The Process of "Otherness"
in the Islamic Discourse in International Relations

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## Abstract

"Otherness" is one of the most important dimensions in understanding Islamic discourse in international relations. This arises from a critique of the ontology, epistemology, and methodology of the Western discourse of international relations. In fact, the formation of the Islamic discourse of international relations has two dimensions. On the one hand, the principles governing international relations with a focus on rationalist approaches are criticized, and on the other hand, its identity elements are presented based on the political discourse of Islam. This article tries to examine the process of otherness in the Islamic discourse of international relations by focusing on the Islamic Revolution of Iran approach in international politics.
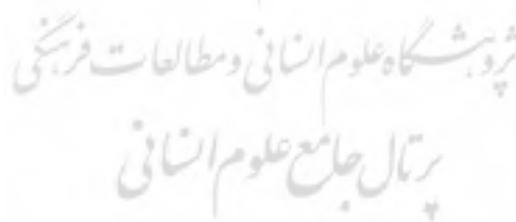
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Introduction

Islamic discourse emerged as a critical discourse in international relations with the victory of the Islamic Revolution of Iran and the explanation of political Islam in international politics. Islam has been presented in various interpretations since its inception and in its historical periods, but the emphasis and dominance of the Islamic discourse in international relations has been influenced by the teachings of the Islamic Revolution and its reflection on international politics. In fact, before the Iranian revolution, the specific concepts of the discourse of political Islam that were introduced with the support of Imam Khomeini and the clergy were not very clear due to their generality and metaphor until the Islamic Revolution came to fruition. But then this discourse gradually established its signs and concepts in confrontation with other discourses, and achieved a specific system of meaning. During this period, this discourse sought to establish its identity against Western culture and civilization and all secular discourses, and in particular, to insist on enmity with the United States and Israel as the most important manifestations of infidelity and oppression. . This article tries to analyze the characteristics of the discourse of political Islam and the foundations of its political thought and philosophy based on otherness.

1. Theoretical Framework: Discourse analysis

The theoretical and methodological framework of this research is the theory of "discourse". In other words, the view of this article is on "discourse", both as a theoretical framework and a methodological view. In fact, this is a special feature of "discourse theory", which allows the researcher, both as a "philosophy of science" and considering the ontological and epistemological requirements of discourse theory, to use it as a theoretical framework and as a method. Therefore, the author uses this theory, both as a theoretical framework and as a method and format of analysis. The choice of theoretical framework and method of discourse analysis was made because in this study we do not intend to assess the "narrative validity" of the ideas and make a value judgment about right or wrong issues. In other words, we do not seek to claim the "final proposition" in international relations. Rather, the aim is to describe and explain the discourse based on the otherness of the logic that governs in international politics. Therefore, the author's purpose of this research is to prepare the ground for the development of a theoretical model in the form of political Islam discourse in the field of international relations in order to present new concepts different from the dominant discourse in international relations. In the meantime, the central point of the Islamic discourse of international relations is purely Muhammadan Islam, but

considering the dominance of Western attitudes in international relations, this article tries to explain the Islamic view by focusing on otherness.

2. Meta- theory of Otherness in Islamic Discourse of International Relations

To explain the otherness of Islamic discourse in international relations, in this section we first critique the ontological, epistemological, and methodological foundations of the rationalist discourse governing international relations and the distinctions between Western and Islamic discourses.

2-1. Denial of Materialism in International Relations

One of the main ontological features in modern discourse is materialism. In Islamic discourse, according to its central idea that Islam is a divine religion, and based on a supernatural source of knowledge such as "revelation", it cannot have a materialistic attitude. Therefore, in this discourse, any analysis, conceptualization and theorizing in the field of international relations that neglects this field from the origin and resurrection in creation and disconnected from the Creator of the universe and the spirituality of human societies is the opposite of its ontology and epistemology. The obvious and well-known manifestation of its critique can be found in Imam Khomeini's letter to Gorbachev: "materialism considers the criterion of cognition in his worldview to be" sense "and does not consider something that has no matter as existing." While the criterion of cognition in the divine worldview is "sense and reason".

