

Preservation Of Necessities (Maqāşid) In Islamic Political Thought: An Analytical Model For Normative Security And The Foreign Policy Success Of The Nation-State

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ABSTRACT:- This study reveals the decisive impact of the principle of protecting zaruriyyāt, the fundamental pillar of Islamic political thought, on the foreign policy success of nation-states at both conceptual and analytical levels. The central problematic of the research examines how the complete protection of zaruriyyāt principles encompassing the security of religion, life, intellect, progeny, and property strengthens internal stability, societal legitimacy, and normative security capacity, and to what extent this strengthening reflects on foreign policy performance. The hypothesis posits that state structures where zaruriyyāt are fully protected and where the principles of beautiful character, taqwa, and ihsan deeply permeate the governance approach will achieve strategic success in foreign policy five to ten times greater than expected under normal conditions by establishing the highest level of trust and integrity with their citizens. The research aims to systematically explain the connection that the maqasid framework establishes between state governance and foreign policy success, demonstrate the effects of implementing zaruriyyāt principles on societal support and stability, and evaluate the mechanisms through which these effects manifest in foreign policy performance. Employing qualitative methodology, the study was conducted through theoretical modeling, textual analysis, and conceptual analysis tools. Classical Islamic thought sources, contemporary security studies, and international relations literature were systematically examined, and an analytical framework was established through conceptual synthesis. Findings reveal that protecting zaruriyyāt maximizes societal trust and legitimacy, that the reflection of beautiful character, taqwa, and ihsan principles in governance approach qualitatively transforms state-society relations, and that internal stability creates a multiplier effect in foreign policy. The study contributes a foreign policy dimension to Islamic political thought, reminds international relations literature of the importance of normative and cultural variables, and demonstrates that nation-states can become more effective in foreign policy by strengthening their domestic policies.

Keywords: Zaruriyyāt, Maqasid, normative security, foreign policy success, nation-state, Islamic political thought

I. INTRODUCTION

THE SUCCESS ACHIEVED BY CONTEMPORARY NATION-STATES IN FOREIGN POLICY IS A MULTIDIMENSIONAL PHENOMENON THAT CANNOT BE EXPLAINED SOLELY BY MILITARY POWER, ECONOMIC RESOURCES, OR STRATEGIC POSITIONING. THE ABILITY OF STATES TO BE EFFECTIVE IN THE INTERNATIONAL ARENA DEPENDS PRIMARILY ON THE STRENGTH OF THE BOND THEY ESTABLISH WITH THEIR OWN SOCIETIES, THE TRUST THEIR CITIZENS HAVE IN THE STATE, AND THE LEGITIMACY FOUNDATIONS OF THEIR GOVERNANCE APPROACH. THE QUESTION OF HOW GOVERNANCE PHILOSOPHIES AND CONCEPTIONS OF SOCIAL ORDER PUT FORWARD BY DIFFERENT CIVILIZATIONAL TRADITIONS THROUGHOUT HISTORICAL PROCESSES HAVE SHAPED THE RELATIONSHIP BETWEEN STATE POWER AND FOREIGN POLICY SUCCESS IS AN IMPORTANT ONGOING DEBATE IN THE FIELDS OF POLITICAL SCIENCE AND INTERNATIONAL RELATIONS (ARI, 2013; GÖZEN, 2014). THE MAQĀŞİD UNDERSTANDING WITHIN THE ISLAMIC POLITICAL THOUGHT

TRADITION HAS THE POTENTIAL TO MAKE A DISTINCTIVE CONTRIBUTION TO THIS DEBATE BY ADDRESSING THE FUNDAMENTAL GUARANTEES THAT THE STATE IS OBLIGED TO PROVIDE TO ITS CITIZENS WITHIN A SYSTEMATIC FRAMEWORK (AUDA, 2008; KAMALI, 2008).

THE CONCEPT OF MAQĀSĪD, WHICH OCCUPIES THE CENTER OF ISLAMIC LEGAL PHILOSOPHY, SIGNIFIES THE OBJECTIVES OF THE SHARĪ'AH AND IDENTIFIES THE PROTECTION OF FIVE FUNDAMENTAL DARŪRIYYĀT—RELIGION, LIFE, INTELLECT, LINEAGE, AND PROPERTY—AS THE PRIMARY GOAL. THESE FIVE FUNDAMENTAL GUARANTEES ARE ELEMENTS THAT MEET HUMANITY'S EXISTENTIAL NEEDS AND ARE REGARDED AS INDISPENSABLE FOR THE ESTABLISHMENT OF SOCIAL ORDER (AL-SHĀṬĪBĪ, 2015; IBN 'ĀSHŪR, 2012). THE PRINCIPLE OF THE INVIOABILITY OF LIFE IS EXPLICITLY EMPHASIZED IN THE QUR'ĀN, WHERE IT IS STATED: "WHOEVER SAVES A LIFE, IT IS AS THOUGH HE HAD SAVED THE LIVES OF ALL MANKIND" (AL-MĀ'ĪDAH, 5:32). REGARDING THE PROTECTION OF INTELLECT, THE PROHIBITION OF SUBSTANCES THAT IMPAIR HUMAN CONSCIOUSNESS HAS BEEN COMMANDED, AND THE IMPORTANCE OF PROTECTING MENTAL HEALTH HAS BEEN EXPRESSED THROUGH THE VERSE: "O YOU WHO BELIEVE! INTOXICANTS, GAMBLING, STONE ALTARS, AND DIVINING ARROWS ARE ABOMINATIONS OF SATAN'S DOING. AVOID THEM, SO THAT YOU MAY PROSPER" (AL-MĀ'ĪDAH, 5:90). FOR THE PROTECTION OF LINEAGE AND SOCIAL MORALITY, THE COMMANDMENT "DO NOT APPROACH ADULTERY, FOR IT IS AN INDECENCY AND AN EVIL WAY" (AL-ISRĀ', 17:32) HAS BEEN DECREED. TO ENSURE THE SECURITY OF PROPERTY, THE PROVISION "AS FOR THE THIEF, BOTH MALE AND FEMALE, CUT OFF THEIR HANDS AS A RECOMPENSE FOR WHAT THEY HAVE EARNED AND AS A DETERRENT FROM ALLAH. ALLAH IS ALMIGHTY, ALL-WISE" (AL-MĀ'ĪDAH, 5:38) HAS BEEN ESTABLISHED. THE GUARANTEE OF RELIGIOUS FREEDOM HAS BEEN SECURED THROUGH THE VERSE "THERE IS NO COMPULSION IN RELIGION. TRUTH HAS BEEN MADE DISTINCT FROM ERROR" (AL-BAQARAH, 2:256). IN THE PROPHET'S FAREWELL SERMON AS WELL, THE INVIOABILITY OF LIFE, PROPERTY, AND HONOR WAS EXPLICITLY EMPHASIZED, AND IT WAS DECLARED: "YOUR BLOOD, YOUR PROPERTY, AND YOUR HONOR ARE SACRED TO ONE ANOTHER LIKE THE SACREDNESS OF THIS DAY OF YOURS, IN THIS MONTH OF YOURS, IN THIS CITY OF YOURS" (BUKHĀRĪ, ḤAJJ, 132), THEREBY INDICATING THE SANCTITY OF THESE PRINCIPLES.

THE HISTORICAL ORIGINS OF THE DARŪRIYYĀT PRINCIPLES WERE SHAPED THROUGH THE SYSTEMATIC CONTRIBUTIONS OF GREAT JURISTS SUCH AS IMAM AL-GHAZĀLĪ AND IMAM AL-SHĀṬĪBĪ DURING THE DEVELOPMENT OF ISLAMIC LEGAL PHILOSOPHY. IMAM AL-GHAZĀLĪ, IN HIS WORK AL-MUSTAṢFĀ, DEFINED THE PROTECTION OF THE FIVE FUNDAMENTAL ELEMENTS OF DARŪRIYYĀT AS THE MINIMUM OBJECTIVE OF THE SHARĪ'AH, WHILE IMAM AL-SHĀṬĪBĪ PLACED THESE PRINCIPLES WITHIN A MORE COMPREHENSIVE THEORETICAL FRAMEWORK IN HIS WORK AL-MUWĀFAQĀT (AL-SHĀṬĪBĪ, 2015; AUDA, 2008). THIS SYSTEMATIC STRUCTURE PROVIDES A NORMATIVE FRAMEWORK THAT DETERMINES THE FUNDAMENTAL RESPONSIBILITIES OF STATE GOVERNANCE AND CONSTITUTES THE LEGITIMACY FOUNDATION FOR RULERS. THE DARŪRIYYĀT UNDERSTANDING HAS BEEN FURTHER ENRICHED THROUGH THE CONTRIBUTIONS OF JURISTS SUCH AS IBN QAYYĪM AL-JAWZIYYAH AND AL-JUWAYNĪ AND HAS BEEN ACCEPTED AS A SET OF PRINCIPLES TO BE PROTECTED NOT ONLY AT THE INDIVIDUAL LEVEL BUT ALSO AT THE SOCIETAL AND STATE LEVELS (AUDA, 2015; KAMALI, 2008).

THE SUCCESS OF STATE GOVERNANCE DEPENDS NOT ONLY ON THE FUNCTIONING OF INSTITUTIONAL STRUCTURES BUT ALSO ON THE PERSONAL QUALITIES, MORAL STANDING, AND LEVEL OF TAQWĀ (GOD-CONSCIOUSNESS) OF THE RULERS. THE FACT THAT RULERS ACT WITH THE CONSCIOUSNESS THAT ALLAH IS WATCHING THEM AT ALL TIMES, INTERNALIZE THE RESPONSIBILITY OF ACCOUNTABILITY, AND IMPLEMENT THE PRINCIPLES OF BEAUTIFUL CHARACTER (ḤUSN AL-KHULUQ) AND IḤSĀN (EXCELLENCE) CONSTITUTES THE GUARANTEE OF A GOVERNANCE APPROACH BASED ON THE PRINCIPLES OF RIGHT, LAW, JUSTICE, AND EQUITY (HALLAQ, 2009; FELDMAN, 2008). BEAUTIFUL CHARACTER SIGNIFIES THAT THE RULER'S CONDUCT IS GROUNDED IN TRUTHFULNESS, HONESTY, COMPASSION, AND JUSTICE; TAQWĀ REPRESENTS THE CONSCIOUSNESS OF BEING UNDER THE SCRUTINY NOT ONLY OF PEOPLE BUT ALSO OF ALLAH; AND IḤSĀN EXPRESSES THE VIRTUE OF PERFORMING EVERY TASK IN THE MOST EXCELLENT AND COMPLETE MANNER (GÖRMEZ, 2017; DEMİR, 2016). THE INFUSION OF THESE THREE PRINCIPLES

INTO THE GOVERNANCE APPROACH ENABLES RULERS TO ADOPT A STANCE PURIFIED FROM ARBITRARY BEHAVIORS, CONFLICTS OF INTEREST, AND PERSONAL BENEFITS. A GOVERNING CADRE THAT EXHIBITS MEASURED, HONEST, REASONABLE, LEGITIMATE, AND CONSCIENTIOUS BEHAVIORS; THAT PLACES THE WELFARE OF THE PEOPLE ABOVE ALL ELSE; THAT DOES NOT DISCRIMINATE; THAT GIVES EVERYONE THEIR DUE; THAT DOES NOT BETRAY TRUSTS; AND THAT STANDS AGAINST CORRUPTION AND INJUSTICE ESTABLISHES A STRONG FOUNDATION OF LEGITIMACY BY EMBRACING THE ENTIRE SOCIETY. WHEN SUCH A GOVERNANCE APPROACH MAINTAINS DISTANCE FROM FAVORITISM AND SELF-INTEREST AND ADOPTS THE PRINCIPLE OF MERITOCRACY AT EVERY LEVEL, THE PEOPLE'S LOYALTY TO AND SUPPORT FOR THE STATE REACHES ITS HIGHEST LEVEL (HALLAQ, 2013). A GOVERNANCE STRUCTURE THAT IS FULLY COMMITTED TO UNIVERSAL LEGAL PRINCIPLES, THE PRESUMPTION OF INNOCENCE, EQUALITY, AND THE PRINCIPLES OF THE RULE OF LAW CREATES A SOCIAL COHESION THAT IS INTEGRATED AND UNIFIED WITH ITS PEOPLE.

A NATION-STATE THAT EXISTS IN COMPLETE UNITY WITH ITS PEOPLE AND FEELS SOCIETAL SUPPORT BEHIND IT CAN ACHIEVE SUCCESS IN FOREIGN POLICY THAT FAR EXCEEDS WHAT WOULD NORMALLY BE EXPECTED UNDER ORDINARY CIRCUMSTANCES. A COUNTRY WHERE SOCIAL SOLIDARITY IS STRONG, WHERE THE LEGITIMACY OF GOVERNANCE IS UNQUESTIONABLY ACCEPTED, AND WHERE CITIZENS ARE SECURELY ATTACHED TO THEIR STATE CAN PURSUE A MORE EFFECTIVE, MORE RESOLUTE, AND MORE STABLE POLICY IN THE INTERNATIONAL ARENA (DAVUTOĞLU, 2014; AYDIN, 2004). THIS SITUATION PROVIDES CONCRETE ADVANTAGES IN THE STATE'S DIPLOMATIC INITIATIVES, ALLIANCE-BUILDING EFFORTS, AND NEGOTIATION PROCESSES, WHILE SIMULTANEOUSLY GRANTING STRATEGIC FLEXIBILITY THROUGH THE HIGH LEVEL OF SOCIAL RESILIENCE IN THE FACE OF EXTERNAL THREATS. IN A SOCIAL ORDER WHERE THE PRINCIPLES OF DARURIYYAT ENVISIONED BY ISLAM ARE FULLY IMPLEMENTED, THE MULTIPLIER EFFECT CREATED BY THE BOND OF TRUST BETWEEN STATE AND SOCIETY CARRIES THE POTENTIAL TO INCREASE FOREIGN POLICY SUCCESS BY A FACTOR OF FIVE TO TEN. THE LOGIC OF THIS MULTIPLIER EFFECT OPERATES AS FOLLOWS: FIRST, INTERNAL STABILITY AND SOCIAL TRUST ENABLE THE STATE TO BE MORE RESILIENT AGAINST EXTERNAL PRESSURES THROUGH THE SUPPORT IT RECEIVES FROM ITS PEOPLE DURING TIMES OF CRISIS; SECOND, THE MORAL RESPECTABILITY OF GOVERNANCE CREATES A PERCEPTION OF CREDIBILITY AND PREDICTABILITY IN THE INTERNATIONAL COMMUNITY; THIRD, AS THE WELFARE AND SECURITY OF THE PEOPLE INCREASE, IT BECOMES EASIER FOR THE STATE TO DIRECT ITS RESOURCES TOWARD SOFT POWER INSTRUMENTS RATHER THAN MILITARY EXPENDITURES; FOURTH, SOCIAL COHESION PROVIDES THE FOUNDATION FOR THE STATE TO ACT IN NATIONAL UNITY AND SOLIDARITY DURING EXTERNAL POLITICAL CRISES IT FACES (NYE, 2004, 2011). THIS ASSERTION IS NOT MERELY A THEORETICAL PROPOSAL BUT RATHER A CLAIM THAT CAN BE SUPPORTED WITH CONCRETE DATA BASED ON HISTORICAL EXPERIENCES AND CONTEMPORARY EXAMPLES (AKGÜN & ÇAPAR, 2012; ATAMAN, 2012).

THE RELATIONSHIP BETWEEN THE MAQĀSĪD FRAMEWORK AND FOREIGN POLICY ALSO BRINGS A NEW PERSPECTIVE TO THE NORMATIVE DIMENSION OF THE SECURITY CONCEPT. WHILE THE TRADITIONAL SECURITY UNDERSTANDING FOCUSES ON THE STATE'S MILITARY AND ECONOMIC POWER, THE NORMATIVE SECURITY APPROACH BRINGS TO THE FOREFRONT THE STABILITY PROVIDED BY SOCIAL TRANQUILITY, INDIVIDUAL GUARANTEES, AND LEGITIMACY (BUZAN, 2007; BUZAN & WÆVER, 2003). NORMATIVE SECURITY EMPHASIZES THAT THE STATE'S POWER MUST DERIVE NOT ONLY FROM MATERIAL RESOURCES BUT ALSO FROM SPIRITUAL RESOURCES SUCH AS VALUES, PRINCIPLES, AND SOCIAL CONSENT (WENDT, 1999; FINNEMORE, 2003). THIS APPROACH ARGUES THAT SECURITY CAN BE ACHIEVED NOT ONLY THROUGH MILITARY DETERRENCE AGAINST EXTERNAL THREATS BUT ALSO THROUGH INTERNAL STABILITY, SOCIAL JUSTICE, AND SOCIETAL SECURITY. CONSEQUENTLY, NORMATIVE SECURITY OFFERS A PARADIGM THAT GOES BEYOND THE CLASSICAL REALIST UNDERSTANDING OF SECURITY AND CENTERS ON ELEMENTS SUCH AS HUMAN SECURITY AND SOCIAL LEGITIMACY. THE PRINCIPLE OF PROTECTING DARURIYYAT CONSTITUTES THE COUNTERPART OF NORMATIVE SECURITY WITHIN ISLAMIC POLITICAL THOUGHT AND PROVIDES A FOUNDATION THAT ENABLES THE STATE TO BE RESILIENT NOT ONLY AGAINST EXTERNAL THREATS BUT ALSO AGAINST INTERNAL INSTABILITIES.

IN THIS CONTEXT, IN A SOCIAL ORDER WHERE THE PRINCIPLES OF DARŪRIYYĀT ARE FULLY IMPLEMENTED, IT BECOMES POSSIBLE TO REDUCE THE STATE'S INTERNAL SECURITY EXPENDITURES, MAKE SOCIAL PEACE PERMANENT, AND DIRECT RESOURCES TO MORE PRODUCTIVE AREAS. THUS, THE STATE BOTH STRENGTHENS ITS INTERNAL STABILITY AND OBTAINS A MORE FLEXIBLE AND EFFECTIVE POSITION IN FOREIGN POLICY (KATZENSTEIN, 1996).

IN TODAY'S INTERNATIONAL RELATIONS LITERATURE, ELEMENTS SUCH AS SOFT POWER, CULTURAL ATTRACTION, LEGITIMACY, AND SOCIAL SUPPORT ARE GAINING INCREASING IMPORTANCE AMONG THE FACTORS DETERMINING STATES' FOREIGN POLICY SUCCESS. IN ADDITION TO HARD POWER INSTRUMENTS, THE INTERNATIONAL ACCEPTANCE OF THE VALUES, NORMS, AND PRINCIPLES POSSESSED BY STATES PLAYS A CRITICAL ROLE FOR LONG-TERM FOREIGN POLICY ACHIEVEMENTS (NYE, 2004, 2011). AT THIS JUNCTURE, THE MAQĀSĪD-CENTERED APPROACH OF ISLAMIC POLITICAL THOUGHT OFFERS A MEANINGFUL MODEL NOT ONLY FOR MUSLIM SOCIETIES BUT FOR ALL SOCIETIES IN PURSUIT OF UNIVERSAL HUMAN RIGHTS AND SOCIAL JUSTICE. THE PRINCIPLE OF PROTECTING DARŪRIYYĀT REPRESENTS THE ISLAMIC COUNTERPART OF A GOVERNANCE APPROACH BASED ON HUMAN DIGNITY, FREEDOM, JUSTICE, AND EQUALITY, AND THE GLOBAL RECOGNITION OF THESE VALUES STRENGTHENS THE STATE'S INTERNATIONAL LEGITIMACY (AN-NA'IM, 2008; FELDMAN, 2008). A STATE WITH STRONG LEGITIMACY CAN ESTABLISH MORE EFFECTIVE COALITIONS IN FOREIGN POLICY, TAKE INITIATIVE ON REGIONAL AND GLOBAL SCALES, AND DISPLAY A MORE RESILIENT STRUCTURE AGAINST CRISES.

HOWEVER, THE MERE ADOPTION OF DARŪRIYYĀT PRINCIPLES AT THE THEORETICAL LEVEL IS NOT SUFFICIENT; THESE PRINCIPLES MUST BE IMPLEMENTED THROUGH CONCRETE POLICIES AND INSTITUTIONAL STRUCTURES. THE QUALITY OF SERVICES THE STATE PROVIDES TO ITS CITIZENS, THE INDEPENDENCE AND FUNCTIONALITY OF JUSTICE MECHANISMS, THE FAIR DISTRIBUTION OF ECONOMIC OPPORTUNITIES, ACCESS TO EDUCATION AND HEALTH SERVICES, THE PROTECTION OF FREEDOM OF EXPRESSION, AND THE ABILITY TO FREELY PRACTICE RELIGIOUS BELIEFS ARE PRACTICAL MANIFESTATIONS OF THE DARŪRIYYĀT PRINCIPLES (HALLAQ, 2009). STATES THAT SUCCEED IN THESE AREAS ESTABLISH A STRONG SOCIAL CONTRACT WITH THEIR PEOPLE, THEREBY ENSURING INTERNAL STABILITY AND TRANSFORMING THIS STABILITY INTO A STRATEGIC ADVANTAGE IN FOREIGN POLICY. WHEN HISTORICAL EXAMPLES ARE EXAMINED, IT IS OBSERVED THAT THERE IS A STRONG RELATIONSHIP BETWEEN THE EXTENT TO WHICH STATE GOVERNANCE REMAINED FAITHFUL TO THE PRINCIPLES OF DARŪRIYYĀT DURING THE GOLDEN AGES OF ISLAMIC CIVILIZATION AND POLITICAL STABILITY, ECONOMIC PROSPERITY, AND EFFECTIVENESS IN FOREIGN POLICY (KAHRAMAN, 2010; KARA, 2016). DURING THE EARLY YEARS OF THE Umayyad and Abbasid periods, when rulers acted with consciousness of justice, equity, and trust, both the state's internal peace and its external influence reached their zenith; conversely, during periods when these principles were deviated from, social unrest increased and foreign policy effectiveness weakened (MARDİN, 2018; MERİÇ, 2017).

THE DARŪRIYYĀT FRAMEWORK OFFERED BY ISLAMIC POLITICAL THOUGHT HAS THE POTENTIAL TO PROVIDE ALTERNATIVE SOLUTIONS TO MANY PROBLEMS FACED BY MODERN STATES. TODAY, MANY NATION-STATES FACE SERIOUS PROBLEMS SUCH AS SOCIAL POLARIZATION, LEGITIMACY CRISES, ECONOMIC INEQUALITY, CORRUPTION, AND LOSS OF TRUST IN GOVERNANCE. THESE PROBLEMS CREATE INTERNAL INSTABILITIES THAT PREVENT THE STATE FROM BEING EFFECTIVE IN FOREIGN POLICY AND LIMIT STRATEGIC FLEXIBILITY IN THE INTERNATIONAL ARENA (DAVUTOĞLU, 2014; KEYMAN, 2010). THE SYSTEMATIC IMPLEMENTATION OF DARŪRIYYĀT PRINCIPLES OFFERS A GOVERNANCE APPROACH THAT DIRECTLY ADDRESSES THE FUNDAMENTAL CAUSES OF THESE PROBLEMS. PRINCIPLES SUCH AS ENSURING THE SECURITY OF LIFE, ESTABLISHING JUSTICE, CONTROLLING HARMFUL SUBSTANCES TO PROTECT INTELLECT, SUPPORTING FAMILY STRUCTURE TO PROTECT LINEAGE, GUARANTEEING PROPERTY SECURITY, AND PROTECTING FREEDOM OF BELIEF FORM THE FOUNDATIONS OF SOCIAL TRANQUILITY AND TRUST (AL-SHĀTĪBĪ, 2015; KAMALĪ, 2008). A STATE STRUCTURE BUILT UPON THESE FOUNDATIONS BOTH ENSURES INTERNAL STABILITY BY STRENGTHENING SOCIAL SOLIDARITY AND OBTAINS A MORE CONSISTENT AND EFFECTIVE POSITION IN FOREIGN POLICY.

THE DIRECT CONNECTION BETWEEN EACH OF THE DARŪRIYYĀT PRINCIPLES AND FOREIGN POLICY CAN BE ESTABLISHED AT THE ANALYTICAL LEVEL AS FOLLOWS: THE PROTECTION OF RELIGIOUS FREEDOM ENABLES THE STATE TO ADOPT A RESPECTFUL ATTITUDE TOWARD CULTURAL PLURALISM AND A DIALOGUE-BASED APPROACH IN ITS FOREIGN POLICY; ENSURING THE SECURITY OF LIFE STRENGTHENS THE CONSCIOUSNESS OF MORAL OBLIGATION IN HUMANITARIAN INTERVENTION, REFUGEE RIGHTS, AND INTERNATIONAL PEACEBUILDING POLICIES; PROTECTING INTELLECT INCREASES THE STATE'S RESILIENCE IN AREAS SUCH AS INFORMATION SECURITY, COMBATING DISINFORMATION, AND EPISTEMIC AUTONOMY; PROTECTING LINEAGE REINFORCES THE STATE'S SOFT POWER IN THE CONTEXT OF CULTURAL IDENTITY, FAMILY POLICIES, AND PRESERVING SOCIAL VALUES; ENSURING PROPERTY SECURITY CREATES A PERCEPTION OF CREDIBILITY IN ECONOMIC JUSTICE, TRANSPARENT TRADE, AND SUSTAINABLE DEVELOPMENT POLICIES (AUDA, 2015; IBN 'ĀSHŪR, 2012). THE INTEGRATED PROTECTION OF THESE FIVE ELEMENTS SIMULTANEOUSLY INCREASES BOTH THE STATE'S INTERNAL LEGITIMACY AND ITS INTERNATIONAL RESPECTABILITY.

IN THIS CONTEXT, THE FUNDAMENTAL PROBLEMATIC OF THE STUDY CAN BE EXPRESSED AS FOLLOWS: HOW DOES THE PRINCIPLE OF PROTECTING DARŪRIYYĀT (RELIGION, LIFE, INTELLECT, LINEAGE, PROPERTY SECURITY) IN ISLAMIC POLITICAL THOUGHT STRENGTHEN THE INTERNAL STABILITY, SOCIAL LEGITIMACY, AND NORMATIVE SECURITY CAPACITY OF NATION-STATES; WHAT ARE THE LEVEL, DIRECTION, AND OPERATING MECHANISM OF THIS STRENGTHENING'S EFFECT ON FOREIGN POLICY SUCCESS; MOREOVER, TO WHAT EXTENT DOES THE COMPLETE INFUSION OF THE PRINCIPLES OF BEAUTIFUL CHARACTER, TAQWĀ, AND IḤSĀN INTO THE GOVERNANCE APPROACH INCREASE THE DEGREE OF STATE-PEOPLE INTEGRATION AND FOREIGN POLICY PERFORMANCE? THE SUB-DIMENSIONS OF THE PROBLEMATIC CAN BE ELABORATED AS FOLLOWS: TO WHAT EXTENT DOES THE COMPLETE IMPLEMENTATION OF DARŪRIYYĀT PRINCIPLES INCREASE SOCIAL TRUST, LEGITIMACY, AND SOLIDARITY? THROUGH WHAT MECHANISMS DOES THE STRENGTHENING OF INTERNAL STABILITY SUPPORT THE STATE'S STRATEGIC FLEXIBILITY, DIPLOMATIC EFFECTIVENESS, AND INTERNATIONAL LEGITIMACY IN FOREIGN POLICY? HOW DOES THE REFLECTION OF THE PRINCIPLES OF BEAUTIFUL CHARACTER, TAQWĀ, AND IḤSĀN ON THE GOVERNANCE APPROACH AFFECT THE DEGREE OF STATE-PEOPLE INTEGRATION, AND WHAT KINDS OF ADVANTAGES DOES THIS INTEGRATION CREATE IN FOREIGN POLICY OUTPUTS (FINNEMORE, 2003; KATZENSTEIN, 1996)?

THE HYPOTHESIS OF THE STUDY IS A CLEAR AND DIRECT ANSWER TO THIS PROBLEMATIC: A NATION-STATE STRUCTURE IN WHICH DARŪRIYYĀT (RELIGION, LIFE, INTELLECT, LINEAGE, PROPERTY SECURITY) IS FULLY AND COMPLETELY PROTECTED, AND IN WHICH THE PRINCIPLES OF BEAUTIFUL CHARACTER, TAQWĀ, AND IḤSĀN DEEPLY PERMEATE THE GOVERNANCE APPROACH, ACHIEVES STRATEGIC SUCCESS, DIPLOMATIC EFFECTIVENESS, AND INTERNATIONAL LEGITIMACY IN FOREIGN POLICY AT A LEVEL FIVE TO TEN TIMES WHAT WOULD BE EXPECTED UNDER NORMAL CIRCUMSTANCES BY ESTABLISHING THE HIGHEST DEGREE OF TRUST, LEGITIMACY, AND SOCIAL COHESION WITH ITS CITIZENS. THE LOGIC UNDERLYING THIS HYPOTHESIS OPERATES AS FOLLOWS: THE IMPLEMENTATION OF DARŪRIYYĀT PRINCIPLES MAXIMIZES SOCIAL TRANQUILITY AND TRUST; THIS ATMOSPHERE OF TRUST STRENGTHENS THE PEOPLE'S LOYALTY TO THE STATE AND THEIR SUPPORT FOR GOVERNMENTAL DECISIONS; STRONG INTERNAL SUPPORT ENABLES THE STATE TO ACT MORE RESOLUTELY, CONSISTENTLY, AND FLEXIBLY IN FOREIGN POLICY; THE ETHICAL GOVERNANCE APPROACH INCREASES THE STATE'S INTERNATIONAL LEGITIMACY; AS A RESULT, INTERNAL STABILITY AND EXTERNAL LEGITIMACY REINFORCE EACH OTHER, CREATING A MULTIPLIER EFFECT IN FOREIGN POLICY SUCCESS (DAVUTOĞLU, 2014; NYE, 2011).

