



Islamic World Order as a Normative Alternative to the Contemporary Global System: Juristic Perspectives from Syria and Turkey

Haroon Khalid¹

¹Assistant Professor, College of Law, University of Sargodha, Email: Haroon.khalid@uos.edu.pk

ARTICLE INFO	ABSTRACT
Article History: Received: October 24, 2025 Revised: November 27, 2025 Accepted: December 10, 2025 Available Online: December 16, 2025	<i>The contemporary global order, despite its claims of universality and legality, still has deep moral and structural deficiencies, as evidenced by selective justice, disparities in power and the normalization of violence. This article proposes that Islamic jurisprudence provides a coherent and ethically grounded alternative world order based on the Qur'anic injunctions and the ethical limitations of the Prophetic model. The study explores Islam's normative vision of the global order through the lens of juristic and ethical contributions of Syrian and Turkish thinkers—Wahbah al-Zuhayli, Mustafa al-Sibā'ī, Bediuzzaman Said Nursi and İbrahim Kalın. Employing doctrinal and comparative analysis, it shows that Islamic thought brings law, ethics, spirituality and institutional accountability into a unified moral framework. The article goes on to demonstrate that the Islamic mode of action (modus operandi) emphasizes the importance of moral transformation, institutional reform, and ethical engagement with the world through the subordination of coercion to justice and restraint, as presented in Qur'an 57:25. It concludes that the Islamic world order is a viable and principled alternative to the morally deficient contemporary global system.</i>
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Corresponding Author: Haroon Khalid Email: Haroon.khalid@uos.edu.pk	



Introduction

In a global order disturbed due to structural failures, ethical inconsistencies and inequities, Islamic jurisprudence provides an ethical and legal framework capable of guiding international relations and global justice (Acharya, 2017; Fadel, 2024). The subject of this study is the concept of an Islamic world order as a normative and operational alternative to the existing global system. By looking at the views of both Syrian and Turkish scholars, it points out how principles drawn from divine guidance, justice and ethical government can guide international behavior and ethics along with the lawful use of force in situations of crisis.

The modern global order, for all its pretensions of universality, has been repeatedly proven to be incapable of providing justice, peace and equitable governance (Acharya, 2017; Kaldor, 2024). Conflicts, economic inequalities, environmental degradation and moral inconsistencies are examples of the structural and ethical deficiencies of this system (Kaldor, 2024). Despite international treaties, multilateral institutions, and human rights frameworks, asymmetries of power prevail and the moral power of global governance remains questionable (Acharya, 2017; Powell, 2022). This research attempts to address the issue of these systemic failures by examining the possibility of a coherent and ethically based alternative that Islamic jurisprudence can offer as propagated by Syrian and Turkish scholars.

Islam provides a complete moral and legal code (Dīn) linking the individual behavior, the community and the international relations. The Qur'an stresses the superiority of divine direction: "It is He who sent His Messenger with guidance and the religion of truth, that it may prevail over all religions" (al-Tawbah 9:33).¹ Classical jurists, such as al-Mawardi in *Al-Ahkam al-Sultaniyyah* and Ibn Qayyim al-Jawziyya in *Ahkam Ahl al-Dhimmah*, interpreted these principles to govern the modes of governance, relations between different communities, and lawful conflict, including the principles of justice (ʿadl), mercy (rahmah), and proportionality in using force (al-Jawzīyah, 1983; al-Māwardī, 2023). Contemporary scholars such as Wahbah al-Zuhayli emphasize that the Islamic legal norms are universal in the breadth of ethics and are able to guide moral order both at the national and global levels (al-Zuhayli, n.d.).

This study, in turn, argues that although the modern world order is ethically and structurally impoverished, an Islamic moral and legal framework, as expressed through the views of jurists in Syria and Turkey, is a viable alternative. By placing importance on justice, ethical administration and the controlled use of force the Islamic world view offers normative and operational tools that can address the inequities of the entire world and create a principled world order.

If the existing global system is inadequate morally, structurally, how could Islamic jurisprudence meet the challenge of providing coherence? What are the key features of Islamic worldview that may inform international relations and global justice? How have modern jurists Syrian and Turkish (Wahbah al-Zuhayli, Mustafa al-Sibā'ī, Bediuzzaman Said Nursi, İbrahim Kalın) conceptualized the ways (modus operandi) of establishing an ethical global order, as well as the permissible use of force (ʿillat al-qitāl) in preserving justice? An answer to these questions involves the integration of classical as well as modern Islamic legal thought with normative analysis of the modern international system.