2-2. Denial of Secularism in International Relations

The distinction between the worldview and the direction of the discourse of modernity and Islam is clear in this case, and it is possible to recognize the limits of concepts such as power, interests, security, development, and so on.

2-3. Denial of Humanism in International Relations

The discourse of Islam, while emphasizing the value, importance and dignity of man, denies the humanism. The discourse of modernity in theorizing and conceptualizing in this field, puts the end and the end of its thinking as human intellect and explains the truth of human societies only on the basis of human understanding. Ihis view is denied in Islam .

2-4. Denial of Libertinism in International Relations

In the context of obscenity, concepts such as moral relativity, unconditional freedom, relativity of truth and pluralism are introduced, which can be traced in international institutionalization, the Declaration of Human Rights, the

type of position of theories on religion, which are contrasted with Islamic views.

2-5. Denial of Modern Rationalism in International Relations

Concepts such as instrumental reason and modern reason, which represent an epistemological basis in modern discourse and limit the definition of rationality in a material and worldly framework, are rejected, and only the calculation of material gain and loss as a rational behavior and choice is rejected.

2-6. Denial of thought based on "The linear evolution of human beings" in International Relations

Contrary to what modern discourse is based on the constant evolution of mankind and the historical step towards utopia, many events indicate that the path is not necessarily progressive and human history has been accompanied by many ups and downs. Imam Khomeini has said: "They (West) do not allow us to think about what those Westerners do with human beings; what have they done? Have progressed, but the progress of the killing; "Progress that brings humanity to nothingness.

2-7. Denial of Scientism and Positivism in International Relations

Trying to approximate and compare the social sciences to the natural sciences and to create a certain results and to use only experiment, experience, induction, generalization and relying only on data and numerical-statistical results are some characteristic of modernism that denies by Islamic theory.

3. Theoretical Concepts and Ideas in the Modern and Islamic Discourse of International Relations

In the previous section, the basic concepts and principles in the ontology, epistemology and methodology of modern and Islamic discourse were discussed. But now the denial of what is not necessarily the common denominator of all Western sub-discourses and modern theoretical paradigms, but is within the framework of modern literature, is on the agenda:

3-1. State-Centrism Denial

Despite the centrality of the level of state analysis in international relations and by considering states as the only effective actor in the international arena; the discourse of Islam, while respecting the independence and sovereignty of states, but it does not stop at this level of analysis. This is frequently seen in the statements of Imam Khomeini about export of the

revolution, support of the oppressed in the world and address the nations and the oppressed that go beyond the level of state analysis.

3-2. Power-Centrism Denial

Thoughts such as the need to maximize power of state, the debate over the origin and means of power, the mechanisms of power, the concept of balance of power, and the exercise of power are notable propositions in west approach in international relations. the Islamic discourse should base all them in the form of monotheism and their justification based on the reform of human and divine affairs.

3-3. Conflictual system Denial

Concepts such as the inevitability of war, the need to use force to gain benefits and power, the arms race and armed peace are dominant in international relations. According to the Islamic view, originality is given to peace. Imam Khomeini has said" What are the calamities for humanity in the competition of two superpowers in equipping themselves with modern nuclear weapons that originate from evil principles."

3-4. Determinism and structuralism Denial in international relations

According to the element of human will, it is obvious that pure Islam is opposed to determinism.

3-5. Absolute Nationalism Denial

Islam discourse reject sense of nationalism that limits national interests and security only within the nation-states. "Imam Khomeini has said: our war is an ideological war and knows no borders.

