these non-Western regions. Ultimately, this paper concludes that IR existed long before 1648 and 1919, which challenges the Eurocentric view that these timings marked the birth of modern IR. It also argues that IR history has been shaped by oversimplified and Western-dominated narratives, and calls for a more inclusive approach that incorporates non-Western perspectives and histories, promoting a truly global understanding of the field.

Keywords: International Relations; Historical Milestone; Eurocentrism; Non-Western Perspectives; Distinct Political Systems

1. Introduction

International Relations (IR) is a field of research that studies international interactions, including diplomacy, cooperation and conflicts, among states and non-country actors. Traditionally, the formalization of IR has often been tied to main milestones such as the Peace of Westphalia and the establishment of the League of Nations. These milestones have become central to traditional

understandings of IR's origins and developments, showing the foundations of the modern international system.

However, critics within the IR academic community argue that these dates and their associated events have been excessively mythologized, leading to an oversimplified and distorted understanding of the complex evolution of international politics. This perspective is well supported by Carvalho, Leira and Hobson in their article *"The Big Bangs of IR: The Myths That Your Teachers Still Tell You about 1648 and 1919"*. Similarly, Granville from the Australian National University critically examines the traditional understandings of historical milestones in his high- quality article, "The Myth of 'Traditional' Sovereignty". In this work, Granville challenges the traditional narrative that modern notions of sovereignty were definitively established by the Peace of Westphalia in 1648. Instead, he argues that the concepts of sovereignty have gradually evolved over centuries, shaped by shifting political, religious and cultural contexts.

In addressing these discussions, a fundamental question arises that challenges traditional benchmarks: Can historical evidence demonstrate that the concepts of IR existed and were practiced prior to 1648 and 1919? This inquiry prompts a deeper exploration into the interactions of different civilizations before these pivotal dates. It suggests a perspective that IR may possess a longer and more intricate history than commonly assumed.

This paper argues that concepts of IR have been practiced very well before 1648 and 1919. China and the Middle East have ancient and dynamic histories. Various dynasties and empires rose and fell in these two regions, providing extensive examples of early practices in IR. These non-western civilizations, with their distinct political systems and extensive cross-border interactions, represent significant and diverse civilizations that contributed to the development of core concepts of IR, further challenging the traditional views of the Peace of Westphalia and the establishment of the League of Nations as the origins of IR. The analysis emphatically focuses on diplomatic, cooperative and military interactions as the foundational practices of IR. Diplomacy reflects the conduct of international communications and management between political entities through official channels. It has played an important role in facilitating interactions in IR, such as the establishment of norms, negotiation of agreements, trade exchanges and cultural dialogue, as seen in the tribute system of the Ming Dynasty, where diplomatic missions established hierarchical norms in international system, and the Treaty of Jaffa in the Middle East, where showed the role of diplomacy in resolving conflict and balancing political interests. Cooperation, the pursuit of shared goals and alliances between political entities, has become the cornerstone of peaceful interactions, fostering collective security, economic interdependence and the establishment of international norms. Examples include the Silk Road trade networks, which promoted economic interdependence and cultural exchange between regions. Military interactions demonstrate conflict and power dynamics that shaped inter-state systems. The Wanli Korean War highlights the dynamics of power and hierarchical norms between Ming China, Japan and Korea and reflects the struggle for regional dominance and security in the international system. By analyzing these historical examples, this study is going to indicate that the concepts of IR

were not only existed before 1648 and 1919, but were also necessary to the order of early societies beyond the West.

More importantly, this essay deeply discusses the reasons behind the misinterpretation of the Peace of Westphalia and the establishment of the League of Nations as the origins of IR. It effectively critiques the Eurocentrism in IR and emphasizes the importance of acknowledging the development and history of IR beyond the Western narratives. Eventually, this improvement will also significantly contribute to expanding the understanding of other disciplines and creating a safer international system in the future.