This research uses a doctrinal and qualitative approach, whereby classical and contemporary legal sources of Islam are utilized in order to analyze the conceptual basis of an Islamic world order. Major primary sources are the Qur'an, the Hadith, and significant juristic books written by Syrian and Turkish scholars, while secondary sources are scholarly articles and books and comparative analyses that were published in 2022-2025. The research uses normative and comparative approaches by linking ethical and legal principles in Islamic jurisprudence with the structural deficiencies in the existing world order, in this way, the work is a coherent approach to understanding the theoretical and operational aspects of Islamic government and international relations.

This article is organized as follows. Section 2 takes a tour of the most recent literature, pinpointing gaps in the relationship between juristic thought and modern global ethics. Section 3 is the formulation of the guiding research questions. Sections 4 and 5 examine the breakdowns of the current world order and Islamic alternatives respectively. Section 6 discusses the essentials of the

¹ The Qur'an, Sūrah al-Tawbah (9:33).

Islamic worldview, while Section 7 discusses operational mechanisms. Section 8 sets out the *modus operandi*, including legal and ethical considerations on the use of force. Section 9 constitutes a synthesis of findings and Section 10 consists of overall insights on the potential of an Islamic moral order.

Research Questions and Objectives

Research Questions

This investigation is informed by the following research questions which help to form a structured framework for investigating the shortcomings of the current international order and the prospects of an Islamic alternative:

1. Why has the contemporary world order, with all of its claims to be universal, failed frequently to produce justice, equity and peace?
2. What are the possibilities provided by Islamic jurisprudence regarding the normative and operational alternatives for the creation of a principled global order?
3. What are the key characteristics of the Islamic view of the world that can be applied to international relations, governance, and global justice?
4. How can these Islamic principles be operationalized in practice including lawful and ethical use of force?
5. How have contemporary jurists of Syria and Turkey (such as Wahbah al-Zuhayli, Mustafa al-Sibā'ī, Bediuzzaman Said Nursi and İbrahim Kalın) conceptualized the *modus operandi* for establishing an ethical and coherent Islamic world order?

Collectively, these questions offer an organized framework for analyzing the underlying theory and mechanisms of an Islamic world order as compared to the current global system. They are the foundation for the research aims outlined below, to ensure a systematic approach to the research

Research Objectives

The objectives of this study complement the research questions by explaining what the specific objectives to be attained are:

1. To examine the structural and ethical weaknesses of the modern world order.
2. To explore classical and modern principles in Islamic jurisprudence that are relevant in the field of governance and international relations.
3. To discuss the way Syrian and Turkish jurists conceive of the creation of an Islamic world order.
4. To discover the practical ways (*modus operandi*) for the operationalization of Islamic principles, including the ethical use of force (*'illat al-qitāl*).
5. To present a coherent framework that will show the viability of an Islamic moral and legal system as an alternative to the failing contemporary global system.

Together, the research questions and objectives provide a clear basis for the following Literature Review and juristic analysis.

Literature Review

More recent scholarship has recognized the existence of a crisis of legitimacy, morality and effectiveness in the current global order and is showing increased interest in non-western ethical systems. Nevertheless, current literature is more scattered and tends to separate the criticisms of global governance and the Islamic jurisprudential options and it hardly forms a logical working model.

One of the key lines of literature is that there exists a crisis in the liberal international order. Amitav Acharya develops his idea of a multiplex world order, which is based on the institutional fragmentation, plural centers of power and the weakening West hegemony (Acharya, 2017). Although his analysis proves to be persuasive in understanding the reasons why the modern global system is experiencing difficulties in providing stability and justice, it is mainly descriptive and institutional, providing no normative ethical system and religiously based alternative to global governance. On the same note, Mary Kaldor through global governance and human security emphasizes the ineffectiveness of the existing institutions in dealing with the issues of violence, inequality and insecurity (Kaldor, 2024). Her work, though pointing out structural and moral flaws in the existing system, works according to secular humanitarian paradigms, and does not involve religious, ethical, or jurisprudential frameworks.

Later, more contemporary scholarship directly addresses Islamic thought as a source of normativity in reconsidering global order. The writer, Thaha Hamdan Karingayi, argues that Islamic political ideals like *tawḥīd*, *khilāfah*, *ʿadl*, *maṣlaḥah*, and *maqāṣid al-sharīʿah* offers an ethical basis of a more inclusive and fair global system (Karingayi, 2025). Although the given study contributes to the development of Islamic ethics as the viable alternative to the models of Western-centricity, the analysis is rather theoretical and does not comment on particular traditions of juristic thought or regional intellectual input and specific mechanisms with the help of which such an order can be implemented.