THE PURPOSE OF THE STUDY IS TO EXPLAIN AT THE CONCEPTUAL AND ANALYTICAL LEVEL HOW THE MAQĀSĪD UNDERSTANDING ESTABLISHES A CONNECTION BETWEEN STATE GOVERNANCE AND FOREIGN POLICY SUCCESS, TO DEMONSTRATE THE EFFECTS OF IMPLEMENTING DARŪRIYYĀT PRINCIPLES ON SOCIAL SUPPORT, LEGITIMACY, AND STABILITY, AND TO EVALUATE HOW THESE EFFECTS ARE REFLECTED IN FOREIGN POLICY PERFORMANCE WITHIN A SYSTEMATIC FRAMEWORK. IN LINE WITH THIS PURPOSE, THE MAQĀSĪD DEBATES IN THE ISLAMIC POLITICAL THOUGHT LITERATURE, THE CONCEPT OF NORMATIVE SECURITY, AND THE FOREIGN POLICY

DYNAMICS OF THE NATION-STATE WILL BE ADDRESSED FROM AN INTERDISCIPLINARY PERSPECTIVE, AND AN ORIGINAL MODEL PROPOSAL WILL BE PRESENTED IN LIGHT OF THEORETICAL FRAMEWORK AND CONCEPTUAL ANALYSES (AUDA, 2008, 2015; KAMALI, 2008). THE STUDY AIMS TO INTEGRATE THE CLASSICAL MAQĀSĪD UNDERSTANDING INTO CONTEMPORARY FOREIGN POLICY ANALYSES BY BRINGING TOGETHER THE FIELDS OF POLITICAL SCIENCE, INTERNATIONAL RELATIONS, AND ISLAMIC LEGAL PHILOSOPHY.

IN THIS CONTEXT, THE FUNDAMENTAL CONCEPTS TO BE ADDRESSED IN THE STUDY INCLUDE MAQĀSĪD, ĞARŪRIYYĀT, NORMATIVE SECURITY, SOCIAL LEGITIMACY, INTERNAL STABILITY, AND FOREIGN POLICY SUCCESS (ARI, 2013; GÖZEN, 2014). THE CONCEPT OF MAQĀSĪD REPRESENTS A FRAMEWORK THAT EXPRESSES THE FUNDAMENTAL OBJECTIVES OF ISLAMIC LAW AND HAS BEEN SYSTEMATIZED BY GREAT ISLAMIC JURISTS SUCH AS IMAM AL-GHAZĀLĪ AND IMAM AL-SHĀTĪBĪ. ĞARŪRIYYĀT REFERS TO THE OBLIGATORY GUARANTEES THAT ENCOMPASS RELIGION, LIFE, INTELLECT, LINEAGE, AND PROPERTY SECURITY AND CONSTITUTE THE MOST FUNDAMENTAL LAYER OF THIS FRAMEWORK (AL-SHĀTĪBĪ, 2015; IBN 'ĀSHŪR, 2012). THE CONCEPT OF NORMATIVE SECURITY EMPHASIZES THAT THE STATE MUST DEVELOP A SECURITY UNDERSTANDING BASED NOT ONLY ON PHYSICAL AND MILITARY POWER ELEMENTS BUT ALSO ON VALUES, NORMS, AND SOCIAL LEGITIMACY. SOCIAL LEGITIMACY SIGNIFIES THAT GOVERNANCE IS ACCEPTED AND SUPPORTED BY THE PEOPLE AND THAT GOVERNMENTAL DECISIONS INSPIRE SOCIAL COMMITMENT. INTERNAL STABILITY REFERS TO THE STATE'S MINIMIZATION OF CONFLICTS WITHIN SOCIETY, ESTABLISHMENT OF SOCIAL PEACE, AND FAIR DISTRIBUTION OF ECONOMIC OPPORTUNITIES, WHILE FOREIGN POLICY SUCCESS DEFINES THE STATE'S CAPACITY TO ACHIEVE ITS STRATEGIC OBJECTIVES IN THE INTERNATIONAL ARENA, ESTABLISH ALLIANCES, MANAGE CRISES, AND PROTECT ITS LONG-TERM INTERESTS (ARI, 2013; DAVUTOĞLU, 2014).

THE ORIGINALITY OF THE STUDY LIES IN ITS SYSTEMATIC EXAMINATION OF THE EFFECTS OF NORMATIVE SECURITY AND SOCIAL LEGITIMACY ON FOREIGN POLICY SUCCESS BY DIRECTLY RELATING THE MAQĀSĪD UNDERSTANDING IN ISLAMIC POLITICAL THOUGHT TO FOREIGN POLICY ANALYSIS (AUDA, 2008; KAMALI, 2008). IN THE LITERATURE, MAQĀSĪD IS GENERALLY DISCUSSED IN THE CONTEXT OF ISLAMIC LAW, UŞŪL AL-FİQH, AND POLITICAL PHILOSOPHY, BUT THESE DISCUSSIONS MOSTLY REMAIN AT THE THEORETICAL AND NORMATIVE LEVEL. IN FOREIGN POLICY ANALYSES, MATERIAL FACTORS SUCH AS STATE POWER, STRATEGIC CULTURE, GEOPOLITICAL POSITION, AND ECONOMIC CAPACITY COME TO THE FOREFRONT, WHILE THE EFFECTS OF SOCIAL LEGITIMACY AND NORMATIVE SECURITY ON FOREIGN POLICY ARE NOT SUFFICIENTLY EVALUATED (GÖZEN, 2014; HINNEBUSCH, 2015). BY BRINGING TOGETHER BOTH FIELDS, THIS STUDY AIMS TO DEMONSTRATE THAT THE PROTECTION OF ĞARŪRIYYĀT HAS CRITICAL IMPORTANCE NOT ONLY FOR DOMESTIC POLICY BUT ALSO FOR FOREIGN POLICY SUCCESS. WITHIN THIS FRAMEWORK, THE STUDY BOTH BRINGS THE FOREIGN POLICY DIMENSION TO THE ISLAMIC POLITICAL THOUGHT LITERATURE AND REMINDS THE INTERNATIONAL RELATIONS LITERATURE OF THE IMPORTANCE OF NORMATIVE AND CULTURAL VARIABLES (FINNEMORE, 2003; WENDT, 1999).

FURTHERMORE, THE STUDY'S CONTRIBUTION TO TODAY'S GLOBAL POLITICS IS SIGNIFICANT IN DEMONSTRATING THAT NATION-STATES CAN BECOME MORE EFFECTIVE IN FOREIGN POLICY BY STRENGTHENING THEIR DOMESTIC POLICIES (KEYMAN, 2010; ÖNIŞ & YILMAZ, 2009). WHILE MANY STATES ATTEMPT TO STRENGTHEN THEMSELVES IN FOREIGN POLICY BY INCREASING THEIR MILITARY AND ECONOMIC CAPACITY, THEY FAIL TO ACHIEVE THE EXPECTED SUCCESS DUE TO INTERNAL SOCIAL PROBLEMS AND LEGITIMACY CRISES. THIS STUDY EMPHASIZES THAT THE ORIGIN OF FOREIGN POLICY SUCCESS LIES IN INTERNAL STABILITY, SOCIAL SUPPORT AND TRUST, THE ESTABLISHMENT OF JUSTICE, AND THE LEGITIMACY OF GOVERNANCE, AND DEMONSTRATES THROUGH AN ANALYTICAL MODEL HOW THESE ELEMENTS CAN BE ENSURED WITHIN AN ISLAMIC FRAMEWORK (AUDA, 2015; HALLAQ, 2009). THIS MODEL OFFERS A MEANINGFUL REFERENCE FRAMEWORK NOT ONLY FOR MUSLIM COUNTRIES BUT FOR ALL STATES COMMITTED TO UNIVERSAL HUMAN RIGHTS AND SOCIAL JUSTICE VALUES.

THE THEORETICAL FRAMEWORK OF THE STUDY, BASED ON THE MAQĀSĪD UNDERSTANDING IN ISLAMIC POLITICAL THOUGHT, IS ORIENTED TOWARD EXPLAINING THE RELATIONSHIP BETWEEN ĞARŪRIYYĀT PRINCIPLES AND STATE GOVERNANCE AND FOREIGN POLICY

PERFORMANCE. THIS FRAMEWORK, PROCEEDING FROM THE ḌARŪRIYYĀT DEFINITIONS OF CLASSICAL ISLAMIC JURISTS, CONCEPTUALLY ADDRESSES HOW THESE PRINCIPLES CAN BE APPLIED IN MODERN STATE STRUCTURES AND HOW THIS APPLICATION IS REFLECTED IN SOCIAL LEGITIMACY, TRUST, AND STABILITY (AL-SHĀṬIBĪ, 2015; IBN 'ĀSHŪR, 2012). AT THE SAME TIME, IN LIGHT OF THE DISCUSSIONS IN THE NORMATIVE SECURITY LITERATURE, IT IS EMPHASIZED THAT THE STATE'S SECURITY UNDERSTANDING IS SHAPED NOT ONLY BY MATERIAL ELEMENTS BUT ALSO BY VALUES, NORMS, AND SOCIAL COMMITMENT. THIS THEORETICAL FRAMEWORK FILLS AN IMPORTANT GAP IN THE LITERATURE IN TERMS OF DEMONSTRATING HOW DETERMINATIVE SOCIAL FACTORS AND NORMATIVE FOUNDATIONS CAN BE IN FOREIGN POLICY ANALYSIS (BUZAN, 2007; WENDT, 1999).

FINALLY, THE STUDY'S METHODOLOGY INVOLVES A QUALITATIVE AND ANALYTICAL APPROACH. THROUGH IN-DEPTH EXAMINATION OF THEORETICAL TEXTS, ISLAMIC LEGAL SOURCES, AND FOREIGN POLICY LITERATURE, A CONCEPTUAL FRAMEWORK IS CONSTRUCTED AND THE RELATIONSHIP BETWEEN ḌARŪRIYYĀT PRINCIPLES AND FOREIGN POLICY SUCCESS IS ANALYTICALLY EXPLAINED (AUDA, 2008; KAMALI, 2008). THE STUDY IS BASED ON CONCEPTUAL ANALYSIS AND THEORETICAL SYNTHESIS RATHER THAN QUANTITATIVE DATA AND AIMS TO DEMONSTRATE HOW NORMATIVE PRINCIPLES IN ISLAMIC POLITICAL THOUGHT CAN BE INTEGRATED INTO CONTEMPORARY FOREIGN POLICY THEORIES. IN THIS SENSE, THE STUDY PRESENTS A THEORETICAL MODEL PROPOSAL RATHER THAN AN EMPIRICAL TEST AND AIMS FOR THIS MODEL TO FORM THE FOUNDATION FOR FUTURE COMPARATIVE AND EMPIRICAL STUDIES (AUDA, 2015). METHODOLOGICALLY, A SYSTEMATIC REVIEW OF THE MAQĀSĪD LITERATURE, CRITICAL EVALUATION OF NORMATIVE SECURITY DEBATES, AND CONCEPTUAL SYNTHESIS WITH FOREIGN POLICY THEORIES HAVE BEEN ADOPTED. THIS MULTI-LAYERED APPROACH BOTH PRESERVES THE INTERNAL LOGIC OF ISLAMIC POLITICAL THOUGHT AND OFFERS A FRAMEWORK OPEN TO DIALOGUE WITH MODERN POLITICAL SCIENCE TERMINOLOGY (GÖZEN, 2014; ARI, 2013).

IN SUMMARY, CAN THE FOREIGN POLICY SUCCESS OF NATION-STATES INCREASE BY A FACTOR OF FIVE TO TEN WHEN ḌARŪRIYYĀT IS COMPLETELY PROTECTED AND THE PRINCIPLES OF BEAUTIFUL CHARACTER, TAQWĀ, AND İHSĀN DEEPLY PERMEATE THE GOVERNANCE APPROACH? THE EXPECTED CONTRIBUTIONS OF THE STUDY CAN BE LISTED AS FOLLOWS: BRINGING THE FOREIGN POLICY DIMENSION TO THE ISLAMIC POLITICAL THOUGHT LITERATURE, REMINDING THE INTERNATIONAL RELATIONS LITERATURE OF THE IMPORTANCE OF NORMATIVE AND CULTURAL VARIABLES, DEMONSTRATING THE POTENTIAL THAT ḌARŪRIYYĀT PRINCIPLES OFFER FOR CONTEMPORARY STATE GOVERNANCE, EXPLAINING THE CONNECTION BETWEEN INTERNAL STABILITY AND FOREIGN POLICY SUCCESS WITHIN A SYSTEMATIC FRAMEWORK, AND PROVIDING A THEORETICAL FOUNDATION FOR FUTURE COMPARATIVE AND EMPIRICAL STUDIES (AUDA, 2015; KAMALI, 2008).

II. LITERATURE REVIEW

THE CONCEPT OF THE PRESERVATION OF NECESSITIES (ḌARŪRIYYĀT) IN ISLAMIC POLITICAL THOUGHT OCCUPIES A CENTRAL POSITION WITHIN THE MAQĀSĪD AL-SHARĪ'Ā LITERATURE. THE ORIGINS OF THIS APPROACH WERE SYSTEMATICALLY ESTABLISHED IN EARLY WORKS OF UŞŪL AL-FİQH BY AL-JUWAYNĪ (KITĀB AL-BURHĀN), AL-GHAZĀLĪ (AL-MUSTAŞFĀ), AND AL-SHĀṬIBĪ (AL-MUWĀFAQĀT). ALTHOUGH THE CONCEPT OF ḌARŪRIYYĀT WAS PRIMARILY ADDRESSED AS A JURISPRUDENTIAL CATEGORY DURING THE CLASSICAL PERIOD, IT IN FACT CONSTITUTES THE FOUNDATION OF A POLITICAL, SOCIAL, AND ETHICAL FRAMEWORK DIRECTLY CONCERNING THE EXISTENCE, ORDER, AND SECURITY OF INDIVIDUALS AND SOCIETY. AL-SHĀṬIBĪ DEFINED THE PROTECTION OF HUMAN EXISTENCE, REASON, RELIGION, PROGENY, AND PROPERTY THROUGH THE CATEGORY OF ḌARŪRIYYĀT AND EXPLICATED THE LEGITIMACY OF SOCIAL ORDER THROUGH THESE PROTECTIVE MECHANISMS. IN THIS RESPECT, MAQĀSĪD THOUGHT IS NOT MERELY A NORMATIVE JURISPRUDENTIAL SYSTEM BUT ALSO THE EPISTEMOLOGICAL FOUNDATION OF POLITICAL STABILITY AND PUBLIC LEGITIMACY. THE PROTECTION OF THE FIVE FUNDAMENTAL ELEMENTS OF ḌARŪRIYYĀT (RELIGION, LIFE, REASON, PROGENY, PROPERTY) HAS BEEN REGARDED AS THE MOST BASIC CONDITION FOR THE WELFARE, SECURITY, AND CONTINUITY OF SOCIETY,

AND THE VIOLATION OF ANY OF THESE ELEMENTS HAS BEEN CONSIDERED A CATEGORY OF INJUSTICE LEADING TO THE COLLAPSE OF SOCIAL ORDER (AL-SHĀṬIBĪ, 2015; IBN 'ĀSHŪR, 2012). THE REINTERPRETATION OF THESE CONCEPTS IN MODERN LITERATURE FROM THE PERSPECTIVES OF INTERNATIONAL RELATIONS, SECURITY STUDIES, AND STATE THEORY ENABLES ISLAMIC POLITICAL THOUGHT TO ACQUIRE A UNIVERSAL PERSPECTIVE.

IN MODERN LITERATURE, MAQĀSĪD CONSTITUTES A FRAMEWORK NOT ONLY FOR SHARĪ'A OBJECTIVES BUT ALSO FOR THE NORMATIVE SECURITY OF SOCIETY. AUDA (2008) ARGUES THAT MAQĀSĪD CAN BE ADAPTED TO SOCIAL CHANGE AS A DYNAMIC AND SYSTEMIC MODEL; KAMALI (2012) AND RAYSUNĪ (2019) CONTEND THAT THIS FRAMEWORK LEGITIMIZES POLITICAL INSTITUTIONS THROUGH THE PRINCIPLES OF JUSTICE, MAŞLAĤA, AND STABILITY. THE MAQĀSĪD APPROACH ENVISIONS THAT VALUES SERVE A GUIDING FUNCTION NOT ONLY IN THE INDIVIDUAL SPHERE OF LIFE BUT ALSO IN THE PUBLIC SPHERE AND STATE POLICIES. THUS, THE PRESERVATION OF DARŪRIYYĀT BECOMES A GUARANTEE NOT ONLY OF INDIVIDUAL RIGHTS BUT ALSO OF COLLECTIVE EXISTENCE. SINCE THE LATE TWENTIETH CENTURY, TAHA AL-ALWANI (1998), FAZLUR RAHMAN (1982), AND ABDULMAJĪD AL-NAJJAR (2008) HAVE DEVELOPED A MAQĀSĪD EPISTEMOLOGY BY RELATING THE OBJECTIVES OF SHARĪ'A TO SOCIAL SCIENTIFIC METHODS. THIS EPISTEMOLOGY PRESERVES THE IMMUTABILITY OF VALUES WHILE ACKNOWLEDGING THE CHANGEABILITY OF MEANS, AND ALLOWS FOR THE USE OF MAQĀSĪD IN MODERN GOVERNANCE, DEVELOPMENT, AND FOREIGN POLICY ANALYSES. THE RELATIONSHIP BETWEEN THE CONCEPT OF NORMATIVE SECURITY AND THE PRINCIPLES OF DARŪRIYYĀT OFFERS A HOLISTIC APPROACH THAT REQUIRES SECURING NOT ONLY THE PHYSICAL BUT ALSO THE AXIOLOGICAL AND SPIRITUAL SECURITY OF SOCIETY (AUDA, 2015; KAMALI, 2008).

THE FIVE FUNDAMENTAL DARŪRIYYĀT (RELIGION, LIFE, REASON, PROGENY, PROPERTY) ESTABLISH A CLOSE RELATIONSHIP WITH THE HUMAN SECURITY PARADIGM IN MODERN SECURITY THEORIES. HUMAN SECURITY, AS DEFINED IN THE UNITED NATIONS DEVELOPMENT PROGRAMME'S 1994 HUMAN DEVELOPMENT REPORT, CENTERS ON THE SECURITY OF INDIVIDUAL EXISTENCE, HEALTH, AND DIGNITY. UNLIKE THE STATE-CENTRIC SECURITY UNDERSTANDING OF THE COLD WAR ERA, THE CONCEPT OF HUMAN SECURITY PLACES THE WELFARE, DIGNITY, AND BASIC NEEDS OF INDIVIDUALS AND SOCIETY AT THE CENTER OF THE SECURITY UNDERSTANDING. IN THIS CONTEXT, THE ISLAMIC UNDERSTANDING OF DARŪRIYYĀT ADDS ETHICAL AND TELEOLOGICAL DEPTH TO THE WESTERN-CENTRIC HUMAN SECURITY PARADIGM (ABUSULAYMAN, 1993; SARDAR, 2014). SPECIFICALLY, THE PRINCIPLE OF PROTECTING LIFE CORRESPONDS DIRECTLY TO THE RIGHT TO LIFE IN MODERN HUMAN RIGHTS DISCOURSE; THE PRINCIPLE OF PROTECTING REASON RELATES TO EPISTEMIC FREEDOM AND INFORMATION SECURITY; THE PRINCIPLE OF PROTECTING PROGENY CONNECTS TO CULTURAL IDENTITY AND SOCIAL CONTINUITY; AND THE PRINCIPLE OF PROTECTING PROPERTY CORRESPONDS TO ECONOMIC JUSTICE AND PROPERTY SECURITY. THESE PRINCIPLES, WHICH CONSTITUTE AN ETHICAL BOUNDARY AGAINST BIOPOLITICAL INTERVENTIONS, INFORMATION MANIPULATION, AND SOCIAL IDENTITY EROSION IN CONTEMPORARY SECURITY LITERATURE, EMPHASIZE THAT SECURITY MUST ENCOMPASS NOT ONLY THE MATERIAL BUT ALSO THE SPIRITUAL DIMENSION (BOOTH, 2007; BUZAN, 2007).

IN ISLAMIC POLITICAL THEORY, THE LEGITIMACY OF THE STATE IS MEASURED BY ITS IMPLEMENTATION OF MAQĀSĪD. IN IBN KHALDŪN'S MUQADDĪMAH, POLITICAL AUTHORITY IS GROUNDED IN THE CAPACITY TO PROTECT SOCIETY'S DARŪRIYYĀT; IBN KHALDŪN EMPHASIZED THAT THE STATE'S PRIMARY DUTY IS TO ENSURE THE SECURITY OF THE PEOPLE'S LIFE, PROPERTY, RELIGION, REASON, AND PROGENY, AND NOTED THAT FAILURE TO FULFILL THESE DUTIES INITIATES THE STATE'S DECLINE PROCESS. THIS PERSPECTIVE CORRESPONDS WITH THE CONCEPTS OF STATE CAPACITY AND NORMATIVE LEGITIMACY IN MODERN POLITICAL THEORIES (WEBER, 1978; HABERMAS, 1996). WHILE LEGITIMACY IN THE WEBERIAN SENSE IS BASED ON THE INSTITUTIONAL FUNCTIONING OF LEGAL-RATIONAL AUTHORITY, LEGITIMACY IN ISLAMIC POLITICAL THOUGHT RESTS ON ETHICAL AND NORMATIVE CRITERIA SUCH AS THE ESTABLISHMENT OF JUSTICE AND THE PROTECTION OF DARŪRIYYĀT. IN AL-MĀWARDĪ'S AL-AĤKĀM AL-SULTĀNIYYA, THE STATE'S OBLIGATION TO PROVIDE SECURITY IS DEFINED AS ONE OF THE FUNDAMENTAL DUTIES OF RULERS; IN IBN TAYMIYYA'S AL-SIYĀSA AL-SHAR'ĪYYA, SECURITY IS

ADDRESSED AS A DIRECT CONSEQUENCE OF JUSTICE. THEREFORE, THE ISLAMIC TRADITION IS EPISTEMICALLY CONDUCTIVE TO DIALOGUE WITH MODERN POLITICAL SCIENCE'S CRITERIA FOR STATE SUCCESS. IBN QAYYİM (I'LĀM AL-MUWAQQI'IN) IDENTIFIED THE LOSS OF JUSTICE AS A CAUSE OF STATE COLLAPSE; THIS PERSPECTIVE RESEMBLES THE CONCEPTS OF STATE FAILURE (ROTBERG, 2002) AND HUMAN INSECURITY (PARIS, 2001) IN MODERN LITERATURE.

THE DETERMINANT ROLE OF RULERS' QUALITIES IN THE IMPLEMENTATION OF DARŪRIYYĀT IS DISCUSSED IN THE LITERATURE WITHIN THE FRAMEWORK OF THE CONCEPTS OF GOOD CHARACTER (ḤUSN AL-KHULUQ), PIETY (TAQWĀ), AND EXCELLENCE (İHSĀN). IN AL-GHAZĀLĪ'S İHYĀ', THE MORAL QUALITIES OF RULERS ARE ADDRESSED AS THE FUNDAMENTAL CONDITION FOR THE SUCCESS OF STATE GOVERNANCE; TAQWĀ IS DEFINED AS THE RULER'S CONSCIOUSNESS OF BEING UNDER GOD'S OBSERVATION AND ACCOUNTABILITY RESPONSIBILITY; İHSĀN IS DEFINED AS THE VIRTUE OF PERFORMING EVERY TASK IN THE MOST EXCELLENT AND COMPLETE MANNER (GÖRMEZ, 2017; DEMİR, 2016). IN MODERN LEADERSHIP LITERATURE, THE CONCEPTS OF ETHICAL LEADERSHIP, TRANSFORMATIONAL LEADERSHIP, AND SERVANT LEADERSHIP BEAR SIGNIFICANT PARALLELS WITH THIS UNDERSTANDING OF ETHICAL GOVERNANCE IN ISLAMIC THOUGHT. REGARDLESS OF HOW STRONG A STATE'S INSTITUTIONAL CAPACITY MAY BE, THE MORAL DETERIORATION OF RULERS AND THE WEAKENING OF ACCOUNTABILITY MECHANISMS LEAD TO LEGITIMACY CRISES AND EROSION OF SOCIAL TRUST. IN SITUATIONS WHERE THE STATE FAILS TO PROTECT DARŪRIYYĀT, THE EROSION OF SOCIAL TRUST, THE DEEPENING OF LEGITIMACY CRISES, AND ULTIMATELY THE WEAKENING OF STATE STRUCTURE BECOME INEVITABLE (GILLEY, 2009; ROTHSTEIN, 2011).

THE CONCEPT OF NORMATIVE SECURITY IS BASED PARTICULARLY ON THE CONCEPT OF SOCIETAL SECURITY DEVELOPED BY THE COPENHAGEN SCHOOL OF BUZAN AND WEVER IN THE INTERNATIONAL RELATIONS LITERATURE. THE COPENHAGEN SCHOOL ADDRESSES SECURITY IN A MULTIDIMENSIONAL FRAMEWORK THAT DOES NOT LIMIT SECURITY TO MILITARY THREATS BUT INCLUDES ECONOMIC, ENVIRONMENTAL, SOCIETAL, AND POLITICAL DIMENSIONS. NORMATIVE SECURITY REFERS TO THE PROTECTION OF A SOCIETY'S IDENTITY, VALUE, AND BELIEF SYSTEMS. THE MAQĀSĪD APPROACH OFFERS A UNIQUE CONTRIBUTION AT THIS POINT; BECAUSE THE CONCEPTS OF PROTECTING RELIGION AND PROTECTING PROGENY INCORPORATE CULTURAL-ETHICAL CONTINUITY INTO THE SECURITY PARADIGM (CESARİ, 2018; RAMADAN, 2019). A SOCIETY'S NORMATIVE SECURITY REQUIRES NOT ONLY PROTECTION FROM PHYSICAL THREATS BUT ALSO THE PRESERVATION OF THE VALUE SYSTEM, MORAL STRUCTURE, AND IDENTITY INTEGRITY. WHILE WENDT'S CONSTRUCTIVIST THEORY EMPHASIZES THAT STATES' IDENTITY AND NORMATIVE STRUCTURES SHAPE THEIR FOREIGN POLICY BEHAVIOR, THE MAQĀSĪD PARADIGM SYSTEMATICALLY PRESENTS THE FOUNDATIONS OF THIS NORMATIVE STRUCTURE IN THE CONTEXT OF ISLAMIC SOCIETIES (WENDT, 1999). WHILE FINNEMORE AND SIKKINK (1998) AND KATZENSTEIN (1996) EMPHASIZE THAT NORMS ARE DETERMINANT FACTORS SHAPING FOREIGN POLICY, THE PRINCIPLE OF PROTECTING DARŪRIYYĀT OFFERS A THEORETICAL TOOL THAT CAN EXPLAIN THE FOREIGN POLICY BEHAVIOR OF ISLAMIC COUNTRIES NOT ONLY THROUGH MATERIAL INTERESTS BUT ALONG THE AXIS OF NORMATIVE INTERESTS (JUSTICE, MAŞLAHA, HUMANITY).

THE RELATIONSHIP BETWEEN INTERNAL STABILITY AND FOREIGN POLICY SUCCESS CONSTITUTES AN IMPORTANT RESEARCH AREA IN COMPARATIVE POLITICS AND INTERNATIONAL RELATIONS LITERATURE. EMPIRICAL STUDIES HAVE DEMONSTRATED THAT STATES WITH HIGH LEVELS OF SOCIAL COHESION, POLITICAL LEGITIMACY, AND INSTITUTIONAL TRUST CAN PURSUE MORE CONSISTENT, PREDICTABLE, AND EFFECTIVE FOREIGN POLICY STRATEGIES (DAVUTOĞLU, 2014; KEYMAN, 2010). IN PARTICULAR, THE FOREIGN POLICY SUCCESSES OF MUSLIM COUNTRIES SUCH AS TURKEY, MALAYSIA, AND INDONESIA DURING CERTAIN PERIODS ARE DIRECTLY ASSOCIATED WITH THEIR LEVELS OF INTERNAL STABILITY AND SOCIAL SUPPORT. IT IS OBSERVED THAT DURING PERIODS WHEN THESE COUNTRIES DEVELOPED PRACTICES CLOSE TO THE PRINCIPLES OF DARŪRIYYĀT, THEIR REGIONAL LEADERSHIP CAPACITIES AND INTERNATIONAL PRESTIGE INCREASED. WHILE NYE'S CONCEPT OF SOFT POWER (NYE, 2011) EMPHASIZES THE CAPACITY TO CREATE INFLUENCE THROUGH CULTURAL ATTRACTIVENESS AND VALUES, THE MAQĀSĪD PARADIGM PRESENTS THE ETHICAL AND NORMATIVE FOUNDATIONS OF THIS SOFT

POWER IN THE CONTEXT OF ISLAMIC SOCIETIES. ISLAMIC ECONOMISTS SUCH AS CHAPRA (2008) AND ZAMAN (2010) NOTE THAT MAQĀSHĪD OFFERS A FRAMEWORK COMPATIBLE WITH GOOD GOVERNANCE PRINCIPLES; THE TRIAD OF RELIGION-LIFE-PROPERTY ESTABLISHES THE ETHICAL BOUNDARIES OF PUBLIC RESOURCE MANAGEMENT AND WELFARE POLICIES. WITH TODAY'S SECURITY STUDIES TURNING TOWARD THE CONCEPT OF RESILIENCE (WALKER & COOPER, 2011), THE MAQĀSHĪD APPROACH OFFERS A NORMATIVE INFRASTRUCTURE THAT ENSURES THE ETHICAL AND INSTITUTIONAL RESILIENCE OF SOCIETIES (CHANDLER, 2014; JOSEPH, 2018).

SOME CONTEMPORARY RESEARCHERS (HALLAQ, 2013; ASAD, 2003) ARGUE THAT MAQĀSHĪD THOUGHT IS ONTOLOGICALLY CONTRADICTORY WITH THE MODERN NATION-STATE FORM. ACCORDING TO THIS VIEW, THE NATION-STATE IS A PRODUCT OF SECULAR RATIONALITY AND OPERATES NOT THROUGH DIVINE OBJECTIVES BUT THROUGH THE PARADIGM OF SOVEREIGNTY AND INTEREST. HOWEVER, AUTHORS SUCH AS AUDA (2022) AND OPWIS (2010) EMPHASIZE THAT THE NORMATIVE PRINCIPLES OF MAQĀSHĪD CAN SERVE AN ETHICALLY GUIDING FUNCTION EVEN WITHIN SECULAR STRUCTURES. THIS DEBATE PRESENTS AN IMPORTANT THEORETICAL TENSION LINE REGARDING THE ADAPTABILITY OF DARŪRIYYĀT PRINCIPLES AS UNIVERSAL ETHICAL PRINCIPLES TO MODERN STATE STRUCTURES. IN THIS CONTEXT, MAQĀSHĪD PRESERVES THE IMMUTABILITY OF VALUES WHILE ACCEPTING THE CHANGEABILITY OF MEANS, AND ALLOWS FOR ITS USE IN MODERN GOVERNANCE, DEVELOPMENT, AND FOREIGN POLICY ANALYSES. WHILE MANNERS' (2002) CONCEPT OF NORMATIVE POWER EXPLAINS THE VALUE-BASED FOREIGN POLICY PRACTICES OF STRUCTURES SUCH AS THE EUROPEAN UNION, THE MAQĀSHĪD FRAMEWORK OPENS TO DISCUSSION THE POSSIBILITY OF A NORMATIVE FOREIGN POLICY MODEL IN THE ISLAMIC WORLD. A FOREIGN POLICY UNDERSTANDING BASED ON THE PROTECTION OF DARŪRIYYĀT CAN CREATE A MULTIPLIER EFFECT ON FOREIGN POLICY SUCCESS BY INCREASING THE STATE'S INTERNATIONAL PRESTIGE, SOFT POWER, AND NORMATIVE LEADERSHIP.

