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An Islamic Reflection on the Anthropological Foundations of the Major Theoretical Approaches in International Relations

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Abstract

All theories of political science and international relations are inevitably based on specific ontological foundations that one of the main sub-branches of their ontology is anthropology (history). However, anthropological foundations have been neglected in the evaluation of international relations theories (problem). Therefore, it seems necessary to strengthen the approaches interested in examining the anthropology of international relations theories in view of the conceptual gap in the background of this issue (background and necessity). Therefore, this question can be raised: How can the perception of human nature provide an Islamic basis for rethinking the intellectual approach of the main theoretical approaches in international relations (including realism and liberalism)? (Question). It seems that from the Islamic point of view, any stagnation and dogmatism in the absolute pessimistic or optimistic conception of human nature can be considered as a common weakness of idealism and realism in international relations (hypothesis). This article aims to provide a serious rethinking of the anthropological foundations of these two schools, as two major theoretical approaches in the analysis of international politics (goal). The present paper, within the framework of the non-theoretical approach, emphasizes an Islamic reflection on the anthropological foundations of the idealist and realistic paradigms (method). Understanding the difference between the anthropological foundations of the Islamic approach on the one hand and the realistic and liberal approaches on the other hand can be one of the results of the article (finding).

Keywords:
Anthropology, Realism, Pessimism, Liberalism, Optimism, Instinct, Nature.

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Introduction

The starting point in the process of organizing any thought in the field of domestic and international politics is the ontological and anthropological foundations of it. In other words, understanding the main theoretical stream in the field of international politics (including the two major schools of realism and liberalism) depends directly on its anthropological foundations. Even the type of analysis of the nature and essence of human beings determines the approach of theoretical fields to the nature of states and their relations with each other in the scene of international politics. In other words, it seems that the main reason of differentiation between the main theoretical approaches in international relations (mainly including idealism and realism) on the one hand; and between them and the Islamic approach on the other hand, is related to their approach to human nature. Based on such a criterion, the present article aims to consider the anthropological differences as the independent variable; and the difference in theory-making between the Islamic paradigm and the two main theorical paradigms in IR (realism and liberalism) as a dependent one. The method of this article is library method and in this regard, as far as possible, it will benefit from the classic texts of realism and liberalism in international relations. Therefore, referring to specialized libraries and authoritative centers of documentation and information dissemination is one of the agenda of the article for collecting library information and making them meaningful in line with the main goal of this paper.

With this description, the main questions that the article seeks to answer are: First, what are the anthropological foundations of the main theorical stream in international politics?; Secondly, how do the anthropological and ontological foundations of these two approaches affect the theoretical approaches raised under them in the process of analyzing international politics?; Thirdly, what are the anthropological and ontological foundations of Islam as a political thought and how does the Islamic approach affect the system and politics of international relations?; And finally, what are the main criticisms of the Islamic approach to the intellectual approaches of international relations in terms of their anthropological and ontological foundations? In response to these key questions, it can be claimed in general that the extreme pessimism of the realist approach to human nature (limiting human beings to the immutable nature of rivalry and evil) and to the nature of the international system (giving priority to war over peace) on the one hand; and the excessive optimism about human nature (limiting human beings to altruistic nature and economic motives) and to the international system (giving priority to permanent peace over war) on the other hand, are among the most important shortcomings of the two main theoretical approaches in

international relations are that this paper will focus on Islamic attitude.

1. Theoretical framework

In the field of theorizing in international relations, we face two types of works and theoretical activities: 1. content-based theorizing or so-called "first-level" theorizing, which provides the necessary theoretical framework for examining the main issues. These theories are mostly subject-oriented and seek to understand the theoretical understanding of the most important issues and topics in each academic discipline such as peace and war, order and justice, etc; 2. Second-level theorizing, which provides the intellectual and theoretical frameworks necessary to assess the quality of a theory in terms of its capability for explanation. In other words, second-level theories are interested in "meta-theory" issues, which provide the researcher with an understanding of the social and political issues surrounding the subject in a more indirect way, with a focus on ontological, epistemological and anthropological issues (Moshirzadeh, 2007: 6-7). It is from this point of view that in some analyses, meta-theorizing is considered synonymous with "theory about theory" and emphasizes this essential point that in order to reach a native and Islamic science that has the content and methods of metaphysical knowledge acquisition, it is necessary to study and "define human being as human being", which seems to be a necessary and inevitable matter (Ekhlas, 2015: 43-44).