The analysis by Mohammad Fadel also bases the Islamic jurisprudence on the modern global problems especially those created by the inequality and the instability caused by capitalism. Focusing on *furūḍ kifayah* (collective obligations), Fadel shows how Islamic law could contribute to collective responsibility and institutional reform as well as global justice (Fadel, 2024). Nevertheless, he is more socio-economic in his analysis and does not work out an entire model of the world order or the ethical control of force and international power in terms of the Islamic law.

Emilia Justyna Powell explores the international law and empirical perspective of how Muslim majority states interact with the international legal institutions and challenges the assumptions of a natural conflict between the Islamic law and the modern international order (Powell, 2022). Although this work adds good value to practice of engagement and treaty conduct, it is also a state-oriented work and never expresses an Islamic normative vision of the world order or the juristic law concerning legitimacy and coercion.

The issues related to the ethical use of force had been addressed in the work of Asma Afsaruddīn on *jihad* that explains the moral, legal, and spiritual aspects of it and excludes the reductionist links with aggression. Trying to prove that the Islamic law limits the application of force by the use of justice, proportionality and moral responsibility, Afsaruddīn shows that the Islamic law is quite strict in controlling power and holding persons accountable (Afsaruddin, 2022). However, this publication does not place these ethical limitations in a wider institutional or civilizational context of international regulation, or even discuss the conceptualization of collective power and lawful force as put forward by modern jurists.

Research Gap

There is an apparent gap in the reviewed literature. Although modern scholarship criticizes the failures of the world order or engages with Islamic ethical ideas, no work considers the contemporary regional juristic views, especially the Syrian and Turkish scholars, as the components of the coherent model of the Islamic world order integrating normative premises with the statement of the *modus operandi*, such as the ethical governance of force. This paper fills that

gap by summarizing the Syrian and Turkish juristic ideas to create an ethically, jurisprudentially consistent, and operationally feasible alternative to the failing modern world system.

The Moral and Structural Deficit of the Contemporary Global Order

Normative universality and institutional adequacy are attributed to the contemporary global order which is mostly informed by the secular-liberal assumptions. However, its continuing failures, selective justice, unequal use of international law, normalization of violence, and degradation of moral responsibility, speak of a deeper crisis of legitimacy. In the eyes of the modern thinking by Syrian and Turkish Islamic jurists, this crisis is not only political or institutional but moral, epistemic and spiritual in its essence.

Juristically, Wahbah al-Zuhayli recognizes a crucial disjunction between legality and moral purpose of the law of international relations in the modern world. Although the international system of laws is said to control the war and safeguard human dignity, the way it is followed is dependent on strength and not ideals. According to al-Zuhayli, law unbounded by some universal moral foundation turns into a tool of oppression instead of justice, which is shown through selective application of humanitarian norms and impunity of mighty states (al-Zuhayli, n.d., pp. 29–34, 61–69; 1998, pp. 45–52, 87–94).

The legal criticism is strengthened by the moral-institutional analysis by Mustafa al-Sibā'ī who explains the ineffectiveness of contemporary political and international institutions by the lack of moral commitment and community accountability. Al-Sibā'ī focuses on the fact that those institutions that are built without moral vision always end up collapsing into corruption by the elite and the mistrust of the people. Distance with justice and cooperation with no-accountability, he states, are the sources of authority, yet they do not safeguard the human dignity. This diagnosis could be made not only regarding regional organizations, but also of the global system itself (al-Sibā'ī, 1953, pp. 15–22, 47–55, 1962, pp. 9–14, 31–38).

Even as Syrian jurists focus on the legal and institutional failures of the current order, the Turkish thought extends further to tackle the issue of the spiritual and epistemic basis. The crisis of modern civilization that Bediuzzaman Said Nursi finds is its alienation to transcendence. Nursi advocates that the world order cannot go on based on only material progress and instrumental rationality to support justice. Authority without responsibility to God results into tyranny rather than legitimate governance. The government cannot effectively control people through external means in absence of internal regulation in terms of moral transformation through faith (īmān) and good conscience (Nursi, n.d., pp. 27–29, 45–47, 133–137, 2001, pp. 158–165; Nursi et al., 1998, pp. 15–23, 370–374).