THE ONTOLOGICAL SECURITY APPROACH, RECENTLY DEVELOPED IN INTERNATIONAL SECURITY THEORIES BY GIDDENS (1991) AND MITZEN (2006), FOCUSES ON THE NEED FOR IDENTITY CONTINUITY OF INDIVIDUALS AND STATES. ONTOLOGICAL SECURITY, UNLIKE PHYSICAL SECURITY, REFERS TO THE PRESERVATION OF THE COHERENCE OF SELF AND IDENTITY, THE ALLEVIATION OF EXISTENTIAL ANXIETIES, AND THE PROVISION OF A SENSE OF CONTINUITY. THE RELIGION AND PROGENY PRINCIPLES OF MAQĀSHĪD MEET THIS ONTOLOGICAL SECURITY NEED ON A NORMATIVE GROUND; THE PROTECTION OF RELIGION ENSURES THE CONTINUITY OF SOCIETY'S SPIRITUAL IDENTITY AND VALUE SYSTEM; THE PROTECTION OF PROGENY CONSTITUTES THE GUARANTEE OF CULTURAL TRANSMISSION AND SOCIAL CONTINUITY. THUS, ISLAMIC EPISTEMOLOGY ADDS IDENTITY-BASED ETHICAL DEPTH TO MODERN SECURITY THEORIES. IN THE CONTEMPORARY PERIOD, THE PRINCIPLE OF PROTECTING REASON IS BEING REINTERPRETED IN THE CONTEXT OF THE EPISTEMIC THREATS OF THE DIGITAL AGE. THE CRITIQUES OF DIGITAL DOMINATION BY THINKERS SUCH AS ZUBOFF (2019) AND HAN (2021) SHARE A NORMATIVE CONCERN COMPATIBLE WITH THE ISLAMIC PRINCIPLE OF PROTECTING REASON AND TRUTH. THE PRINCIPLE OF PROTECTING REASON CAN ALSO FUNCTION AS AN ETHICAL FRAMEWORK FOR DIGITAL SECURITY AGAINST CONTEMPORARY THREATS SUCH AS DISINFORMATION, DIGITAL MANIPULATION, AND ALGORITHMIC CONTROL.

SOME CONTEMPORARY STUDIES (AUDA, 2015; OBAIDULLAH, 2020) ARE ENGAGED IN EFFORTS TO RECONSTRUCT MAQĀSHĪD AS AN ANALYTICAL MODEL. IN THIS MODEL, DARŪRIYYĀT ELEMENTS ARE TRANSFORMED INTO INDICATORS, MAKING POLITICAL STABILITY, DEVELOPMENT, AND FOREIGN POLICY PERFORMANCE MEASURABLE. THUS, MAQĀSHĪD EVOLVES FROM A NORMATIVE-ETHICAL FRAMEWORK INTO AN ANALYTICAL POLICY TOOL. FOR EXAMPLE, RELIGIOUS FREEDOM INDICES, QUALITY OF LIFE INDICATORS, EDUCATION AND INFORMATION ACCESS DATA, DEMOGRAPHIC HEALTH STATISTICS, AND ECONOMIC JUSTICE MEASUREMENTS CAN BE USED TO ASSESS THE LEVEL OF PROTECTION OF DARŪRIYYĀT. SUCH INDICATOR-BUILDING EFFORTS ENABLE THE MAQĀSHĪD PARADIGM TO BECOME OPERATIONAL IN THE DISCIPLINES OF POLITICAL SCIENCE AND INTERNATIONAL RELATIONS AND PREPARE THE GROUND FOR EMPIRICAL RESEARCH. METHODOLOGICALLY, THE APPLICABILITY OF QUALITATIVE CONTENT ANALYSIS, COMPARATIVE HISTORICAL ANALYSIS, AND CASE STUDY METHODS IN MAQĀSHĪD-BASED RESEARCH IS BEING

DISCUSSED. IT IS EMPIRICALLY OBSERVED THAT VALUE-BASED FOREIGN POLICY PRACTICES, ALTHOUGH APPEARING COSTLY IN THE SHORT TERM, PROVIDE SIGNIFICANT GAINS IN TERMS OF INTERNATIONAL CREDIBILITY, ALLIANCE RESILIENCE, AND REGIONAL INFLUENCE CAPACITY IN THE LONG TERM (SMITH & LIGHT, 2001; SRINIVASAN ET AL., 2019).

WHEN THE LITERATURE IS EXAMINED, IT IS OBSERVED THAT MAQĀSĪD HAS BEEN EXTENSIVELY DISCUSSED IN THE FIELDS OF DOMESTIC POLITICS, ECONOMICS, AND LAW; HOWEVER, A SYSTEMATIC MODEL PROPOSAL IN THE CONTEXT OF THE NATION-STATE'S FOREIGN POLICY SUCCESS AND NORMATIVE SECURITY ANALYSIS IS LACKING. EXISTING STUDIES HAVE FOCUSED MORE ON THE JURISPRUDENTIAL APPLICATIONS OF MAQĀSĪD, ECONOMIC DEVELOPMENT MODELS, OR SOCIAL WELFARE POLICIES, BUT THEIR CONNECTION WITH FOREIGN POLICY PERFORMANCE AND INTERNATIONAL RELATIONS THEORIES HAS REMAINED LIMITED. THIS STUDY AIMS TO ESTABLISH AN ORIGINAL BRIDGE BETWEEN ISLAMIC POLITICAL THOUGHT AND INTERNATIONAL RELATIONS THEORIES BY RELATING THE PRESERVATION OF ḌARŪRIYYĀT WITH THE CATEGORY OF NORMATIVE SECURITY. IN THIS RESPECT, THE STUDY BOTH ADDS A FOREIGN POLICY DIMENSION TO THE ISLAMIC POLITICAL THOUGHT LITERATURE AND REMINDS THE INTERNATIONAL RELATIONS LITERATURE OF THE IMPORTANCE OF NORMATIVE AND CULTURAL VARIABLES. DEMONSTRATING THE POTENTIAL THAT ḌARŪRIYYĀT PRINCIPLES OFFER FOR CONTEMPORARY STATE GOVERNANCE, EXPLAINING THE LINK BETWEEN INTERNAL STABILITY AND FOREIGN POLICY SUCCESS WITHIN A SYSTEMATIC FRAMEWORK, AND PROVIDING A THEORETICAL FOUNDATION FOR FUTURE COMPARATIVE AND EMPIRICAL STUDIES ARE AMONG THE FUNDAMENTAL CONTRIBUTIONS OF THIS STUDY TO THE LITERATURE (AUDA, 2015; KAMALI, 2008). IN PARTICULAR, THE THEORETICAL AND CONCEPTUAL GROUND TO SUPPORT THE HYPOTHESIS THAT THE COMPLETE PROTECTION OF ḌARŪRIYYĀT AND THE PROFOUND INFUSION OF THE PRINCIPLES OF GOOD CHARACTER, PIETY, AND EXCELLENCE INTO THE GOVERNANCE UNDERSTANDING CAN PROVIDE A FIVE TO TENFOLD INCREASE IN FOREIGN POLICY SUCCESS HAS BEEN STRENGTHENED THROUGH THIS LITERATURE REVIEW.

III. THEORETICAL FRAMEWORK

THE CONCEPT OF MAQĀSĪD AL-SHARĪ'AH, WHICH OCCUPIES A CENTRAL POSITION IN ISLAMIC POLITICAL THOUGHT, DOES NOT CONFINE THE PURPOSE OF RELIGION TO THE DOMAIN OF INDIVIDUAL WORSHIP BUT POSITIONS THE PRESERVATION OF POLITICAL, SOCIAL, AND ECONOMIC ORDER AS A NORMATIVE PROTECTIVE FRAMEWORK (AUDA, 2008; SHĀṬĪBĪ, 2015). THIS FRAMEWORK CONSTITUTES THE EPISTEMOLOGICAL FOUNDATIONS OF SECURITY AT BOTH INDIVIDUAL AND COLLECTIVE LEVELS BY RENDERING THE HUMAN BEING THE SUBJECT OF LEGITIMATE ORDER. THE CONCEPT OF ḌARŪRIYYĀT ENCOMPASSES FIVE FUNDAMENTAL DIMENSIONS OF HUMAN EXISTENCE—NAMELY, THE SECURITY OF RELIGION, LIFE, INTELLECT, LINEAGE, AND PROPERTY—AND THE PROTECTION OF THESE FIVE ELEMENTS CONSTITUTES THE FOUNDATION OF THE ETHICAL RATIONALITY OF POLITICAL ORDER (IBN 'ĀSHŪR, 2012; KAMALI, 2008). THIS APPROACH IS NOT MERELY A LEGAL REQUIREMENT BUT RATHER A NORMATIVE STRUCTURE THAT DETERMINES THE LEGITIMACY BASE OF THE STATE. THE COMPLETE PRESERVATION OF ḌARŪRIYYĀT ENSURES THAT SECURITY SIGNIFIES THE PROTECTION NOT ONLY OF A PHYSICAL BUT ALSO OF AN EPISTEMIC AND ETHICAL ORDER BY CONSTRUCTING THE POLITICAL STABILITY OF SOCIETY UPON A FOUNDATION OF MORAL LEGITIMACY. THROUGHOUT HISTORY, DURING THE GOLDEN AGES OF ISLAMIC CIVILIZATION, THE EFFECTIVE PRESERVATION OF THESE PRINCIPLES IN THE SOCIAL ORDER CONSTITUTED THE FUNDAMENTAL BASIS OF BOTH INTERNAL STABILITY AND PRESTIGE IN FOREIGN POLICY.

TO UNDERSTAND THE RELATIONSHIP OF THIS NORMATIVE FRAMEWORK WITH CONTEMPORARY SECURITY STUDIES, IT IS NECESSARY TO EXAMINE THE TRANSFORMATION OF THE MODERN SECURITY CONCEPT. IN MODERN SECURITY STUDIES, THE CONCEPT OF NORMATIVE SECURITY SIGNIFIES THE STATE'S SECURING OF ITS EXISTENTIAL SECURITY NOT SOLELY THROUGH MILITARY OR ECONOMIC POWER BUT THROUGH VALUES, PRINCIPLES, AND MORAL LEGITIMACY (BOOTH, 2007). THE MAQĀSĪD APPROACH, IN THIS SENSE, FUNCTIONS AS THE ANALYTICAL CORE OF NORMATIVE SECURITY IN ISLAMIC POLITICAL THEORY. THE PROTECTION OF RELIGION, LIFE,

INTELLECT, LINEAGE, AND PROPERTY ESTABLISHES THE POLITICAL STABILITY OF SOCIETY UPON A FOUNDATION OF NORMATIVE LEGITIMACY, AND THUS SECURITY ACQUIRES MEANING NOT MERELY AS PHYSICAL PROTECTION BUT AS THE PRESERVATION OF AN ETHICAL AND EPISTEMIC ORDER (BUZAN, 2007; BUZAN & WÆVER, 2003). THIS REVEALS A FUNDAMENTAL DIFFERENCE BETWEEN THE CONCEPT OF SECURITY IN ISLAMIC POLITICAL THOUGHT AND WESTERN-CENTRIC SECURITY CONCEPTIONS. WHILE THE WESTERN SECURITY PARADIGM PREDOMINANTLY DEFINES SECURITY THROUGH THE ELIMINATION OF THREATS AND POWER BALANCES (BULL, 2012), THE MAQÅSĪD-BASED NORMATIVE SECURITY CONCEPTION COMPREHENDS SECURITY AS THE PROCESS OF REALIZING JUSTICE, WISDOM, AND MAŞLAĀH. THIS DIFFERENCE EPISTEMOLOGICALLY FOREGROUNDS THE TELEOLOGICAL ORIENTATION OF ISLAMIC THOUGHT AND POSITIONS SECURITY NOT AS AN END BUT AS THE PROCESS THROUGH WHICH JUSTICE IS REALIZED (AUDA, 2015).

THE EPISTEMOLOGICAL VALUE OF THE ĀRŪRĪYĀT PRINCIPLES IN POLITICAL PHILOSOPHY BECOMES EVEN MORE EVIDENT AT THE POINT WHERE THEY DETERMINE THE EPISTEMIC BOUNDARIES OF POLITICS. THE DECISION-MAKING MECHANISMS OF THE STATE CANNOT BE CONCEIVED INDEPENDENTLY OF THESE PRINCIPLES, WHICH PRIORITIZE VALUES SUCH AS LEGITIMATE INTEREST (MAŞLAĀH SHAR'ĪYYAH) AND HUMAN DIGNITY (KAMALI, 2012; RAYSUNI, 2019). THIS DEMONSTRATES THAT MAQÅSĪD SHAPES THE BOUNDARIES OF POLITICAL REASON WITH MORAL KNOWLEDGE, AND THUS IN ISLAMIC POLITICAL THOUGHT, THE RELATIONSHIP BETWEEN KNOWLEDGE AND POWER BECOMES A MANIFESTATION OF EPISTEMIC JUSTICE AND WISDOM. THE CONCEPT OF EPISTEMIC JUSTICE REFERS TO THE ESTABLISHMENT OF EQUITY IN THE PRODUCTION, DISTRIBUTION, AND UTILIZATION OF KNOWLEDGE, AND THE MAQÅSĪD FRAMEWORK INSTITUTIONALIZES THIS EQUITY THROUGH NORMATIVE PRINCIPLES (BARNETT & DUVAL, 2005). EACH OF THE ĀRŪRĪYĀT SIMULTANEOUSLY CONSTITUTES AN AXIS OF KNOWLEDGE: RELIGION REPRESENTS THE EPISTEMOLOGY OF BELIEF; LIFE REPRESENTS ETHICAL HUMAN SCIENCE; INTELLECT REPRESENTS RATIONAL EPISTEMOLOGY; LINEAGE REPRESENTS SOCIAL EPISTEMOLOGY; AND PROPERTY REPRESENTS ECONOMIC EPISTEMOLOGY. THIS HOLISM STRENGTHENS THE EPISTEMIC CONTRIBUTION OF ISLAMIC THOUGHT TO MODERN SCIENCE BY ESTABLISHING AN INTERDISCIPLINARY BRIDGE IN KNOWLEDGE PRODUCTION (AUDA, 2008). THUS, THE ĀRŪRĪYĀT PARADIGM, IN CONTRAST TO ONE-DIMENSIONAL SECURITY CONCEPTIONS, OFFERS A MULTIDIMENSIONAL AND INTEGRATED EPISTEMIC FRAMEWORK.

THE POLITICAL DIMENSION OF THIS EPISTEMIC FRAMEWORK NECESSITATES A REDEFINITION OF THE CONCEPT OF AUTHORITY. WHILE IN THE MODERN NATION-STATE PARADIGM SECURITY IS OFTEN DEFINED IN A POWER-CENTRIC MANNER, IN ISLAMIC POLITICAL THOUGHT THE SOURCE OF SECURITY IS MORAL AUTHORITY (AN-NA'IM, 2008). THE PRESERVATION OF ĀRŪRĪYĀT IS UNDERSTOOD AS NOT MERELY A LEGAL BUT ALSO A MORAL COMMITMENT, AND THIS ASSUMES A ROLE THAT LIMITS THE AUTHORITY OF THE STATE. NO POLITICAL POWER POSSESSES THE RIGHT TO ESTABLISH AN ORDER THAT VIOLATES ĀRŪRĪYĀT, AND THIS PRINCIPLE DEMONSTRATES THAT MORAL AUTHORITY CONSTITUTES THE CRITERION OF LEGITIMACY FOR POLITICAL AUTHORITY. THE PRINCIPLE OF INVIOABILITY OF LIFE, PROPERTY, AND HONOR ARTICULATED IN THE FAREWELL SERMON ESTABLISHES THE FOUNDATION OF THIS MORAL AUTHORITY AND REDEFINES THE RAISON D'ÊTRE OF THE STATE NOT MERELY AS AN AGENT THAT MAINTAINS ORDER BUT AS A PRODUCER OF NORMATIVE SECURITY (SHĀṬĪBĪ, 2015). IN THIS RESPECT, THE STATE IS BOTH THE SUBJECT AND THE INSTRUMENT OF JUSTICE, AND THE LEGITIMACY OF POLITICAL POWER IS MEASURED BY ITS CAPACITY TO PROTECT ĀRŪRĪYĀT. HISTORICALLY, IN THE ISLAMIC STATE TRADITION, THE FUNDAMENTAL CRITERION DETERMINING THE LIMITS OF THE AUTHORITY OF THE CALIPH OR SULTAN HAS BEEN THE COMPETENCE IN PROTECTING THESE FIVE NECESSITIES.

EACH ELEMENT OF ĀRŪRĪYĀT SIMULTANEOUSLY CORRESPONDS TO DIFFERENT DIMENSIONS OF SECURITY. THE PROTECTION OF THE ELEMENT OF RELIGION DEMONSTRATES THAT THE POLITICAL SPHERE ASSUMES THE RESPONSIBILITY OF PROTECTING FREE WILL AND FREEDOM OF BELIEF. THE PRINCIPLE "THERE IS NO COMPULSION IN RELIGION," ARTICULATED IN VERSE 256 OF SŪRAT AL-BAQARAH, EMPHASIZES THAT THE PROTECTION OF RELIGION IS NOT AN AUTHORITARIAN IDEOLOGICAL INSTRUMENT BUT RATHER A GUARANTEE OF NORMATIVE FREEDOM

(KAMALI, 2008). THIS FREEDOM ESTABLISHES THE EPISTEMIC SPACE OF FREEDOM THAT DETERMINES THE LEGITIMACY OF THE NATION-STATE IN ITS DOMESTIC AND FOREIGN POLICY. THE GUIDANCE OF RELIGIOUS VALUES IN THE SOCIAL ORDER OCCURS NOT THROUGH TOTALITARIAN IMPOSITION BUT WITHIN THE FRAMEWORK OF PROTECTING FREE WILL. THIS APPROACH OFFERS AN ORIGINAL PERSPECTIVE ON THE RELIGION-STATE RELATIONSHIP DEBATED IN MODERN SECULAR STATE CONCEPTIONS (HALLAQ, 2013; ASAD, 2003) AND DEMONSTRATES THAT RELIGION'S ASSUMPTION OF A NORMATIVE ROLE IN THE PUBLIC SPHERE CAN SECURE FREEDOMS RATHER THAN RESTRICT THEM (OPWIS, 2010). THUS, THE ELEMENT OF RELIGION BECOMES NOT ONLY THE MORAL FOUNDATION OF POLITICAL LEGITIMACY BUT ALSO THE CONSTITUTIVE PRINCIPLE OF PLURALISM AND TOLERANCE. IN CONTEMPORARY EXAMPLES, IT IS OBSERVED THAT COUNTRIES WHERE FREEDOM OF RELIGION AND CONSCIENCE IS CONSTITUTIONALLY GUARANTEED HAVE HIGHER INDICES OF SOCIAL COHESION (GRIM & FINKE, 2011; NORRIS & INGLEHART, 2011).

THE PROTECTION OF THE ELEMENT OF LIFE CONSTITUTES THE MOST FUNDAMENTAL PILLAR OF THE DARURIYYAT SYSTEM. IT IS EMPHASIZED BY THE PRINCIPLE ARTICULATED IN VERSE 32 OF SURAT AL-MA'IDAH: "WHOEVER SAVES A LIFE, IT IS AS THOUGH HE HAD SAVED ALL MANKIND," AND THIS PRINCIPLE CONSTITUTES THE ISLAMIC COUNTERPART OF EXISTENTIAL SECURITY THEORY AT THE NATION-STATE LEVEL. THE RAISON D'ETRE OF THE STATE IS THE PROTECTION OF HUMAN LIFE, AND CONSEQUENTLY, DECISIONS REGARDING WAR, DETERRENCE, OR FOREIGN POLICY CANNOT VIOLATE THIS NORMATIVE VALUE (AUDA, 2015). THE PROTECTION OF LIFE DRAWS THE LEGITIMACY BOUNDARY OF THE STATE AT THE EXISTENTIAL LEVEL AND ESTABLISHES A CLOSE RELATIONSHIP WITH THE HUMAN SECURITY PARADIGM IN MODERN SECURITY STUDIES (TADJBAKHS & CHENOY, 2007; KALDOR, 2007). THE ISLAMIC DARURIYYAT CONCEPTION IMPARTS MORAL AND TELEOLOGICAL DEPTH TO THIS PARADIGM BY DEMONSTRATING THAT SECURITY ENCOMPASSES NOT MERELY PROTECTION FROM PHYSICAL THREATS BUT ALSO THE DIGNIFIED LIFE OF HUMAN BEINGS (ABUSULAYMAN, 1993; SARDAR, 2014). THIS HOLISTIC APPROACH COMPREHENDS THE PROTECTION OF LIFE NOT MERELY AS THE CONTINUATION OF BIOLOGICAL EXISTENCE BUT AS THE PROTECTION OF HUMAN BEINGS AS VALUABLE ENTITIES. HISTORICAL EXPERIENCE DEMONSTRATES THAT STATES PRIORITIZING THE PROTECTION OF LIFE ACQUIRE MORAL AUTHORITY IN FOREIGN POLICY AND GAIN PRESTIGE IN THE EYES OF THE INTERNATIONAL COMMUNITY.

THE PRINCIPLE OF PROTECTING INTELLECT HAS ACQUIRED EVEN MORE CRITICAL IMPORTANCE IN THE INFORMATION AGE. IT IS ARTICULATED THROUGH THE PROHIBITION OF SUBSTANCES THAT IMPAIR HUMAN CONSCIOUSNESS IN VERSE 90 OF SURAT AL-MA'IDAH, AND THIS PRINCIPLE SIGNIFIES, IN THE MODERN CONTEXT, INFORMATION SECURITY, FREEDOM OF ACCESS TO KNOWLEDGE, AND THE LIMITATION OF DIGITAL EPISTEMIC CONTROL. INTELLECT IS NOT MERELY AN INDIVIDUAL FACULTY BUT THE FOUNDATION OF EPISTEMIC SOVEREIGNTY, AND CONSEQUENTLY, IN ISLAMIC POLITICAL THOUGHT, THE PROTECTION OF INTELLECT REPRESENTS THE NATION-STATE'S EPISTEMIC RESILIENCE AGAINST DISINFORMATION OPERATIONS IN THE DIGITAL AGE (AUDA, 2008). IN THE CONTEMPORARY PERIOD, THE PRINCIPLE OF PROTECTING INTELLECT IS BEING REINTERPRETED IN THE CONTEXT OF EPISTEMIC THREATS OF THE DIGITAL AGE (O'CONNOR, C., & WEATHERALL, J. O., 2019; BENKLER ET AL., 2018). IN INFORMATION SOCIETY, DISINFORMATION, MANIPULATION, AND EPISTEMIC COLONIALISM THREATEN THE CAPACITY OF INDIVIDUALS AND SOCIETIES TO MAKE INFORMED DECISIONS. IN THIS CONTEXT, THE PROTECTION OF INTELLECT ENCOMPASSES NOT ONLY ABSTENTION FROM INTOXICATING SUBSTANCES BUT ALSO THE PRESERVATION OF EPISTEMIC AUTONOMY AND CRITICAL THINKING CAPACITY. WHILE IN MODERN SECURITY STUDIES THE CONCEPT OF INFORMATION SECURITY REFERS TO THE SOVEREIGNTY OF STATES AND SOCIETIES OVER KNOWLEDGE PRODUCTION AND DISTRIBUTION PROCESSES, THE MAQASID FRAMEWORK ADDS A MORAL DIMENSION TO THIS SOVEREIGNTY AND EMPHASIZES THAT KNOWLEDGE POSSESSES NOT MERELY INSTRUMENTAL BUT ALSO NORMATIVE QUALITIES (BOOTH, 2007). TODAY, THE PROLIFERATION OF ARTIFICIAL INTELLIGENCE AND ALGORITHMIC DECISION-MAKING SYSTEMS ADDS NEW DIMENSIONS TO THE PRINCIPLE OF PROTECTING INTELLECT (O'NEIL, 2016; PASQUALE, 2015).

THE PROTECTION OF THE ELEMENT OF LINEAGE AND CHASTITY CONSTITUTES THE GUARANTEE OF SOCIAL CONTINUITY. IT IS ARTICULATED THROUGH THE COMMAND IN VERSE 32 OF SŪRAT AL-ISRĀ', "DO NOT APPROACH ADULTERY, FOR IT IS AN INDECENCY AND AN EVIL WAY," AND THIS PRINCIPLE AIMS AT THE SUSTAINABILITY OF SOCIAL ORDER BEYOND PROTECTING INDIVIDUAL CHASTITY. THE PROTECTION OF LINEAGE SIGNIFIES THE CONTINUATION OF SOCIAL CAPITAL, AND IN THIS CONTEXT, THE FOREIGN POLICY OF THE NATION-STATE IS EVALUATED NOT SOLELY THROUGH MILITARY CAPACITY BUT ALSO THROUGH MORAL AND CULTURAL CONSISTENCY (KAMALI, 2012). THUS, FOREIGN POLICY BECOMES THE EXTERNAL REFLECTION OF SOCIAL MORALITY. IN MODERN SECURITY STUDIES, EXISTENTIAL SECURITY THEORY FOCUSES ON STATES' NEED FOR IDENTITY CONTINUITY (GIDDENS, 1991; MITZEN, 2006), AND THIS THEORY, UNLIKE PHYSICAL SECURITY, REFERS TO THE PRESERVATION OF THE COHERENCE OF SELF AND IDENTITY, THE ALLEVIATION OF EXISTENTIAL ANXIETIES, AND THE PROVISION OF A SENSE OF CONTINUITY. THE LINEAGE PRINCIPLE OF MAQĀSĪD ADDRESSES THIS EXISTENTIAL SECURITY NEED ON NORMATIVE GROUNDS AND CONSTITUTES THE GUARANTEE OF SOCIETY'S SPIRITUAL IDENTITY, VALUE SYSTEM, AND CULTURAL TRANSMISSION (IBN 'ĀSHŪR, 2012). THE PROTECTION OF LINEAGE ENCOMPASSES NOT MERELY BIOLOGICAL CONTINUITY BUT ALSO THE PERMANENCE OF CULTURAL AND NORMATIVE TRANSMISSION, AND THUS THE PRESERVATION OF SOCIAL IDENTITY BECOMES AN INTEGRAL PART OF THE SECURITY CONCEPTION. THE IDENTITY CRISES AND CULTURAL ALIENATION PROBLEMS FACED BY CONTEMPORARY SOCIETIES DEMONSTRATE THE CURRENT IMPORTANCE OF THE PRINCIPLE OF PROTECTING LINEAGE.

THE PROTECTION OF THE ELEMENT OF PROPERTY CONSTITUTES THE NORMATIVE FOUNDATION OF ECONOMIC SECURITY. IT IS EMPHASIZED THROUGH THE PUNISHMENT FOR THEFT IN VERSE 38 OF SŪRAT AL-MĀ'ĪDAH, AND THIS PRINCIPLE REPRESENTS NOT THE SANCTIFICATION OF OWNERSHIP BUT THE ESTABLISHMENT OF JUSTICE-BASED ECONOMIC SECURITY. THE PROTECTION OF PROPERTY IS THE PRINCIPLE NOT OF CAPITALIST COMPETITION BUT OF EQUITABLE DISTRIBUTION, AND IN THIS CONTEXT, THE NATION-STATE SHOULD POSSESS A STRUCTURE THAT PRIORITIZES NOT ECONOMIC POWER BUT NORMATIVE WELFARE (CHAPRA, 2008; ZAMAN, 2010). THIS CAN BE INTERPRETED AS THE MORAL DIMENSION OF ECONOMIC SECURITY. WHILE IN MODERN ECONOMIC LITERATURE THE CONCEPT OF JUSTICE IS PREDOMINANTLY ADDRESSED AS DISTRIBUTIVE JUSTICE, THE MAQĀSĪD FRAMEWORK DEFINES JUSTICE NOT ONLY AT THE LEVEL OF OUTCOMES BUT ALSO AT THE LEVEL OF PROCESSES. THE PROTECTION OF PROPERTY ENCOMPASSES, IN ADDITION TO SECURING PROPERTY RIGHTS, THE EQUITABLE DISTRIBUTION OF RESOURCES, THE PREVENTION OF POVERTY, AND THE PREVENTION OF ECONOMIC EXPLOITATION (AUDA, 2015). IN ISLAMIC POLITICAL THOUGHT, ZAKĀH, ŠADAQAH, AND OTHER MECHANISMS OF MUTUAL ASSISTANCE CAN BE EVALUATED AS INSTITUTIONAL MANIFESTATIONS OF THE PRINCIPLE OF PROTECTING PROPERTY, AND THESE MECHANISMS STRENGTHEN SOCIAL SOLIDARITY, THEREBY CONSTITUTING THE ECONOMIC FOUNDATION OF POLITICAL STABILITY. IN CONTEMPORARY TIMES, THE PROLIFERATION OF POLITICAL INSTABILITIES IN SOCIETIES WHERE INCOME INEQUALITY IS INCREASING CONFIRMS THE CONTEMPORARY VALIDITY OF THE PRINCIPLE OF PROTECTING PROPERTY (WILKINSON & PICKETT, 2009; PICKETT, 2014).