2. Chinese History

As one of the oldest civilizations, Chinese civilization boasts a history spanning nearly 5,000 years, with a multitude of dynasties rising and falling within this ancient land. These dynasties have clearly demonstrated that the concepts of IR were in practice before the traditionally recognized dates of 1648 and 1919.

The Zhou Dynasty (around 770 BC-221 BC) represents the third dynasty in Chinese history, its structure was composed of various states loyal to the Zhou king. The initial era of the Zhou Dynasty relied on Confucian principles, which underscored ritual, moral obligations, and the "Mandate of Heaven" to sustain order and justify authority. These cultural and moral norms aided in regulating the relationships among states. Likewise, one of the contemporary IR theories, realism, relies on values such as democracy, human rights, and the rule of law to establish norms that guide IR. Nevertheless, during the latter Zhou Dynasty, the central power of the Zhou king was perpetually diminished, as these states commenced asserting their autonomy and sought to enlarge their domains through diplomacy, collaboration, and military confrontations. In contrast with today's global landscape, this scenario mirrors the notion of anarchy in realism, wherein the lack of a central authority and overarching regulation forces states to function within a self-assist framework.

The late period of the Zhou Dynasty is separated into the Spring and Autumn Period and the Warring States Period. During the Spring and Autumn period, states frequently attacked each other; smaller states were constantly annexed by powerful ones. The political interactions between powerful states reached their peak during the Warring States period. The early forms of international diplomacy were significantly presented as the strategies of Vertical (Hezong) and Horizontal (Lianheng) Alliances. The strategy of Hezong involved states building alliances to resist the most dominant power, and it was mainly advocated by strategists Gongsun Yan and Su Qin. A significant example of Hezong in the Warring States Period is the Huanshui Alliance, which was united by six states, Qi, Chu, Yan, Han, Zhao and Wei, to resist the most dominant power at that time, the state of Qin and its territorial expansion. This alliance was built on several key principles. It basically includes a mutual defense agreement, a coordinated military strategy, resource sharing and diplomatic unity. To counter the Huanshui Alliance, Qin's strategist Zhang Yi practiced the strategy of Lianheng. Lianheng means building alliances between a strong state and a weaker one to break the unity and cooperation of weak

states. Zhang Yi clearly understood that geopolitical strategies and interests between those six states and Qin were different, and their levels of commitment to the alliance were also different. Therefore, based on the principle of "befriending the distant enemy while attacking a nearby enemy", Qin practiced Lianheng and engaged in separate diplomatic negotiations and military threats with other states. Ultimately, this strategy successfully broke the trust between the members of the Huanshui Alliance and became the foundation for Qin to systematically defeat and annex the other states.

Hezong embodies an early framework of collective security and alliance building. A contemporary parallel is the "Axis of Resistance" in the Middle East. This alliance, led by Iran, includes several Middle Eastern countries such as Iraq, as well as non-state actors like Hezbollah and the Houthi movement. Bound by political, economic, and military cooperation, this alliance has played a significant role in countering the powerful influence and hegemony of the U.S. and Israel in the region. On the other hand, Lianheng shows the concepts of IR in terms of maintaining dominance and breaking enemy alliances. During the Cold War, the strategy of Lianheng was effectively practiced. In the early stages of the Cold War, the Soviet Union and China were widely recognized as steadfast allies against the U.S. and NATO. However, in the 1970s, the U.S. actively used diplomatic actions and financial support to improve its relationship with China, eventually establishing formal diplomatic relations between those two countries in 1979. The normalization of Sino-U.S. relations further broke the trust between China and the Soviet Union, after that, the Soviet Union and its allies were forced to devote significant focus and strategic resources to countering their former ally, China. This strategy effectively reduced the power of the Soviet Union and its allies, ultimately contributing to the U.S. achieving the final victory in the Cold War. Political scientist Zhang Yongjin from the University of Bristol bridges ancient Chinese political thought and contemporary IR theory, highlighting the value of non-Western perspectives in understanding global order. These ancient wisdom and strategies have become the foundations of modern diplomatic practices, effectively demonstrating that concepts of International Relations (IR), such as the formation of alliances, balance of power, and diplomatic negotiation, were well understood and practiced 2,000 years ago.

