Journal of
Alliance of Civilizations

اللجنة القطـــــــــــــــرية لتحالف الحضارات
Qatar Committee for Alliance of Civilizations

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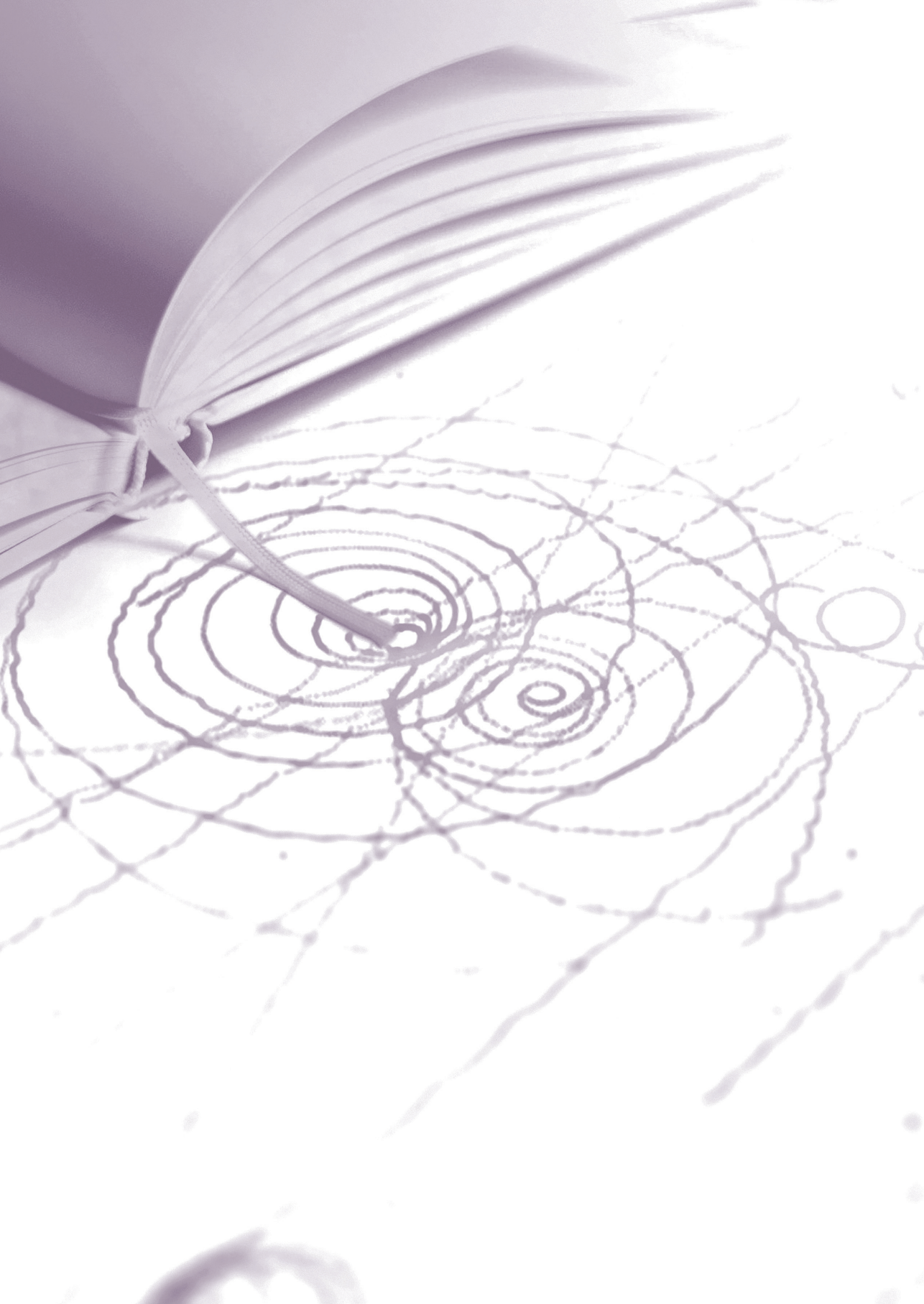Qatar Committee for Alliance of Civilizations

Journal of Alliance of Civilizations

A specialized annual scientific periodical issued by the Qatari Committee of the Alliance of Civilizations

Contents

Alliance of Civilizations..