On the same note, İbrahim Kalın discusses the collapse of the global order as an issue of epistemology. He claims that the present world-governance makes universal a Eurocentric worldview and sets other moral traditions, such as Islam, aside. This marginalization creates a system that is non-moral but alleges to be neutral. Kalın is not an advocate of deconstructing existing institutions; he simply reveals the lack of ethics in existing institutions and espouses civilizational pluralism based on substantive moral values (Kalın, 2005, pp. 331–336, 344–349; Kalın, 2016, pp. 2–4, 6–8).

Cumulatively, these four views expose that the modern international system ends up failing by not providing a consistent moral basis that would be able to check the power, maintain justice, and demand universal legitimacy. This diagnosis preconditions the study of Islamic jurisprudence as an alternative based on principles, and the foundations of the Qur'anic ethics and Prophetic restraint and coherent vision of morality.

Islamic Alternatives in Juristic Thought

The weaknesses of the modern international system are not simply criticized by Islamic jurisprudence, there is a clear alternative that is based on the sovereignty of God, the morality of all, and the limitation of power application. Islamic thought, unlike secular paradigms, views the governance and international relations and the use of force as parts of a single moral system (dīn). The juristic and ethical works by the Syrian and Turkish scholars show that the Islamic world order is neither utopian nor imperial but principled framework that is based on justice, mercy, and human dignity. Juristically, Wahbah al-Zuhayli defines the Islamic international law as a norm system where peace is the normal condition of relations, and war is the exception that is strictly controlled. Based on the Qur'anic injunctions and classical jurisprudence, al-Zuhayli points out that the use of armed force should be restricted to self-defense, to defend the freedom of religion, and to eliminate a visible oppression. He emphasizes the tying of moral limits, including civilian immunity, use of proportional force, adherence of treaties, and forbidding transgression, which separates Islamic law from power-based international regimes. To al-Zuhayli, the Islamic alternative is reinstating inseparability between law and moral purpose, and making authority answerable to justice and not expediency (al-Zuhayli, n.d., pp. 61–69, 103–108, 1998, pp. 45–52, 87–94).

This legal vision is supported by the moral-institutional critique of Mustafa al-Sibā'ī who proposes Islam as a system of civilizational order to the world. Al-Sibā'ī says that political and international institutions that lack an ethical commitment are bound to fail, irrespective of their legal legitimacy. The Islamic system, in its turn, is a combination of governance and moral responsibility focusing on justice ('adl), consultation (shūrā), and accountability to the populace. He opposes imperial versions of Islamic order, which is the aim of the liberation of humanity against injustice and exploitation instead of domination. In the case of al-Sibā'ī, it is this subordination of power to moral aim that makes Islam provide an alternative global vision (al-Sibā'ī, 1953, pp. 15–22, 47–55, 1962, pp. 9–14, 31–38).

Whereas Syrian jurists emphasize on law and institutions, Turkish thinking puts emphasis on moral and spiritual basis that needs to support any just order. The Islamic alternative of Bediuzzaman Said Nursi is a moral civilization based on faith (īmān), compassion, and inner reform. Nursi is of the opinion that religious norms should not be imposed coercively or revolutionarily as this undermines justice and creates hypocrisy. Rather, he supports the idea of gradual reform by education, moral awareness and spiritual revival, and states that a real social order is created when the power is limited by the responsibility to God. This outlook places Islam as a corrective of materialism to the civilization, but not a forceful political initiative (Nursi, n.d., pp. 27–29, 133–137, 2001, pp. 27–29, 133–137; Nursi et al., 1998, pp. 15–23).

Application of this moral principle to the modern world arena, İbrahim Kalın presents an Islamic variant based on civilizational pluralism. Kalın maintains that the Islamic principles of peace, justice, dignity and restraint can have a role in reforming the global government as it is regarded as a threat to the moral monopoly of secular universalism. Instead of demanding the breaking down of the current institutions, he dreams of an ethically re-oriented global system where Islamic morality principles interact with the rest of the world by dialogic, co-existing, normative interaction (Kalin, 2005, pp. 331–336, 344–349; Kalın, 2016, pp. 2–4, 6–8).

Combination of these juristic and ethical views proves the Islamic world order to be a possible alternative based on Qur'anic ethical ground and Prophetic restraint- one that does not promote domination but moral change, justice not power, peace and not endless warfare.