This article examines the common and dominant theoretical approaches in international relations from an anthropological perspective and for this reason does not consider a single theory as a criterion and instead tries to compare the anthropological foundations of Islam and the two major theoretical approaches in international relations (realism and liberalism) by based on second-level theories. In fact, the theoretical framework of this paper is based on the anthropology presented in the meta-theory. On the other hand, anthropological issues themselves are also part of the ontology and have a special place and importance in Islamic ontology. However, although human beings are also part of the world of existence, they have a unique status and rank that distinguishes them from other creatures. Human beings are beings and creatures whose existence is directly related to God as the necessary existence and creator of all existence and his act is also directly related to the act of the Almighty (Dehqani Firoozabadi, 1389a: 57).

1.1. The anthropological foundations of the liberal approach

The idealist approach to human beings, as beings who have a good nature and are perfectible, pays attention to the optimistic view of international relations and considers war and instability in the international system as a result of the

bad structure of the international system. As Sens and Stoett also describe: "The idealist approach assumes the most desirable nature for humans" (Sens & Stoett, 2005:14). The liberal approach, which originated from idealist thinkers such as Grotius, Rousseau and Kant, is optimistic about human nature and emphasizes human commitments in shaping cooperation within the framework of international law. From the perspective of idealists, there is a possibility of eliminating war in the international scene by strengthening the rules, regulations and institutions of the international community. They believe that there is a kind of coordination of interests between states and that states have freedom of action in making international policy. Some of the principles of idealists are:

1. Human nature is necessarily good and has the potential for altruism (selflessness instead of selfishness), mutual assistance and cooperation;
2. Bad behavior of human beings is not caused by their evil nature, but rather by incorrect structural and institutional arrangements that cause people's motivation in selfish and harmful actions, including going to war;
3. Wars only show the worst picture of the international system;The international community must organize itself to eliminate the grounds for war (Kegle, 1981:17).

1.1.1. Man as a wise being.

Liberals strongly believe in human rationality and believe that humanity has the ability to understand its positive potentials. It is based on such a great rationality for the human race that liberals believe in the progress of humans (in the scientific, technical, moral and social fields). In fact, the analysis of the human beibngs within the framework of idealism/liberalism makes sense within the general framework of "general optimism", which should be considered influenced by the ideas of nineteenth-century liberals. The recent liberals believed that reason and rationality could be replace force and coercion." In addition, optimism in the evaluation of the human beings is also related to the harmony of interests in the social and economic relations of individuals through free competition (Waltz, 1969:152).

Thus, "rationality "is the central concept in liberals' optimism for human nature, because this optimism implies their serious belief in the capacity of human reason to understand the correct criteria to guide human action."(Boucher, 1998: 360) In fact, liberals who are optimistic about human nature believe that rational people can learn from their past mistakes and adopt rational practices in their actions in politics just like in the field of Economics. Emmanuel Kant, including the philosophical and intellectual founders of idealists, also believes that "humans avoid war as much as possible by the

rational interests they define for themselves" (Lawson, 2003: 42).

1.1.2. Human cooperation

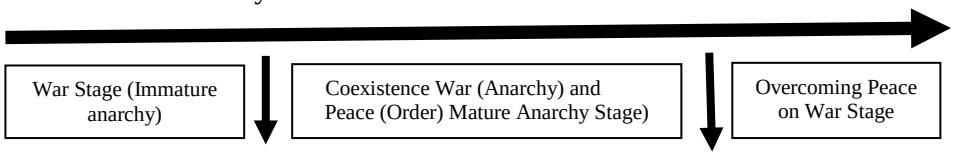
"Humans" in the view of liberals are considered rational actors and can overcome their greed for power with the help of the intellect. In fact, the inevitable result of this assumption is that humans cooperate with each other instead of negative competition between themselvs. The world considered by liberals is a world in which actors are free to cooperate with each other, and this freedom of action is sometimes limited by the agreements they participate in (Annette, 2004:164) .