A specialized annual scientific periodical issued

Message:

A leading journal in the field of scientific research on the alliance and dialogue of civilizations, a distinguished platform for serving the human community by promoting the culture of peaceful coexistence based on highlighting the common grounds between civilizations and cultures, and a real window of research that contributes to the development of open and positive thinking, refining the open-minded human personality, promoting global citizenship, and emphasizing the values of tolerance, peace and solidarity among peoples.

Objectives:

The journal seeks to:

- Contribute to presenting visions and handling of various issues of the dialogue of civilizations and cultural diversity of the human community by focusing the attention of the journal in related fields.

- Spread awareness free from reduction expressions and stereotypical judgments, call for openness, dialogue and convergence, and build bridges of acquaintance between civilizations and cultures.

- Disseminate research and serious studies aimed at analyzing and researching issues related to the contents and applications of the alliance of civilizations and introducing the pioneering experiences in this field.

- Provide a platform for communication with interested parties and establish constructive dialogues that would strengthen intellectual ties that can strengthen intellectual links, spread scientific culture between Arab and foreign researchers, and create a meaningful scientific communication between them.

- Publish reviews of scientific books specializing in the dialogue of civilizations and cultural pluralism issued by renowned research and studies centers and publishing houses.

- Publish the follow-ups of international scientific conferences related to the topics of the alliance of civilizations, civilization dialogues and cultural pluralism, in order to make them known to concerned researchers and relevant circles.

Journal sections

Studies and Researches:

The magazine welcomes the studies and researchers of researchers and experts in both Arabic and English, on the following conditions:

- They are original and objective, and deal with their subject mattes relatively in depth andin detail, and not previously published on

- paper or electronically.

- They address the issues of important dimensions in the efforts made at the global and Arab levels in the fields of the four areas of the civilizations alliance (education, youth, migration, the media), especially the topics with contents that aim to enhance cultural dialogue and cultural diversity.

- They are keen to apply objective and accurate presentation methodologies, supported by accurate data, information, evidence and adequate sources and references.

- They are linguistically accurate, with words ranging between 6000 and 8000, including margins and sources, and are submitted in printed form.

Reports:

The magazine also publishes reports on symposiums, scientific conferences and workshops organized by the National Committee for the Alliance of Civilizations or national, Arab or international institutions. These reports of 1.500 words each explain the objectives and themes of the function and gives brief accounts of the most important scientific papers and recommendations presented in them, alongside with the title, place and date of each function.

Presentation of university theses:

This section provides a brief presentation of one of the distinguished master's degree theses that were discussed within the master's degree program of the dialogue of civilizations and religions, provided that its selection is coordinated with the professor of the Dialogue of Civilizations Chair at Qatar University, and that the theses was

discussed in the last two years. The presentation must deal with the most prominent contents of the thesis and the findings of the researcher, and must not exceed 1500 words.

Book Review:

The magazine gives way to the publication of reviews of recently published books, especially important international ones. The review or presentation should be a comprehensive synopsis of the main ideas of the book in no more than 1,000 words, with a picture of cover and the following basic data of the book:

- The title of the book.

- Date of publication and name of publishers.

- Number of pages.

- International Standard Book Number "ISBN".

The rules of publication in the Journal of the Alliance of Civilizations:

The journal accepts researches and studies from different schools of thought. Publication criterion is objectivity, adherence to an accurate scientific methodology in preparing and writing researches, and a length of 6000 to 8000 words.

- The journal publishes up to two years old 1500-word reviews and presentations of books and up to three years old summaries of university theses.

- The magazine publishes reports of no more than 1.500 words on conferences, seminars and scientific forums held inside and outside the State of Qatar on topics related to the alliance of civilizations.

- The journal accepts researches in both Arabic and English. In the case of research written in English, an Arabic language abstract of it of up to 600 words must be attached.

- The researcher submits a written declaration that the research has not been published or accepted for publication by another entity.