3-6. Capitalist system Denial

in Islamic discourse view, the capitalist system tries to make more and more materialistic people suffer from injustice, class divide, increasing the gap between rich and poor, the importance and priority of the rich over the poor and social and economic discrimination. In other words, such a system contradicts the goals of the creation of man and the universe, and the mission of mankind in this world. Imam Khomeini said: "We seek to dry up the corrupt roots of Zionism, capitalism and communism in the world ... systems based on this three pillars have been established, let's destroy them and promote the Islamic system of the Messenger of God in the world".

3-7. Communist System Denial

In this system, ideas such as "communal property" Marxist moral relativity, purely state economy and market, historical determinism, the necessity of

proletarian rule, Class analysis of society, the collapse of the economy, etc. are rejected. Imam Khomeini has said: "The danger of international communism is no less than that of Western capitalism".

3-8. Western Democracy Denial

The democratic view means the domination of the majority view over the minority, it is separate from the religious teachings and divine laws and the orders of the Holy Shari'a. In fact, the majority vote is beneficial to the extent that it is within the framework of divine law. Imam Khomeini has said: Western democracy is merely a propaganda to deceive the masses, but it is essentially a dictatorship.

4. Critics on theoretical concepts of postmodern in international relations

It should be noted that most of the principles of ontology and epistemology rejected by modern discourse will be valid and applicable to postmodern discourse. Concepts such as "humanism" and "secularism" are among these, but the postmodernism discourse can also be specifically mentioned.

4-1. Denial of extremist relativism

Denial of metanarratives, denial of essentialism, and denial of universality cast doubt on the whole basis of belief, which is in contrast to the universality of Islam.

4-2. Denial of the fluidity of identities

According to postmodernism, the identities of actors and discourses, international trends and behaviors are formed under hegemony. There are not permanent and are evolving and changing in a fluid state. While Islam, with the supernatural beliefs such as revelation, the Qur'an, etc., causes the formation of stable sources of identity.

4-3. Denial of the postmodernism conception of "reality"

Although postmodernism believe that there is no reality outside of the text and consider everything to be constructed. Islam believe in this regard that there is a reality outside the mind; and knowledge and cognition in accordance with reality is possible.

5. Trends and realities in international relations

What will be mentioned below is the result of the dominance of Western discourse in international relations and is one of the consequences of the theories of this discourse.

5-1. Denial of the struggle against oppression and hegemony in international relations

This is perhaps the most important thing that is denied by Islamic discourse. Indeed, many denials in this area can be articulated under the broader concept of "oppression," such as the denial of colonialism, the denial of hegemony, the denial of imperialism, the denial of the spirit of supremacy, and the denial of superpowers. Imam Khomeini has said: It is worth mentioning that fighting against these cases is one of the main duties of those who believe in Islam. It was the power of faith of the nation and the power of Islam that overcame oppression, tyranny and colonialism. I hope other nations will join us in this way.

5-2. Denial of dependence and dominance

This can be assessed under the broad concept of Nafy-e-Sabil Rule (Non-Dependency Rule), which includes dependence, alienation, self-destruction, domination, oppression, and a sense of identity inferiority, and the result is reliance on outsiders, glorification of great powers, and discourse, dominance, persistence of dependence, loss of identity independence, etc. are among them. Imam Khomeini has said: Our logic is the logic of Islam that you should not be dominated by others, we also want it not to be dominated by others, the principle of discourse is that America should not be, America should not be alone, the Soviet Union should not be, it should not be a foreigner.

5-3. Denial of Western globalization

From the perspective of Western discourse in international relations, globalization is a process that transcends the boundaries of the national states in order to unify, simulate and harmonize global ideas and concerns. In contrast, Islamic view believe that what is happening is "globalism", a project rather than a process; It is carried out by the instruments of Western power and wealth, so this phenomenon is characterized by the Western character, and therefore the goal is nothing but to westernize or subjugate other societies. This is pursued in various ways, including the cultural invasion of the West or the monopoly and centralism of the West.