Thus, idealists, in their portrayal of Man, insist that "humans are inherently cooperative political beings interested in pursuing common public interests, which are sometimes negatively influenced by Satan and directed towards tension and war". (Sens & Stoett, 2005:12).According to some authors, the most important variable that idealists assume is that humans are able to work together rationally in name and with the aim of providing personal gain, because what is considered desirable for one person can also be considered desirable for another person or people.This attitude is completely in the opposite direction of the approach that analyzes the world as a game with the result of zero algebraic sum, during which the win of one actor means the loss of another actor(Sens & Stoett, 2005: 19).

In short, liberal man is sometimes influenced by Kant's ideas in his famous treatise on sustainable peace, meaning and meaning that provides an optimistic view of man that hopes to establish a compromise between politics and morality; (Kant, 1380: 76-69). It is sometimes influenced by John Locke's anthropological approach, which nature sees as a dual situation: not so platonic that it brings together moral and political funds, in a completely desirable way from man, nor so hobby that it represents a pessimistic, pessimistic and animal form of man(Sharia, 1382: 101). Finally, the third anthropological basis of the Liberals in Rousseau's thought should be mentioned, which considers peace to be the original and superior nature of Man compared to his warlike nature(Rousseau, 1379: 85).

In any case, the more intoxicated optimism in liberalists ' approach to man has been created in such a way that man is assumed to be a rational being that, according to his rational calculations, kills the inhibition of his power-seeking and ambition. It is based on such angels and areas that the control of human rationality over the lust of power, space and fame can make everyone hope for a long-term prospect of peace. This is a hope that in the logic and historical analysis of liberals, history should be considered as a line in which humans and governments derived from it are constantly thinking of advancing

forward, and the scale of wars is significantly reduced based on the evolution of human rationality.



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1.2. The Anthropological Foundations of Realism

Although, as Martin Wight puts it, "all political theories presuppose some views about human nature" (Wight, 1991:25), it was these realists who were more explicit than others in expressing their assumptions about human beings over the past millennium. In this regard, Roger Spegele's opinion on the traditional and practical commitment of realists to some notions about "human essence" that are derived from the influence of international theorists on the writings of classical thinkers such as Thucydides, Saint Augustine, Machiavelli, Hobbes and also modern thinkers such as Morgenthau, Butterfield, Niebuhr and Isaiah Berlin is noteworthy (Spegele, 1996:129).

1.2.1. Selfishness and unchanging self-interest

In the realist approach, there is always a two-way relationship between "selfishness" and "anarchy". In this regard, the classical argument of realists of international relations about human nature stems from their philosophical-religious claims about human beings. As Cynthia Weber puts it, "human beings are imperfect and therefore prone to conflict and tension. This point explains well why there is never a guarantee of cooperation in the international system and why creating a world government is impossible" (Weber, 2005:15). Other realists such as Thucydides, Niebuhr, and Morgenthau also adopt a similar pessimistic approach to human nature and all emphasize the "selfish emotions" and "interest-oriented" of human beings in international relations. Accordingly, realists agree that human nature is fixed and unchangeable. As the main point of the realist tradition about human beings is: "The essence and nature of human beings has not changed since the classical antiquity" (Thompson, 1985:17). This unchangeability is especially evident in the case of biological realists - which will be explained later - and is quite traceable and observable. In fact, the important point is that among the realists, it is these biological realists who emphasize the unchangeable nature of human beings. This unchangeable nature, according to the realist approach, is rooted in the selfish and stubborn essence of human beings and therefore is always prone to perform immoral behavior. In this way, the anthropological