- Notes (margins), citation sources, and references are referred to by serial numbers written on top of the last letter of the paragraph or

sentence or word (Superscript) at the end of the paper, according to the sequence of numbering. The details of sources and references are given in accordance with the special style of sectioning of Chicago University as shown in the following examples:

- Books: Salah Hashem, Justice and Civil Society, (Cairo: The Egyptian Book Authority, 2006), p.140.

- Magazines: Noha al Jabali, The Economic Effects of the Kyoto Protocol, Journal of International Politics, Issue 145 (Al Ahram: Center for Political and Strategic Studies, July 2011), p. 200.

- Reports: Arab Forum for Environment: Development and Green Economy in a Changing World (Beirut: 2020), p. 21.

- The journal is committed to evaluate, through two arbitrators of scientific standing in the field of respective specialization, all contributions, and the researcher shall be notified of the outcome of arbitration within two months from the date of its receipt. Contributions that the journal does not publish shall not be returned to the author.

- In the event that a research is accepted for publication, the researcher shall be committed to amend it in a manner consistent with the arbitrators' proposals and accept the method of publication in the journal.

- The journal gives a financial reward decided by the editorial board for researches and published materials.

- The researcher shall receive two copies of the issue of the journal in which his/her research is published.

- Researches and studies are sent to the editor-in-chief through the e-mail to the following address:

aalsada@mofa.gov.qa

nalhiti@mofa.gov.qa

Contact:

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Prof. Nozaid Abdulrahman Al Hiti: 40111880

Editorial

We are pleased to have in your hands the fourth issue of the Alliance of Civilizations Journal. We hope that the research and studies published will have your full satisfaction. In this issue, we have been keen to diversity of areas of dialogue and alliance of civilizations and cultures; to cover most aspects of inter-civilizational dialogue and human solidarity.

The issue included six equitable studies of Arabic and English and researchers from inside and outside Qatar, with three research studies in Arabic, the first entitled: "New Orientalism and Its Impact on Western Countries' Trends in Inter-Civilizational dialogue". While the second covered the topic "Trends In Scientific Research and the Requirements of Dialogue Among Civilizations", and the third highlighted the theme "Cultural Tolerance and the Need for Difference".

The Journal also included three researches in English, the first on the theme "Towards an Islamic Strategy for Dialogue With Other Civilizations", and the second entitled: "World Cup 2022: an Issue for Dialogue and Understanding Among Civilizations", and the third on the theme: Human Solidarity is a Cultural Capital.

Within the Alliance of Civilizations Journal's interest in following up master's and doctoral theses in the areas of dialogue and alliance of civilizations submitted by postgraduate students at universities inside and outside the State of Qatar. We introduce to our valued readers a review of a doctoral thesis "Managing Population Diversity and Peaceful Coexistence in the State of Qatar in the light of the Objectives of Qatar Committee of the Alliance of Civilizations, presented to the Faculty of Social Sciences and Humanities at the Malaysian Technological University.

Within the fixed sections of the Journal dealing with the follow-up of recent scientific books and studies in the areas of dialogue and alliance of civilizations, a book review in "Civilizations in Global Politics: The Perspectives of Collective and Pluralism", published in the World of Knowledge series of the National Council for Culture, Arts and Literature of the State of Kuwait, was written by a group of distinguished scholars.

In conclusion, we can only extend our sincere thanks to everyone who contributed to this issue of researchers and editorial board. Our policy to provide researchers, intellectuals and experts from various humanitarian and scientific disciplines from within and outside the State of Qatar with the opportunity to disseminate culture and thought as a contribution of the Qatar Committee of the Alliance of Civilizations to support and promote the values of coexistence, respect for others and the intellectual advancement of the human community. As well as affirming the importance of the common denominators of various world civilizations and cultures.

Editor-in-Chief
Dr. Ahmed Bin Hassan Al-Hammadi
Secretary General of Ministry of Foreign Affairs
Chairman of Qatar Committee for the alliance

Towards an Islamic Strategy for Inter-Civilizational Dialogue

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Faculty of Shari'ah and Islamic Studies - Qatar University

Abstract:

The Islamic world faces a number of contemporary cultural challenges that must be addressed by setting up a new strategy for inter-civilizational dialogue. The key challenges are: globalization, its impact on cultural relations and Middle Eastern globalization, and its impact on the Arab and Muslim world, which faces two types of globalization. American globalization, Israeli globalization and other cultural challenges include the theories of the clash of civilizations directed against Islam and its civilization.