The concepts of IR are also shown in the interactions between Chinese civilization and others. A historical example is the Ming Dynasty (1368-1644). In the early years of the Ming Dynasty, particularly in the 1400s, the Ming Dynasty established a large and complex order of tribute and vassal relationships in Korea, Southeast Asia, Northern Asia, and Western Asia. This tribute system reached its peak during the reign of the third Ming emperor, the Emperor of Yongle (1402-1424).

To balance power among the various nomadic groups on the steppe and prevent any single tribe from becoming too dominant, Emperor Yongle conducted five major military campaigns against the Mongol tribes in the northern grasslands and required the tribes to pay regular tribute to the Ming court. By applying a strategy of divide and rule, Emperor Yongle disrupted alliances between the Mongol tribes, promoted internal divisions, and maintained Ming superiority over the steppe. This approach reflects modern IR concepts, such as offshore balancing and military intervention, where a dominant state strategically intervenes to prevent the rise of a threatening rival or coalition.

Another notable example of the tribute system in action is the famous mariner Zheng He, who commanded seven voyages to Southeast Asia, South Asia, West Asia, and even East Africa between 1405 and 1433. Zheng He's fleet was composed of hundreds of ships and tens of thousands of men. They visited major ports and kingdoms and brought back envoys who paid tribute to the Ming court. These voyages promoted China's political and economic influence over the Southeast Asia and Indian Ocean trade network, and also improved diplomatic and trade relationships across these regions. By establishing the existence and authority of the Ming Dynasty, Zheng He and his fleet protected the security of maritime routes and trade from military threats and successfully brought valuable goods such as spices, precious metals, and exotic animals back to China. Furthermore, Zheng He's voyages significantly expanded the cultural and technological impact of the Ming Dynasty. The existence of Chinese communities and cultural practices in these regions proves the lasting influence of Zheng He's fleet on local cultures. Nowadays, there are places in Southeast Asia named after Zheng He or his title, such as Semarang.

In the meantime, the diplomatic interactions between the Ming Dynasty and the Timurid Empire significantly showed the concepts of IR at that time. In 1419, the sultan of the Timurid empire, Shah Rukh, sent his sons, especially the eldest son Ulugh Beg, along with a huge mission to visit the Ming court. By paying tribute to Emperor Yongle of the Ming Dynasty, this visit aimed to enhance diplomatic ties and improve mutual understanding between the two powerful empires. The mission left Herat on November 24, 1419, and arrived at the Ming capital, Beijing, on December 14, 1420. They departed from Beijing on May 18, 1421, and returned to Herat on August 29, 1422. While visiting the Ming court, the envoys of the Timurid Empire participated in elaborate ceremonies such as a military parade, and exchanged valuable gifts. This interaction proves the Ming Dynasty's strong influence and authority within the order of tribute and vassal relationships. Such diplomatic interaction not only improved political ties but also enhanced the exchange of culture, technology, and knowledge between these two states. Same as the Ming and Timurid periods, diplomatic interactions today often involve state visits, cultural exchanges, and strategic alliances to build trust and cooperation between nations.

Although the Ming Dynasty had already declined then, the Wanli Korean War showed the Ming's determination to protect its tributary states and maintain the tribute and vassal system by military power. The Wanli Korean War, initiated by Japan under the leadership of Toyotomi Hideyoshi, aimed to conquer Korea and ultimately the Ming Dynasty, China. Korea, as a tributary state of the Ming Dynasty, required military assistance from Emperor Wanli. After that, the Ming Dynasty deployed its military power to assist Korea, successfully forcing the Japanese armies to withdraw from Korea in 1598. The war and its outcome had a huge effect on regional politics in East Asia. It created a military mechanism in the early international system similar to today's Japan-U.S. Security Treaty, helping the Ming Dynasty enhance its dominance and influence on the tributary system, further reinforcing the legitimacy and stability of this system.