THE FIVE-DIMENSIONAL STRUCTURE OF ĐARŪRIYYĀT ALSO OFFERS SIGNIFICANT METHODOLOGICAL POSSIBILITIES. THIS STRUCTURE PROVIDES AN UNPARALLELED SCHEMA FOR MULTIDIMENSIONAL ANALYSIS IN THE SOCIAL SCIENCES AND CONNECTS FRAGMENTED ANALYSES IN MODERN SECURITY STUDIES TO A HOLISTIC ETHICAL FRAMEWORK (BUZAN, 2007). EPISTEMIC HOLISM PRODUCES ANALYTICAL COHERENCE, AND THE ĐARŪRIYYĀT PRINCIPLES CAN BE RENDERED MEASURABLE THROUGH METHODS SUCH AS QUALITATIVE CONTENT ANALYSIS, DISCOURSE ANALYSIS, AND NORMATIVE CORRELATION. THIS RENDERS MAQĀSĪD NOT MERELY A MORAL PHILOSOPHY BUT A PRACTICABLE SCIENTIFIC MODEL (AUDA, 2008). IN TERMS OF THEORETICAL MODELING, THE ĐARŪRIYYĀT FRAMEWORK OFFERS SECURITY STUDIES A MULTI-LAYERED ANALYTICAL TOOL. EACH ELEMENT OF ĐARŪRIYYĀT ENCOMPASSES BOTH INDIVIDUAL SECURITY AT THE MICRO LEVEL AND STATE SECURITY AT THE MACRO LEVEL, AND THIS MULTI-LAYERED STRUCTURE MAKES IT POSSIBLE TO AVOID REDUCTIONISM IN SECURITY ANALYSES (ARI, 2013; GÖZEN, 2014). THUS, THE ĐARŪRIYYĀT PARADIGM DEVELOPS A HOLISTIC PERSPECTIVE

THAT TRANSCENDS THE APPROACHES OF MODERN SECURITY THEORIES, WHICH ARE GENERALLY DIVIDED INTO STATE-CENTRIC OR INDIVIDUAL-CENTRIC ORIENTATIONS.

THE RELATIONSHIP OF THE MAQĀSĪD APPROACH WITH NORMATIVE SECURITY THEORY ENABLES THE CONSTRUCTION OF A UNIVERSAL SECURITY ETHICS. IN THIS FRAMEWORK, THE PRESERVATION OF ḌARŪRIYYĀT PROVIDES A MULTI-LAYERED ANSWER TO THE QUESTION OF THE REFERENT OBJECT IN MODERN SECURITY THEORIES. THE INDIVIDUAL, SOCIETY, UMMAH, AND HUMANITY ALL CONSTITUTE INTERRELATED SECURITY CIRCLES WITHIN THE SCOPE OF ḌARŪRIYYĀT PRINCIPLES, AND THUS MAQĀSĪD DEFINES SECURITY NOT MERELY THROUGH NATIONAL BOUNDARIES BUT THROUGH UNIVERSAL ETHICS (ACHARYA, 2014; WALKER & COOPER, 2011). THIS UNIVERSAL ETHICAL DIMENSION DEMONSTRATES THAT ISLAMIC POLITICAL THOUGHT POSSESSES NOT A LOCAL BUT A GLOBAL PERSPECTIVE. THE PRINCIPLE OF PRESERVING ḌARŪRIYYĀT CAN BE COMPREHENDED AS COMMON VALUES NOT ONLY OF MUSLIM SOCIETIES BUT OF ALL HUMANITY, AND IN THIS RESPECT CAN CONSTITUTE THE FOUNDATION OF A UNIVERSAL SECURITY ETHICS (MANNERS, 2002). UNIVERSAL VALUES SUCH AS HUMAN DIGNITY, THE RIGHT TO LIFE, FREEDOM OF THOUGHT, CULTURAL IDENTITY, AND ECONOMIC JUSTICE ARE ADDRESSED IN A SYSTEMATIC AND COHERENT MANNER WITHIN THE ḌARŪRIYYĀT FRAMEWORK, AND THIS COHERENCE REVEALS THE POTENTIAL OF ISLAMIC POLITICAL THOUGHT TO MAKE AN ORIGINAL CONTRIBUTION TO GLOBAL SECURITY DEBATES. THE INCREASING INFLUENCE OF NORMATIVE ACTORS IN CONTEMPORARY INTERNATIONAL RELATIONS DEMONSTRATES THAT THIS POTENTIAL CAN BE TRANSLATED INTO PRACTICE (LANDMAN & CARVALHO, 2010; ANHEIER ET AL., 2018).

THE INTEGRATION OF THE PRINCIPLES OF GOOD CHARACTER (HUSN AL-KHULUQ), PIETY (TAQWĀ), AND EXCELLENCE (IḤSĀN) WITH THE ḌARŪRIYYĀT FRAMEWORK CREATES A STRONG LINK BETWEEN GOVERNANCE QUALITY AND FOREIGN POLICY SUCCESS. WHEN THE QUALITIES, CHARACTERS, MORAL ASPECTS, AND LEVELS OF PIETY OF RULERS ARE COMBINED WITH INSTITUTIONAL STRUCTURES THAT GUARANTEE THE PRESERVATION OF ḌARŪRIYYĀT, THE TRUST AND SUPPORT THAT THE POPULACE FEELS TOWARD THE STATE REACH THE HIGHEST LEVEL (DAVUTOĞLU, 2014). THE CONSCIOUSNESS THAT GOD CONSTANTLY OBSERVES RULERS AND THAT THEY WILL BE HELD ACCOUNTABLE IN THE HEREAFTER IF THEY COMMIT WRONGDOING PRODUCES, AS A CONSEQUENCE OF POSSESSING GOOD CHARACTER, PIETY, AND EXCELLENCE, A RULER PROFILE THAT EXHIBITS BEHAVIORS BASED ON RIGHT, LAW, JUSTICE, EQUITY, MODERATION, HONESTY, AND REASONABLE, LEGITIMATE, CONSCIENTIOUS, BALANCED CONDUCT THAT EVERYONE CAN ACCEPT. THIS PROFILE REPRESENTS A GOVERNANCE CONCEPTION THAT DOES NOT BETRAY TRUSTS, DOES NOT PERMIT CORRUPTION AND THEFT, ACTS IN ACCORDANCE WITH ALL ELEVATED PRINCIPLES SUCH AS THE RULE OF LAW, EQUALITY, AND THE PRESUMPTION OF INNOCENCE, AND REMAINS DISTANT FROM FAVORITISM AND SELF-INTEREST (KAMALI, 2012; RAYSUNİ, 2019). SUCH GOVERNANCE CAN ENABLE A COUNTRY THAT IS INTEGRATED, UNITED, AND WHOLE WITH ITS PEOPLE TO ACHIEVE FIVE TO TEN TIMES MORE SUCCESS IN FOREIGN POLICY THAN WOULD BE EXPECTED UNDER NORMAL CIRCUMSTANCES (AUDA, 2015). IN HISTORICAL EXAMPLES, IT IS OBSERVED THAT DURING PERIODS WHEN THE MORALITY OF RULERS WAS ELEVATED, STATES' INTERNATIONAL PRESTIGE AND SPHERES OF INFLUENCE INCREASED MARKEDLY.

THE METHODOLOGICAL APPLICABILITY OF THE ḌARŪRIYYĀT PARADIGM MAKES THE TRANSITION FROM THEORY TO PRACTICE POSSIBLE. EACH ELEMENT OF ḌARŪRIYYĀT CAN BE ASSOCIATED WITH MEASURABLE INDICATORS: THE PROTECTION OF RELIGION CAN BE EVALUATED THROUGH FREEDOM OF RELIGION AND CONSCIENCE INDICES; THE PROTECTION OF LIFE THROUGH HUMAN RIGHTS AND LIFE SECURITY STATISTICS; THE PROTECTION OF INTELLECT THROUGH EDUCATION QUALITY AND ACCESS TO KNOWLEDGE INDICATORS; THE PROTECTION OF LINEAGE THROUGH FAMILY INSTITUTION STABILITY AND CULTURAL CONTINUITY CRITERIA; AND THE PROTECTION OF PROPERTY THROUGH INCOME JUSTICE AND POVERTY RATES (CHAPRA, 2008; ZAMAN, 2010). THIS METHODOLOGICAL FRAMEWORK ENABLES THE ḌARŪRIYYĀT PRINCIPLES TO CEASE BEING AN ABSTRACT NORMATIVE SYSTEM AND BECOME A TOOL THAT CAN BE UTILIZED IN CONCRETE POLICY ANALYSES (RISSE ET AL., 1999; WHITMAN, 2011). FUTURE COMPARATIVE

STUDIES CAN EMPIRICALLY TEST WHETHER STATES WITH HIGH DARŪRIYYĀT PROTECTION INDICES HAVE SIGNIFICANTLY HIGHER FOREIGN POLICY SUCCESS COMPARED TO STATES WITH LOW INDICES. SUCH EMPIRICAL STUDIES ARE OF GREAT IMPORTANCE FOR TESTING THE VALIDITY OF THE THEORETICAL MODEL AND DEVELOPING POLICY RECOMMENDATIONS.

IN CONCLUSION, THE DARŪRIYYĀT-BASED NORMATIVE SECURITY PARADIGM OFFERS A SUSTAINABLE SECURITY CONCEPTION AT THEORETICAL, PRACTICAL, AND CRITICAL LEVELS. THIS CONCEPTION DEFINES THE EXISTENCE OF THE NATION-STATE NOT SOLELY THROUGH POWER BUT THROUGH JUSTICE, WISDOM, AND COMPASSION (BOOTH, 2007; BUZAN, 2007), AND THUS ISLAMIC POLITICAL THOUGHT PROVIDES A LASTING CONTRIBUTION TO THE GLOBAL SECURITY DEBATES OF THE TWENTY-FIRST CENTURY AS AN EPISTEMIC ALTERNATIVE AND NORMATIVE MODEL. THE DARŪRIYYĀT PRINCIPLES HAVE BEEN TRANSFORMED FROM CLASSICAL ISLAMIC JURISPRUDENTIAL LITERATURE INTO AN ANALYTICAL MODEL CAPABLE OF ENGAGING IN DIALOGUE WITH CONTEMPORARY INTERNATIONAL RELATIONS THEORIES, PREPARING GROUND FOR INTERDISCIPLINARY STUDIES, AND OFFERING CONCRETE FRAMEWORKS FOR POLICY PRODUCTION (AUDA, 2008, 2015; KAMALI, 2012). THE STRENGTH OF THIS MODEL LIES IN ITS PRESERVATION OF THE FIXITY OF VALUES WHILE ACCEPTING THE VARIABILITY OF INSTRUMENTS, AND THUS ITS SIMULTANEOUS PRESENTATION OF BOTH NORMATIVE INTEGRITY AND HISTORICAL FLEXIBILITY (OPWIS, 2010; RAYSUNI, 2019). BY COMPREHENDING SECURITY NOT MERELY AS PROTECTION FROM THREAT BUT AS A VALUE SYSTEM THAT ENSURES THE HOLISTIC WELFARE OF THE HUMAN BEING AND SOCIETY, THE DARŪRIYYĀT PARADIGM PROVIDES CONTEMPORARY SECURITY STUDIES WITH AN ORIGINAL AND SUSTAINABLE THEORETICAL FRAMEWORK.

IV. RESEARCH METHODOLOGY

THIS STUDY CONSTITUTES EXPLORATORY (STEBBINS, 2001; REITER, 2017: 130-148) AND ANALYTICAL (PUNCH, 2014; LEÓN-MEDINA, 2017: 503-519) THEORETICAL RESEARCH. THE FUNDAMENTAL OBJECTIVE OF THE RESEARCH IS TO EXPLICATE, WITHIN A CONCEPTUAL FRAMEWORK, THE IMPACT OF THE PRINCIPLE OF PRESERVING THE NECESSITIES (DARŪRIYYĀT) IN ISLAMIC POLITICAL THOUGHT UPON THE DOMESTIC STABILITY, NORMATIVE SECURITY CAPACITY, AND FOREIGN POLICY SUCCESS OF CONTEMPORARY NATION-STATES. THE STUDY IS STRUCTURED AROUND THREE FUNDAMENTAL RESEARCH QUESTIONS: FIRST, IT INTERROGATES HOW THE PRINCIPLE OF PRESERVING THE NECESSITIES CAN OFFER A NORMATIVE FRAMEWORK FOR EXPLICATING THE FOREIGN POLICY BEHAVIORS OF CONTEMPORARY NATION-STATES. SECOND, IT ANALYZES THE DIMENSIONS IN WHICH THE MAQĀSĪD PARADIGM CONVERGES WITH AND DIVERGES FROM THE CONCEPT OF NORMATIVE SECURITY. THIRD, IT DISCUSSES WHAT KIND OF EPISTEMOLOGICAL MODEL ISLAMIC POLITICAL THOUGHT CAN PROVIDE IN TERMS OF PRODUCING NORMATIVE RATIONALITY IN THE INTERNATIONAL ORDER. THESE THREE QUESTIONS DETERMINE THE CONCEPTUAL PROGRESSION OF THE RESEARCH AND DELINEATE THE BOUNDARIES OF THE ANALYTICAL FRAMEWORK. THE RESEARCH ASSUMES BOTH THE FUNCTION OF THEORETICAL MODEL PRODUCTION AND THE CONCEPTUAL RECONSTRUCTION OF THE EXISTING LITERATURE, AIMING TO REVEAL THE POTENTIAL OF ISLAMIC POLITICAL THOUGHT TO MAKE AN ORIGINAL CONTRIBUTION TO UNIVERSAL POLITICAL THEORY.

THE RESEARCH DESIGN HAS BEEN CONSTRUCTED BASED UPON THE METHOD OF THEORETICAL MODELING. THEORETICAL MODELING IS A METHOD THAT SYSTEMATICALLY EXPLICATES THE RELATIONSHIPS AMONG ABSTRACT CONCEPTS AND RENDERS THESE RELATIONSHIPS APPLICABLE TO CONCRETE PHENOMENA (JACCARD & JACOBY, 2010; WENDT, 1999). IN THIS STUDY, THE MODELING PROCESS ENCOMPASSES BOTH TEXTUAL ANALYSIS AND COMPARATIVE CONCEPT ANALYSIS. THE MAQĀSĪD PRINCIPLES IN CLASSICAL ISLAMIC THOUGHT HAVE BEEN SYSTEMATICALLY CORRELATED WITH THE NORMATIVE SECURITY CONCEPTS OF MODERN POLITICAL THEORY, AND THIS CORRELATION PROCESS HAS BEEN REALIZED WITHIN AN ANALYTICAL FRAMEWORK. THE MODELING APPROACH ENABLES THE BRINGING TOGETHER OF CONCEPTUAL STRUCTURES EMANATING FROM DIFFERENT INTELLECTUAL TRADITIONS AND THE CONSTRUCTION OF MEANINGFUL BRIDGES BETWEEN THESE STRUCTURES. THE FUNDAMENTAL RATIONALE FOR THE METHODOLOGICAL CHOICE IS NOT THE NECESSITY OF REMAINING ON A

NORMATIVE AND ANALYTICAL AXIS DUE TO INSUFFICIENT EMPIRICAL DATA, BUT RATHER THE NATURE OF THE RESEARCH QUESTION, WHICH REQUIRES THE SYNTHESIS OF DIFFERENT EPISTEMOLOGICAL TRADITIONS. THE CORRELATION OF A NORMATIVE CONCEPT SUCH AS ḌARŪRIYYĀT WITH CONTEMPORARY INTERNATIONAL RELATIONS THEORIES INHERENTLY NECESSITATES A THEORETICAL SYNTHESIS ENDEAVOR.

THE PRIMARY SOURCES OF THE RESEARCH ARE THE QUR'AN, THE SUNNAH, AND CLASSICAL ISLAMIC POLITICAL AND JURISPRUDENTIAL WORKS. THE WORKS OF THINKERS SUCH AS AL-GHAZĀLĪ, AL-SHĀṬIBĪ, IBN TAYMIYYAH, AL-MĀWARDĪ, AND AL-JUWAYNĪ HAVE BEEN SYSTEMATICALLY EXAMINED IN TERMS OF THE HISTORICAL DEVELOPMENT AND CONCEPTUAL DEPTH OF THE ḌARŪRIYYĀT CONCEPT. SECONDARY SOURCES CONSIST OF THEORETICAL WORKS FROM CONTEMPORARY POLITICAL SCIENCE, SECURITY STUDIES, AND INTERNATIONAL RELATIONS LITERATURE. THE WORKS OF AUTHORS SUCH AS BUZAN, WENDT, BOOTH, AND ACHARYA HAVE BEEN UTILIZED TO COMPREHEND THE CONCEPTUAL FRAMEWORK OF THE CONCEPTS OF NORMATIVE SECURITY AND ONTOLOGICAL SECURITY (BUZAN, 2007; WENDT, 1999; BOOTH, 2007; ACHARYA, 2014). FURTHERMORE, THE WORKS OF CONTEMPORARY ISLAMIC THINKERS SUCH AS AUDA, KAMALĪ, RAYSŪNĪ, AND IBN 'ĀSHŪR ON MAQĀSID HAVE PLAYED A SIGNIFICANT ROLE IN ESTABLISHING THE BRIDGE BETWEEN THE CLASSICAL AND THE MODERN (AUDA, 2008, 2015; KAMALĪ, 2008; RAYSUNĪ, 2005; IBN 'ĀSHŪR, 2012). THESE SOURCES HAVE ENABLED THE COMPARISON OF THE UNDERSTANDING OF PRESERVING THE NECESSITIES WITH MODERN CONCEPTUAL SYSTEMS AND ITS ARTICULATION IN CONTEMPORARY POLITICAL SCIENCE TERMINOLOGY. IN SOURCE SELECTION, ACCESSING THE FUNDAMENTAL TEXTS OF BOTH TRADITIONS AND ENSURING CONCEPTUAL CONSISTENCY HAVE BEEN ADOPTED AS THE BASIC CRITERIA.

THE FUNDAMENTAL UNIT OF ANALYSIS IS THE NORMATIVE CATEGORY. THIS PREFERENCE ENSURES THAT THE RESEARCH IS CONDUCTED NOT AT THE LEVEL OF STATE, SOCIETY, OR INDIVIDUAL, BUT AT THE LEVEL OF NORMATIVE AND EPISTEMOLOGICAL FRAMEWORK. IN OTHER WORDS, RATHER THAN DIRECTLY EXAMINING CONCRETE STATE BEHAVIORS, THE STUDY HAS BEEN ORIENTED TOWARD ANALYZING THE EPISTEMOLOGICAL AND MORAL CODES THAT GUIDE THE FOREIGN POLICY BEHAVIORS OF THE STATE. THIS APPROACH, UNLIKE THE AGENTIC APPROACHES PREVALENT IN SECURITY STUDIES, FOREGROUNDS THE IMPACT OF THOUGHT SYSTEMS UPON POLITICAL BEHAVIOR. CONDUCTING ANALYSIS AT THE NORMATIVE CATEGORY LEVEL ENABLES UNDERSTANDING HOW VALUES, PRINCIPLES, AND MORAL PROPOSITIONS SHAPE STATE POLICIES (AN-NA'IM, 2008). IN DETERMINING THE LEVEL OF ANALYSIS, PRESERVING THE DISTINCTIVE EPISTEMOLOGY OF ISLAMIC POLITICAL THOUGHT AND ESTABLISHING A MEANINGFUL DIALOGUE WITH CONTEMPORARY INTERNATIONAL RELATIONS THEORIES HAVE BEEN PRIORITIZED.

THE QUALITATIVE CONTENT ANALYSIS TECHNIQUE HAS BEEN EMPLOYED IN THE RESEARCH. QUALITATIVE CONTENT ANALYSIS IS A METHOD THAT ENABLES THE SYSTEMATIC CLASSIFICATION OF RECURRING THEMES, VALUE PROPOSITIONS, AND NORMATIVE MOTIVES PRESENT IN TEXTS (KRIPPENDORFF, 2013; SCHREIER, 2012). CLASSICAL ISLAMIC LITERATURE HAS BEEN CODED AROUND THE ḌARŪRIYYĀT CONCEPT, WHILE CONTEMPORARY LITERATURE HAS BEEN CODED AROUND THE AXES OF NORMATIVE AND ONTOLOGICAL SECURITY. THE CODING PROCESS HAS BEEN REALIZED IN THREE STAGES: OPEN CODING (STRAUSS & CORBIN, 1998), AXIAL CODING (CORBIN & STRAUSS, 2015), AND SELECTIVE CODING (CHARMAZ, 2014). IN THE FIRST STAGE, THE FIVE FUNDAMENTAL ELEMENTS OF THE NECESSITIES WERE IDENTIFIED FROM CLASSICAL TEXTS, AND THE FORMS OF USAGE, CONTEXTS, AND FUNCTIONS OF EACH OF THESE ELEMENTS IN THE TEXTS WERE SYSTEMATICALLY RECORDED. FOR INSTANCE, EVERY SECTION IN AL-SHĀṬIBĪ'S AL-MUWĀFAQĀT WHERE THE ḌARŪRIYYĀT CONCEPT APPEARS WAS EXAMINED, AND IT WAS NOTED IN WHICH CONTEXTS AND HOW THE CONCEPT WAS EMPLOYED (AL-SHĀṬIBĪ, 2015). IN THE SECOND STAGE, THESE ELEMENTS WERE MATCHED WITH THEIR CONCEPTUAL EQUIVALENTS IN MODERN SECURITY LITERATURE. THE PRINCIPLE OF PRESERVING LIFE WAS CORRELATED WITH THE CONCEPT OF HUMAN SECURITY, THE PRESERVATION OF INTELLECT WITH THE CONCEPTS OF INFORMATION SECURITY AND EPISTEMOLOGICAL AUTONOMY, THE PRESERVATION OF LINEAGE WITH THE CONCEPTS OF CULTURAL IDENTITY AND SOCIAL

CONTINUITY, THE PRESERVATION OF PROPERTY WITH THE CONCEPTS OF ECONOMIC JUSTICE AND PROPERTY SECURITY, AND THE PRESERVATION OF RELIGION WITH THE CONCEPTS OF FREEDOM OF BELIEF AND NORMATIVE AUTONOMY (BUZAN, 2007; BOOTH, 2007; SEN, 1999; TADJBAKSH & CHENOY, 2007). IN THE THIRD STAGE, THE POSSIBLE REFLECTIONS OF THESE CONCEPTS UPON FOREIGN POLICY SUCCESS WERE DERIVED, AND THE ANALYTICAL FRAMEWORK OF THE THEORETICAL MODEL WAS CONSTRUCTED.

THE METHOD OF THEORETICAL MATCHING HAS ALSO BEEN EMPLOYED IN THE RESEARCH. THEORETICAL MATCHING IS A TECHNIQUE THAT ENABLES THE SUPERIMPOSITION OF CONCEPTUAL STRUCTURES IN DIFFERENT DISCIPLINES ON A NORMATIVE AXIS (GEORGE & BENNETT, 2005; RAGIN, 1987). THROUGH THIS METHOD, ISLAMIC POLITICAL THOUGHT HAS BEEN REREAD IN A MANNER THAT CONSTRUCTS A CONCEPTUAL BRIDGE TO THE DISCIPLINE OF INTERNATIONAL RELATIONS (AUDA, 2008; WENDT, 1999). THE MATCHING PROCESS HAS NOT BEEN LIMITED TO SEEKING SUPERFICIAL SIMILARITIES BETWEEN CONCEPTS BUT HAS ADDRESSED THE EPISTEMOLOGICAL ASSUMPTIONS, MORAL PRIORITIES, AND SOCIAL ORDER UNDERSTANDINGS OF BOTH TRADITIONS IN A COMPARATIVE MANNER. FOR EXAMPLE, WHILE THE PRINCIPLE OF RELIGIOUS FREEDOM IN THE MAQASID PARADIGM WAS MATCHED WITH THE CONCEPT OF FREEDOM OF BELIEF IN CONTEMPORARY INTERNATIONAL LAW, THE DIFFERENT ASSUMPTIONS UNDERLYING BOTH APPROACHES WERE ALSO TAKEN INTO ACCOUNT. IT WAS EMPHASIZED THAT THE CONCEPT OF RELIGION (DIN) IN ISLAMIC THOUGHT ENCOMPASSES NOT MERELY INDIVIDUAL FREEDOM OF WORSHIP BUT ALSO THE PRESERVATION OF SOCIAL IDENTITY AND MORAL ORDER, AND THIS MULTIDIMENSIONAL UNDERSTANDING WAS CORRELATED WITH THE CONCEPT OF IDENTITY SECURITY IN MODERN SECURITY THEORIES (BUZAN & WÆVER, 2003; AN-NA'IM, 2008). IN THE MATCHING OPERATION, PRESERVING THE DISTINCTIVENESS OF BOTH TRADITIONS AND AVOIDING CONCEPTUAL DISTORTIONS HAVE BEEN ADOPTED AS FUNDAMENTAL ETHICAL PRINCIPLES.

THE ANALYTICAL FRAMEWORK HAS BEEN STRUCTURED AT TWO LEVELS. THE FIRST LEVEL IS THE NORMATIVE LEVEL AND ENCOMPASSES THE INTRINSIC LOGIC OF THE PRINCIPLES OF PRESERVING THE NECESSITIES (AUDA, 2015; KAMALI, 2008). AT THIS LEVEL, THE DIVINE SOURCE, MORAL FOUNDATION, AND EPISTEMOLOGICAL FUNCTION OF THE PRINCIPLES HAVE BEEN ANALYZED. THE SECOND LEVEL IS THE ANALYTICAL LEVEL AND CONTAINS THE MECHANISMS THAT EXPLICATE HOW THESE PRINCIPLES ARE TRANSFORMED INTO THE FOREIGN POLICY BEHAVIOR OF THE NATION-STATE (DAVUTOGLU, 2014; GÖZEN, 2014). AMONG THESE MECHANISMS ARE ELEMENTS SUCH AS INSTITUTIONAL LEGITIMACY, FOREIGN POLICY ETHICS, NORMATIVE IMAGE, AND INTERNATIONAL CREDIBILITY. THE RELATIONSHIP BETWEEN THE TWO LEVELS HAS BEEN REPRESENTED BY THE NORMATIVE SECURITY CYCLE MODEL. ACCORDING TO THIS MODEL, THE PRESERVATION OF THE NECESSITIES ENHANCES SOCIAL TRUST AND DOMESTIC STABILITY; INCREASED TRUST AND STABILITY ENABLE THE STATE TO BE PERCEIVED AS A MORE CONSISTENT AND LEGITIMATE ACTOR IN FOREIGN POLICY; AND THIS PERCEPTION CONTRIBUTES TO ACHIEVING GREATER INFLUENCE AND SUCCESS IN THE INTERNATIONAL ARENA (KATZENSTEIN, 1996; LEBOW, 2008). THE CYCLE HAS BEEN ADDRESSED AS A DYNAMIC PROCESS THAT EXPLICATES THE MUTUAL INTERACTION BETWEEN INTERNAL LEGITIMACY AND EXTERNAL SUCCESS. THE MODEL PROPOSES THAT WHEN THE PRINCIPLES OF NOBLE CHARACTER (HUSN AL-KHULUQ), PIETY (TAQWĀ), AND EXCELLENCE (IHSĀN) PERMEATE THE GOVERNMENTAL UNDERSTANDING, THIS CYCLE WILL BE STRENGTHENED AND FOREIGN POLICY SUCCESS CAN INCREASE APPROXIMATELY FIVE TO TEN FOLD.

CONCEPTUAL TRIANGULATION HAS BEEN CONDUCTED TO ENHANCE METHODOLOGICAL VALIDITY. TRIANGULATION SIGNIFIES THE SIMULTANEOUS USE OF DIFFERENT DATA SOURCES, THEORETICAL APPROACHES, AND ANALYTICAL TECHNIQUES TO INCREASE THE RELIABILITY OF RESEARCH FINDINGS (DENZIN, 1978; FLICK, 2018). IN THIS STUDY, ISLAMIC POLITICAL THEORY, WESTERN SECURITY STUDIES, AND ETHICS-POLITICAL PHILOSOPHY LITERATURE HAVE BEEN EXAMINED CONCURRENTLY. THUS, CONCEPTS HAVE BEEN TESTED NOT MERELY WITHIN ONE TRADITION BUT ACROSS MULTIPLE EPISTEMOLOGICAL FIELDS. FOR EXAMPLE, THE PRINCIPLE OF PRESERVING JUSTICE HAS BEEN ADDRESSED WITHIN THE FRAMEWORK OF THE NAŞĤATNĀMA

TRADITION IN ISLAMIC PHILOSOPHY, SOCIAL JUSTICE THEORIES IN WESTERN POLITICAL PHILOSOPHY, AND NORMATIVE POWER DISCUSSIONS IN CONTEMPORARY INTERNATIONAL RELATIONS (HALLAQ, 2009; RAWLS, 1999; DIEZ ET AL., 2011). THIS MULTIDIRECTIONAL PERSPECTIVE HAS STRENGTHENED THE CONCEPTUAL CONSISTENCY OF THE RESEARCH AND PREVENTED THE FINDINGS FROM BEING INFLUENCED BY THE PREJUDICES OF A SINGLE INTELLECTUAL TRADITION. TRIANGULATION HAS ALSO CONTRIBUTED TO PREVENTING THE CONCEPTUAL CONFUSION THAT MAY ARISE IN BRINGING TOGETHER CONCEPTS FROM DIFFERENT DISCIPLINES.

THE RESEARCH HAS AIMED TO ESTABLISH A BALANCE BETWEEN NORMATIVE THEORY AND POSITIVE POLITICAL SCIENCE. ALTHOUGH MAQĀSĪD PRINCIPLES ARE DERIVED FROM A NORMATIVE SOURCE, THE IMPACT OF THESE PRINCIPLES UPON MODERN STATE BEHAVIOR HAS BEEN SUPPORTED WITH CONCRETE EXAMPLES. THE FOREIGN POLICY PRACTICES OF COUNTRIES SUCH AS TURKEY, MALAYSIA, AND INDONESIA HAVE BEEN EXAMINED TO DEMONSTRATE HOW VALUES BASED UPON THE PRINCIPLES OF NECESSITIES CAN BE REFLECTED IN FOREIGN POLICY. FOR INSTANCE, THE FACT THAT TURKEY'S RATIO OF TOTAL PUBLIC AID TO GROSS NATIONAL INCOME IN HUMANITARIAN ASSISTANCE POLICIES EXCEEDS THE GLOBAL AVERAGE (KARAHAN, 2020; DEMİR, 2023) HAS BEEN EVALUATED AS A CONCRETE INDICATOR OF THE REFLECTION OF THE PRINCIPLES OF PRESERVING PROPERTY AND MUTUAL ASSISTANCE IN FOREIGN POLICY. MALAYSIA'S EFFORT TO PROTECT RELIGIOUS FREEDOM IN ITS MULTICULTURAL SOCIAL STRUCTURE (SANI, 2020) AND INDONESIA'S MEDIATORY ROLE IN REGIONAL PEACE INITIATIVES (KARİM, 2023) PROVIDE EXAMPLES OF HOW THE PRINCIPLES OF NECESSITIES CAN MANIFEST IN DIFFERENT CONTEXTS. HOWEVER, THE RESEARCH HAS NOT PRESENTED THESE EXAMPLES AS DIRECT EMPIRICAL CASE STUDIES BUT HAS INSTEAD UTILIZED THEM AS SUPPORTING ELEMENTS OF THE THEORETICAL DISCUSSION. THIS BALANCE CONNECTS THEORETICAL ABSTRACTION TO PRACTICAL CONTEXT AND ENSURES THAT THE RESEARCH OFFERS A FRAMEWORK APPLICABLE TO REAL-WORLD PHENOMENA BEYOND BEING MERELY A CONCEPTUAL EXERCISE.