They also include the rise of religious and cultural fundamentals and the spread of religious and cultural extremism. In addition, cultural projects related to dialogue such as inter-civilizational dialogue, dialogue of cultures and inter-faith dialogue, serve Western cultural goals and interests. This is compounded by the cultural problems caused by the September 11, attacks, most notably the problems of terrorism and the clash of civilizations according to the Western vision. All these challenges require developing a new strategy for dealing with other cultures, especially the Western one.

One of the most important elements of this proposed strategy is the geographical classification of human civilizations according to are regions or units of civilization, each region or unit sharing common cultural characteristics located in a specific geographical region.

Islamic cultural approach should deal with each of these units on the basis of cultural dialogue and cultural commonality, which necessarily varies from one region to another and from one unit to

another. Inter-civilizational dialogue helps in better perception of cultural understanding. Every Muslim region of civilization should deal with foreign civilizations in accordance with proximity. Indian Muslims are more capable to understand Indian culture than other Muslims. Cultural constants to be adhered to, and cultural variables to be taken into account in dealing with other cultures. It is also essential that strategies be diversified by the multitude of regions of civilization, and perception should be based on the nature and characteristics of each area.

نحو استراتيجية إسلامية للحوار مع الحضارات الأخرى

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كلية الشريعة والدراسات الإسلامية - جامعة قطر

الملخص:

يواجه العالم الإسلامي عدداً من التحديات الحضارية المعاصرة التي يجب مواجهتها من خلال بناء استراتيجية جديدة للحوار مع الحضارات الأخرى. ومن أهم هذه التحديات الحضارية: العولمة وتأثيرها على العلاقات الحضارية والعولمة الشرق أوسطية وتأثيرها على العالم العربي والإسلامي الذي يواجه نوعين من العولمة: العولمة الأمريكية والعولمة الإسرائيلية ومن التحديات الحضارية الأخرى نظريات صدام الحضارات والموجهة ضد الإسلام وحضارته. ومنها أيضاً ظهور الأصوليات الدينية والحضارية وانتشار التطرف الديني والحضاري. يضاف إلى هذا، المشروعات الحضارية المرتبطة بالحوار مثل حوار الحضارات، وحوار الثقافات، وحوار الأديان وكلها تخدم أهدافاً ومصالح ثقافية غربية. ويُضاف إلى هذا المشاكل الحضارية التي خلفتها أحداث سبتمبر 2001، وأهمها مشكلة الإرهاب ومشكلة صدام الحضارات حسب الرؤية الغربية. كل هذه التحديات تتطلب بناء استراتيجية جديدة للتعامل مع الحضارات الأخرى وبخاصة التعامل مع الحضارة الغربية.

ومن أهم عناصر هذه الاستراتيجية المقترحة التقسيم الجغرافي للحضارات الإنسانية في شكل مناطق أو وحدات حضارية تشترك كل منطقة أو وحدة في خصائص حضارية مشتركة وتقع في منطقة جغرافية محدودة. ويتم التعامل الحضاري الإسلامي مع كل وحدة من هذه الوحدات على أساس من الحوار الحضاري وعلى أساس من المشترك الحضاري الذي يختلف بالضرورة من منطقة حضارية إلى أخرى ومن وحدة حضارية إلى أخرى. فالحوار الحضاري يساعد على الفهم الحضاري والمشترك الحضاري يدعم هذا الفهم. فكل منطقة حضارية إسلامية

تتعامل مع الحضارات الأجنبية التي تجاورها وتعيش معها فالمسلمون الهنود أقدر على فهم الحضارة الهندية من غيرهم من المسلمين. والمسلمون في الصين أقدر على فهم الحضارة الصينية من المسلمين خارج الصين يساعدهم على ذلك عامل اللغة المشتركة والثقافة المشتركة بالإضافة إلى ضرورة التقسيم الجغرافي للحضارات وهناك ثوابت حضارية يجب الالتزام بها وهناك متغيرات حضارية يجب أخذها في الاعتبار في التعامل مع الحضارات الأخرى ومن الضروري أن تتعدد الاستراتيجيات بتعدد المناطق الحضارية والتعامل يتم على أساس من طبيعة وخصائص كل منطقة حضارية.