approach of realists is completely based on a pessimistic and dogmatic (unchangeable) view of human nature, which weakens any hope for improving the conditions of society and the international system. As Hobbes also depicts pessimistic assumptions about the human condition in the natural state. He states the "fixed characteristics" of human beings and says that simultaneous and prioritized attention to three characteristics or three behavioral motives of human beings in analyzing the causes of conflict and dispute among them is necessary: "In the first degree, competition; in the second degree, doubt and insecurity leading to fear; in the third degree, fame or the desire for dignity and honor" (Hobbes, 2001: 157). In his opinion, the first cause drives people to gain profit; the second cause for gaining security; and the third cause for gaining prestige and fame (Hobbes, 2001: 158). In general, the unchangeable self-centeredness/selfishness of human beings is the main keyword of realists in their explanation and elaboration of human beings, so that they lose hope of any change-seeking in the interest-seeking and self-centeredness of human beings and the states that arise from them and believe that "war" is the most efficient and just arbiter in times when human beings and states disagree over limited resources. Based on such an interpretation, the history of human development, contrary to the optimistic view of idealists, cannot be a linear progressive and evolutionary trend; but instead, human beings are chronically and irretrievably trapped in the cycle of war and peace and this flawed cycle leaves no opportunity and space for the growth and excellence of humanity and the realization of lofty ideals beyond the concern of survival:

The defective and repetitive cycle of War and Peace

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1.2.2. The biological basis of the pessimistic view of realists

Contrary to the claim of some that social Darwinism ended after the World War II, the evolutionary theory of Darwin still maintained its theoretical popularity for explaining the social dynamics in the twentieth century. In the 1970s, social biology emerged as a kind of attempt to explain human behavior as predispositions/genetic reserves. Influenced by such an approach, Bradley Thayer claims that evolutionary science can provide a reliable basis for validating "selfishness" and "dominance" as the two main realist claims about human nature that reinforce an approach that introduces human institutions as "warlike". Thayer's threefold claims in this regard are as follows:

Nature in its selection, supports selfish individuals over altruistic ones and naturally chooses it for survival. According to Thayer, this issue highlights the importance of the concept of "survival of the fittest" in the social sphere (Thayer, 2000: 131).

Understanding the concept of "power" and "hierarchy" is very important to prove the natural tendency of humans to dominate and rule over others; because the perpetual existence of hierarchy in the realm of mechanisms and social system prevents the constant conflict over limited resources in society (Thayer, 2000: 133-134).

The religious interpretation of traditional realists of human beings, which appears in concepts such as "sinful human" and "fallen human", should be abandoned and instead try to examine the human and its impact on social and international relations with the approach of natural sciences, especially biology, especially the evolutionary theory of human evil. It seems that Thayer, influenced by Richard Dawkins' theory of "selfish gene", intends to design a scientific basis based on the teachings of genetic science and within the framework of social biology, to explain the issue of human selfishness in social and political affairs (Thayer, 2000: 132). Thayer's specific claims in this regard are similarly repeated by other people such as Shaw and Wang. They also argue like Thayer that evolutionary biology and social biology can be used as a theory or to explain the natural tendency of humans towards war (Paul R, Shaw & Wong Yuwa, 1987: 5-31). In short, it seems that evolutionary biology (biological) has been raised to revive the realist project. In this regard, propositions such as "survival of the strongest", "survival of the fittest", the dilemma of "killing / being killed" or "eating / being eaten" or this proposition that: "The right belongs to the one who is strong", are among the issues derived from Darwin's evolutionary theory among biological realists.

1.2.3. Change of attitude of some realists about the subjectivity of human institutions

One of these influential cultural-religious concepts in the theoretical approaches of international relations is the concept of human "fallen", "deceived" or "expelled from paradise". The problem that many realist theorists rely on such an anthropological approach face is that they cannot reach a design of objective and universal principles with them. In order to solve such a problem, structural realists such as Waltz raise their level of analysis in the process of analyzing the cause of the security puzzle and instead of analyzing human nature, they analyze the nature / structure of the international system (Waltz, 1979). Accordingly, it seems that the ancient and close relationship between realism and the concept of nature / human institutions has been weakened in some places. Post-classical realists recount that essentially the concept of human nature is an irrelevant concept and essentially has no subjectivity in the analysis of international politics. In this way, in contrast to the pessimistic approaches towards the unchangeable nature of human beings among biological realists, structural realists are placed who are more or less interested in the nature and nature of human beings than the impact of anarchy and the reaction of human beings and governments to the anarchic structure of international relations. In this way, structural theories have more possibility for changing human nature. For them, "there is no possibility that human nature will change by itself, but in some cases there is a possibility of improving human behavior by establishing order-creating mechanisms" (Butterfield 1966: 25).