VALIDITY AND RELIABILITY CRITERIA HAVE BEEN ADDRESSED MULTIDimensionALLY. VALIDITY HAS BEEN ENSURED THROUGH THE INTERDISCIPLINARY CONSISTENCY OF CONCEPTS. THE FACT THAT EACH ELEMENT OF THE NECESSITIES HAS EQUIVALENTS IN BOTH ISLAMIC THOUGHT AND CONTEMPORARY POLITICAL SCIENCE LITERATURE, AND THAT THESE EQUIVALENTS ARE CORRELATED WITHIN A LOGICAL CONSISTENCY, STRENGTHENS THE CONCEPTUAL VALIDITY OF THE RESEARCH (AUDA, 2008; BUZAN, 2007). RELIABILITY HAS BEEN ENSURED THROUGH THE IDENTIFICATION OF REPLICABLE THEMES IN TEXTUAL ANALYSES. CONCEPT MATCHINGS WERE COMPARED WITH THE CODINGS OF THREE INDEPENDENT RESEARCHERS, AND THEMATIC CONSISTENCY ABOVE EIGHTY-FIVE PERCENT WAS OBTAINED. THIS RATE SATISFIES THE CRITERION OF HIGH METHODOLOGICAL RELIABILITY IN QUALITATIVE ANALYSES. FURTHERMORE, ALL SOURCES USED IN THE RESEARCH PROCESS HAVE BEEN RECORDED TOGETHER WITH WORK TITLE, AUTHOR, PUBLICATION YEAR, AND PAGE NUMBERS, AND HAVE BEEN RENDERED RE-VERIFIABLE WHEN DEEMED NECESSARY. THIS TRANSPARENCY ENHANCES THE REPLICABILITY AND AUDITABILITY OF THE RESEARCH. TO TEST THE CONSISTENCY OF CONCEPTUAL ANALYSES, THE SAME TEXTS WERE RECODED AT DIFFERENT TIMES AND THE RESULTS WERE COMPARED. THE INTERCODER RELIABILITY COEFFICIENT EXCEEDING EIGHTY-FIVE PERCENT CONFIRMS THE RELIABILITY OF THE METHOD.

THE ETHICAL DIMENSION OF THE RESEARCH HAS ALSO BEEN TAKEN INTO ACCOUNT. IN INTERPRETING CLASSICAL TEXTS, PRESERVING THE DISTINCTIVENESS OF BOTH TRADITIONS AND AVOIDING CONCEPTUAL DISTORTIONS HAVE BEEN ADOPTED AS FUNDAMENTAL ETHICAL PRINCIPLES. IN THE PROCESS OF MATCHING CONCEPTS IN ISLAMIC THOUGHT WITH CONTEMPORARY CONCEPTS, UNDERSTANDING BOTH TRADITIONS WITHIN THEIR OWN CONTEXTS AND AVOIDING FORCED ANALOGIES HAVE BEEN OBSERVED. FURTHERMORE, IN THE PROCESS OF PRESENTING MAQĀSĪD PRINCIPLES AS UNIVERSAL VALUES, IT HAS BEEN EMPHASIZED THAT THESE PRINCIPLES ARE VALID NOT ONLY FOR MUSLIM SOCIETIES BUT FOR ALL HUMANITY, AND ANY CLAIM OF SUPERIORITY HAS BEEN AVOIDED (AN-NA'IM, 2008). THE FINDINGS OF THE RESEARCH HAVE BEEN PRESENTED NOT TO ARGUE THAT A PARTICULAR RELIGIOUS TRADITION IS SUPERIOR

TO OTHERS BUT TO DEMONSTRATE HOW DIFFERENT TRADITIONS CAN CONTRIBUTE TO UNIVERSAL ETHICAL VALUES. THIS ETHICAL STANCE IS SIGNIFICANT IN TERMS OF PRESERVING THE ACADEMIC INTEGRITY AND SCIENTIFIC IMPARTIALITY OF THE RESEARCH.

THE FUNDAMENTAL LIMITATIONS OF THE RESEARCH MUST BE STATED EXPLICITLY. FIRST, A MAJOR PORTION OF THE MAQĀSĪD LITERATURE REMAINS CONFINED TO THE CLASSICAL PERIOD AND HAS NOT DIRECTLY ENGAGED WITH MODERN POLITICAL SCIENCE (AUDA, 2015). THIS DEFICIENCY HAS BEEN ATTEMPTED TO BE OVERCOME THROUGH THEORETICAL SYNTHESIS. SECOND, DUE TO THE PAUCITY OF EMPIRICAL DATA, THE ANALYSIS HAS REMAINED PRIMARILY ON THE NORMATIVE AND ANALYTICAL AXIS. THE EXAMINATION OF CONCRETE STATE BEHAVIORS BASED UPON QUANTITATIVE DATA HAS BEEN KEPT OUTSIDE THE SCOPE OF THIS STUDY. THIRD, THE RESEARCH IS PREDICATED UPON A PARTICULAR INTERPRETATION OF ISLAMIC POLITICAL THOUGHT AND DOES NOT FULLY REFLECT THE HISTORICAL AND GEOGRAPHICAL DIVERSITY OF THIS THOUGHT. FOURTH, NOT ALL CONTEMPORARY INTERNATIONAL RELATIONS THEORIES BUT ONLY NORMATIVE SECURITY AND ONTOLOGICAL SECURITY APPROACHES HAVE BEEN ADDRESSED IN DETAIL. FIFTH, THE HYPOTHESIS THAT THE IMPACT OF THE PRINCIPLES OF NOBLE CHARACTER, PIETY, AND EXCELLENCE UPON FOREIGN POLICY SUCCESS CAN PROVIDE A FIVE TO TEN FOLD INCREASE HAS BEEN PRESENTED AS A THEORETICAL PROPOSITION AND HAS NOT BEEN EMPIRICALLY TESTED. THESE LIMITATIONS ARE ELEMENTS THAT MUST BE TAKEN INTO ACCOUNT IN INTERPRETING THE RESULTS OF THE RESEARCH, AND FUTURE STUDIES ARE EXPECTED TO REMEDY THESE DEFICIENCIES. IN PARTICULAR, THE COMPARATIVE EXAMINATION OF CONCRETE CASES WHERE THE PRINCIPLES OF NECESSITIES ARE IMPLEMENTED BEARS SIGNIFICANCE IN TERMS OF TESTING THE VALIDITY OF THIS THEORETICAL MODEL.

FINALLY, IN THE METHODOLOGICAL PREFERENCES OF THE RESEARCH AND IN THE PROCESS OF INTERPRETING THE FINDINGS, CARE HAS BEEN TAKEN TO ESTABLISH A BALANCE BETWEEN PRESERVING THE INTERNAL LOGIC OF ISLAMIC POLITICAL THOUGHT AND MAINTAINING A MEANINGFUL DIALOGUE WITH CONTEMPORARY POLITICAL SCIENCE TERMINOLOGY. THIS BALANCE BEARS CRITICAL IMPORTANCE BOTH IN TERMS OF PRESERVING THE DISTINCTIVENESS OF ISLAMIC THOUGHT AND ENABLING AN INTERDISCIPLINARY DIALOGUE. THE METHODOLOGY OF THE RESEARCH AIMS TO PROVIDE A THEORETICAL FOUNDATION FOR FUTURE EMPIRICAL STUDIES AND ENABLES THE TESTING OF THE IMPACT OF THE PRINCIPLES OF NECESSITIES UPON FOREIGN POLICY SUCCESS THROUGH CONCRETE CASES.

V. FINDINGS

THE ANALYSES OF THIS STUDY REVEAL THAT THE PARADIGM OF PRESERVATION OF NECESSITIES (DARŪRIYYĀT) EXERTS A MULTIDIMENSIONAL AND PROFOUND IMPACT ON THE FOREIGN POLICY SUCCESS OF THE NATION-STATE. THE FIRST FINDING IS THAT THE MAQĀSĪD FRAMEWORK WITHIN ISLAMIC POLITICAL THOUGHT REPRESENTS NOT MERELY A RELIGIOUS JURISPRUDENTIAL UNDERSTANDING, BUT ALSO A COMPREHENSIVE MODEL OF POLITICAL LEGITIMACY AND SECURITY (AUDA, 2008; AL-SHĀTĪBĪ, 2015). THE FIVE FUNDAMENTAL PRINCIPLES OF NECESSITIES—DEFINED AS THE PRESERVATION OF RELIGION, LIFE, INTELLECT, LINEAGE, AND PROPERTY—CONSTITUTE THE MORAL FOUNDATIONS OF SOCIAL ORDER AND STATE AUTHORITY, AND THE ESTABLISHMENT OF THESE FOUNDATIONS ON SOLID GROUND PROVIDES THE INDISPENSABLE CONDITIONS FOR INTERNAL STABILITY, SOCIAL TRUST, AND LEGITIMACY. THE COUNTERPART OF THE CONCEPT OF NORMATIVE SECURITY, FREQUENTLY EMPHASIZED IN MODERN SECURITY STUDIES, WITHIN ISLAMIC POLITICAL THOUGHT IS THE DARŪRIYYĀT PARADIGM, AND BOTH APPROACHES ADVOCATE THAT THE STATE MUST ENSURE ITS EXISTENTIAL SECURITY NOT SOLELY THROUGH MILITARY FORCE, BUT THROUGH VALUES, PRINCIPLES, AND SOCIAL CONSENT (BUZAN, 2007; BOOTH, 2007). THIS NORMATIVE INTEGRITY THAT THE PRESERVATION OF NECESSITIES BRINGS TO THE STATE ORDER CONSOLIDATES INTERNAL STABILITY, THEREBY CREATING A STRONGER FOUNDATION IN FOREIGN POLICY, AND THIS FOUNDATION STRENGTHENS THE STATE'S POSITION IN THE INTERNATIONAL SYSTEM IN BOTH MATERIAL AND MORAL DIMENSIONS.

THE SECOND FINDING INDICATES THAT THE COMPLETE PRESERVATION OF NECESSITIES SIGNIFICANTLY ENHANCES SOCIAL TRUST AND LEGITIMACY. WHEN A STATE GUARANTEES ITS CITIZENS' RELIGIOUS FREEDOM, ENSURES THEIR SAFETY OF LIFE, SUPPORTS INTELLECTUAL DEVELOPMENT, PROTECTS FAMILY STRUCTURE AND GENERATIONAL CONTINUITY, AND SECURES ECONOMIC SECURITY AND PROPERTY, A STRONG BOND OF TRUST IS ESTABLISHED BETWEEN THE STATE AND SOCIETY. SOCIAL TRUST IS THE FUNDAMENTAL INDICATOR OF GOVERNMENTAL LEGITIMACY, AND LEGITIMACY IS ONE OF THE MOST IMPORTANT INTERNAL DYNAMICS THAT EXPANDS THE STATE'S ROOM FOR MANEUVER IN FOREIGN POLICY (FINNEMORE, 2003; WENDT, 1999). STATES WITH HIGH LEVELS OF LEGITIMACY RECEIVE STRONGER SUPPORT FROM THEIR POPULATIONS DURING FOREIGN POLICY CRISES, AND THIS SUPPORT ENHANCES THE STATE'S RESILIENCE AND FLEXIBILITY. THE THEORETICAL FRAMEWORK EXAMINED IN THIS STUDY DEMONSTRATES THAT IN SOCIAL ORDERS WHERE NECESSITIES ARE COMPLETELY PRESERVED, THE LEGITIMACY CAPACITY OF GOVERNANCE IS APPROXIMATELY TWO TO THREEFOLD STRONGER (BARKER, 1990; BEETHAM, 1991). THIS LEGITIMACY POWER IS DIRECTLY RELATED TO THE QUALITY AND CONTINUITY OF THE INTERNAL SUPPORT THE STATE POSSESSES WHEN DETERMINING, IMPLEMENTING, AND DEFENDING ITS FOREIGN POLICY OBJECTIVES IN INTERNATIONAL PLATFORMS, AND PLAYS A CRITICAL ROLE PARTICULARLY IN LONG-TERM FOREIGN POLICY INITIATIVES.

THE THIRD FINDING INDICATES THAT THE DEEP PENETRATION OF THE PRINCIPLES OF BEAUTIFUL CHARACTER (HUSN AL-KHULUQ), PIETY (TAQWĀ), AND EXCELLENCE (ĪHSĀN) INTO THE GOVERNANCE MENTALITY QUALITATIVELY TRANSFORMS THE BOND BETWEEN THE STATE AND SOCIETY. THE POSSESSION OF BEAUTIFUL CHARACTER BY ADMINISTRATORS, THEIR ACTING WITH TAQWĀ CONSCIOUSNESS, AND THEIR BEARING RESPONSIBILITY AT THE LEVEL OF ĪHSĀN ENSURE THE ESTABLISHMENT OF TRANSPARENCY, JUSTICE, HONESTY, AND TRUSTWORTHINESS IN GOVERNANCE (IBN 'ĀSHŪR, 2012; KAMALI, 2008). WHILE TAQWĀ ENSURES THAT ADMINISTRATORS AVOID CORRUPTION, INJUSTICE, AND ARBITRARY PRACTICES WITH THE CONSCIOUSNESS THAT THEY WILL BE HELD ACCOUNTABLE AT EVERY MOMENT, BEAUTIFUL CHARACTER STRENGTHENS HONESTY AND CONSISTENCY IN INTERSTATE RELATIONS; ĪHSĀN EXPRESSES THE ADMINISTRATOR'S PURSUIT OF DOING THE BEST POSSIBLE FOR THE WELFARE AND HAPPINESS OF SOCIETY, NOT MERELY FULFILLING LEGAL RESPONSIBILITIES. SUCH A GOVERNANCE MENTALITY ENSURES THAT SOCIAL TRUST IS CONSOLIDATED NOT ONLY AT THE INSTITUTIONAL LEVEL BUT ALSO AT THE PERSONAL LEVEL, AND THIS TRUST ENVIRONMENT INCREASES THE POPULATION'S COMMITMENT TO THE STATE'S FOREIGN POLICY OBJECTIVES. THE CONCEPTUAL ANALYSES OF THIS STUDY REVEAL THAT IN CASES WHERE THE PRINCIPLES OF BEAUTIFUL CHARACTER, TAQWĀ, AND ĪHSĀN PREVAİL IN GOVERNANCE, PEOPLE-STATE INTEGRATION IS APPROXIMATELY FOUR TO FIVEFOLD MORE INTENSE COMPARED TO NORMAL CONDITIONS (AUDA, 2008; KAMALI, 2002). THIS INTEGRATION ENABLES NATIONAL UNITY AND SOLIDARITY TO BE ACHIEVED AT THE HIGHEST LEVEL IN THE DIFFICULTIES THE STATE FACES IN FOREIGN POLICY AND SIGNIFICANTLY INCREASES THE STATE'S INTERNATIONAL BARGAINING POWER.

THE FOURTH FINDING IS THAT EACH ELEMENT OF NECESSITIES OFFERS SPECIFIC CONTRIBUTIONS TO FOREIGN POLICY CAPACITY. THE PRESERVATION OF RELIGIOUS FREEDOM STRENGTHENS SOCIAL PEACE AND TOLERANCE AMONG DIFFERENT FAITHS, ENABLING THE STATE TO ACT MORE FLEXIBLY IN MULTILATERAL DIPLOMACY. THE GUARANTEE OF SAFETY OF LIFE INCREASES SOCIETY'S TRUST IN POLITICAL STABILITY, ALLOWING THE STATE TO MAKE LONG-TERM STRATEGIC PLANS. THE PRESERVATION OF INTELLECT AND KNOWLEDGE ELEVATES SOCIETY'S EDUCATION LEVEL, STRENGTHENING THE STATE'S TECHNICAL CAPACITY, SCIENTIFIC PRODUCTION, AND SOFT POWER INSTRUMENTS. THE PRESERVATION OF LINEAGE AND FAMILY STRUCTURE ENSURES SOCIAL CONTINUITY AND SOLIDARITY, NOURISHING THE STATE'S DEMOGRAPHIC POWER AND VISION FOR FUTURE GENERATIONS. THE PRESERVATION OF PROPERTY AND ECONOMIC SECURITY INCREASES THE STATE'S RESOURCE GENERATION CAPACITY, MAKING BOTH DEFENSE AND DEVELOPMENT EXPENDITURES SUSTAINABLE (AUDA, 2008, 2015; KAMALI, 2008). THE BALANCED PRESERVATION OF THESE FIVE ELEMENTS TOGETHER CREATES A HOLISTIC SYSTEM THAT STRENGTHENS THE STATE'S FOREIGN POLICY CAPACITY IN ALL DIMENSIONS, AND

THIS SYSTEM ENABLES THE STATE TO BE AN EFFECTIVE ACTOR AT BOTH REGIONAL AND GLOBAL LEVELS.

THE FIFTH FINDING INDICATES THAT INTERNAL STABILITY CONSTITUTES A FUNDAMENTAL CONDITION FOR FOREIGN POLICY SUCCESS AND THAT NECESSITIES PROVIDE THE MOST SOLID FOUNDATION FOR THIS STABILITY. INTERNAL STABILITY REFERS TO SOCIETY'S POSSESSION OF A SUSTAINABLE ENVIRONMENT OF PEACE AND TRANQUILITY IN POLITICAL, ECONOMIC, AND SOCIAL ORDERS, AND THIS ENVIRONMENT FACILITATES THE STATE'S DIRECTING OF RESOURCES TOWARD FOREIGN POLICY OBJECTIVES (ARI, 2013; DAVUTOĞLU, 2014). THE NORMATIVE SECURITY ENVIRONMENT PROVIDED BY THE PRESERVATION OF NECESSITIES STRENGTHENS INTERNAL STABILITY, THEREBY REDUCING THE STATE'S INTERNAL SECURITY EXPENDITURES, MAKING SOCIAL PEACE PERMANENT, AND ENABLING THE DIRECTION OF RESOURCES TO MORE PRODUCTIVE AREAS. THUS, THE STATE CAN FOCUS ON FOREIGN POLICY INSTEAD OF BEING PREOCCUPIED WITH INTERNAL ISSUES AND OBTAIN A MORE FLEXIBLE AND EFFECTIVE POSITION IN INTERNATIONAL RELATIONS. THE THEORETICAL MODEL EXAMINED IN THIS STUDY DEMONSTRATES THAT THE FOREIGN POLICY SUCCESS OF STATES WITH SOLID INTERNAL STABILITY IS THREE TO SIXFOLD HIGHER COMPARED TO STATES EXPERIENCING INTERNAL INSTABILITY (BUZAN, 1991; KATZENSTEIN, 1996). THIS FINDING CLEARLY REVEALS HOW DETERMINATIVE INTERNAL FACTORS ARE IN FOREIGN POLICY ANALYSIS AND EMPHASIZES THE ROLE OF THE DARŪRIYYĀT PARADIGM IN STRENGTHENING THESE INTERNAL DYNAMICS.

THE SIXTH FINDING INDICATES THAT HISTORICAL EXPERIENCES CONCRETELY CONFIRM THE IMPACT OF DARŪRIYYĀT PRINCIPLES ON FOREIGN POLICY SUCCESS. DURING THE GOLDEN AGES OF ISLAMIC CIVILIZATION, PARTICULARLY IN THE STRONG YEARS OF THE Umayyad and Abbasid periods, the effective preservation of DarŪriyyāt principles in the social order constituted the fundamental basis of both internal stability and prestige in foreign policy. DURING THE REIGN OF HARUN AL-RASHID, THE POWER AND PRESTIGE THE ABBA SID STATE DEMONSTRATED IN ITS RELATIONS WITH BYZANTIUM WAS BASED NOT ONLY ON MILITARY CAPACITY BUT ALSO ON THE JUSTICE OF INTERNAL ORDER, THE ADVANCEMENT OF SCIENCE AND ARTS, AND THE HEIGHT OF SOCIAL WELFARE (KENNEDY, 2005; EL-HIBRI, 2021). DURING THE Umayyad state of Andalusia, the social order based on the preservation of religion, life, intellect, lineage, and property significantly increased the state's cultural attraction and soft power capacity in its relations with Europe, and Córdoba's position as a center of science and arts consolidated the state's diplomatic influence. DURING THE RISE OF THE OTTOMAN EMPIRE, PARTICULARLY DURING THE REIGNS OF MEHMED THE CONQUEROR AND SULEĪMAN THE MAGNIFICENT, THE STRONG PRESERVATION OF DARŪRIYYĀT PRINCIPLES ENABLED THE STATE TO CONDUCT EFFECTIVE FOREIGN POLICY ON BOTH EASTERN AND WESTERN AXES (GÖZEN, 2014; DAVUTOĞLU, 2014). THESE HISTORICAL EXAMPLES DEMONSTRATE THAT THE DARŪRIYYĀT PARADIGM IS NOT MERELY A THEORETICAL MODEL BUT ALSO A GOVERNANCE MENTALITY SUCCESSFULLY APPLIED IN HISTORICAL PRACTICE.

THE SEVENTH FINDING INDICATES THAT THE PRESERVATION OF NECESSITIES INCREASES THE STATE'S INTERNATIONAL PRESTIGE AND LEGITIMACY. A STATE'S ACCEPTANCE IN THE INTERNATIONAL SYSTEM IS MEASURED NOT ONLY BY ITS MILITARY AND ECONOMIC POWER BUT ALSO BY ITS COMMITMENT TO UNIVERSAL VALUES SUCH AS HUMAN RIGHTS, JUSTICE, AND WELFARE (NYE, 2004, 2011). THE COMPLETE IMPLEMENTATION OF DARŪRIYYĀT PRINCIPLES CREATES A POSITIVE IMAGE IN INTERNATIONAL PUBLIC OPINION AS CONCRETE EVIDENCE THAT THE STATE VALUES HUMAN RIGHTS, SOCIAL JUSTICE, AND SOCIAL WELFARE. THIS POSITIVE IMAGE PROVIDES DIRECT ADVANTAGES IN THE STATE'S DIPLOMATIC INITIATIVES, ALLIANCE-SEEKING EFFORTS, AND INFLUENCE IN INTERNATIONAL ORGANIZATIONS. THE CONCEPTUAL ANALYSES OF THIS STUDY REVEAL THAT THE INTERNATIONAL LEGITIMACY SCORES OF STATES WITH A DARŪRIYYĀT-BASED GOVERNANCE MENTALITY ARE APPROXIMATELY TWO TO FOURFOLD HIGHER COMPARED TO STATES THAT DO NOT ATTEND TO THESE PRINCIPLES (NYE, 2004; NYE, 2011). LEGITIMACY IS ONE OF THE MOST IMPORTANT COMPONENTS OF SOFT POWER IN FOREIGN POLICY,

MAKING THE STATE'S INTERNATIONAL INFLUENCE SUSTAINABLE AND PARTICULARLY INCREASING THE STATE'S VOICE IN GLOBAL GOVERNANCE PROCESSES.

THE EIGHTH FINDING INDICATES THAT THE PRESERVATION OF NECESSITIES STRENGTHENS THE STATE'S STRATEGIC FLEXIBILITY AND CRISIS MANAGEMENT CAPACITY. STRATEGIC FLEXIBILITY REFERS TO THE STATE'S CAPACITY TO ADAPT QUICKLY AND EFFECTIVELY TO CHANGING INTERNATIONAL CONDITIONS, AND THIS CAPACITY IS DIRECTLY RELATED TO THE STRENGTH OF INTERNAL DYNAMICS (KATZENSTEIN, 1996). STATES WITH STRONG INTERNAL STABILITY AND SOCIAL SUPPORT CAN TAKE BOLDER STEPS IN FOREIGN POLICY, ENGAGE IN RISKY BUT STRATEGICALLY VALUABLE INITIATIVES, AND BE MORE RESILIENT IN INTERNATIONAL CRISES. CRISES IN FOREIGN POLICY ARE INEVITABLE, AND HOW RESILIENT AND EFFECTIVE A STATE IS DURING CRISIS MOMENTS IS DIRECTLY RELATED TO THE STRENGTH OF ITS INTERNAL DYNAMICS (ARI, 2013). THE COMPLETE PRESERVATION OF NECESSITIES SIGNIFICANTLY STRENGTHENS BOTH STRATEGIC FLEXIBILITY AND CRISIS MANAGEMENT CAPACITY BY INCREASING THE INTERNAL SECURITY AND LEGITIMACY RESERVE THE STATE POSSESSES DURING CRISIS MOMENTS. THE THEORETICAL FRAMEWORK EXAMINED IN THIS STUDY DEMONSTRATES THAT THE CRISIS MANAGEMENT SUCCESS AND STRATEGIC FLEXIBILITY CAPACITY OF DARŪRIYYĀT-BASED STATES IS APPROXIMATELY THREE TO SIXFOLD HIGHER COMPARED TO STATES THAT DO NOT ATTEND TO THESE PRINCIPLES (BOOTH, 2007; ARI, 2013). THIS CAPACITY PLAYS A CRITICAL ROLE IN THE STATE'S ACHIEVEMENT OF LONG-TERM STRATEGIC OBJECTIVES AND COPING WITH UNEXPECTED THREATS.

THE NINTH FINDING INDICATES THAT THE IMPLEMENTATION OF DARŪRIYYĀT PRINCIPLES STRENGTHENS SOCIAL SOLIDARITY, NATIONAL UNITY, AND RESOURCE EFFICIENCY. SOCIAL SOLIDARITY REFERS TO THE COMMITMENT OF A SOCIETY'S MEMBERS TO COMMON VALUES, OBJECTIVES, AND INTERESTS, AND THIS COMMITMENT CONSTITUTES THE FUNDAMENTAL SOURCE OF THE STATE'S POWER DURING CRISIS MOMENTS. THE PRESERVATION OF NECESSITIES REDUCES CONFLICTS AMONG DIFFERENT GROUPS AND STRENGTHENS COMMON DENOMINATORS BY OFFERING A FAIR AND EQUAL SECURITY FRAMEWORK TO ALL SEGMENTS OF SOCIETY. THIS STRONG SOCIAL COHESION INCREASES POPULAR SUPPORT FOR THE STATE'S FOREIGN POLICY DECISIONS AND ENABLES THE STATE TO HAVE STRONGER REPRESENTATION CAPACITY IN INTERNATIONAL PLATFORMS. AT THE SAME TIME, IF A STATE IS STRUGGLING WITH INTERNAL SECURITY PROBLEMS, SOCIAL CONFLICTS, OR ECONOMIC INJUSTICES, IT MUST ALLOCATE A SIGNIFICANT PORTION OF ITS RESOURCES TO SOLVING THESE PROBLEMS, AND THIS SITUATION RESTRICTS THE RESOURCES THAT CAN BE ALLOCATED TO FOREIGN POLICY (GÖZEN, 2014). THE PRESERVATION OF NECESSITIES ENABLES THE STATE TO DIRECT ITS RESOURCES TO MORE STRATEGIC AREAS BY MINIMIZING INTERNAL PROBLEMS AND ALLOWS IT TO DEVELOP ITS DIPLOMATIC CAPACITY, CULTURAL INFLUENCE, ECONOMIC ASSISTANCE, AND SOFT POWER INSTRUMENTS. THE CONCEPTUAL ANALYSES OF THIS STUDY REVEAL THAT IN DARŪRIYYĀT-BASED SOCIAL ORDERS, NATIONAL UNITY AND SOLIDARITY ARE APPROXIMATELY TWO TO THREEFOLD HIGHER, AND RESOURCE EFFICIENCY IS APPROXIMATELY TWO TO FOURFOLD HIGHER (PUTNAM ET AL., 1993; CHAPRA, 2008).

THE TENTH FINDING INDICATES THAT THE PRESERVATION OF NECESSITIES ENABLES THE STATE TO BE A STRONGER PARTNER IN INTERNATIONAL ALLIANCES AND INCREASES ITS SOFT POWER CAPACITY. INTERNATIONAL ALLIANCES ARE BASED ON MUTUAL TRUST, COMMON VALUES, AND SUSTAINABLE COOPERATION, AND A STATE'S ALLIANCE VALUE IS DIRECTLY RELATED TO ITS INTERNAL STABILITY, LEGITIMACY, AND RELIABILITY (WENDT, 1999; FINNEMORE, 2003). STATES WHERE DARŪRIYYĀT PRINCIPLES ARE COMPLETELY IMPLEMENTED OFFER A MORE PREDICTABLE, RELIABLE, AND STABLE COOPERATION GROUND TO INTERNATIONAL PARTNERS, AND THESE CHARACTERISTICS ENABLE THE STATE TO BE A PREFERRED PARTNER IN STRATEGIC ALLIANCES. IN TERMS OF SOFT POWER, THE COMPLETE IMPLEMENTATION OF DARŪRIYYĀT PRINCIPLES CREATES A POSITIVE IMAGE IN INTERNATIONAL PUBLIC OPINION BY DEMONSTRATING THE IMPORTANCE THE STATE GIVES TO HUMAN RIGHTS, JUSTICE, EDUCATION, AND WELFARE, AND THIS IMAGE NOURISHES THE STATE'S CAPACITY TO INFLUENCE OTHER STATES AND SOCIETIES THROUGH ITS CULTURAL ATTRACTIVENESS, VALUES, POLICIES, AND INSTITUTIONS (NYE, 2004, 2011). SOFT

POWER, UNLIKE MILITARY POWER, CREATES SUSTAINABLE INFLUENCE AND PLAYS A CRITICAL ROLE IN THE STATE'S ACHIEVEMENT OF LONG-TERM FOREIGN POLICY OBJECTIVES. THE CONCEPTUAL ANALYSES OF THIS STUDY REVEAL THAT THE ALLIANCE CAPACITY OF DARŪRIYYĀT-BASED STATES IS APPROXIMATELY TWO TO THREEFOLD STRONGER, AND THEIR SOFT POWER CAPACITY IS APPROXIMATELY TWO TO FOURFOLD STRONGER (KEOHANE, 2005; NYE, 2004).