5-4. Denial of monopoly in international relations

In various fields such as trade-economic monopoly, political-security monopoly, cultural monopoly, media and news monopoly, science and technology, etc., we are witnessing the efforts of the West as a process, in which the facilities, rights, tools, and resources belong solely to specific

individuals, groups, or states. Imam Khomeini has said: "The reality is that the arrogant states of the East and the West, especially the United States and the Soviet Union, have practically divided the world into two free parts and political quarantine. In the free part of the world, it is the superpowers that know no borders, no limits and no law, and have made aggression against the interests of others, colonization, exploitation and slavery of nations a necessary and fully justified, logical and in accordance with all its principles and standards. They know internationally.

5-5. Denial of security paradigm in international relations

Security paradigm in international relations is an atmosphere where there is a constant sense of insecurity and the potential threat, especially in material and military terms. However, due to the monotheistic and immaterial view of Islam in the international system, the issue of threat and sense of danger is largely eliminated.

5-6. Denial of corruption and destruction in international relations

Existence of corruption, including in cases such as trade relations and fraud, smuggling of goods, drugs, weapons, women, children or in the media, such as the promotion of promiscuity, lust and moral deviance, etc. are the result of western discourse in international relations. Imam Khomeini has believed that Western culture is a culture of planning for human corruption. It is a culture of enmity and hatred with human values and virtues, and a culture that is a tool in the hands of the gods of force, gold and power emperors.

5-7. Denial of divisiveness, conspiracy and incitement to war in international relations

The dominant discourse, through some hegemonic countries, intends to prevent the formation of discourse and blocs against their hegemony by creating divisions between nations and states, especially the third world countries, the oppressed and poor nations, and the Islamic states. This divisiveness also takes place mainly through sedition, crisis-making and even incitement to war among states. Imam Khomeini has said: One of the most effective tricks is to incite to war. They want to engage Muslims in their differences.

5-8. Denial of dictatorial regimes and puppet governments

Since tyranny can also be inferred from the chain of discourse denials of "dependence and domination" and the denial of the concept of "puppet states", it must be done by raising awareness among nations and supporting

liberation movements in such countries. Islamic view confronted dictatorial regimes and puppet governments.

5-9. Denial and the fight against discrimination in international relations

Ethnic and racial discrimination among nations, racism, sense of ethnic superiority, discrimination among citizens of a country, discrimination between the rich and poor classes of society and rich and poor countries are some of the obvious examples of discrimination. these discriminations can be the root of structural violence, feelings of injustice and deprivation in some nations and public opinion and creating an atmosphere of distrust in international legal institutions and rules, and ultimately creating insecurity at home and abroad and creating a double standards. On a strong recommendation, Imam Khomeini outlines his strong stance on discrimination and has stopped oil selling to a South Africa as a racist regime.

5-10. Denying the deception of nations in international relations

Another trend in international relations under the hegemony of Western discourse is to deceive nations and world public opinion, to create intellectual deviation in them, to create intellectual alienation and identity, to intoxicate nations and to create false self-consciousness in nations through the media, propaganda, and cultural aggression, in order to secure their own interests and to prevent the awakening and awakening of nations.. Imam Khomeini has believed: Radio, television, press, cinema and theaters are effective tools for the destruction and intoxication of nations, especially the younger generation.

5-11. The process of otherness from the Zionism discourse in international relations

Zionism as a religious-political discourse is derived from Judaism. Although this trend was noticed after the Balfour Declaration in 1919, the beginning of the peak of attention to it should be considered after the formation of the self-proclaimed state of Israel in 1948. Since the beginning of Imam Khomeini's political struggles in the previous regime, the issue of Israel and the need to fight against it is considered as one of the identity elements and the main characteristics of the discourse of Imam Khomeini and the Islamic Revolution. In other words, Israel state is considered a symbol of oppression, corruption, crime, racism, domination and aggression against Muslims, usurpation and occupation, anti-humanity, anti-Islam and Muslims, etc. Imam Khomeini has said: The main enemy of Islam and the Holy Quran and

the great prophet of Islam (PBUH) are the superpowers, especially the United States and Israel.