Essentials of the Islamic Worldview for a Just World Order

The normative sources on which alternative global order can be built are the Islamic worldview, (al-Taṣawwur al-Islami). In contrast with the secular paradigms which divide ethics, law and power, Islam unites metaphysical belief, moral responsibility, and legal obligation into one vision of human order. The Qur'anic worldview views humanity as creatively responsible beings within the sovereignty of God, who have a duty and responsibility to bring justice on earth. The Syrian and Turkish thinkers discussed in this paper express the opposite poles of this worldview that show its ability to maintain a just and humane international order.

The fundamental principle in the Islamic worldview is tawḥīd or unity of God and in this regard, the unity of the moral authority and equality of the human beings are to be determined according to the law of God. Wahbah al-Zuhayli stresses the fact that tawḥīd is not only a theological concept but the cornerstone of legal and ethical universality. This principle in international relations invalidates the pretensions to civilizational superiority and welcomes arbitrary power by placing the rulers and states under objective moral constraints. Al-Zuhayli posits that justice (ʿadl) is the direct extension of the unity of God imposing protection of the life, dignity, and rights of people without reference to religion or nationality. This universal ethical basis is a difference between Islamic international law and the secular systems of law based on their legitimacy through a source of power or consensus instead of transcendence (al-Zuhayli, n.d., pp. 29–34, 61–69, 1998, pp. 45–52).

Closely related to tawḥīd is the idea of khilāfah (vicegerency) where the human is viewed as a trustee who has to enforce justice and curtail corruption. Mustafa al-Sibāʿī places khilāfah in a larger context of morality and politics and claims that power in Islam is a trust (amānah), rather than a privilege. It follows that governance, be it domestic or international, must be responsible, consultative (shūrā) and that it should be directed towards the common good (maṣlahah). Al-Sibāʿī insists on the fact that legitimacy of every order is determined by its determination to social justice and moral responsibility; a system that ignores either of these principles, no matter how formal it is, is bound to fail. The fact that he focuses his attention on justice as the ethical essence of political power strengthens the ability of the Islamic worldview to maintain world order without domination (al-Sibāʿī, 1962, pp. 15–20; al-Zuhayli, n.d., pp. 23–31, 47–55).

As Syrian jurists are trying to describe the legal and institutional aspects of Islamic worldview, Turkish thought enriches its ethical and spiritual roots. Bediuzzaman Said Nursi introduces īmān (faith) as the foundation of social harmony and moral consciousness. Nursi is of the view that, justice cannot be created by the external system of regulation unless people have inner ethical restraint based on the belief in God and responsibility in the Hereafter. He criticizes modern civilization because it is more concerned with material development at the expense of moral development, thus, leading to anxiety and injustice as well as power misuse. The focus on compassion (rahmah), patience and moral persuasion by Nursi makes the Islamic worldview an alternative to civilization that aims at reforming instead of controlling by means of coercion (Nursi, n.d., pp. 27–29, 45–47, 133–137, 2001, pp. 158–165).

Another necessary aspect of the Islamic worldview is the understanding of peace (salām) as a normative principle and not a transitional political order. İbrahim Kalın emphasizes the fact that peace cannot exist in Islam without justice and dignity. Using the sources of Qur'an, Kalın believes that Islamic ethics consider peace as a state of moral equilibrium within human beings, society and divine order. War has been seen as an exception that should only be made in order to eliminate oppression and to bring back justice. The analysis by Kalın contrasts with the current international standards in the world that justify continuous antagonism in the name of security and

gives as an alternative a scenario where moderation, dialogue, and moral accountability inform international behavior (Kalin, 2005, pp. 331–336, 344–349).

Combining them, they indicate the fundamental aspects of the Islamic worldview: divine sovereignty (tawḥīd), moral responsibility (khilāfah), justice (‘adl), mercy (rahmah), and peace (salām). These principles do not act alone, but they make a system of morals which controls the conduct of individuals, the political power, and the relations between nations. In contrast to secular systems that draw an actual distinction between ethics and power, the Islamic concept of the world incorporates the restraint in power and responsibility in governance.

This blended vision helps Islam to bring more than moral criticism; it brings the ethical framework that is essential to a sustainable international order. The Islamic worldview fills the moral vacuum in the modern world order by basing the law and power in divine justice and responsibility of human beings. The next part of the paper discusses how these principles can be applied to the contemporary environment without the use of coercion and imperial expansion.