2. Islamic perspective on the anthropological foundations of realism and liberalism

The Islamic view of international relations is influenced by its view of human nature and its existential goals. In Islam, human nature has "two non-definitive dimensions of good and evil"; in such a way that the grounds for peace-seeking or war-seeking are not definite but rather contingent.

2.1.The anthropological foundations of the Islamic approach to international relations

Islam, as a divine worldview and a collection of knowledge found in the Qur'an, Sunnah, jurisprudence, philosophy, mysticism, theology and Islamic ethics, has a special ontology. Ontology deals with the essential issue of what elements and components the universe is made of and how it came into existence and works. In fact, ontology with the Islamic approach to international relations is placed in the framework of general Islamic ontology,

and the interacting objects and beings that make up the universe, the creator, and how they interact and react are explained in ontology. (Dehghani-Firouzabadi, 1389 A: 68). Meanwhile, anthropology has a special place in Islamic ontology. Religious anthropology is based on Islamic existentialism, based on which a kind of two-dimensional philosophy governs the system of creation and existence. The existence of good has always been accompanied by evil, and good and evil have always cast a shadow on the system of creation alongside each other. According to the principle of God's mature wisdom, absolute evil does not exist in the system of creation, but evil is always present in a relative form. In fact, the principle is that the purposeful and purposeful system of existence is full of goodness, but in the meantime, the existence of evil, as a deviation from the natural historical course of humans and governments, cannot be ignored. However, evil is not included in the goal and end of creation, and therefore, it is "relative". In fact, a phenomenon can be evil and corrupting for some, but the same phenomenon may appear good for others. Therefore, in the system of creation, absolute evil is excluded (Motahari, 1362: 125).

The important point is that the two-dimensional ontology and the combination of good and evil in the system of existence from the point of view of Islam is clearly and directly or indirectly manifested in Islamic anthropology. In this regard, it should be said that from the perspective of revelation teachings, man is a being that has a dual nature: on the one hand, he is rooted in goodness, and on the other hand, he is associated with evils. Based on this, the nature of man, from the perspective of Quranic teachings, is a combination of instincts and nature, which is rooted in property on the one hand and in the kingdom on the other hand. The civil dimension of man expresses his instinctive and animal nature; While his royal side shows his spiritual aspect. Therefore, in the nature and essence of man, there is a talent and grounds for desire for two opposing forces of reason and lust, or nature and instinct, one of which brings him to the throne and the other provides the grounds for his fall to the "Esfal al-Saflin". The ultimate destiny of man depends on the constant conflict between the above two forces. The constant struggle between the power of reason and lust, or nature and instincts, and finally; The real personality of a person is the result of this interaction (Motahari, 1372: 23-28). In this way, this matter of whether we consider human being a benevolent or demanding being or not; And whether or not we call the international relations resulting from the interaction of these people and of course the governments based on conflict and war or, on the contrary, cooperation and peace, depends on this basic point that in this constant conflict of nature and instinct, one over the other. overcome

The practical result of this discussion is that the human soul has a single truth that has different levels, subjects and degrees that appear during a person's life. Therefore, the truth of man, while unity and oneness, is also indeterminate. The non-determinism of human truth indicates the fact that his movement and transformation are also indeterminate and oscillate between good and evil. Although Islam, by nature, considers human beings to have an inherent tendency towards goodness and nature, and considers the originality of man, his personality and humanity to be his nature and nature. However, there is a possibility of deviating from human and divine nature; Because God created man free and independent (Motahari, 1379: 393).