6. Islamic sub-discourses in international relations

Among the discourses of political Islam, perhaps a coherent formulation and a discourse system of international relations cannot be determine. But most important Islamic sub-discourses can mention as follow:

- Liberal Islam in international politics: Leaving aside the commonalities, it seems that the most important difference between political Islam with liberal and even social political Islam is that they derived from Western or Eastern discourse in international relations, including compromise with the superpower, acceptance of domination, dependence and so on.

- National Islam in international relations: Preservation and pursuit of national interests take precedence over political teachings and requirements, so that an Islamic but nationalist state, in the field of international relations, only pursues interests. It is its own territory and the preservation of its nation-state.

- Salafi Islam in international relations: Talibanism, al-Qaeda and Wahhabism, with the originality of war, takfir, and Salafism, weaken Muslims and cause the domination of great powers.

7. Theoretical bases of political Islam in international relations

In this section, we discuss of ontology, epistemology and methodology application in the field of international relations.

7-1. Monotheistic ontology in international relations: According to the Islamic view, which considers the origin of existence as God Almighty and believes in the unity of existence while plurality in the universe, sees the world entirely in the divine path and for His pleasure. Therefore, whatever is in the divine path and framework is accepted, and whatever is outside it is contrary to the pure Islam. The Islamic community is trying to invite other nations to this path and to establish a global government.

7-2. Centrality of spirituality in international relations: Attention to the spiritual dimensions of man in Islamic view, which has been fundamentally neglected in the rival discourse resulted to the effort to promote Islamic morals and customs, reform the culture, realize Islamic-human values.

7-3. Revelation-based knowledge in international relations: in Islamic views the use of revelation as the main source in many matters and attitudes is important.

7-4. The universal view in international relations: The level of comprehensive vision of this discourse is the whole universe and the whole

of humanity. The aims of this discourse can be understood, such as the oppressed, Palestine, the export of the revolution and the Islamic Ummah.

7-5. "Human view" in international relations: one of the main components and characteristics of the discourse of political Islam is the "human view" of international relations. The Qur'an's special view of man believe that if he does not go beyond the level of materialism, he considers in the level of animals but also below it, but if he is released from the cage of the body and looks at the upper world, God Almighty will make him his caliph and successor on earth. It is considered.

7-6. Nature and international relations: nature is a common feature in spite of racial, ethnic, territorial, and even religious differences between human beings in international relations. Therefore, all international relations, and also the world order, can be built on mutual understanding and natural acceptance.

7-7. Religious view in international relations: religious view in this field has some effects and consequences in international relations like the principle of invitation, Islamic nation, Islamic world, division of the world into Dar al-Kufr, Dar al-Islam, etc.

7-8. Islamic rationality in international relations: the criterion of putting only material benefit in decision making is a very strategic mistake. Therefore, in decisions and actions, special attention should be paid to spiritual issues.

7-9. Restricted and legitimate freedom in international relations: In this view, every human being is instinctively created and born free and should not be a slave to other human beings. Human freedom is part of human respect and dignity. Therefore, man is free to choose even, and he should not be forcibly imposed a religion or belief. And what defines the limits of his freedom are the divine laws and Islam, as well as the laws of government. Thus, in international relations, one of the aspirations of this discourse is the liberation of nations from colonialism and exploitation.

7-10. Strategy and plan in international relations: The existence of a transcendent goal, self-regulating and directing is one of the characteristics of a discourse. Final goals are prosperity, the establishment of a global government of justice, human guidance towards the goals of creation and ultimately heresy. "The plan of the Islamic State is that all human beings achieve happiness, and all together in health and Live well.