Operationalizing the Islamic Worldview in Contemporary Context

The viability of the Islamic world order does not just consist of normative coherence, but it needs the ability to be operationalized in the modern political, institutional, and international realities. The four jurists discussed in the current paper are unified around one important fact that Islamic principles are not idealistic but practical norms. They are however different in emphasis that includes legal mechanisms and institutional reform; moral education and ethical diplomacy; all providing a layered and realistic model of implementation.

Wahbah al-Zuhayli gives, strictly speaking, the most detailed legal framework of operationalization. He claims that there are already enforceable norms of treaties, war, peace and humanitarian behavior in the Islamic international law (fiqh al-siyar). Al-Zuhayli states that peace is the default of international relations, armed force is an exception that is controlled and explained only in the conditions of certain ethical and legal aspects. In his opinion, the operationalization demands institutionalizing these norms by the means of binding treaties, arbitration, collective decision-making, and the need to follow humanitarian restraints like proportionality and civilian immunity. Contrary to revolutionary methods, al-Zuhayli thinks of reform using legal means that can discipline power and make moral hold legally enforceable (al-Zuhayli, n.d., pp. 72–78, 103–108, 1998, pp. 95–102).

Whereas al-Zuhayli has focused legal structure, Mustafa al-Sibā‘ī promotes ideals whose practical aspect is institutional ethics. Al-Sibā‘ī is of the view that moral principles should be institutionalized to be social. He explains the ineffectiveness of contemporary political and international organizations by the fact they are not connected to ethical responsibility and social accountability. In his case, justice (‘adl), consultation (shūrā), and collective responsibility (mas’ūliyyah jamā‘iyyah) must be used to reform institutions in accordance with the Islamic operationalization. In the absence of these principles, the institutions be it regional or the world will be tools of domination by the elite as opposed to channels of justice. Al-Sibā‘ī hence places operationalization at the junction of the moral legitimacy and institutional credibility (al-Sibā‘ī, 1953, pp. 56–63, 79–86, 1962, pp. 39–45).

Unlike these legal-institutional methods, Bediuzzaman Said Nursi makes ethical and spiritual reform the key element to be implemented. Nursi suggests that any legal or institutional structure will not work unless people are internally morally restrained in the sense of having inner faith (īmān) and responsibility to God. He deliberately denies the use of coercive or revolutionary measures saying that it is hypocritical and socially unstable to impose religious norms using force.

Rather, Nursi encourages slow change through education, persuasion and moral example (Iṣlāḥ). What his approach does not deny is law or institutions but states that they should be underpinned with ethical consciousness in order to operate justly. To Nursi, operationalization starts with the change of moral character preceding the reorganization of power (Nursi, n.d., pp. 145–147, 2001, pp. 158–165).

Taking the concept of the ethical reform into the international realm, İbrahim Kalın describes a pattern of values-oriented interaction with the modern international system. Kalın does not demand the destruction of the existing international institutions and the substitution of them by the explicitly Islamic ones. Instead, he suggests domestic reform by means of civilizational pluralism, ethical diplomacy and normative influence. The Islamic values of peace, dignity, restraint, and justice are also applied in terms of dialogue, mediation, public diplomacy, and multilateral cooperation. The style used by Kalın proves that Islamic ethics can be applicable in the development of global governance without duplicating domination and exclusivism and be made to fit the plural international realities through operationalization (Kalın, 2005, pp. 349–354; Kalın, 2016, pp. 8–10).

These views combined bring out a multi-layered operationalization model. The legal discipline is provided by al-Zuhayli, institutional morality by al-Sibā'ī, ethical and spiritual foundations by Nursi, and a system of global interaction by Kalın. This convergence disproves the argument that Islamic rule must be coercively expanded or revolutionarily discontinued. Rather, operationalization is driven through moral formation, institutional reform and legal constraint.

The whole approach is further supported by the current Islamic legal discourse, which has given more focus on collective responsibility and institutional reform as a need to address global injustice. Scholars like Mohammad Fadel claim that the idea of farḍ kifāyah in Islamic law allows the Muslim societies to combat systemic inequality and world anarchy by acting in a coordinated, legal and morally right manner instead of acting in a unilateral violent way (Fadel, 2024). This substantiates the main argument of the current paper that the reason why the Islamic worldview is operationally viable is exactly that it combines ethics, law, and collective responsibility.