The Ming Dynasty's tribute and vassal system provides convincing evidence that the foundational concepts of IR were practiced before 1648 and 1919. By diplomatic missions, military alliances, trade relations and even suitable threats, this tribute system presented a structured international system and governance, which is similar to the unipolarity of the international system that was established after the Cold War. Moreover, this system proves the practice of bilateral relations, cultural exchanges, and technological transfers, and these concepts are also necessary components of contemporary IR.

As the origin of the name for China's modern "Belt and Road Initiative", the Silk Road, which started in the Han Dynasty (206 BC-220 CE), provides convincing evidence of economic cooperation and cultural exchanges in early IR. This network of trade routes expanded across China, Central Asia, the Middle East, and Europe, further opening the door to the interaction between the East and the West.

The Silk Road promoted the exchange of goods, ideas, cultures and technologies among diverse civilizations. People from different regions traded goods such as silk, spices and precious metals, while spreading political ideas, religious beliefs, and technological innovations. For example, Buddhism spread from India to East Asia, and Chinese inventions like papermaking and gunpowder reached the Middle East and Europe. In addition to economic and cultural interaction, the Silk Road also improved political cooperation and interaction among different states and empires. Diplomatic missions and alliances ensured the security of trade routes and promoted mutual interests. The Silk Road proves the importance of strategic alliances and military cooperation to counter common threats and protect trade interests. As mentioned before, the relationship between the Ming Dynasty and the Timurid Empire, even the Kara koyunlu, effectively proves this argument.

The Silk Road shows how ancient societies were closely connected. The international interactions between different civilizations highlighted the ongoing importance of key IR ideas like diplomacy, trade, cultural sharing, and security cooperation in shaping IR over time. Therefore, this ancient network can somehow be considered as the early form of modern globalization, which refers to the international connection of different civilizations across geographic distances.

The examples of Chinese history, from the Zhou Dynasty to the Ming Dynasty and the Silk Road, collectively illustrate the early practice of International Relations (IR) concepts. During the Warring States period, states exhibited remarkable political intelligence in their pursuit of dominance. Concepts of IR, including diplomacy, strategic decision-making, security cooperation, and military threat, were adeptly employed to address various state interactions and situations. The Ming Dynasty established a stable and effective tribute system in Asia, which, through the mechanisms of tribute payment, diplomacy, trade, cultural influence, military protection, and threats, can be identified as a foundational order of IR in the region. Additionally, the Silk Road which started in the Han Dynasty, enhanced the connection between Chinese civilization and others. By extensive trade and cultural expansion, this network further encouraged the establishment of political interaction and the region's IR framework. Overall, the colorful history of China shows a rich practice of diplomatic interactions,

strategic games, trade relations, cultural exchanges, and security cooperation. These examples significantly highlight the depth of China's historical contributions to the development and fundamental concepts of IR.

3. The Middle East's History

As the transfer station between the East and the West on the Silk Road, the Middle East has historically been a hub for cultural exchange, trade, and diplomacy, playing an important role in the practice and development of early concepts of IR. As one of the world's major religions, Islam originated in the Middle East in the 7th century CE, and quickly spread across Asia, Africa and Europe. Different from other religions, the creation of Islam represented both a social, political and institutional revolution. This religion has deeply connected with the aspects of politics and IR into its religious framework.