8. Concepts and variables of international relations in the Islamic perspective

8-1. Nation-state in international relations: According to the otherness in statism, negation of arrogance, denial of dependence, denial of achieving goals through war, denial of deception of nations and masses and adherence

to principles such as Peaceful coexistence, the end of Islamic teachings is peaceful coexistence and the principle of mutual respect. "We are friends with whoever treats us humanely." The principle of equality of states in International arena; we should try not to limit the national interests in the territorial borders and have a nation-centered view based on ideological borders. In addition, in defining national interests, we should go beyond the material level and pay acceptable attention to human spiritual issues.

8-2. Power in international relations: In the Islamic discourse, the source of power is God and everyone can have more pure faith and trust, higher adherence to Islam and increase the unity of the word in society, he is the one who enjoys higher power, so power is not limited to material issues, and what is of fundamental and decisive value and importance are immaterial issues, including faith and reliance on the existence and power of God. Therefore, gaining power is not an end in itself, but a means to achieve higher goals, such as achieving and increasing deterrence against the aggressor and arrogant, it of course is not limited to military and material issues and the main battlefield in this discourse, is cultural, scientific, ideological, (soft power) issues.

8-3. Politics in international relations: In the case of politics in the Islamic view, one should have characteristics such as being divine, being human, being just and moral, as well as focusing on duty and not power and interests. To have "benefit", and in terms of purpose, to have all human needs on its agenda.

8-4. Development in the international relations: The desirable development in Islamic view is a development in which "man" and his basic needs are taken into account and attention is paid to material and spiritual needs of man. So here we see the distinction between growth means increasing mere productivity and development means paying attention to productivity along with increasing quality of life and observing moral and spiritual life. It is worth noting, of course, that development in any society should not be merely imitating and copying the patterns of others, but should also include local issues.

8-5. Peace and Security in International Relations: In achieving peace in the Islamic discourse, we see two important denial: oppression and arrogance. The first concept implies the originality of war and gaining profit through conflict, which forms the basis of superpowers and colonialists, and the second denies the arrogance of powerful states in interfering in other affairs of the country and setting the agenda for others. Therefore, what is important in this space is to pay attention to the human dimension of peace and to give originality to peace and to establish peace, which in a positive dimension

means providing an environment for economic, social, cultural and ... growth and development for all worlds and not only no war.

8-6. The world order in international relations: As stated before, Marxism and imperialism denial because of their arrogance and tyranny are the main features of the Islamic discourse. Instead, it calls on nations and sates to abide by monotheistic laws and international relations based on common human goals in the material and spiritual realms. Of course, it considers the full observance of these laws and relations and the achievement of "Islamic order" and the subsequent formation of a global Islamic state in the era of the leadership of the Twelfth Imam.

8-7. Alliance, alignment and international regimes: in this case it should not create an alliance and alignment for illegitimate, inhuman and contrary to human peace. But if these alliances and coalitions are to confront the arrogant front, global Zionism and to solve the material and spiritual problems of mankind, it is not only permissible but also emphasized. The important thing is that in the first step, it should take place between Muslim and then move towards globalization.

8-8. Culture and identity in international relations: The existence of ideas such as religious boundaries instead of territorial borders, attention to cultural, intellectual and moral independence, having a religious view of international relations and the idea of reviving Islamic identity and returning to oneself, indicate its goals based entirely on culture-identity.

8-9. Agent-structure debate in international relations: Regarding the influence of the agent -structure in Islam the two are interacting with each other, but the greater tendency is agent.

8-10. Level of analysis in international relations: In the Islamic approach, we see a combination of levels of analysis, so that both the micro level (political leaders, respect for minority rights, etc.), the level of macro analysis (under the universality of Islam) and the level of civilization analysis (Dar al-Islam vs. Dar al-Kufr) can be seen. But the level of analysis that seems to be endogenous is the level of family analysis in this area. The basis of the institution of the family in the social system of Islam and the effort to plan and set goals and reform and excellence, are among the signs of the existence of such a level of analysis in pure Islam.