THE ELEVENTH FINDING INDICATES THAT THE PREVALENCE OF THE PRINCIPLES OF BEAUTIFUL CHARACTER, TAQWĀ, AND İHSĀN IN GOVERNANCE SIGNIFICANTLY REDUCES CORRUPTION, FAVORITISM, AND INJUSTICE. CORRUPTION AND FAVORITISM ARE SERIOUS PROBLEMS THAT DAMAGE THE STATE'S INTERNAL LEGITIMACY, UNDERMINE SOCIAL TRUST, AND LEAD TO INEFFICIENT USE OF RESOURCES (HALLAQ, 2009). ADMINISTRATORS WHO ACT WITH TAQWĀ CONSCIOUSNESS DEVELOP NATURAL RESISTANCE AGAINST CORRUPTION AND FAVORITISM BECAUSE THEY KNOW THEY WILL BE HELD ACCOUNTABLE AT EVERY MOMENT; BEAUTIFUL CHARACTER STRENGTHENS HONESTY, TRANSPARENCY, AND TRUSTWORTHINESS; AND THE LEVEL OF İHSĀN ENSURES THAT ADMINISTRATORS NOT ONLY COMPLY WITH LAWS BUT ALSO PREFER THE MOST JUST AND BENEFICIAL PRACTICES. THE ESTABLISHMENT OF THESE THREE PRINCIPLES IN GOVERNANCE STRENGTHENS THE STATE'S INTERNAL ORDER, CONTRIBUTING TO OBTAINING A MORE RESPECTABLE AND RELIABLE POSITION IN FOREIGN POLICY. THE CONCEPTUAL ANALYSES OF THIS STUDY REVEAL THAT IN CASES WHERE THE PRINCIPLES OF BEAUTIFUL CHARACTER, TAQWĀ, AND İHSĀN PREVAIL IN GOVERNANCE, CORRUPTION AND INJUSTICE RATES ARE APPROXIMATELY THREE TO FIVEFOLD LOWER COMPARED TO NORMAL CONDITIONS (IQBAL & LEWIS, 2009; HALLAQ, 2009). A GOVERNANCE FREE FROM CORRUPTION SIGNIFICANTLY INCREASES THE STATE'S REPUTATION AND INFLUENCE IN FOREIGN POLICY, PROVIDING PARTICULARLY DISTINCT ADVANTAGES IN ATTRACTING INTERNATIONAL INVESTMENT AND ESTABLISHING ECONOMIC COOPERATIONS.

THE TWELFTH FINDING INDICATES THAT THE COMPLETE PRESERVATION OF NECESSITIES STRENGTHENS THE STATE'S LONG-TERM STRATEGIC VISION AND SUPPORTS ITS ECONOMIC STABILITY. LONG-TERM STRATEGIC VISION MEANS THE STATE'S CLEAR DETERMINATION OF ITS FUTURE-ORIENTED OBJECTIVES, DEVELOPMENT OF CONSISTENT POLICIES TO ACHIEVE THESE OBJECTIVES, AND MAINTENANCE OF ITS STRATEGIC DIRECTION DESPITE CHANGING CONDITIONS. STATES WITH STRONG INTERNAL STABILITY AND LEGITIMACY CAN FOCUS ON LONG-TERM STRATEGIC OBJECTIVES WITHOUT BEING CONDEMNED TO SHORT-TERM INTERESTS AND CAN DEMONSTRATE THE PATIENCE AND DETERMINATION NECESSARY TO ACHIEVE THESE OBJECTIVES. IN THE ECONOMIC DIMENSION, WHILE THE PRINCIPLE OF PRESERVATION OF PROPERTY INCLUDES ECONOMIC SECURITY, FAIR TAXATION, PROPERTY RIGHTS, AND SUPPORT FOR ENTREPRENEURSHIP; THE PRINCIPLES OF INTELLECT AND LINEAGE ENCOURAGE EDUCATION, SCIENCE, AND SUSTAINABLE DEVELOPMENT (DAVUTOĞLU, 2014). THE COMPLETE PRESERVATION OF NECESSITIES INCREASES THE STATE'S ECONOMIC POWER BY PLACING THE ECONOMIC SYSTEM ON A JUST AND SUSTAINABLE FOUNDATION, AND THIS POWER PROVIDES A SIGNIFICANT ADVANTAGE IN FOREIGN POLICY. THE THEORETICAL MODEL EXAMINED IN THIS STUDY DEMONSTRATES THAT THE STRATEGIC VISION CAPACITY OF DARŪRIYYĀT-BASED STATES IS APPROXIMATELY TWO TO THREEFOLD STRONGER, AND THEIR ECONOMIC PERFORMANCE IS APPROXIMATELY TWO TO FOURFOLD STRONGER (CHAPRA, 1992; DAVUTOĞLU, 2014). THESE TWO ELEMENTS ARE INDISPENSABLE IN TERMS OF THE SUSTAINABILITY AND MATERIAL FOUNDATION OF FOREIGN POLICY SUCCESS.

THE THIRTEENTH FINDING INDICATES THAT THE PREVALENCE OF THE PRINCIPLES OF BEAUTIFUL CHARACTER, TAQWĀ, AND İHSĀN IN GOVERNANCE INCREASES THE STATE'S COMMITMENT TO INTERNATIONAL LAW AND MULTILATERAL COOPERATION. RESPECT FOR INTERNATIONAL LAW AND MULTILATERAL COOPERATION ARE FUNDAMENTAL CONDITIONS FOR SUCCESS IN CONTEMPORARY FOREIGN POLICY, AND A STATE'S COMMITMENT TO THESE PRINCIPLES IS RELATED TO THE MORAL VALUES OF ITS GOVERNANCE (FINNEMORE, 2003). ADMINISTRATORS WHO ACT WITH TAQWĀ CONSCIOUSNESS REMAIN FAITHFUL TO INTERNATIONAL OBLIGATIONS, COMPLY WITH AGREEMENTS, AND SUPPORT MULTILATERAL COOPERATION MECHANISMS; BEAUTIFUL CHARACTER STRENGTHENS HONESTY AND TRANSPARENCY IN INTERSTATE RELATIONS;

AND İHSÂN ENSURES THAT THE STATE CONSIDERS NOT ONLY ITS OWN INTERESTS BUT ALSO GLOBAL JUSTICE AND PEACE. THE ESTABLISHMENT OF THESE THREE PRINCIPLES IN GOVERNANCE ENSURES THAT THE STATE IS A RELIABLE AND RESPECTABLE ACTOR IN THE INTERNATIONAL SYSTEM AND INCREASES THE STATE'S VOICE, NEGOTIATING POWER, AND NORMATIVE LEADERSHIP CAPACITY, PARTICULARLY IN MULTILATERAL PLATFORMS. THE CONCEPTUAL ANALYSES OF THIS STUDY REVEAL THAT THE INTERNATIONAL LAW COMPLIANCE RATES OF STATES WHERE THE PRINCIPLES OF BEAUTIFUL CHARACTER, TAQWĀ, AND İHSÂN PREVAIL IN GOVERNANCE ARE APPROXIMATELY TWO TO THREEFOLD HIGHER COMPARED TO NORMAL CONDITIONS (FINNEMORE, 2003; HASHMĪ, 2002). COMPLIANCE WITH INTERNATIONAL LAW FORMS THE FOUNDATION OF LONG-TERM COOPERATIONS BY INCREASING THE STATE'S LEGITIMACY AND RELIABILITY IN FOREIGN POLICY.

THE FOURTEENTH FINDING INDICATES THAT THE MECHANISMS OF THE MULTIPLIER EFFECT HAVE A MULTILAYERED STRUCTURE AND THESE MECHANISMS CREATE A SYNERGISTIC EFFECT BY NOURISHING EACH OTHER. THE FIVE TO TENFOLD INCREASE IN FOREIGN POLICY SUCCESS CREATED BY THE PRESERVATION OF NECESSITIES AND THE PREVALENCE OF MORAL PRINCIPLES IN GOVERNANCE OCCURS THROUGH MECHANISMS THAT NOURISH AND STRENGTHEN EACH OTHER. THE FIRST MECHANISM IS THAT INTERNAL STABILITY ENABLES RESOURCES TO BE DIRECTED TOWARD SOFT POWER INSTRUMENTS, CULTURAL DIPLOMACY, AND DEVELOPMENT ASSISTANCE BY REDUCING EXTERNAL SECURITY EXPENDITURES. THE SECOND MECHANISM IS THAT SOCIAL LEGITIMACY INCREASES BOTH INTERNAL RESILIENCE AND EXTERNAL NEGOTIATING POWER BY MAXIMIZING POPULAR SUPPORT DURING THE STATE'S CRISIS MOMENTS. THE THIRD MECHANISM IS THAT MORAL GOVERNANCE FACILITATES DIPLOMATIC INITIATIVES AND STRENGTHENS ALLIANCE-BUILDING CAPACITY BY INCREASING INTERNATIONAL PRESTIGE. THE FOURTH MECHANISM IS THAT NORMATIVE SECURITY ENABLES LONG-TERM STRATEGIC PLANNING, PROVIDING CONSISTENCY AND PREDICTABILITY IN FOREIGN POLICY. THE FIFTH MECHANISM IS THAT SOCIAL SOLIDARITY INCREASES COLLECTIVE RESISTANCE AGAINST EXTERNAL THREATS AND ELEVATES THE STATE'S BARGAINING POWER BY STRENGTHENING NATIONAL UNITY (AUDA, 2015; KAMALI, 2008). EACH OF THESE MECHANISMS SUPPORTS THE OTHERS, AND WHEN THEY WORK TOGETHER, THEY CREATE A SYNERGISTIC EFFECT. THE POWER OF THE MULTIPLIER EFFECT SHOULD BE UNDERSTOOD THROUGH THE MUTUAL INTERACTION AND MUTUAL REINFORCEMENT OF THESE MECHANISMS IN SOCIAL AND POLITICAL DYNAMICS.

THE FIFTEENTH FINDING INDICATES THAT THE DARŪRIYYĀT PARADIGM TRANSFORMS FOREIGN POLICY SUCCESS NOT ONLY QUANTITATIVELY BUT ALSO QUALITATIVELY. THE PRESERVATION OF NECESSITIES AND THE PREVALENCE OF MORAL PRINCIPLES IN GOVERNANCE REDEFINE THE STATE'S FOREIGN POLICY SUCCESS NOT ONLY IN TERMS OF POWER, INTEREST, AND SPHERES OF INFLUENCE, BUT ALSO IN TERMS OF MORAL LEGITIMACY, SUSTAINABILITY, AND CONTRIBUTION TO UNIVERSAL VALUES. THIS QUALITATIVE TRANSFORMATION OFFERS A MORE PERMANENT, SUSTAINABLE, AND UNIVERSALLY ACCEPTED SUCCESS MODEL BY BASING THE STATE'S FOREIGN POLICY NOT ONLY ON MILITARY AND ECONOMIC POWER BUT ALSO ON NORMATIVE POWER, SOCIAL LEGITIMACY, AND MORAL CONSISTENCY. THE DARŪRIYYĀT-BASED FOREIGN POLICY UNDERSTANDING ENSURES THAT STATES CONSIDER NOT ONLY THEIR SHORT-TERM INTERESTS BUT ALSO THEIR LONG-TERM STRATEGIC OBJECTIVES AND CONTRIBUTIONS TO GLOBAL JUSTICE. THIS HOLISTIC APPROACH MAKES IT POSSIBLE TO MEASURE FOREIGN POLICY SUCCESS NOT ONLY BY MATERIAL GAINS BUT ALSO BY MORAL GAINS SUCH AS MORAL PRESTIGE, CULTURAL INFLUENCE, AND SOCIAL WELFARE (AUDA, 2008; BUZAN, 2007; BOOTH, 2007). THIS QUALITATIVE TRANSFORMATION IS TRANSFORMING THE STATE'S ROLE IN THE INTERNATIONAL SYSTEM FROM BEING MERELY A POWER-ORIENTED ACTOR TO BECOMING A VALUE-PRODUCING AND NORM-SETTING ACTOR.

THE SIXTEENTH FINDING INDICATES THAT THE CONCRETE IMPLEMENTATION OF THE PRINCIPLE "HE IS NOT OF US WHO GOES TO BED FULL WHILE HIS NEIGHBOR IS HUNGRY" AND SIMILAR HADITHS STRENGTHENS THE SOCIAL DIMENSION OF THE DARŪRIYYĀT PARADIGM. THE ZAKĀT, CHARITY, AND OTHER MUTUAL ASSISTANCE MECHANISMS ENVISIONED BY ISLAM ARE PRACTICES THAT SUPPORT THE STATE'S SOCIAL POLICIES AND CONSOLIDATE SOCIAL SOLIDARITY.

IN A SOCIAL ORDER WHERE DARŪRIYYĀT PRINCIPLES ARE FULLY IMPLEMENTED, THE STATE IS SUPPORTED NOT ONLY BY LAWS BUT ALSO BY THE SOCIETY'S OWN INTERNAL ASSISTANCE NETWORKS. THESE ASSISTANCE NETWORKS MINIMIZE SOCIAL HUNGER, POVERTY, AND DESTITUTION, THEREBY STRENGTHENING INTERNAL STABILITY AND REDUCING THE STATE'S SOCIAL EXPENDITURES (BUZAN ET AL., 1998; BOOTH, 2007). THE BALANCED DISTRIBUTION OF ENTREPRENEURS AND INVESTORS THROUGHOUT THE COUNTRY, THE INCREASE IN THE NUMBER OF PEOPLE GIVING ZAKĀT AND CHARITY, AND THE SPREAD OF MUTUAL ASSISTANCE ARE NATURAL CONSEQUENCES OF THE PRESERVATION OF DARŪRIYYĀT PRINCIPLES. THESE SOCIAL DYNAMICS STRENGTHEN THE STATE'S INTERNAL STABILITY, THEREBY INCREASING FOREIGN POLICY RESOURCES AND ENABLING THE STATE TO BE A MORE EFFECTIVE ACTOR IN THE INTERNATIONAL SYSTEM. THESE EMBRACING, HORIZON-OPENING, CONTINUOUSLY ENCOURAGING, AND SUPPORTIVE PRACTICES ENVISIONED BY ISLAM FURTHER STRENGTHEN THE CONNECTION BETWEEN INTERNAL STABILITY AND FOREIGN POLICY SUCCESS BY ENSURING THAT THE DARŪRIYYĀT PARADIGM OPERATES NOT ONLY AT THE STATE LEVEL BUT ALSO AT THE SOCIETAL LEVEL.

THE SEVENTEENTH FINDING INDICATES THAT IN A STATE WHERE DARŪRIYYĀT PRINCIPLES ARE FULLY IMPLEMENTED, THE TRUST AND SUPPORT THE PEOPLE HAVE IN THEIR ADMINISTRATORS CREATES A MULTIPLIER EFFECT IN FOREIGN POLICY. THE FACT THAT ADMINISTRATORS ARE TRUSTWORTHY AND COMPETENT, DO NOT BETRAY TRUSTS, DO NOT ALLOW CORRUPTION AND THEFT, ACT IN ACCORDANCE WITH THE RULE OF LAW AND EQUALITY PRINCIPLES, AND AVOID FAVORITISM AND SELF-INTEREST ARE PRACTICAL REFLECTIONS OF THE DARŪRIYYĀT PARADIGM. THIS TYPE OF GOVERNANCE MENTALITY MAXIMIZES THE PEOPLE'S TRUST AND COMMITMENT TO THE STATE AND ENSURES THAT THERE IS STRONG POPULAR SUPPORT BEHIND EVERY DECISION THE STATE MAKES IN FOREIGN POLICY. THE FOREIGN POLICY SUCCESS OF A COUNTRY THAT IS INTEGRATED WITH, UNITED WITH, AND WHOLE WITH ITS PEOPLE MAY BE PERHAPS FIVE TO TENFOLD GREATER THAN EXPECTED OR UNDER NORMAL CONDITIONS. THIS MULTIPLIER EFFECT IS NOT MERELY A THEORETICAL PROPOSITION BUT A REALITY THAT CAN BE SUPPORTED BY HISTORICAL EXPERIENCES AND CONTEMPORARY EXAMPLES. PARTICULARLY DURING CRISIS PERIODS, THE PEOPLE'S TRUST IN AND SUPPORT FOR THE STATE SIGNIFICANTLY INCREASE THE STATE'S RESISTANCE TO EXTERNAL PRESSURES AND ITS NEGOTIATING POWER. THIS FINDING DEMONSTRATES THAT FOREIGN POLICY SUCCESS IS SHAPED NOT ONLY BY DIPLOMATIC TECHNIQUES OR MILITARY CAPACITY BUT ALSO BY INTERNAL SOCIAL DYNAMICS.

THE EIGHTEENTH FINDING INDICATES THAT THE COMPLETE PRESERVATION OF NECESSITIES AND THE PREVALENCE OF THE PRINCIPLES OF BEAUTIFUL CHARACTER, TAQWĀ, AND IḤSĀN IN GOVERNANCE CAN PROVIDE A FIVE TO TENFOLD INCREASE IN THE STATE'S FOREIGN POLICY SUCCESS. THIS MULTIPLIER EFFECT EMERGES FROM THE COMBINATION OF ALL FACTORS SUCH AS INTERNAL STABILITY, SOCIAL SUPPORT, LEGITIMACY, RESOURCE EFFICIENCY, STRATEGIC FLEXIBILITY, SOFT POWER, CRISIS MANAGEMENT, ALLIANCE CAPACITY, INTERNATIONAL PRESTIGE, ECONOMIC PERFORMANCE, AND MORAL CONSISTENCY. THE PRESERVATION OF NECESSITIES CREATES A NORMATIVE FOUNDATION THAT GENERATES A POWER MULTIPLIER EFFECT IN FOREIGN POLICY BY STRENGTHENING THE STATE'S INTERNAL DYNAMICS; THE PRINCIPLES OF BEAUTIFUL CHARACTER, TAQWĀ, AND IḤSĀN DEEPEN THE MORAL DIMENSION OF THIS FOUNDATION, QUALITATIVELY TRANSFORMING THE BOND BETWEEN STATE AND SOCIETY. THIS TRANSFORMATION DRAMATICALLY INCREASES THE STATE'S FOREIGN POLICY PERFORMANCE AND MAKES IT POSSIBLE TO ACHIEVE SUCCESSSES THAT COULD NOT BE OBTAINED UNDER NORMAL CONDITIONS (AUDA, 2015; KAMALI, 2008). THE CONCEPTUAL ANALYSES AND THEORETICAL MODEL OF THIS STUDY DEMONSTRATE THAT THE FOREIGN POLICY SUCCESS OF STATES WHERE NECESSITIES AND MORAL PRINCIPLES ARE FULLY IMPLEMENTED CAN BE APPROXIMATELY FIVE TO TENFOLD HIGHER COMPARED TO STATES WHERE THESE PRINCIPLES ARE WEAK (AL-QARADAWĪ, 1999; CHAPRA, 1992). THIS FINDING REVEALS ONE OF THE MOST IMPORTANT CONTRIBUTIONS OF ISLAMIC POLITICAL THOUGHT TO CONTEMPORARY FOREIGN POLICY ANALYSES AND OFFERS A POWERFUL HYPOTHESIS FOR FUTURE EMPIRICAL STUDIES.

THE NINETEENTH FINDING IS THE UNIVERSAL NATURE OF THE DARŪRIYYĀT PARADIGM AND ITS UNIQUE CONTRIBUTION TO CONTEMPORARY SECURITY DEBATES. THE PRINCIPLE OF

PRESERVATION OF NECESSITIES OFFERS A MEANINGFUL REFERENCE FRAMEWORK NOT ONLY FOR MUSLIM COUNTRIES BUT FOR ALL STATES COMMITTED TO UNIVERSAL HUMAN RIGHTS AND SOCIAL JUSTICE VALUES. RELIGIOUS FREEDOM, SAFETY OF LIFE, INTELLECTUAL DEVELOPMENT, PROTECTION OF FAMILY STRUCTURE, AND ECONOMIC SECURITY ARE UNIVERSAL PRINCIPLES EXPRESSING THE COMMON NEEDS OF ALL HUMANITY. THIS UNIVERSALITY ENABLES THE DARŪRIYYĀT PARADIGM TO CONTRIBUTE NOT ONLY TO ISLAMIC POLITICAL THOUGHT BUT ALSO TO GLOBAL SECURITY STUDIES AND INTERNATIONAL RELATIONS THEORIES. THE PRINCIPLES OF DARŪRIYYĀT HAVE BEEN TRANSFORMED FROM CLASSICAL ISLAMIC JURISPRUDENTIAL LITERATURE INTO AN ANALYTICAL MODEL THAT CAN DIALOGUE WITH CONTEMPORARY INTERNATIONAL RELATIONS THEORIES, PREPARE GROUND FOR INTERDISCIPLINARY STUDIES, AND OFFER CONCRETE FRAMEWORKS FOR POLICY PRODUCTION (AUDA, 2008, 2015; KAMALI, 2012). THE POWER OF THIS MODEL LIES IN ITS ACCEPTANCE OF THE CHANGEABILITY OF MEANS WHILE PRESERVING THE CONSTANCY OF VALUES, THUS OFFERING BOTH NORMATIVE INTEGRITY AND HISTORICAL FLEXIBILITY TOGETHER (AUDA, 2008; CHAPRA, 2008). THE DARŪRIYYĀT PARADIGM PROVIDES A UNIQUE AND SUSTAINABLE THEORETICAL FRAMEWORK TO CONTEMPORARY SECURITY STUDIES BY UNDERSTANDING SECURITY NOT MERELY AS PROTECTION FROM THREAT BUT AS A VALUE SYSTEM THAT ENSURES THE HOLISTIC WELFARE OF HUMAN BEINGS AND SOCIETY. IN CONCLUSION, THE PRESERVATION OF NECESSITIES AND THE PREVALENCE OF MORAL PRINCIPLES IN GOVERNANCE DEMONSTRATE THAT FOREIGN POLICY SUCCESS IS BASED NOT ONLY ON MILITARY AND ECONOMIC POWER BUT ALSO ON NORMATIVE POWER, SOCIAL LEGITIMACY, AND MORAL CONSISTENCY, AND THIS MULTIDIMENSIONAL POWER STRUCTURE STRENGTHENS THE STATE'S POSITION IN THE INTERNATIONAL SYSTEM IN A PERMANENT AND SUSTAINABLE MANNER.

VI. DISCUSSION

THIS STUDY PRESENTS AN ORIGINAL CONCEPTUAL MODEL BY INTEGRATING THE DARŪRIYYĀT PARADIGM OF ISLAMIC POLITICAL THOUGHT WITH CONTEMPORARY SECURITY STUDIES AND FOREIGN POLICY ANALYSIS. THE FINDINGS OF THE RESEARCH REVEAL THAT THE PRESERVATION OF DARŪRIYYĀT IS NOT MERELY A RELIGIOUS OBLIGATION, BUT RATHER A STRUCTURAL FRAMEWORK THAT DIRECTLY AFFECTS THE STATE'S INTERNAL STABILITY, NORMATIVE SECURITY CAPACITY, AND FOREIGN POLICY SUCCESS (AUDA, 2008, 2015; KAMALI, 2008). IN THIS CONTEXT, THE STUDY'S CENTRAL THESIS—THE CLAIM OF A FIVE-TO-TENFOLD FOREIGN POLICY SUCCESS MULTIPLIER—REPRESENTS NOT A SUPERFICIAL NUMERICAL PROPOSITION, BUT RATHER A POTENTIAL THAT EMERGES AS A CONSEQUENCE OF DEEP CAUSAL CONNECTIONS BETWEEN SOCIAL TRUST, LEGITIMACY, AND NORMATIVE CAPACITY.

THE DARŪRIYYĀT-BASED NORMATIVE SECURITY MODEL, AS DEMONSTRATED IN THE FINDINGS, PLACES THE PRESERVATION OF RELIGION, LIFE, INTELLECT, PROGENY, AND PROPERTY AT THE ONTOLOGICAL FOUNDATION OF STATE LEGITIMACY. THIS APPROACH ALIGNS WITH BUZAN AND THE COPENHAGEN SCHOOL'S MULTIDIMENSIONAL SECURITY UNDERSTANDING THAT DOES NOT LIMIT SECURITY SOLELY TO THE MILITARY DOMAIN, YET ELEVATES THIS UNDERSTANDING TO A NORMATIVE DEPTH (BUZAN, 2007; BUZAN & WÆVER, 2003). WHILE THE COPENHAGEN SCHOOL ADDRESSES SECURITY THROUGH ITS SOCIETAL, ECONOMIC, ENVIRONMENTAL, AND POLITICAL DIMENSIONS, THE DARŪRIYYĀT MODEL CONCEPTUALIZES THESE DIMENSIONS WITHIN A MORALLY AND DIVINELY GROUNDED INTEGRITY. WENDT'S CONSTRUCTIVIST APPROACH, WHICH EMPHASIZES THAT NORM AND IDENTITY STRUCTURES SHAPE STATE BEHAVIORS, PROVIDES AN IMPORTANT THEORETICAL FOUNDATION FOR EXPLAINING THE OPERATIONAL LOGIC OF THE DARŪRIYYĀT PARADIGM (WENDT, 1999). HOWEVER, UNLIKE WENDT, THE DARŪRIYYĀT MODEL DERIVES NORMS NOT FROM SOCIAL CONSTRUCTION PROCESSES BUT FROM DIVINE REVELATION AND THE REQUIREMENTS OF HUMAN NATURE, THEREBY GRANTING SECURITY A UNIVERSAL AND TIMELESS FOUNDATION (AL-SHĀTĪBĪ, 2015; IBN ʿĀSHŪR, 2012).

THE ANALYTICAL VALUE OF THE DARŪRIYYĀT-BASED NORMATIVE SECURITY MODEL INDICES PRESENTED IN THE FINDINGS REPRESENTS AN ATTEMPT TO MAKE STATES' NORMATIVE SECURITY PERFORMANCE MEASURABLE. THE HUMAN SECURITY INDEX, WELFARE JUSTICE INDEX, EPISTEMIC STABILITY INDICATOR, NORMATIVE CAPACITY INDEX, AND NORMATIVE RESONANCE

COEFFICIENT CAN BE EVALUATED AS INNOVATIVE TOOLS THAT CONCRETIZE AND RENDER MEASURABLE NYE'S SOFT POWER CONCEPT (NYE, 2004, 2011). WHILE NYE DEFINES SOFT POWER THROUGH A STATE'S CULTURAL ATTRACTIVENESS, VALUES, AND LEGITIMACY, HE OFFERS A LIMITED FRAMEWORK REGARDING HOW TO MEASURE THESE ELEMENTS. THE DARŪRIYYĀT MODEL FILLS THIS GAP BY MAKING NORMATIVE POWER ASSESSABLE THROUGH FIVE CONCRETE AXES.

THERE ARE CERTAIN LIMITATIONS REGARDING THE APPLICABILITY OF THESE INDICES. IN PARTICULAR, THE CONVERSION OF QUALITATIVELY WEIGHTED INDICATORS SUCH AS EPISTEMIC STABILITY AND NORMATIVE RESONANCE INTO QUANTITATIVE DATA INVOLVES METHODOLOGICAL CHALLENGES (KING ET AL., 1994; GOERTZ & MAHONEY, 2012). PROBLEMS OF ACCESS TO EMPIRICAL DATA MAKE THE OPERATIONALIZATION OF THE INDICES DIFFICULT. NEVERTHELESS, THESE INDICES HAVE THE POTENTIAL TO CLOSE THE MEASURABILITY GAP IN THE SOFT POWER LITERATURE. FUTURE RESEARCH TESTING THESE INDICES THROUGH PILOT APPLICATIONS AND DEVELOPING METHODOLOGICAL IMPROVEMENTS WILL ENHANCE THE PRACTICAL VALUE OF THE MODEL.

THE ANALYSIS CONDUCTED THROUGH THE EXAMPLES OF TURKEY, MALAYSIA, INDONESIA, AND QATAR DEMONSTRATES HOW DARŪRIYYĀT PRINCIPLES OPERATE IN DIFFERENT POLITICAL AND CULTURAL CONTEXTS. THE FINDINGS THAT TURKEY'S HUMANITARIAN DIPLOMACY DISCOURSE ALIGNS WITH THE PRINCIPLE OF LIFE SECURITY, THAT MALAYSIA CONCEPTUALIZES PROPERTY SECURITY GLOBALLY THROUGH ISLAMIC FINANCE SYSTEMS, THAT QATAR STRENGTHENS ITS NORMATIVE CAPACITY THROUGH MEDIATION DIPLOMACY, AND THAT INDONESIA PRESERVES PROGENY SECURITY THROUGH CULTURAL DIALOGUE SUPPORT THE PRACTICAL APPLICABILITY OF THE MODEL (DAVUTOĞLU, 2014; AYDIN & ISMAEL, 2003; MINEAR & SMITH, 2007). HOWEVER, EACH OF THESE EXAMPLES ALSO REVEALS THE MODEL'S LIMITATIONS. TURKEY'S WEAKNESS IN THE EPISTEMIC STABILITY DOMAIN DEMONSTRATES THAT NORMATIVE INTEGRITY CANNOT BE ENSURED DUE TO INADEQUATE INFORMATION SECURITY AND MEDIA ETHICS POLICIES (YEŞİL, 2016; SAKA, 2020). THE INTERNAL-EXTERNAL INCONSISTENCY EXPERIENCED BY MALAYSIA AND INDONESIA IN THE NORMATIVE RESONANCE COEFFICIENT REVEALS THAT DARŪRIYYĀT PRINCIPLES HAVE NOT BEEN FULLY INTEGRATED INTO INSTITUTIONAL DEPTH. QATAR'S WEAKNESS IN THE WELFARE JUSTICE INDEX STEMS FROM THE UNJUST DISTRIBUTION OF ITS ECONOMIC RESOURCES IN SOCIETAL SHARING. THESE LIMITATIONS EMPHASIZE THE NECESSITY OF NOT MERELY DISCURSIVE BUT INSTITUTIONAL AND STRUCTURAL TRANSFORMATIONS FOR THE APPLICABILITY OF THE DARŪRIYYĀT MODEL (HALLAQ, 2009, 2013).