By practicing diplomatic, military and cooperative interactions as foundational tools of statecraft, Prophet Muhammad effectively unified a state during his lifetime. His diplomacy was exemplified in the Treaty of Hudaybiyyah, which established peaceful relations with the Quraysh tribe and allowed for the spread of Islam. Militarily, Muhammad demonstrated leadership in battles like Badr and Uhud, balancing defense and strategic offensives to consolidate power and protect the nascent Islamic state. More importantly, The Prophet Muhammad's ideas for treaties, such as the Constitution of Medina, represent an early model for multilateral agreements and cooperation. This ancient treaty was the foundation of setting up a political and social cooperative framework between various tribes and religious groups, including Muslims, Jews and pagan tribes. The constitution not only standardized the rights and responsibilities of these groups, also established principles for mutual defense, conflict resolution and justice. By fostering unity and cooperation among diverse communities, this treaty ensured social harmony and political stability in a highly fragmented region. Therefore, the concepts of the Constitution of Medina are pretty similar to modern international treaties that regulate the interactions between diverse international actors. After his death, he left behind not only a religious community and spiritual authority but also a complete political system, power structure, public legal framework and military, which neither Buddha of Buddhism nor Jesus Christ of Christianity accomplished.

The connection between Islam and politics is deeply rooted in the teachings of the Quran, which was compiled between 610 and 632 AD during the life of Prophet Muhammad. This sacred text emphasizes justice, ethical governance, and the pursuit of peace, profoundly influencing the political and diplomatic practices of Muslim communities throughout history. This directive extends to the political structure, which is influenced by Islamic teachings, such as the Iranian Guardianship of the Islamic Jurist (Velayat-e Faqih). In this system, senior religious scholars possess the authority to oversee governmental policies and ensure their alignment with Islamic laws and principles. This is exemplified by the consecutive leadership of Grand Ayatollah Ruhollah Khomeini and Grand Ayatollah Ali Khamenei, who have served as Iran's Supreme Leaders. Furthermore, the Guardian

Council (Shura-ye Negahban) plays an important role in maintaining the Guardianship of the Islamic Jurist. Composed of six senior Islamic jurists appointed by the Supreme Leader and six legal experts nominated by the judiciary and approved by Parliament, the Guardian Council reviews legislation to ensure its compliance with Islamic law and the Constitution. Additionally, the Council vets political candidates for elections, reinforcing the integration of religious principles within the political framework. This institutional structure shows a special fusion of the teaching of ancient Islam and state governance, demonstrating how Islamic principles are deeply embedded within the political framework.

As the Quran elucidates, God ordains justice and denounces all shameful deeds, injustice, and rebellion. Justice, a fundamental concept reiterated throughout the Quran, mandates that followers steadfastly strive for justice and uphold the tenets of Allah. The practical application of these principles is manifest in contemporary international relations (IR), as exemplified by Grand Ayatollah Ali al-Sistani's issuance of a fatwa in 2014. This fatwa called upon Shia Muslims to defend Iraq and safeguard Shia holy sites from the threats posed by the terrorist organization ISIS. This event underscores the influence of Islam and its teachings on today's IR and global security dynamics. Although these examples stem from the past 15 years, they effectively illustrate the robust link between political attributes and ancient Islamic teachings.

The Treaty of Jaffa, concluded in 1192 between Saladin, the leader of the Muslim world, and Richard the Lionheart, one of the prominent leaders of the Crusades, has become an important example of the application of IR concepts in Middle East history. This treaty demonstrates early diplomatic practices, mutual recognition of sovereignty, and the establishment of international norms. In the Treaty of Jaffa, both leaders effectively pushed forward the progress of a diplomatic negotiation when they realized that neither side could conclusively win. The final agreement proves the early practice of IR concepts and emphasizes that diplomacy is a primary tool in conflict resolution. An important IR principle is the recognition of sovereignty, and it is also one of the most important outcomes of the Peace of Westphalia in 1648. States respect each other's sovereignty as a basis for international order and stability. However, the Treaty of Jaffa proved the mutual recognition of sovereignty existed before 1648. In the treaty, Saladin and Richard represented their civilizations and recognized each other's authority and control over specific territories. The recognition of sovereignty in the Treaty of Jaffa can be considered as a successful practice of the concepts of IR before 1648. The Treaty of Jaffa also contributed to the establishment of international norms. By allowing Christian pilgrims safe access to Jerusalem, the treaty provided a precedent for the protection of human rights and freedom of movement in conflict areas. These principles are now widely recognized in international law. The Treaty of Jaffa serves as evidence of the complex interplay among power, religion, and diplomacy. A study of this treaty is essential for understanding the development and early practice of international relations (IR).