The practical result of this point in political discussions is that the aforementioned duality "in religious anthropology" is also reflected in the field of politics and social relations (sociology). Therefore, just as religion's view of man is far from absolutism, it does not have an absolute and one-sided attitude in the field of politics and social relations (Dehghani-Firouzabadi, 2019: 57-60).

2.2.The nature of international politics based on Islamic anthropology

2.2.1. A macro approach to politics and power

Basically, absolutism in adopting negative and positive attitudes towards politics and power is faced with serious criticisms and Islam distances itself from presenting a general and absolute picture in this regard and pays attention to both positive and negative aspects. In this view, politics and power cannot be positive or negative in themselves, but it is the goal and direction of power and politics that reveals their true face. In such an analysis, politics is merely considered as a tool in the hands of human beings that if it is used to satisfy the instincts and lusts of human beings, it is worthless and if this tool is used for the superiority and sovereignty of the rational powers or in other words, the domination of human nature, it is considered as a worthy and valuable matter. With this explanation, it is obvious that in the Islamic view, the nature of politics is also a reflection of a kind of duality that has its roots in human nature. In this view, politics is not only a moral phenomenon and also a reality full of evil and corruption, but it has a dual nature that on one side of it there is rationality, thought and behavior based on expediency; and on the other side of it there is power-seeking, envy and greed. Although the ultimate and final image of this duality is the desirability of behavior based on rationality, but it always faces an opposing force in this path that is rooted in human power-seeking and greed and reflects human instincts (Sajjadi, 2002: 69). Imam Ali (AS) says about such an approach: “By God, if it were not for the presence of people on the scene and the completion of the argument by the helpers, and if

it were not for a covenant that God has taken from the wise not to be silent against the gluttony of the oppressors and to say hello to the cries of the oppressed, I would throw the camel's bridle of caliphate on his neck" (Nahj al-Balagha, Sermon 5). This point is a good expression of the instrumental face of politics that from the point of view of religion, its position is in the scope of the goals that it pursues. Therefore, politics from the perspective of Islam is not the ugly and undesirable face that Machiavelli and Hobbes portray, nor the purely moral and idealistic face that Kant and his followers present. In this view, as long as politics is connected with human wisdom and reason and provides the grounds for the domination of reason over lust and nature over instincts, it will have a desirable and respectable face and on the opposite point, when it comes to the superiority of instincts and lusts, it will be undesirable and worthless.

2.2.2. The middle way in political and international anthropology

In a situation where the realism school considers the nature of international politics as a trap of conflict, dispute and perpetual war over power and interest and therefore, peace and stability among human societies, only to the extent and size of an unattainable ideal and desire, and also in a situation where the idealism school with a completely optimistic view of human beings, analyzes social relations as ethical and human away from conflicts and introduces peace as based on the formation of collective institutions and international organizations based on human and ethical principles and cooperative spirit possible and feasible (Schmidt, 2002: 184), the teachings and teachings of Islam with a distinct and comprehensive position on the nature and nature of human beings, consider international relations as a non-definitive and variable mixture of war and peace. However, a distinction must be made between two types of war in Islam: war for satisfying the acquisition of power and exclusivism; and war for eliminating discrimination and achieving social justice. In total, from the point of view of Islam, war is caused by the imbalance of the relationship between nature and human instincts, in which instincts dominate nature (Sayyid Qutb, 1989: 52). Consequently, from the point of view of Islam, the mechanism of cutting off the roots of war and establishing peace passes through the path of creating a logical relationship between instincts and nature. Humans naturally hate war and are interested in peace and stability, but the instinct of superiority and power-seeking sometimes tramples on this deep natural desire and draws social relations into conflict and strife (Barzununi, 2005: 87-86).