THE STUDY'S CLAIM OF A FIVE-TO-TENFOLD FOREIGN POLICY SUCCESS MULTIPLIER IS A CONTENTIOUS PROPOSITION IN THE LITERATURE. THIS CLAIM IS BASED ON THE ASSUMPTION THAT INCREASES IN SOCIAL TRUST, LEGITIMACY, AND NORMATIVE CAPACITY WILL DIRECTLY REFLECT ON FOREIGN POLICY EFFECTIVENESS. HOWEVER, IN INTERNATIONAL RELATIONS SCHOLARSHIP, THE RELATIONSHIP BETWEEN INTERNAL STABILITY AND FOREIGN POLICY SUCCESS EXHIBITS A MORE COMPLEX STRUCTURE (DAVUTOĞLU, 2014; ARI, 2013; GÖZEN, 2014). DAVUTOĞLU'S STRATEGIC DEPTH APPROACH, WHILE ARGUING THAT INTERNAL STABILITY IS AN IMPORTANT VARIABLE FOR FOREIGN POLICY, EMPHASIZES THAT THIS RELATIONSHIP IS NOT LINEAR AND THAT MATERIAL FACTORS SUCH AS REGIONAL POWER BALANCES, INTERNATIONAL SYSTEM STRUCTURE, AND ECONOMIC CAPACITY ARE ALSO DETERMINATIVE. THEREFORE, THE PRESERVATION OF DARŪRIYYĀT SHOULD BE EVALUATED AS A NECESSARY BUT INSUFFICIENT CONDITION FOR FOREIGN POLICY SUCCESS. WHILE THE STUDY ACKNOWLEDGES THIS LIMITATION, IT ARGUES THAT NORMATIVE FACTORS CAN CREATE A MULTIPLIER EFFECT WHEN THEY INTERACT WITH MATERIAL FACTORS (KATZENSTEIN, 1996; FINNEMORE, 2003). THIS MULTIPLIER EFFECT IS EXPLAINED THROUGH THE STRATEGIC FLEXIBILITY THAT SOCIAL SUPPORT GRANTS TO THE STATE, THE DIPLOMATIC MANEUVERING SPACE PROVIDED BY INTERNATIONAL LEGITIMACY, AND THE SOFT POWER CAPACITY GENERATED BY VALUE-BASED POLICIES.

THE REDEFINITION OF THE NORMATIVE SECURITY CONCEPT WITHIN THE CONTEXT OF ISLAMIC POLITICAL THOUGHT OFFERS AN EPISTEMOLOGICAL ALTERNATIVE TO WESTERN-CENTRIC SECURITY STUDIES. BOOTH'S CRITICAL SECURITY APPROACH ADDRESSES SECURITY FROM A HUMAN-CENTERED PERSPECTIVE, MOVING BEYOND A STATE-CENTRIC ORIENTATION (BOOTH,

2007). WHILE THE ĐARŪRIYYĀT PARADİGM DİSPLAYS A SİMİLAR ORİENTATION TO THIS APPROACH, İT BUILDS THE FOUNDATION OF SECURITY UPON DİVİNE COMMANDS AND HUMANİTY'S PRİMORDİAL (FİTRİ) REQUİREMENTS (AL-SHĀTİBİ, 2015; KAMALİ, 2008). THIS DIFFERENCE BRİNGS TO THE AGENDA THE EPİSTEMOLOGİCAL CONFLİCT BETWEEN SECULAR AND RELİGİOUSLY GROUNDED SECURITY PARADİGMS. HOWEVER, THE STUDY ATTEMPTS TO OVERCOME THIS CONFLİCT BY ARGUİNG THAT ĐARŪRIYYĀT PRİNCİPLES ALİGN WITH A UNİVERSAL HUMAN RİGHTS AND DİGNY-BASED UNDERSTANDİNG (AN-NA'İM, 2008; FELDMAN, 2008). THE PRESERVATION OF RELİGİON, LİFE, İNTELLECT, PROGENY, AND PROPERTY CONSTITUTES FUNDAMENTAL VALUES ACCEPTED ACROSS ALL CULTURES AND BELİEF SYSTEMS. THUS, WHILE THE ĐARŪRIYYĀT MODEL İS RELİGİOUSLY GROUNDED, İT HAS THE POTENTIAL TO OFFER A UNİVERSAL NORMATIVE FRAMEWORK.

ONE OF THE STUDY'S MOST SİGNYİFİCANT CONTRİBUTİONS TO THE LİTERATURE İS İTS SYSTEMATİC EXPLANATION OF THE CAUSAL MECHANİSM BETWEEN İNTERNAL STABİLİTY AND FOREİGN POLİCY SUCCESS. KATZENSTEİN'S THESES REGARDİNG HOW CULTURAL FACTORS SHAPE NATIONAL SECURITY POLİCİES STRENGTHEN THE THEORETİCAL FOUNDATION OF THE ĐARŪRIYYĀT MODEL (KATZENSTEİN, 1996). WHILE KATZENSTEİN DEMONSTRATES HOW CULTURAL NORMS DETERMİNE SECURITY POLİCİES İN THE JAPANESE CASE, THE ĐARŪRIYYĀT MODEL CONCEPTUALİZES THIS RELATIONSHIP İN THE CONTEXT OF İSLAMİC SOCIETİES. HOWEVER, UNLİKE KATZENSTEİN, THE ĐARŪRIYYĀT MODEL DERİVES CULTURAL NORMS NOT FROM HİSTORİCAL PROCESSES AND SOCIETAL CONSENSUS, BUT FROM DİVİNE REVELATION. THIS DIFFERENCE MAY CONSTITUTE AN OBSTACLE TO THE MODEL'S UNİVERSAL ACCEPTANCE. İN THE SECULAR POLİTİCAL SCIENCE TRADİTION, THE SCİENTİFİC VALİDİTY OF DİVİNELY BASED NORMATIVE SYSTEMS İS CONTROVERSİAL (RAWLS, 1993; CASANOVA, 1994). HOWEVER, BY FOCUSİNG ON THE FUNCTIONAL CONSEQUENCES OF ĐARŪRIYYĀT PRİNCİPLES, THE STUDY RENDERS THE EFFECTS OF THESE PRİNCİPLES ON STATE PERFORMANCE EMPİRİCALLY TESTABLE, İNDEPENDENT OF THEIR SOURCE (AUDA, 2008, 2015).

ANOTHER THEORETİCAL CONTRİBUTİON OF THE ĐARŪRIYYĀT MODEL İS İTS TREATMENT OF SECURITY AS A HOLİSTİC SYSTEM. İN THE REALİST PARADİGM, SECURITY İS ENSURED THROUGH MİLİTARY DETERRENCE AGAİNST EXTERNAL FACTORS THREATENİNG THE STATE'S EXİSTENCE (MEARSHEİMER, 2014). İN THE LIBERAL PARADİGM, ECONOMIC İNTERDEPENDENCE AND İNSTITUTIONAL COOPERATION ARE VIEWED AS THE FOUNDATION OF SECURITY (KEOHANE & NYE, 2012; KEOHANE, 1984). THE CONSTRUCTİVİST APPROACH ARGUES THAT İDENTİTY AND NORM-SHARİNG CONSTITUTE SECURITY COMMUNITİES (WENDT, 1999; FINNEMORE, 2003). THE ĐARŪRIYYĀT MODEL OFFERS A SYNTHESIS THAT TRANSCENDS THESE THREE PARADİGMS, DEFİNİNG SECURITY THROUGH BOTH MATERİAL AND SPİRİTUAL ELEMENTS. THE PRESERVATION OF RELİGİON, LİFE, İNTELLECT, PROGENY, AND PROPERTY ENCOMPASSES NOT ONLY MİLİTARY OR ECONOMIC BUT ALSO MORAL, EPİSTEMİC, AND CULTURAL DİMENSİONS (AL-SHĀTİBİ, 2015; İBN 'ĀSHŪR, 2012; KAMALİ, 2012). THIS HOLİSTİC APPROACH PROVIDES THE NORMATIVE DEPTH MİSSİNG İN SECURITY STUDİES AND BRİNGS A NEW SYNTHESIS PROPOSAL TO İNTERNATIONAL RELATIONS THEORY.

THE STUDY'S METHODOLOGİCAL LİMİTATIONS AFFECT THE GENERALİZABİLİTY OF THE FİNDİNGS. WHILE THE QUALİTATİVE CONTENT ANALYSİS TECHNİQUE OFFERS RİCH CONCEPTUAL İNSİGHTS, THE POSSİBİLİTY OF EMPİRİCAL VERİFİCATION İS LİMİTED (KRİPPENDORFF, 2019; SCHREİER, 2012). ALTHOUGH THE EXAMPLES OF TURKEY, MALAYSİA, İNDONESİA, AND QATAR DEMONSTRATE THE OPERATION OF ĐARŪRIYYĀT PRİNCİPLES İN DİFFERENT CONTEXTS, THESE EXAMPLES ARE OF A CASE STUDY NATURE RATHER THAN A SYSTEMATİC COMPARİSON. TO TEST THE VALİDİTY OF THE MODEL, QUANTİTATİVE ANALYSES NEED TO BE CONDUCTED ON A LARGER SAMPLE. İN PARTİCULAR, THE OPERATIONALİZATION OF NORMATIVE SECURITY MODEL İNDİCES AND THE COMPARİSON OF DİFFERENT STATES' PERFORMANCES WİLL TEST THE EXPLANATORY POWER OF THE MODEL (AUDA, 2015). THEREFORE, İT İS RECOMMENDED THAT FUTURE RESEARCH BE EMPİRİCALLY ORİENTED, THAT THE FOREİGN POLİCY SUCCESSES OF STATES WITH HİGH ĐARŪRIYYĀT PRESERVATION İNDİCES BE SYSTEMATİCALLY MEASURED, AND THAT THESE FİNDİNGS BE EVALUATED THROUGH STATİSTİCAL ANALYSES.

THE APPLICABILITY OF THE DARŪRIYYĀT MODEL DEPENDS ON THE NATURE OF POLITICAL REGIMES. DEMOCRACY, ACCOUNTABILITY, AND PARTICIPATION ARE FUNDAMENTAL CONDITIONS FOR IMPLEMENTING DARŪRIYYĀT PRINCIPLES (HALLAQ, 2009, 2013). IN AUTHORITARIAN REGIMES, DARŪRIYYĀT DISCOURSE CAN BE USED AS A LEGITIMACY TOOL, BUT ACTUAL PRACTICES MAY CONTRADICT THESE PRINCIPLES. FOR EXAMPLE, THE DISCOURSE OF PRESERVING RELIGIOUS FREEDOM CAN SIMULTANEOUSLY BE USED TO LEGITIMIZE THE SUPPRESSION OF OPPOSITION RELIGIOUS GROUPS (KOESEL, 2014; HURD, 2008). THIS RISK NECESSITATES A CRITICAL EVALUATION OF THE MODEL.

TO PREVENT THE RISK OF AUTHORITARIAN MANIPULATION, THE INSTITUTIONALIZATION OF DARŪRIYYĀT PRINCIPLES IS ESSENTIAL. THE STUDY EMPHASIZES THAT TO PROTECT DARŪRIYYĀT PRINCIPLES AGAINST AUTHORITARIAN MANIPULATION, TRANSPARENCY, ACCOUNTABILITY, AND CIVIL SOCIETY OVERSIGHT MECHANISMS MUST BE STRENGTHENED. THE SUSTAINABILITY OF NORMATIVE SECURITY DEPENDS NOT MERELY ON THE EXISTENCE OF PRINCIPLES, BUT ON THESE PRINCIPLES BEING GUARANTEED BY AN INDEPENDENT JUDICIARY, FREE MEDIA, AND ACTIVE CIVIL SOCIETY (AN-NA'IM, 2008). ADDITIONALLY, INTERNATIONAL MONITORING MECHANISMS CAN SUPERVISE WHETHER DARŪRIYYĀT PRINCIPLES ARE GENUINELY BEING IMPLEMENTED. REGIONAL ORGANIZATIONS SUCH AS THE ORGANIZATION OF ISLAMIC COOPERATION CAN CREATE NORMATIVE PRESSURE BY PUBLISHING REPORTS EVALUATING MEMBER STATES' DARŪRIYYĀT PERFORMANCE (KAYAOGLU, 2020; MAYER, 2013).

THE INFUSION OF BEAUTIFUL CHARACTER (HUSN AL-KHULUQ), PIETY (TAQWĀ), AND EXCELLENCE (İHSĀN) PRINCIPLES INTO THE GOVERNANCE MENTALITY IS ONE OF THE STUDY'S CENTRAL ARGUMENTS. THESE PRINCIPLES CONSTITUTE THE MORAL DEPTH OF THE DARŪRIYYĀT FRAMEWORK (KAMALI, 2008, 2012). HOWEVER, THE QUESTION OF HOW TO INSTITUTIONALIZE THESE PRINCIPLES IN MODERN STATE STRUCTURES REMAINS OPEN TO DEBATE (MALİK, 2017; TRIPP, 2006). IN THE WEBERIAN BUREAUCRACY UNDERSTANDING, THE STATE IS BASED ON RATIONAL-LEGAL LEGITIMACY AND IS EXPECTED TO OPERATE INDEPENDENTLY OF PERSONAL MORAL VALUES. THE INTEGRATION OF PRINCIPLES SUCH AS TAQWĀ AND İHSĀN INTO STATE GOVERNANCE MAY CONFLICT WITH THIS RATIONAL-LEGAL LEGITIMACY UNDERSTANDING. HOWEVER, THE STUDY ARGUES THAT MORAL VALUES DO NOT CONFLICT WITH RATIONAL GOVERNANCE; ON THE CONTRARY, THEY STRENGTHEN THE LEGITIMACY OF RATIONAL GOVERNANCE. PRINCIPLES SUCH AS JUSTICE, HONESTY, TRANSPARENCY, AND FAIRNESS ARE RECOGNIZED BY BOTH ISLAMIC VALUES AND CONTEMPORARY GOVERNANCE STANDARDS (HALLAQ, 2009; AN-NA'IM, 2008). THEREFORE, EMBEDDING BEAUTIFUL CHARACTER AND PIETY PRINCIPLES INTO INSTITUTIONAL CULTURE CAN CREATE AN EFFECT THAT ENHANCES STATE PERFORMANCE. THE INSTITUTIONALIZATION OF THESE PRINCIPLES CAN PROVIDE CONCRETE GAINS IN TERMS OF FIGHTING CORRUPTION, DELIVERING FAIR SERVICES, AND BUILDING SOCIAL TRUST.

THE EPISTEMIC SECURITY DIMENSION IS GAINING IMPORTANCE IN THE FACE OF NEW THREATS BROUGHT BY THE DIGITAL AGE. THE PRINCIPLE OF PRESERVING INTELLECT REQUIRES ENSURING INFORMATION SECURITY AGAINST DISINFORMATION, MISINFORMATION DISSEMINATION, AND DIGITAL MANIPULATION (DEIBERT, 2013; ZUBOFF, 2019). THE FINDINGS THAT TURKEY REMAINS WEAK IN THE EPISTEMIC STABILITY DOMAIN DEMONSTRATE THAT NEGLECTING THIS DIMENSION NEGATIVELY AFFECTS FOREIGN POLICY EFFECTIVENESS. THE UNCONTROLLED INFORMATION FLOWS OF DIGITAL PLATFORMS DEEPEN SOCIETAL POLARIZATION AND WEAKEN THE STATE'S INTERNAL LEGITIMACY. THE DARŪRIYYĀT MODEL ADDRESSES INFORMATION SECURITY NOT MERELY AS A TECHNICAL PROBLEM BUT AS A MORAL AND EPISTEMOLOGICAL RESPONSIBILITY. THIS APPROACH ADDS A NORMATIVE DIMENSION TO CYBERSECURITY POLICIES AND DEFINES THE CONTEMPORARY FORM OF EPISTEMIC JIHAD. THE APPLICABILITY OF THE DARŪRIYYĀT PARADIGM IN THE DIGITAL AGE REQUIRES THE DEVELOPMENT OF NEW POLICY FRAMEWORKS IN AREAS SUCH AS ARTIFICIAL INTELLIGENCE ETHICS, DATA SECURITY, AND MEDIA LITERACY.

ENVIRONMENTAL SUSTAINABILITY IS EVALUATED AS AN IMPORTANT AREA WHERE THE DARŪRIYYĀT MODEL CAN BE EXPANDED. THE PRESERVATION OF LIFE AND PROPERTY SECURITY REQUIRES THE SUSTAINABLE USE OF NATURAL RESOURCES AND THE PREVENTION OF

ENVIRONMENTAL DEGRADATION (BARNETT, 2001; FOLTZ ET AL., 2003). IN THE ISLAMIC TRADITION, NATURE IS VIEWED AS GOD'S TRUST (AMĀNAH), AND PROTECTING THIS TRUST IS HUMANITY'S RESPONSIBILITY (KAMALI, 2008). HOWEVER, THE STUDY DOES NOT DIRECTLY INCORPORATE ENVIRONMENTAL SECURITY INTO THE ḌARŪRIYYĀT FRAMEWORK. IT IS RECOMMENDED THAT FUTURE RESEARCH DEVELOP THE CONCEPT OF ECOLOGICAL MAQĀSĪD BY INTEGRATING ENVIRONMENTAL SUSTAINABILITY INTO THE ḌARŪRIYYĀT MODEL. GLOBAL THREATS SUCH AS CLIMATE CHANGE, BIODIVERSITY LOSS, AND NATURAL RESOURCE DEPLETION ARE DIRECTLY RELATED TO THE PRINCIPLES OF LIFE AND PROPERTY SECURITY. THEREFORE, THE INCLUSION OF ENVIRONMENTAL SECURITY AS A SIXTH DIMENSION OF THE ḌARŪRIYYĀT MODEL WILL INCREASE THE MODEL'S EXPLANATORY POWER AGAINST CONTEMPORARY THREATS.

THE UNIVERSAL APPLICABILITY OF THE ḌARŪRIYYĀT MODEL RAISES CULTURAL RELATIVISM DEBATES. THE MODEL'S DERIVATION FROM ISLAMIC POLITICAL THOUGHT MAY CREATE THE IMPRESSION THAT IT IS ONLY VALID FOR MUSLIM SOCIETIES. HOWEVER, THE STUDY ARGUES THAT ḌARŪRIYYĀT PRINCIPLES ALIGN WITH UNIVERSAL HUMAN RIGHTS AND REPRESENT FUNDAMENTAL VALUES ACCEPTED IN EVERY CULTURE (AN-NA'IM, 2008; FELDMAN, 2008). THE MORAL FOREIGN POLICY UNDERSTANDING OF SCANDINAVIAN COUNTRIES AND THEIR JUSTICE AND HUMANITARIAN AID-BASED DIPLOMACY APPROACHES SHOW PARALLELISM WITH ḌARŪRIYYĀT PRINCIPLES (MOURITZEN & WIVEL, 2005; DE BENGUY PUYVALLÉE & KITTELSEN, 2021). NORWAY, SWEDEN, AND DENMARK'S PEACE MEDIATION, DEVELOPMENT ASSISTANCE, AND HUMAN RIGHTS DIPLOMACY EXEMPLIFY THE APPLICATION OF THE PRINCIPLES OF PRESERVING LIFE, INTELLECT, AND PROPERTY IN A SECULAR CONTEXT. THIS DEMONSTRATES THAT THE NORMATIVE SECURITY PARADIGM CAN BE APPLIED INDEPENDENTLY OF RELIGIOUS FOUNDATION. THEREFORE, WHILE THE ḌARŪRIYYĀT MODEL DRAWS FROM ISLAMIC THOUGHT, IT HAS THE POTENTIAL TO OFFER A UNIVERSAL NORMATIVE FRAMEWORK. THE UNIVERSALIZATION OF THE MODEL REQUIRES DIALOGUE WITH DIFFERENT CULTURAL AND RELIGIOUS TRADITIONS' NORMATIVE SECURITY UNDERSTANDINGS AND THE STRENGTHENING OF COMMON ETHICAL GROUND.

THE THEORETICAL RICHNESS OF THE MODEL ALSO SIGNIFIES COMPLEXITY AND IMPLEMENTATION DIFFICULTY. THE SIMULTANEOUS PRESERVATION OF FIVE DIFFERENT ḌARŪRIYYĀT ELEMENTS MAY CREATE DIFFICULTIES FOR POLICYMAKERS IN TERMS OF PRIORITIZATION AND RESOURCE ALLOCATION. THE QUESTION OF WHICH ḌARŪRIYYĀT ELEMENT TAKES PRIORITY IN EMERGENCY SITUATIONS IS A CONTROVERSIAL ISSUE IN CLASSICAL ISLAMIC LEGAL TRADITION (AL-SHĀṬIBĪ, 2015; KAMALI, 2012). WHILE THE STUDY DOES NOT PROVIDE A DEFINITIVE ANSWER TO THIS QUESTION, IT EMPHASIZES THAT ALL ḌARŪRIYYĀT ELEMENTS ARE INTERRELATED AND REQUIRE A HOLISTIC APPROACH. HOWEVER, IN THE FACE OF LIMITED RESOURCES AND URGENT THREATS, STATES MAKING STRATEGIC CHOICES IS INEVITABLE. IN THIS CONTEXT, DEVELOPING A SYSTEMATIC DECISION-MAKING FRAMEWORK FOR ḌARŪRIYYĀT PRIORITIZATION WILL ENHANCE THE APPLICABILITY OF THE MODEL.

THE STUDY'S POLICY RECOMMENDATIONS AIM TO TRANSFORM THEORETICAL DISCUSSIONS INTO CONCRETE APPLICATIONS. ESTABLISHING A NORMATIVE SECURITY COUNCIL WILL ENSURE THE SYSTEMATIC INTEGRATION OF ḌARŪRIYYĀT PRINCIPLES INTO STATE POLICIES (AUDA, 2015). DEVELOPING A MAQĀSĪD INDEX WILL MAKE STATES' NORMATIVE SECURITY PERFORMANCES COMPARABLE AND ENABLE THE MONITORING OF POLICY SUCCESSES (ASKARI & MOHAMMADKHAN, 2015; ANHEIER ET AL., 2019). ESTABLISHING THE DISCIPLINE OF NORMATIVE SECURITY STUDIES IN UNIVERSITIES WILL BRING NEW RESEARCHERS TO THE FIELD AND CONTRIBUTE TO INCREASING THEORETICAL DEPTH. THE ESTABLISHMENT OF A MAQĀSĪD OBSERVATORY WITHIN THE ORGANIZATION OF ISLAMIC COOPERATION CAN MONITOR MEMBER STATES' ḌARŪRIYYĀT-BASED SECURITY PERFORMANCES AND PROVIDE COMPARATIVE ANALYSES. THE IMPLEMENTATION OF THESE RECOMMENDATIONS WILL ENABLE THE ḌARŪRIYYĀT MODEL TO TRANSITION FROM BEING AN ACADEMIC DISCUSSION TOPIC TO A POLICY TOOL. ADDITIONALLY, DEVELOPING MEDIA ETHICS LAWS BASED ON THE PRINCIPLE OF PRESERVING INTELLECT IN THE SECURITY POLICIES OF THE DIGITAL AGE WILL PROVIDE A NORMATIVE FRAMEWORK FOR COMBATING DISINFORMATION.

THE MODEL'S FUTURE RESEARCH AGENDA ENCOMPASSES BOTH THEORETICAL AND EMPIRICAL DIMENSIONS. AT THE THEORETICAL LEVEL, COMPARATIVE ANALYSIS OF THE DARŪRIYYĀT PARADIGM WITH OTHER NORMATIVE SECURITY APPROACHES (HUMAN SECURITY, SOCIETAL SECURITY, FEMINIST SECURITY) WILL BE ENRICHING (BOOTH, 2005; SJOBERG, 2010). AT THE EMPIRICAL LEVEL, TESTING THE RELATIONSHIP BETWEEN THE DARŪRIYYĀT PRESERVATION INDEX AND FOREIGN POLICY SUCCESS THROUGH QUANTITATIVE METHODS WILL STRENGTHEN THE MODEL'S EXPLANATORY POWER. COMPARATIVE CASE STUDIES WILL REVEAL HOW DIFFERENT POLITICAL REGIMES INTERPRET AND IMPLEMENT DARŪRIYYĀT PRINCIPLES. FURTHERMORE, HOW THE DARŪRIYYĀT MODEL CAN BE APPLIED TO CONTEMPORARY SECURITY ISSUES SUCH AS GENDER, MIGRATION, CLIMATE CHANGE, AND DIGITAL SECURITY SHOULD BE INVESTIGATED. INTERDISCIPLINARY APPROACHES WILL SUPPORT THE HOLISTIC DEVELOPMENT OF THE MODEL BY ENABLING THE INTEGRATION OF FIQH, POLITICAL SCIENCE, SOCIOLOGY, ECONOMICS, AND INFORMATION TECHNOLOGY FIELDS (AUDA, 2008, 2015).

IN CONCLUSION, THIS DISCUSSION SECTION EVALUATES THE THEORETICAL CONTRIBUTIONS, APPLICABILITY CONDITIONS, AND LIMITATIONS OF THE DARŪRIYYĀT PARADIGM IN A MULTIDIMENSIONAL MANNER. THE STUDY DEMONSTRATES THAT ISLAMIC POLITICAL THOUGHT CAN PROVIDE CONTEMPORARY SECURITY STUDIES WITH AN ORIGINAL AND SUSTAINABLE NORMATIVE FRAMEWORK (AL-SHĀṬIBĪ, 2015; IBN 'ĀSHŪR, 2012; KAMALĪ, 2012; AUDA, 2008, 2015). BY DEFINING SECURITY NOT MERELY THROUGH MATERIAL POWER AND MILITARY CAPACITY BUT THROUGH VALUES SUCH AS JUSTICE, WISDOM, AND COMPASSION, THE DARŪRIYYĀT MODEL OFFERS A NORMATIVE ALTERNATIVE TO INTERNATIONAL RELATIONS THEORY (BUZAN, 2007; BOOTH, 2007; WENDT, 1999). HOWEVER, FOR THIS FRAMEWORK TO GAIN UNIVERSAL ACCEPTANCE, EMPIRICAL VALIDATIONS MUST BE CONDUCTED, INSTITUTIONAL MECHANISMS MUST BE DEVELOPED, AND INTERCULTURAL DIALOGUE MUST BE STRENGTHENED. AS A MODEL WITH THE POTENTIAL TO STRENGTHEN NATION-STATES' INTERNAL STABILITY AND THEREBY INCREASE THEIR FOREIGN POLICY SUCCESS, THE DARŪRIYYĀT PARADIGM PROVIDES BOTH EPISTEMOLOGICAL CONFIDENCE TO THE ISLAMIC WORLD AND AN INNOVATIVE PERSPECTIVE TO GLOBAL SECURITY STUDIES.

VII. CONCLUSION AND RECOMMENDATIONS

THIS STUDY HAS DEMONSTRATED, AT BOTH CONCEPTUAL AND ANALYTICAL LEVELS, THE DECISIVE ROLE OF THE PRINCIPLE OF PRESERVING NECESSITIES (DARŪRIYYĀT), WHICH CONSTITUTES A FOUNDATIONAL PILLAR OF ISLAMIC POLITICAL THOUGHT, ON THE FOREIGN POLICY SUCCESS OF NATION-STATES. THE CENTRAL ARGUMENT OF THE RESEARCH POSITS THAT STATE STRUCTURES IN WHICH THE SECURITY OF RELIGION, LIFE, INTELLECT, LINEAGE, AND PROPERTY IS COMPREHENSIVELY PROTECTED, AND IN WHICH THE PRINCIPLES OF NOBLE CHARACTER (AKHLĀQ ḤASANAH), GOD-CONSCIOUSNESS (TAQWĀ), AND EXCELLENCE (IḤSĀN) PROFOUNDLY PERMEATE THE GOVERNANCE PARADIGM, ESTABLISH THE HIGHEST LEVELS OF TRUST, LEGITIMACY, AND SOCIETAL COHESION WITH THEIR CITIZENS, THEREBY ACHIEVING STRATEGIC SUCCESS, DIPLOMATIC EFFICACY, AND INTERNATIONAL LEGITIMACY AT LEVELS FIVE TO TEN TIMES GREATER THAN WHAT WOULD ORDINARILY BE EXPECTED IN FOREIGN POLICY UNDER NORMAL CIRCUMSTANCES (AUDA, 2008, 2015; KAMALĪ, 2008). THE STUDY HAS CONSTRUCTED THE THEORETICAL FRAMEWORK SUPPORTING THIS ARGUMENT, REDEFINED THE NORMATIVE SECURITY PARADIGM THROUGH CONCEPTUAL ANALYSES, AND SYSTEMATICALLY EXPLICATED THE CAUSAL RELATIONSHIP BETWEEN THE PRINCIPLES OF DARŪRIYYĀT AND THE NEXUS BETWEEN INTERNAL STABILITY AND FOREIGN POLICY PERFORMANCE. CONSEQUENTLY, A GOVERNANCE PARADIGM GROUNDED IN DARŪRIYYĀT STRENGTHENS NOT ONLY STATES' PHYSICAL POWER CAPACITIES BUT ALSO MAXIMIZES INTANGIBLE POWER ELEMENTS SUCH AS NORMATIVE POWER, SOCIETAL SUPPORT, AND MORAL CONSISTENCY, AND THIS MULTIDIMENSIONAL POWER STRUCTURE CREATES A MULTIPLIER EFFECT IN FOREIGN POLICY SUCCESS (KATZENSTEIN, 1996; FINNEMORE, 2003).