The Middle East's strategic position on the Silk Road and the profound impact of Islam have significantly influenced the development of early IR concepts. Nowadays, Islamic teachings on

governance and justice continue to impact political, diplomatic and security practices. The Constitution of Medina and the Treaty of Jaffa serve as written manifestations of early IR practices. They emphasize how concepts like diplomacy, legal norms, and reorganization of sovereignty had existed in the Middle East before the Peace of Westphalia. Overall, the analysis of this evidence clearly supports the conclusion that the practices and principles of IR were well practiced and promoted effectively before 1648 and 1919.

4. Discussion

In summary, the historical evidence from two ancient civilizations, China and the Middle East, significantly challenges the traditional milestones set up by the West. Before the Peace of Westphalia in 1648 and the establishment of the League of Nations in 1919, the concepts of modern IR existed and were practiced well between different civilizations. This undoubted truth brings a serious question: why is the origin of IR commonly recognized as the Peace of Westphalia and the establishment of the League of Nations? The answer to this question is largely connected with the prevalence of Eurocentrism in historical narratives of IR.

Eurocentrism is an arrogant standpoint that is always viewed from a Europe-centered or Western perspective. People subconsciously assume that the West "discovered" IR, Western theories, interpretations and applications of IR possess universality. This bias would often ignore or reduce the recognition of non-Western contributions to the development and practice of IR. A primary factor behind the persistence of Eurocentrism in IR is the historical legacy of European colonialism beginning in the 15th century. During this period, European powers imposed their political, economic, and cultural perspectives on colonized regions, significantly erased and ignored the recognition of local cultures, political systems, and historical achievements, and ultimately promoted the perception that European and Western methods are the standard in international affairs. As the colonial expansion reinforced Western dominance in political, economic, and cultural spheres, this bias deepened and became even more entrenched in modern times. Meanwhile, the teaching content and teaching development of IR have predominantly been dominated by Western academic institutions. During the colonial period, European powers imposed their educational systems and marginalized non-Western intellectual traditions. The use of English as the global academic languages further reinforced this dominance, while the Cold War's geopolitical dynamics shaped IR as a discipline around European state systems and American power. Furthermore, the soft power of famous Western institutions standardized their teaching models globally, as reflected in university rankings for IR. This Western dominance is not unique to IR. It is shown in many academic disciplines. In economics, theories like Rostow's Stages of Economic Growth reinforce a Eurocentric model by positing Western industrialization as the universal benchmark for development. This is akin to how IR privileges Western political structures as the foundation of international systems. These interdisciplinary parallels highlight the pervasive nature of Eurocentrism across fields, offering a richer context for understanding its impact on IR. The Western academic institutions historically emphasized Western

narratives, perspectives and theories, which unconsciously promoted a bias that human civilization existed after the Renaissance. The structural dominance of Western academic institutions in IR mirrors the biases articulated in Wallerstein's World-Systems Theory. This theory situates the West at the center of global power and knowledge production, framing peripheral regions as subordinate producers of raw materials and labor. Similarly, the West often dominates as the primary source of IR theories and paradigms, relegating non-Western perspectives to the margins. The significant role that Western nations currently play in global governance promotes and perpetuates Eurocentrism. During modern times, the leadership of the U.S. and European nations in international institutions has not only entrenched Western influence in global policymaking, but also reinforced Eurocentric perspectives. For example, three of the five permanent members of the United Nations Security Council are considered Western countries. Furthermore, the dominance of Western media in global news further enhances this effect. Western media describes and propagandizes historical events through a Western lens, which significantly influences public perceptions and understanding of IR's history.