8-11. Nations in international relations: The discourse of Islam, transfers the source of power from states to nations. It even considers the necessity of fighting oppression and domination to be the determination of nations. "It is the nations that must move, rise up."

8-12. Dichotomies in international relations: in Islamic view some new dichotomies are introduced and replaced, and sometimes these dichotomies

are the basis of theorizing, taking positions and the policy of this system in the field of international relations. For example: oppressor / oppressed, poverty / richness, domineering / dominable, compromise / resistance, etc.

9. Islamic goals and objectives in international relations

9-1. Justice in international relations: The importance of the concept of justice in this Islamic approach is such that all the ideas under the denial of oppression, denial of discrimination, denial of monopoly, denial of arrogance, exploitation, etc. are proposed with the solution of the system and fair relations. The importance of justice is such that Ayatollah Khamenei basically calls the targeted diplomacy and opinion of this discourse "justice-oriented diplomacy". Imam Khomeini: "Islam has come to establish a just government".

9-2. Awareness, liberation and awakening of states and nations: The need to raise the awareness of nations, masses and even governments, whether Muslim or non-Muslim, are a main goal in international relations. The ideas of cultural diplomacy, the export of the revolution, etc., all express the effort of this discourse to create awareness and break the darkness of ignorance.

9-3. Uprising, jihad, struggle and resistance: According to the previous strategy, another practical teachings and recommendations of the political Islamic discourse, in order to achieve the desired norms in international relations, eliminate anti-value ideas and ways the solution to the current crises and problems of the world is Uprising, jihad, struggle and resistance. Of course, this struggle is not only hard and military, but mainly has a soft and cultural nature and also requires the cooperation of Islamic and non-Islamic states.

9-4. Unity of the Islamic World: The monotheistic ontology of pure Islam emphasizes and highlights the idea of unity against oppression, and arrogance

9-5. Spirituality in International Relations: The "semantic crisis" in international relations theorizing is considered as neglecting the spirituality. Therefore, it is necessary to break the deadlock, to rely on spirituality, and to bring revelation and spiritual issues to this field. The basic manifestation of this case can be seen in the mention of Imam Khomeini in his historical letter to Gorbachev.

9-6. Adherence to international law, rules and obligations: Islam emphasize on commitment to custom, reason and human achievement.

9-7. Distinguishing the type of interaction with states and nations: The positions of the Islamic discourse towards the states with which it is hostile, in no way- except Israel-, this hostility is not against their nations.

9-8. ethics in international relations: honesty, not to deceive others, not to conspire, to divide, to incite war, to respect the rights of others, to respect the dignity of human beings, to observe diplomatic decency, to avoid corruption and prostitution, and to abuse political position, avoiding oppression, discrimination, etc. are among the essential traits in Islamic views of international relations.

Conclusion

From the perspective of discourse analysis, every discourse is formed in the process of otherness. Therefore, Islamic discourse should also be examined based on the logic of otherness. This article tried to take a step towards a more accurate understanding of the otherness in Islamic discourse and the differences among its views and current theories of international relations. The focus of Islamic discourse is on the ontology, epistemology and methodology of Islamic principles mentioned in the article. These Islamic principles have led to the rejection and acceptance of some elements of modernity and Western discourse in Islamic discourse, if the principles of modern Western civilization in the field of anthropology, individualism, liberalism, democracy, etc. are faced with selective rejection and acceptance; Nevertheless, science and technology can be considered as tools and human heritage, provided that they do not cause the dependence of the Eastern nations, their self-destruction and stagnation; On the other hand, any colonial hegemony of the West is rejected. In this context, the attempt to revive the Islamic identity and return to oneself, in the words of Babi Saeed, is "a re-dialogue with the identity of modernity and the identity of the West."

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