Conclusion

In summary, within the framework of the Islamic anthropological approach to international relations, although human beings are introduced as having a dual nature and endowed with the talent and ability to move in both directions (in the way of evil lower than animals and in the realm of virtue higher than angels), however, the originality must be given to the right and human beings must be essentially benevolent, truthful, and good-natured. Basically, the Islamic approach is contrary to the two major schools of materialist and objective international relations, and at the same time pays special attention to material issues (such as interest and power) and value and ethical issues. In other words, the principles of these two materialist schools prevent international relations from being the realm of ethics and essentially prevent the formation of ethical-based international relations. While Islam is primarily ethical and considers the establishment of government not for achieving political power but for forming a society based on ethical rules (Khani, 2010: 5-7). Thus, Islam as a universal religion has a special approach to the nature of international relations, which is different from the two main streams of theorizing in international relations, namely realism and liberalism. The Islamic approach is neither pessimistic like realism nor optimistic like liberalism in terms of anthropology; but the nature of human beings is a combination of innate and instinctive, jurisprudential political science; and its theory of government is God-centered. Therefore, the principle governing international relations is the originality of peace. The discourse of realism and idealism, each, from the point of view of anthropology, have approached the analysis and study of international relations differently. The way realism looks at human beings, politics and society, leads them to the so-called war-oriented view in international relations; while based on idealism (liberalism) and the specific attitude that this school has towards human beings, politics and society; the principle governing international relations is peace-oriented and war is a contingent situation. Generally speaking, it can be said that considering that the Islamic approach to international relations has observed the principle of moderation and moderation in its ontological foundations and with a logical view of the nature of human beings, politics and international relations, it can better interpret international relations: The realism approach with a pessimistic view of the nature of human beings, politics and international relations, has a pessimistic interpretation of the nature of the international system and considers the principle governing it to be "the principle of war" and the effort to increase power; while the reality of the international system in many cases violates the principles of this theory and we witness common human interests that go beyond the common interests that

realists consider only in interaction between one or a few political units. On the other hand, one of the basic principles of liberalism theory is the belief that, common interests between governments and nations, especially common economic interests, through strengthening international trade and based on the principle of playing with a positive algebraic sum, prevent war between countries. However, historical and objective experience of international relations has threatened and violated this optimism. As never economic cooperation between governments has led them to political convergence. In fact, liberalism theory cannot explain and analyze the undeniable reality of conflict and contradiction of interests with the existence of common and universal interests, especially economic ones. Thus, liberalism can be considered an idealistic approach without regard to the bitter realities of the international system; just as realism can be considered a pessimistic and oblivious approach to the reality of cooperation between nations and governments in some common areas of economic, cultural, environmental and even security. Thus, both the liberalism and realism approaches suffer from the reductionist feature in analyzing the nature of human beings and the realities of international relations. As one ignores the animal (evil) aspects and the other the innate (good-natured) aspects of human beings and the behavior of governments at the international level. In the final analysis, it can be claimed that the nature and realities of international relations are more consistent with the Islamic approach to international relations, as discussed, the other two approaches offer a one-sided interpretation of international relations (either war-oriented or peace-oriented). Islam, with a comprehensive and non-dogmatic approach in analyzing human nature (the coexistence of good and evil), political analysis (the instrumentality of politics in human hands and the rejection of structural determinism of power and politics against human beings) and international relations analysis (the coexistence of anarchy and cooperation or the simultaneity of war and peace), has been able to provide a more realistic interpretation of the nature of international relations and it seems that this issue has its roots in the logical principle (moderation) governing the religion of Islam as a universal school. The lack of this principle in the ontological foundations of these two approaches has caused the mismatch of the nature of international relations with the interpretation of these two approaches. On the other hand, we witness the justice-oriented discourse in the Islamic approach to international relations based on the high human values that realism, as a mainstream current, does not have a place and liberalism also emphasizes more on the common economic-commercial dimension.

Schools	**Preception of human nature**	**Core of theory**	**Level of Analysis**	**Approach to War and Peace**	**Arguments factors**
Realism	Evil, Selfish	Power	State	War centric	Desire for power + selfishness + fear + competition = constant war
Libralism	Good nature	Rationalism	Individual	Peace centric	Ethics + wisdom + freedom + progress + cooperation = peace
Islam	dual nature with emphasize on good nature	Religon	Religion	Coexistance of War and Peace by emphasize on Peace	- Dominance of nature over instinct = permanent peace - Dominance of instinct over nature = constant war - constant conflict between nature and instinct with an emphasis on the final victory of nature

source: authors

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