Introduction:

The Contemporary Muslim World is facing a number of cultural challenges which have to be resolved through building a new Islamic strategy to meet these challenges, and to present Islamic cultural relations to other civilizations. Most important of these challenges are:

- Globalization and its impact on relations among world civilizations.

- Middle Eastern globalization and its impact on its countries including the Arab world, Persia and Turkey with Israel playing a key role of globalization in the Middle East which has to face two types of interrelated globalizations: The American, and the Israeli ones.

- Theories of clash of civilizations and the end of history theory.

- The challenges that were caused by September 11th attacks.

- The rise of religious fundamentalisms with its associated extreme right policies.

- The challenges that were risen by contemporary cultural projects such as: dialogue of cultures and civilization, and inter-faith dialogue.

- Human rights, and the law of religious freedom.

- Democracy and its challenges.

- The position of women in world cultures.

- Terrorism and its impact on inter-civilizational relations.

- Maintaining world peace.

Islamic civilization Principles towards other civilizations:

Islamic civilization implies principles in dealing with other civilizations.

Among these principles are the following:

- The main objective of civilization is the achievement of welfare and happiness of humanity.

- Recognition of other civilizations.

- Recognition of the right to difference in religion and civilization.

- Belief in the meeting of civilizations, and rejection of the Clash of Civilizations theories.

- Refusal of challenges leading to cultural and civilizational conflicts and clashes.

- None monopoly of civilizational achievements.

- Acknowledgment of human rights.

- Acknowledgment of the religious, cultural rights of minorities.

- The ethical and moral structure of civilizations.

The need for a practical and well-applied strategy for relations with other civilizations:

1. A Strategic classification of the World civilizations:

It is a fact that the contemporary World is has a large number of civilizations and derivate cultures. Due to this fact, it is difficult to deal with all civilizations in the world with one general strategy. We have to divide world civilizations into groups and develop a special strategy for each group of civilizations. This classification of world civilizations is based on certain criteria, such as civilizational proximity, geographical and historical relations, similarity and mutuality of civilizational structures in addition to the shared ideas and cultural notions.

According to this classification of civilizations, we can follow the geographical divisions. which are traditionally used in geography, history, and political science or in what is called geo-politics. Accordingly, World civilizations are divided into:

- Eastern civilizations (Far Eastern civilizations)

- Western civilizations (European and American)

- Middle Eastern civilizations[1].

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1. I.R. Al Fārūqī and David E. Sopher, eds, Historical Atlas of the religions of the World, Macmillan Pub. Co, Inc, N.Y, London, 1974, P XX

    -David E, Sopher, Geography of Religions, Eaglewood Cliffs, N.J: Prentice- Hall, 1967.

    وانظر أيضاً: مايك كرانخ، الجغرافيا الثقافية، ترجمة سعيد منتاق، عالم المعرفة، 317، الكويت 2005، ص 37.

    Susan To Histchock and John L. Esposito, Geography of Religion, National Geographic, Washington, D, C. p8-9

Each group of these civilizations share certain civilizational characteristics and attributes. The Islamic strategy of relations must be based on the knowledge and understanding of the civilizational characteristics of each group. We have to take into consideration the civilizational sub-groups which come under each major group. We have to place importance to civilization characteristics of each group We have for examples what we might call: The Indian of civilization, the Chinese civilization, the Islamic civilization, the Secular civilization (European and American). It is to be noted here that both Judaism and Christianity did not establish a civilization due to Certain historical and religious factors. Western civilization is not Jewish or Christian. It is secular in nature built on the separation between religion and the state. Diaspora (dispersion) was the reason for the decline of the Jewish civilization, and monasticism was the reason for the fall of the Christian civilization.