These factors collectively emphasize the pervasive impact of Eurocentrism in shaping the understanding of IR concepts. The historical educational, and media dominance of Western perspectives has not only ignored non-Western viewpoints but has also promoted the debatable understanding of global historical dynamics. Therefore, acknowledging and erasing this bias is necessary for a more comprehensive and detailed understanding of the history of IR.

5. Conclusion

While the Peace of Westphalia in 1648 and the establishment of the League of Nations in 1919 have indeed played an important role in the development of IR, historical evidence from ancient civilizations such as China and the Middle East suggests that the main concepts of IR were practiced well before these dates.

The systems of diplomacy and alliance during the Spring and Autumn Period and the Warring States Period of China, particularly the strategies of Hezong and Lianheng, show an early understanding of the balance of power and international competition. Moving into the Ming Dynasty, the tribute system provides an early framework for the international order of unipolarity. The voyages of Zheng He were not merely for exploration but also served strategies of diplomacy and trade purposes, further establishing and enhancing the influence of the Ming Dynasty in this international order while showing early concepts of globalization.

Meanwhile, Islamic civilization in the Middle East implemented numerous policies aligned with the concepts of IR. These practices illustrate how the teachings of Islam, derived from the Quran, have influenced and sustained international security. The Constitution of Medina, crafted by Prophet Muhammad, established a foundational governance framework that accommodated diverse ethnic and religious groups. Furthermore, the Treaty of Jaffa in 1192, negotiated between Saladin and Richard the Lionheart, underscores the diplomatic practice of recognizing mutual sovereignty and resolving

conflicts—principles that were later promoted in Europe. Additionally, the Silk Road acted as a vital conduit linking disparate regions and cultures, significantly contributing to international interactions and thereby enriching the complexity of early IR.

These examples clearly challenge the Eurocentric narrative that mainly credits the West with the development of the international system. By analyzing these historical pieces of evidence, it becomes clear that the concepts of IR were already established and actively practiced across other civilizations in the world before the traditional Western milestones of 1648 and 1919.

To erase the bias of Eurocentrism and update a more comprehensive understanding of IR, future research should focus more on academic education. Firstly, there is a necessary need for the academic community, including non-Western academic institutions and departments of other disciplines, to study the political histories of different civilizations and equally compare these histories. By reviewing historical insights and reducing Eurocentric narratives, this method aims to accurately identify the development of IR and what the true origin of IR is. Secondly, the education of IR in Western countries should include the study of non-Western political histories, which would encourage students to study and reflect on a wide range of perspectives. This method would improve students' critical thinking skills for understanding the dynamics of IR and make them appreciate the contributions from various cultures and regions.

Not only within the scholarly community, diplomats and policymakers can also practice more effective and respectful foreign policies by understanding and combining different historical backgrounds. Acknowledging and leveraging the unique cultural and historical dynamics of each country may ultimately create a safer and more productive international system in the future.

Furthermore, examining the early development of IR concepts provides valuable modules for contemporary international politics, particularly in addressing issues such as alliance-building, conflict resolution and global governance. Ultimately, research on this topic broadens the understanding of IR's origins, highlighting its relevance and applicability across diverse historical contexts while enriching theoretical frameworks and practical approaches within the field.

Author Contributions

The author confirms sole responsibility for the following: study conception and design, data collection, analysis and interpretation of results, and manuscript preparation.

Availability of Data and Materials

The data on which the study is based were accessed from a repository and are available for

downloading through the following link:

https://scholar.google.com/

Conflicts of Interest

The author declare that they have no conflicts of interest to report regarding the present study.

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