Modus Operandi for the Establishment of an Islamic World Order

The creation of the Islamic world order in the nature in which it is expressed in the modern Islamic juristic thought is not achieved by an expansion of coercion and a revolution of imposition. Instead, it adheres to a multi-layered modus operandi that is based on moral, institutional, and legal restraint formation. This paradigm is reminiscent of the Qur'anic paradigm stated in Surah al-Hadid: we sent Our messengers to them with clear witnesses, and we sent down with them the Book and the Balance that people may be just; and we sent iron, and there is much power and benefit in it to humanity (57:25). The verse places force (ḥadīd) as a reinforcing tool of justice, rather than its origin, subjugated to revelation (kitāb) and moral balance (mīzan).

Wahbah al-Zuhayli gives the most systematic expression to this sequence in a juristic perspective. Al-Zuhayli contends that the Islamic order is achieved by an initial stage of normative clarity, which is the divine guidance that determines the nature of justice, rights and obligations and the second stage is the institutional mechanisms that criminalize such norms. He underlines the fact that peace, adherence to treaties, and moral cooperation dominate the international and political relations in Islam. Where there is no other choice, coercion is highly controlled and serves as a safety measure to maintain justice and avoid transgression. Therefore, the modus operandi in the case of al-Zuhayli starts with the moral-legal underpinnings and only in the event of necessity, does it end in a limited enforcement (al-Zuhayli, n.d., pp. 61–69, 103–108, 1998, pp. 45–52).

This legal system is supplemented with the institutional ethics that Mustafa al-Sibā'ī gives prominence. Al-Sibā'ī emphasizes that the notion of Islamic order cannot be brought out without institutions that are morally credible. He cites the failure of the contemporary political and international bodies as a result of taking out of touch with morality and social confidence. On the contrary, Islam realizes justice with consultative governance (shūrā), responsibility (amānah), and collective supervision. Al-Sibā'ī specifically opposes authoritarian and militarized conceptions of Islamic revival, claiming that any regime set up on the principles of lack of justice and consent is quite contrary to the same aims of Islam. The working approach to him is in changing the institutions to make authority accountable to moral purpose and not domination (al-Sibā'ī, 1953, pp. 56–63, 79–86, 1962, pp. 31–38).

Whereas the Syrian jurists emphasize on the law and institutions, the Turkish thought emphasizes the ethical and spiritual states without which no order can last. Bediuzzaman Said Nursi puts inner moral transformation in the core of the Islamic *modus operandi*. Nursi believes that true justice cannot be foisted upon, but it must be born out of faith (īmān), ethical awareness and accountability before God. He is a vehement opponent of religious politics through coercion claiming that force is a corruption of purity and quenches social harmony. Rather, Nursi promotes slow change by education, persuasion and moral imitation. The meaning of power (ḥadīd) within the framework is only significant when the moral vision propagated by the revelation has been internalized in the society (Nursi, 2001, pp. 158–165; Nursi et al., 1998, pp. 15–23).

Applying this reasoning to the international sphere, İbrahim Kalın imagines the creation of Islamic order by ethical interaction instead of structural discontinuity. Kalın asserts that Islam does not aim at destroying the current international system by fighting it but to change it using moral input. The Islamic *modus operandi* is executed through dialogue, diplomacy, mediation, and expression of other moral norms peace, dignity, restraint, and justice. The approach taken by Kalın highlights the fact that the Islamic values become relevant all over the world not through dominance rather than through the ethical credibility and civilizational pluralism (Kalin, 2005, pp. 349–356).

When combined, these views give rise to a consistent and unbroken *modus operandi*, that is, revelation gives moral guidance; morality in education brings about just persons; institutions enforce responsibility; diplomacy promotes cooperation; and force, where it is inevitable, is a controlled tool that can serve justice, but not power. This model is a direct representation of the Qur'anic order of Book, Balance, and Iron (57:25) so that the coercion never replaces moral authority.

In this vein, the Islamic world order can be seen as neither a conquest project, nor an ethical transformation project, nor an institutional reform project, but rather a project of ethical transformation and institutional reform based on Qur'anic guidance and Prophetic restraint. This is not only a way of ensuring Islamic governance is different to the secular power politics but also offers an alternative more principled governance that will help to solve global injustice without perpetrating domination.

Synthetic Comparison and Major Results

The discussion taken through this research shows that the current Syrian and Turkish jurists are united on the diagnosis of dealing with a deeper moral and legitimacy crisis in the modern global order. Yet, they vary with regards to the points of emphasis, methodology and operational focus. A comparative synthesis of their opinions shows that Islamic thought provides a multi-dimensional alternative which is based on law, ethics, spirituality as well as institutional responsibility- the alternative which does not consist of coercive idealism and passive moralism.