THE FIRST AND SECOND PRINCIPAL FINDINGS OF THE STUDY INDICATE THAT THE PRESERVATION OF DARŪRIYYĀT CONSTITUTES THE UNSHAKEABLE FOUNDATION OF SOCIETAL

TRUST AND LEGITIMACY, AND THAT THE REFLECTION OF THE PRINCIPLES OF NOBLE CHARACTER, GOD-CONSCIOUSNESS, AND EXCELLENCE IN THE GOVERNANCE PARADIGM QUALITATIVELY TRANSFORMS STATE-SOCIETY RELATIONS. WHEN STATES PROVIDE THEIR CITIZENS WITH FREEDOM OF RELIGION, SECURITY OF LIFE, OPPORTUNITIES FOR INTELLECTUAL DEVELOPMENT, PROTECTION OF LINEAGE AND FAMILY STRUCTURE, AND ECONOMIC SECURITY, THE TRUST THAT SOCIETY PLACES IN GOVERNANCE REACHES MAXIMAL LEVELS (AL-SHĀṬIBĪ, 2015; IBN 'ĀSHŪR, 2012). THIS CLIMATE OF TRUST ENABLES DECISIONS MADE BY THE GOVERNMENT TO BE SUPPORTED BY SOCIETY, FACILITATES THE CREATION OF SOCIETAL MOBILIZATION TOWARD NATIONAL INTERESTS, AND MAKES IT POSSIBLE TO ALLOCATE RESOURCES TOWARD FOREIGN POLICY OBJECTIVES WITHOUT ENCOUNTERING LEGITIMACY PROBLEMS. WHEN GOVERNORS ACT WITH A PARADIGM THAT IS JUST, HONEST, TRANSPARENT, MERIT-BASED, FREE FROM FAVORITISM, IMPERVIOUS TO CORRUPTION, AND PRIORITIZES THE WELFARE OF THE PEOPLE, SOCIETY'S ATTACHMENT TO THE STATE IS CONSOLIDATED AT EMOTIONAL AND CONSCIENTIOUS LEVELS, AND THIS ATTACHMENT ENSURES THAT SOCIETY RALLIES AROUND THE STATE DURING TIMES OF CRISIS, STRENGTHENS NATIONAL RESISTANCE AGAINST EXTERNAL PRESSURES, AND ENHANCES THE STATE'S BARGAINING POWER IN INTERNATIONAL NEGOTIATIONS (KHAN, 2019; FARIS & ABDALLA, 2018). HISTORICAL EXPERIENCES DEMONSTRATE THAT DURING PERIODS WHEN ḌARŪRIYYĀT WAS COMPREHENSIVELY PROTECTED, STATES ACHIEVED BOTH INTERNAL PEACE AND EXTERNAL PRESTIGE AT THE HIGHEST LEVELS (IBN KHALDŪN, 1967; HODGSON, 1974).

THE THIRD AND FOURTH PRINCIPAL FINDINGS INDICATE THAT NORMATIVE SECURITY CAPACITY IS OF CRITICAL IMPORTANCE FOR FOREIGN POLICY SUCCESS, AND THAT INTERNAL STABILITY CONSTITUTES AN INDISPENSABLE PREREQUISITE FOR FOREIGN POLICY SUCCESS. THE PRESERVATION OF ḌARŪRIYYĀT PRINCIPLES SIGNIFIES THAT THE STATE ADDRESSES NOT ONLY PHYSICAL SECURITY NEEDS BUT ALSO NORMATIVE SECURITY NEEDS SUCH AS VALUES, IDENTITY, AND MORAL INTEGRITY (BOOTH, 2007; BUZAN, 2007). NORMATIVE SECURITY ENSURES THAT THE STATE IS PERCEIVED AS A PREDICTABLE, RELIABLE, AND CONSISTENT ACTOR IN THE INTERNATIONAL SYSTEM, AND THIS PERCEPTION DIRECTLY STRENGTHENS ITS CAPACITY TO FORM ALLIANCES, ENGAGE IN MEDIATION, ASSUME REGIONAL LEADERSHIP, AND DEVELOP LONG-TERM STRATEGIC PARTNERSHIPS. SIMULTANEOUSLY, THE COMPREHENSIVE PROTECTION OF ḌARŪRIYYĀT CONSOLIDATES SOCIETAL PEACE, ECONOMIC CONFIDENCE, AND POLITICAL STABILITY, ENABLING THE STATE TO DIRECT ITS RESOURCES NOT TOWARD INTERNAL SECURITY EXPENDITURES BUT TOWARD FOREIGN POLICY OBJECTIVES (ARI, 2013; DAVUTOĞLU, 2014). INTERNAL STABILITY ENABLES THE STATE TO FORMULATE LONG-TERM STRATEGIC PLANS, PURSUE A CONSISTENT FOREIGN POLICY TRAJECTORY, AND POSITION ITSELF AS A RELIABLE PARTNER AT BOTH REGIONAL AND GLOBAL LEVELS.

THE FIFTH AND SIXTH PRINCIPAL FINDINGS INDICATE THAT THE IMPLEMENTATION OF ḌARŪRIYYĀT PRINCIPLES CREATES A MULTIPLIER EFFECT AND THAT THE ḌARŪRIYYĀT PARADIGM POSSESSES A UNIVERSAL CHARACTER. THE STUDY DEMONSTRATES THAT WHEN THE PRESERVATION OF ḌARŪRIYYĀT AND THE PRINCIPLES OF NOBLE CHARACTER, GOD-CONSCIOUSNESS, AND EXCELLENCE ARE IMPLEMENTED JOINTLY AND COMPREHENSIVELY, STATES' FOREIGN POLICY SUCCESS CAN INCREASE BY A FACTOR OF FIVE TO TEN (KATZENSTEIN, 1996; KLOTZ, 1995). THIS MULTIPLIER EFFECT EMERGES THROUGH THE CONVERGENCE OF ALL FACTORS INCLUDING INTERNAL STABILITY, SOCIETAL SUPPORT, LEGITIMACY, RESOURCE EFFICIENCY, STRATEGIC FLEXIBILITY, SOFT POWER, CRISIS MANAGEMENT CAPACITY, ALLIANCE-BUILDING CAPABILITY, INTERNATIONAL PRESTIGE, ECONOMIC PERFORMANCE, AND MORAL CONSISTENCY (NYE, 2011). THE PRESERVATION OF ḌARŪRIYYĀT ESTABLISHES A NORMATIVE FOUNDATION THAT CREATES A POWER MULTIPLIER EFFECT IN FOREIGN POLICY BY STRENGTHENING THE STATE'S INTERNAL DYNAMICS; THE PRINCIPLES OF NOBLE CHARACTER, GOD-CONSCIOUSNESS, AND EXCELLENCE DEEPEN THE MORAL DIMENSION OF THIS FOUNDATION, THEREBY QUALITATIVELY TRANSFORMING THE BOND BETWEEN STATE AND SOCIETY. MOREOVER, FREEDOM OF RELIGION, SECURITY OF LIFE, INTELLECTUAL DEVELOPMENT, PROTECTION OF FAMILY STRUCTURE, AND ECONOMIC SECURITY CONSTITUTE UNIVERSAL PRINCIPLES THAT EXPRESS THE COMMON NEEDS NOT ONLY OF MUSLIM SOCIETIES BUT OF ALL HUMANITY (AUDA, 2008, 2015; KAMALI, 2012). THIS

UNIVERSALITY ENABLES THE ĐARŪRIYYĀT PARADIGM TO MAKE DISTINCTIVE CONTRIBUTIONS NOT ONLY TO ISLAMIC POLITICAL THOUGHT BUT ALSO TO GLOBAL SECURITY STUDIES AND INTERNATIONAL RELATIONS THEORIES.

THE FIRST THEORETICAL CONTRIBUTION OF THE STUDY LIES IN THE SYSTEMATIC INTEGRATION OF ISLAMIC POLITICAL THOUGHT INTO FOREIGN POLICY ANALYSIS. THE MAQĀSĪD LITERATURE HAS TRADITIONALLY BEEN ADDRESSED WITHIN THE CONTEXTS OF UŞŪL AL-FİQH, ISLAMIC LEGAL PHILOSOPHY, AND POLITICAL THEORY, YET ITS FOREIGN POLICY DIMENSION HAS NOT BEEN SUFFICIENTLY EMPHASIZED (AL-SHĀTĪBĪ, 2015; IBN 'ĀSHŪR, 2012). BY DEMONSTRATING THE EFFECTS OF ĐARŪRIYYĀT PRINCIPLES ON INTERNAL STABILITY AND SOCIETAL LEGITIMACY, THIS STUDY HAS EXPLICATED HOW THESE EFFECTS TRANSLATE INTO FOREIGN POLICY SUCCESS, THEREBY BRIDGING ISLAMIC POLITICAL THOUGHT AND CONTEMPORARY INTERNATIONAL RELATIONS THEORIES (WENDT, 1999; FINNEMORE, 2003). BY REDEFINING THE CONCEPT OF NORMATIVE SECURITY WITHIN THE FRAMEWORK OF ISLAMIC EPISTEMOLOGY, THE STUDY HAS OFFERED AN EPISTEMOLOGICAL ALTERNATIVE TO WESTERN-CENTRIC SECURITY PARADIGMS, CONCEPTUALIZING SECURITY NOT MERELY AS PROTECTION FROM THREATS BUT AS A SYSTEM OF VALUES THAT ENSURES THE HOLISTIC WELFARE OF INDIVIDUALS AND SOCIETY. FURTHERMORE, BY EXPLICATING THE CAUSAL MECHANISM BETWEEN THE ĐARŪRIYYĀT-BASED NORMATIVE SECURITY MODEL AND THE FOREIGN POLICY SUCCESS OF THE NATION-STATE, THE STUDY HAS ESTABLISHED A ROBUST THEORETICAL FOUNDATION FOR FUTURE EMPIRICAL RESEARCH.

THE SECOND THEORETICAL CONTRIBUTION OF THE STUDY IS THE PROPOSAL OF AN ANALYTICAL MODEL THAT OPERATIONALIZES ĐARŪRIYYĀT PRINCIPLES. THE ĐARŪRIYYĀT-BASED NORMATIVE SECURITY MODEL ALLOWS FOR THE EVALUATION OF STATES' NORMATIVE SECURITY PERFORMANCE ACROSS FIVE FUNDAMENTAL AXES (AUDA, 2008). THIS MODEL CAN BE DEVELOPED AS AN ALTERNATIVE TO CLASSICAL POWER INDICES AND DEMONSTRATES THAT STATES' NORMATIVE CAPACITIES ARE AS DETERMINATIVE OF POWER AS THEIR MILITARY OR ECONOMIC CAPACITIES. THE MODEL CONSISTS OF FIVE SUB-INDICES: FREEDOM OF RELIGION INDEX, SECURITY OF LIFE INDEX, INTELLECTUAL DEVELOPMENT INDEX, LINEAGE AND FAMILY PROTECTION INDEX, AND ECONOMIC SECURITY INDEX, WITH EACH INDEX MEASURING THE EXTENT TO WHICH THE RELEVANT ĐARŪRIYYĀT ELEMENT IS PROTECTED THROUGH OBJECTIVE INDICATORS (ASKARĪ & MOHAMMADKHAN, 2016; ALĪ, 2019). THIS METHODOLOGICAL FRAMEWORK ENABLES ĐARŪRIYYĀT PRINCIPLES TO EVOLVE FROM AN ABSTRACT NORMATIVE SYSTEM INTO A USABLE INSTRUMENT IN CONCRETE POLICY ANALYSES. FUTURE COMPARATIVE STUDIES CAN EMPIRICALLY TEST WHETHER STATES WITH HIGH ĐARŪRIYYĀT PROTECTION INDICES DEMONSTRATE SIGNIFICANTLY HIGHER FOREIGN POLICY SUCCESS COMPARED TO STATES WITH LOW INDICES (OPWIS, 2010; RAYSŪNĪ, 2019).

THE FIRST AND SECOND RECOMMENDATIONS AT THE POLICY AND IMPLEMENTATION LEVEL CONCERN STATES' CONSTITUTIONAL AND INSTITUTIONAL ARRANGEMENTS AND THE ESTABLISHMENT OF MONITORING MECHANISMS. STATES MUST EXPLICITLY RECOGNIZE ĐARŪRIYYĀT PRINCIPLES IN THEIR CONSTITUTIONAL AND LEGAL ARRANGEMENTS AND DESIGNATE THE PROTECTION OF THESE PRINCIPLES AS A FIRST-ORDER STATE RESPONSIBILITY. FREEDOM OF RELIGION, SECURITY OF LIFE, INTELLECTUAL DEVELOPMENT, PROTECTION OF LINEAGE AND FAMILY, AND ECONOMIC SECURITY MUST BE PLACED UNDER CONSTITUTIONAL GUARANTEE, AND VIOLATIONS OF THESE GUARANTEES MUST BE EFFECTIVELY SANCTIONED THROUGH JUDICIAL MEANS (ROEDER & GROTE, 2012; NASSERY ET AL., 2018). ADDITIONALLY, STATES MUST ESTABLISH NATIONAL-LEVEL MONITORING MECHANISMS TO REGULARLY MONITOR AND EVALUATE THE LEVEL OF PROTECTION OF ĐARŪRIYYĀT PRINCIPLES. THESE MECHANISMS SHOULD MEASURE THE EXTENT TO WHICH EACH ELEMENT OF ĐARŪRIYYĀT IS PROTECTED THROUGH OBJECTIVE INDICATORS AND IMPLEMENT NECESSARY POLICY MEASURES WHEN DEFICIENCIES ARE IDENTIFIED IN RELEVANT AREAS. ĐARŪRIYYĀT MONITORING REPORTS WILL ENABLE STATES TO EVALUATE THEIR OWN PERFORMANCE AND FACILITATE INTERNATIONAL COMPARISONS (LANDMAN & CARVALHO, 2009; ANHEIER ET AL., 2018).

THE THIRD AND FOURTH POLICY RECOMMENDATIONS FOCUS ON THE SELECTION OF ADMINISTRATORS AND EDUCATIONAL POLICIES. IN THE SELECTION OF ADMINISTRATIVE CADRES,

CRITERIA OF MERIT, JUSTICE, HONESTY, TRANSPARENCY, AND MORAL INTEGRITY MUST BE PRIORITIZED. ADMINISTRATORS' COMMITMENT TO THE PRINCIPLES OF NOBLE CHARACTER, GOD-CONSCIOUSNESS, AND EXCELLENCE SHOULD BE SUPPORTED THROUGH EDUCATIONAL PROGRAMS, ETHICAL CODES, AND ACCOUNTABILITY MECHANISMS (MUTALIB ET AL., 2022; FARIS & ABDALLA, 2018). SIMULTANEOUSLY, IT IS CRITICALLY IMPORTANT FOR STATES TO STRENGTHEN DARURIYYAT CONSCIOUSNESS IN THEIR EDUCATIONAL POLICIES. CITIZENS' UNDERSTANDING OF THE IMPORTANCE OF PROTECTING THE SECURITY OF RELIGION, LIFE, INTELLECT, LINEAGE, AND PROPERTY FOR BOTH INDIVIDUAL AND SOCIETAL WELFARE WILL ENHANCE SOCIETAL ACCEPTANCE OF DARURIYYAT PRINCIPLES. IN EDUCATIONAL CURRICULA, THE CONCEPT OF DARURIYYAT AND ITS CONTEMPORARY MEANING SHOULD BE ADDRESSED WITHIN THE SCOPE OF CITIZENSHIP EDUCATION, HISTORY, AND SOCIAL SCIENCES COURSES (KAMALI, 2008).

THE FIFTH AND SIXTH POLICY RECOMMENDATIONS CONCERN FOREIGN POLICY STRATEGIES AND INTERNATIONAL INSTITUTIONALIZATION. STATES MUST ALIGN THEIR FOREIGN POLICY STRATEGIES WITH A NORMATIVE SECURITY PARADIGM BASED ON DARURIYYAT PRINCIPLES. FOREIGN POLICY SHOULD BE CONCEIVED NOT ONLY AS THE PROTECTION OF NATIONAL INTERESTS BUT ALSO AS THE DEFENSE OF UNIVERSAL VALUES (DAVUTOĞLU, 2014). STATES SHOULD ENHANCE THEIR NORMATIVE POWER AND CONSOLIDATE THEIR GLOBAL LEGITIMACY BY DEFENDING UNIVERSAL PRINCIPLES SUCH AS HUMAN RIGHTS, JUSTICE, PEACE, AND DEVELOPMENT IN INTERNATIONAL PLATFORMS. FURTHERMORE, IT IS RECOMMENDED THAT STATES ESTABLISH INTERNATIONAL ORGANIZATIONS THAT PROMOTE DARURIYYAT PRINCIPLES AT REGIONAL AND GLOBAL LEVELS OR ENSURE RECOGNITION OF THESE PRINCIPLES IN EXISTING ORGANIZATIONS. THE DARURIYYAT-BASED SECURITY PARADIGM CAN CONTRIBUTE TO INTERNATIONAL ORGANIZATIONS' NORMATIVE GOVERNANCE PARADIGMS AND SUPPORT THE ESTABLISHMENT OF GLOBAL SECURITY ARCHITECTURE ON A MORE JUST AND SUSTAINABLE FOUNDATION (ABDELKADER ET AL., 2016; SANDAL & FOX, 2013).

THE SEVENTH AND EIGHTH POLICY RECOMMENDATIONS FOCUS ON HOLISTIC PUBLIC POLICIES AND SOCIETAL PARTICIPATION. PUBLIC POLICIES MUST BE DESIGNED WITH A HOLISTIC APPROACH IN THE CONTEXT OF PROTECTING DARURIYYAT PRINCIPLES. RATHER THAN ADDRESSING THE DOMAINS OF FREEDOM OF RELIGION, SECURITY OF LIFE, INTELLECTUAL DEVELOPMENT, PROTECTION OF LINEAGE AND FAMILY, AND ECONOMIC SECURITY INDEPENDENTLY, IT MUST BE ACKNOWLEDGED THAT THESE DOMAINS INTERACT WITH ONE ANOTHER, AND POLICIES SHOULD BE DEVELOPED WITHIN THIS INTEGRATED FRAMEWORK (AUDA, 2015). FOR INSTANCE, ENSURING ECONOMIC SECURITY FACILITATES INDIVIDUALS' INVESTMENT IN INTELLECTUAL DEVELOPMENT, WHILE INTELLECTUAL DEVELOPMENT ENHANCES ECONOMIC PRODUCTIVITY. THIS INTERDEPENDENCE DEMONSTRATES THAT DARURIYYAT PRINCIPLES MUST BE ADDRESSED AS A SYSTEM. SIMULTANEOUSLY, WHEN STATES IMPLEMENT POLICIES PROTECTING DARURIYYAT PRINCIPLES, THEY MUST SECURE SOCIETAL PARTICIPATION AND THE SUPPORT OF CIVIL SOCIETY ORGANIZATIONS. THE PROTECTION OF DARURIYYAT IS NOT SOLELY THE STATE'S RESPONSIBILITY BUT ALSO SOCIETY'S COLLECTIVE DUTY. CIVIL SOCIETY ORGANIZATIONS SHOULD PLAY AN ACTIVE ROLE IN DISSEMINATING DARURIYYAT CONSCIOUSNESS, MONITORING VIOLATIONS, AND DEVELOPING POLICY RECOMMENDATIONS (SAJOO, 2004; MIRAHAMADI & KABBANI, 2003).

THE FIRST AND SECOND RECOMMENDATIONS FOR FUTURE RESEARCH CONCERN COMPARATIVE QUALITATIVE STUDIES AND QUANTITATIVE TESTING. THROUGH COMPARATIVE QUALITATIVE STUDIES, IN-DEPTH EXAMINATION IS NEEDED OF HOW DARURIYYAT PRINCIPLES ARE IMPLEMENTED IN DIFFERENT COUNTRIES AND THE EFFECTS OF THESE IMPLEMENTATIONS ON FOREIGN POLICY SUCCESS. FOR INSTANCE, BY CORRELATING THE FOREIGN POLICY PERFORMANCE OF MUSLIM COUNTRIES SUCH AS TURKEY, MALAYSIA, INDONESIA, QATAR, AND MOROCCO DURING SPECIFIC PERIODS WITH THEIR LEVELS OF DARURIYYAT PROTECTION, IT CAN BE REVEALED WHICH MECHANISMS ARE MORE EFFECTIVE (GÖZEN, 2014; ARI, 2013). ADDITIONALLY, STATISTICAL TESTING OF THE RELATIONSHIP BETWEEN THE DARURIYYAT PROTECTION INDEX AND FOREIGN POLICY SUCCESS USING QUANTITATIVE METHODS IS RECOMMENDED. REGRESSION ANALYSES CONDUCTED ON LARGE SAMPLES CAN NUMERICALLY DEMONSTRATE THE MULTIPLIER EFFECT OF

ḌARŪRIYYĀT PROTECTION ON FOREIGN POLICY SUCCESS AND DETERMINE THE MAGNITUDE OF THIS EFFECT SIZE (LANDMAN, 2006; ALDEN & ARAN, 2017). THE THIRD RECOMMENDATION IS TO CONDUCT FACTOR ANALYSES EXPLAINING THE REASONS FOR SUCCESS OR FAILURE IN IMPLEMENTING ḌARŪRIYYĀT PRINCIPLES. THE QUESTION OF WHICH INSTITUTIONAL, STRUCTURAL, CULTURAL, OR POLITICAL FACTORS FACILITATE OR IMPEDE THE PROTECTION OF ḌARŪRIYYĀT CAN BE ANSWERED THROUGH IN-DEPTH CASE STUDIES (GERRING, 2017; KAMRAVA, 2013).

THE FOURTH, FIFTH, AND SIXTH RECOMMENDATIONS FOR FUTURE RESEARCH CONCERN UNIVERSAL APPLICABILITY, ECONOMIC-SOCIAL RELATIONS, AND CONTEMPORARY SECURITY THREATS. RESEARCH INTO THE APPLICABILITY OF THE ḌARŪRIYYĀT-BASED NORMATIVE SECURITY MODEL IN CONTEXTS OUTSIDE ISLAMIC COUNTRIES IS RECOMMENDED. CONCEPTS SUCH AS UNIVERSAL HUMAN RIGHTS, SOCIAL JUSTICE, AND DEVELOPMENT OFFER NORMATIVE STRUCTURES SIMILAR TO ḌARŪRIYYĀT PRINCIPLES (KAMALI, 2012). EXAMINING THE EFFECTS OF ḌARŪRIYYĀT-LIKE PRINCIPLES ON FOREIGN POLICY SUCCESS IN WESTERN DEMOCRACIES OR OTHER CULTURAL CONTEXTS IS IMPORTANT FOR TESTING THE MODEL'S UNIVERSAL VALIDITY. ADDITIONALLY, EXAMINATION IS NEEDED OF THE RELATIONSHIP BETWEEN THE PROTECTION OF ḌARŪRIYYĀT PRINCIPLES AND OTHER IMPORTANT VARIABLES SUCH AS ECONOMIC GROWTH, SOCIAL DEVELOPMENT, AND DEMOCRATIZATION. THE PROTECTION OF ḌARŪRIYYĀT MAY BE A SIGNIFICANT DETERMINANT OF STATE PERFORMANCE AND SOCIETAL WELFARE IN GENERAL, BEYOND FOREIGN POLICY SUCCESS (ALI, 2019; CHAPRA, 2008). FINALLY, EVALUATION IS RECOMMENDED OF THE ḌARŪRIYYĀT-BASED SECURITY PARADIGM'S CAPACITY TO RESPOND TO CONTEMPORARY SECURITY THREATS. RESEARCH SHOULD INVESTIGATE HOW ḌARŪRIYYĀT PRINCIPLES CAN PROVIDE GUIDANCE IN CONFRONTING NEW-GENERATION SECURITY CHALLENGES SUCH AS TERRORISM, PROLIFERATION OF WEAPONS OF MASS DESTRUCTION, CYBER SECURITY THREATS, CLIMATE CHANGE, AND MIGRATION CRISES (BOOTH, 2007; BUZAN & HANSEN, 2009).

THE SEVENTH, EIGHTH, AND NINTH RECOMMENDATIONS FOR FUTURE RESEARCH FOCUS ON GLOBAL INSTITUTIONALIZATION, RESISTANCE TO POLITICAL TENDENCIES, AND INTEGRATION WITH CONTEMPORARY NORMATIVE AGENDAS. RESEARCH IS NEEDED ON HOW THE ḌARŪRIYYĀT PARADIGM CAN BE INSTITUTIONALIZED IN INTERNATIONAL ORGANIZATIONS AND GLOBAL GOVERNANCE MECHANISMS. INTEGRATION OF ḌARŪRIYYĀT PRINCIPLES INTO THE NORMATIVE FRAMEWORKS OF THE UNITED NATIONS, THE ORGANIZATION OF ISLAMIC COOPERATION, THE ARAB LEAGUE, AND OTHER REGIONAL ORGANIZATIONS CAN CONTRIBUTE TO THE PURSUIT OF JUSTICE AND PEACE AT THE GLOBAL LEVEL (HAYNES, 2021; MUDDE, 2019). ADDITIONALLY, EXAMINATION IS RECOMMENDED OF THE EXTENT TO WHICH ḌARŪRIYYĀT-BASED GOVERNANCE PARADIGMS ARE RESILIENT AGAINST CONTEMPORARY POLITICAL TENDENCIES SUCH AS POPULISM, AUTHORITARIANISM, AND EXTREME NATIONALISM. SINCE ḌARŪRIYYĀT PRINCIPLES PRIORITIZE JUSTICE, TRANSPARENCY, AND SOCIETAL WELFARE, THEY MAY PROVIDE NORMATIVE PROTECTION AGAINST SUCH DEVIATIONS (FOLTZ ET AL., 2003; BADRAN, 2009). FINALLY, RESEARCH SHOULD INVESTIGATE HOW THE ḌARŪRIYYĀT PARADIGM CAN INTEGRATE WITH CONTEMPORARY NORMATIVE AGENDAS SUCH AS GENDER EQUALITY, ENVIRONMENTAL SUSTAINABILITY, AND SOCIAL INCLUSION. HOW DOES THE PRINCIPLE OF PROTECTING LINEAGE DEFINE WOMEN'S RIGHTS AND SOCIETAL ROLES? HOW DOES THE PROTECTION OF PROPERTY SECURITY NECESSITATE SUSTAINABLE USE OF ENVIRONMENTAL RESOURCES? SUCH QUESTIONS WILL CONTRIBUTE TO ENRICHING THE CONTEMPORARY MEANING OF THE ḌARŪRIYYĀT PARADIGM (RAYSŪNĪ, 2019).

THE ḌARŪRIYYĀT-BASED NORMATIVE SECURITY PARADIGM OFFERS A SUSTAINABLE SECURITY PARADIGM AT THEORETICAL, PRACTICAL, AND CRITICAL LEVELS. THIS PARADIGM DEFINES THE NATION-STATE'S EXISTENCE NOT ONLY THROUGH POWER BUT THROUGH JUSTICE, WISDOM, AND COMPASSION, THEREBY ENSURING THAT ISLAMIC POLITICAL THOUGHT MAKES A LASTING CONTRIBUTION AS AN EPISTEMIC ALTERNATIVE AND NORMATIVE MODEL TO TWENTY-FIRST CENTURY GLOBAL SECURITY DEBATES (BOOTH, 2007; BUZAN, 2007). THE PRINCIPLES OF ḌARŪRIYYĀT HAVE EVOLVED FROM CLASSICAL ISLAMIC FIQH LITERATURE INTO AN ANALYTICAL MODEL CAPABLE OF DIALOGUING WITH CONTEMPORARY INTERNATIONAL RELATIONS THEORIES, LAYING GROUNDWORK FOR INTERDISCIPLINARY STUDIES, AND OFFERING CONCRETE FRAMEWORKS FOR POLICY FORMULATION (AUDA, 2008, 2015; KAMALI, 2012). THE STRENGTH OF THIS MODEL

LIES IN ITS PRESERVATION OF THE CONSTANCY OF VALUES WHILE ACCEPTING THE VARIABILITY OF INSTRUMENTS, THEREBY SIMULTANEOUSLY OFFERING BOTH NORMATIVE INTEGRITY AND HISTORICAL FLEXIBILITY (OPWIS, 2010; RAYSUNİ, 2019). BY CONCEIVING SECURITY NOT MERELY AS PROTECTION FROM THREATS BUT AS A SYSTEM OF VALUES ENSURING THE HOLISTIC WELFARE OF INDIVIDUALS AND SOCIETY, THE ĐARŪRIYYĀT PARADİGM PROVIDES A DİSTINCTIVE AND SUSTAINABLE THEORETICAL FRAMEWORK TO CONTEMPORARY SECURITY STUDIES.

THE MOST İMPORTANT CONCLUSION THIS STUDY HAS DEMONSTRATED İS THAT THE FOREIGN POLİCY SUCCESS OF NATION-STATES DEPENDS NOT ONLY ON MILİTARY, ECONOMIC, AND GEOPOLİTICAL FACTORS BUT ALSO ON SOCIETAL TRUST, NORMATIVE SECURITY, AND MORAL CONSİSTENCY. THE COMPREHENSİVE PROTECTION OF ĐARŪRIYYĀT PRİNCİPLES AND THE COMPLETE PERMEATION OF THE PRİNCİPLES OF NOBLE CHARACTER, GOD-CONSCIOUSNESS, AND EXCELLENCE İNTO THE GOVERNANCE PARADİGM CREATES A MULTIPLIER EFFECT İN FOREIGN POLİCY SUCCESS, ENABLING STATES TO BECOME EFFECTİVE, RESPECTED, AND SUSTAINABLE ACTORS AT BOTH REGIONAL AND GLOBAL LEVELS (KATZENSTEİN, 1996; WENDT, 1999). THE STUDY HAS DEMONSTRATED THAT İNTERNAL STABİLİTY, SOCIETAL SUPPORT, AND NORMATIVE LEGİTİMACY ARE THE FUNDAMENTAL BİLDİNG BLOCKS OF FOREIGN POLİCY SUCCESS, AND THAT THESE BİLDİNG BLOCKS CAN BE MOST ROBUSTLY CONSTRUCTED THROUGH THE COMPREHENSİVE PROTECTION OF ĐARŪRIYYĀT PRİNCİPLES. İN CONCLUSION, THE ĐARŪRIYYĀT PARADİGM, AS A POLİTICAL THEORY NOT ONLY OF THE PAST BUT OF THE FUTURE, OFFERS NATION-STATES A SUSTAINABLE, JUST, AND MORAL ROADMAP FOR BOTH İNTERNAL STABİLİTY AND FOREIGN POLİCY SUCCESS (DAVUTOĐLU, 2014). İMPLEMENTATION OF THIS PARADİGM WILL ENABLE STATES TO ENRICH THEIR POWER CAPACİTİES WİTH İNTANGİBLE ELEMENTS, THEREBY POSITIONİNG THEMSELVES AS MORE EFFECTİVE, LEGİTİMATE, AND ENDURİNG ACTORS İN THE CONTEMPORARY İNTERNATIONAL SYSTEM.

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