Wahbah al-Zuhayli is one of the jurists in Syria whose legal-normative universalism is based on the classical jurisprudence but sensitive to the modern reality. His main input has been the ability to present an Islamic approach to international relations, which combines enforceability of legal norms and a moral intent. The adherence to the treaties, the immunity of civilians, and proportionality advocated by Al-Zuhayli make the Islamic law an inhibiting factor to power and puts the selectivity of the contemporary international system under scrutiny. On the other hand, Mustafa al-Sibā'ī predicts the future of ethics in institutions, saying that the legal norms are incapable of maintaining the justice without instantiated in morally responsible institutions. In combination, Syrian juristic thought focuses on the fact that world order needs legal discipline as well as ethical institutionalization.

The Turkish way of thinking builds on this legal-institutional orientation and deals directly with the moral and epistemic sources of order. Bediuzzaman Said Nursi finds the roots of global chaos in the loss of faith, conscience and moral responsibility. His focus on education, persuasion and spiritual renewal confronts the secular materialism and the use of religious politics through force. The contribution by Nursi protects the order of the Islamic world not to be distorted by authoritarian power since according to him moral transformation has to come first before political power. Contrarily, İbrahim Kalın takes ethical reform to the world of modern global interaction. His focus on dialogue, civilization pluralism and values-centered diplomacy shows how the Islamic ethics could be functioning within the pre-existing global systems without any loss of the moral specificity.

The comparative synthesis has four main findings. First, Islamic ideology provides a holistic solution to the modern world order which can integrate law, morality, religion, and corporate responsibility. Second, the Islamic world order as expressed by these jurists is reformist and not revolutionary with the focus on moral legitimacy and not coercive power. Third, coercion, when approved, is always secondary to justice, responsibility and restraint and never the basis of order. Fourth, the Syrian legalism in conjunction with Turkish ethical-civilizational thought would yield its balanced framework which would be able to deal with the global injustice without being prejudiced against pluralism and diversity.

The main contribution of this work consists in the fact that Islamic jurisprudence does not provide a monolithic/militarized concept of world order. Instead, it provides a philosophical, multi-stratified model that is based on Qur'anic instruction and Prophetic moderation and has the potential to remedy the moral collapse of the modern international system, but not repeat domination. The final part is the summative of these findings and the validation of the Islamic world order as a competent and moralistic alternative.

Conclusion

There is a continued crisis of moral legitimacy in the contemporary global order, which consists in the selective exercise of justice, the legitimization of violence, and the loss of ethical responsibility. This paper has contended that these failures are more than institutional and procedural and are caused by a more profound separation of power and moral purpose. In reaction, the article has shown that, Islamic jurisprudence presents a complete and plausible alternative world order, which is based on the Qur'anic guidance, Prophetic restraint, and ethical universality.

This paper has demonstrated that the Islamic world order is not a utopian abstraction or a coercive domination project as evident from the analysis of the juristic and ethical work of Wahbah al-Zuhayli, Mustafa al-Sibā'ī, Bediuzzaman Said Nursi and İbrahim Kalın. Instead, it is an ethical moral code that incorporates law, morals, spirituality and institutional accountability. Syrian juristic thought brings the discipline of law and accountability at the institutional level and Turkish

ethical-civilizational thought focuses on the moral change, restraint and dialogical participation. These perceptions are balanced and sustainable together as a model of global order.

The keynote of the Islamic system is the Qur'anic order of Book, Balance and Iron (Qur'an 57:25) which forms justice based on moral directions and moral balance and makes force secondary to authorized and moderate execution. In this sense, power is never grounded, rather it is instrumental, conditional, and answerable. The Islamic world order rejects, therefore, the pacifist disengagement and the glorification of power by realists, opting instead to provide a morally disciplined way in which the authority is held accountable to the divine justice and human dignity.

The major contribution of this article is the integrative approach. It illustrates how modern Islamic jurisprudence in its entirety expresses a unified *modus operandi* to the world order one founded on reform and not rupture, persuasion and not coercion, justice and not dominance. By so doing it breaks the existing assumptions that Islam does not have a viable vision of global governance.

Finally, the Islamic world order here expressed is not a demand toward the supremacy of civilizations, but a proposal towards moral rebirth. Based on the Qur'anic universality and Prophetic mercy, it provides a principled alternative that can rectify the ethical shortcomings of the contemporary global system, at the same time implying pluralism, restraint, and common human dignity.

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