2. Geographic Classification of civilizations[2]:

As I said before that civilizations can be divided into geographical units or groups. And we can here follow the division, into near (Middle) East, Far East and the West. this is actually, a Western classification of the world. The word "Near" and "Far" mean near and far from the West. Geographic proximity is important for understanding civilizations[3]. Neighboring countries are capable of understanding each other' civilizations. This is particular within countries of mixed civilizations such as India, where we have two great civilizations near each other: Indian civilization and Islamic civilization. Minorities within a civilization can greatly help in understanding of civilizations. The Eastern World Knowledge is capable of understanding other civilizations because of sharing common culture. This is the case with the Indian and Chinese civilizations. In the Middle East, Jews, Christians and Muslims understand their common civilization, despite the fact that they belong to three different religions.

2. عبد الإله بلقريز، العولمة والممانعة، منتدى المعرفة، بيروت، 2011، ص 43. وانظر: محمد توهيل عبد اسعيد، هذه هي العولمة، الكويت 2002، ص389.

محمد خليفة حسن، الإسلام والحوار مع الحضارات الأخرى، رابطة العالم الإسلامي، ص 275.

3. المرجع السابق، ص 271.

The strategic objective of the geographical classification for Islamic dialogue with other civilization is to benefit from this geographical proximity and demand Islamic countries to study and understand the civilizations of where in they live. For examples, scholars of Pakistan, Bangladesh and Muslims in India can study and build strong relations with Indian civilization, and they can also initiate dialogue with the Indians better than scholars from Middle Eastern countries whose civilization is very strange to the Indian one. Chinese Muslims can understand Chinese civilization better than scholars from the Middle East. Common language and culture make it easier to understand and be involved in dialogue.

It is impossible to understand and make dialogue with the whole world at once. The Muslim world is very large and it can cope with all of the civilizations of the world, starting from Eastern civilizations to Western civilization. This vastness of the Islamic civilization, and its proximity with all civilizations of the world can be used and directed to study other civilizations by Muslim scholars who live and with other peoples and scholars of other civilizations. Another way to do this, is the way of Abu Raihan Al- Birūnī who travelled to India, learned one of the Indian languages, mixed with Indians shared their life, intermingled with Indian scholars initiated dialogues with them and finally wrote his magnificent book about Indian civilization known as "Book of India"[4].

Scholars of the Middle East can focus on Jewish and Christian religions and cultures. They belong to monotheistic religions and cultures. This made it easier in the past to indulge in mutual studies whether objective or apologetic.

This geographical classification of civilizations is necessary for Islamic strategy in studying and understanding, also in establishing dialogue with other religions and civilizations. In this way, we solve many problems in the study of other civilizations, especially, the problems of language, and culture which are known to the scholar of the same civilization, and very difficult for the scholar who does not belong to the civilization under study.

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4. I.R. Al Farūqī and Lois Lamyā, al Farūqī, The Cultural Atlas of Islam,
   Macmillan Pub. Co, N.Y and London, 1986, p. XII

To conclude this part, Muslim scholars who live under other civilizations are much more capable of studying and understanding this civilization than a Muslim scholar who belong to a different civilization. For example, Indian Muslim scholars and Chinese Muslim scholars are much more qualified to study and understand the Indian and Chinese civilizations, and ready to involve in inter-civilizational dialogue.

Islamic strategy should divide the world into civilizational areas, regions or units. It is necessary to develop a strategy for each of them. It is important to move from general strategy to specialized strategy.

After classifying civilizations into units or areas, we have to define the nature and characteristics of each civilizational area or unit, and set up a relative and appropriate strategy built on these characteristics.

Elements of Inter-civilizational dialogue:

- In order to develop a new Islamic strategy for dialogue with other civilizations, we have to educate Muslims in the field of civilization, the descriptive knowledge of civilizations: their history and achievements, and their relations with other cultures.

- Another important stage is to educate teachers and train them in the field of civilization, and to promote education in cultures and civilizations.

- On the Islamic level, a renewal of civilizational discourse is needed in the light of the contemporary challenges and the cultural changes. The most important of these changes in cultural thought are: Globalism, pluralism, human rights, freedom of religion, religious, tolerance, and inter-civilizational dialogue and dialogue of religions[5].

Develop means and tools of inter-civilizational dialogue:

A. Means and tools in education:

In order to develop dialogue with other civilizations, we have to start with education. Our knowledge of other civilizations is completely

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5. سعيد الكرواني، نحو تجديد الخطاب الديني، تأسيس البنية الحضارية وحق الاختلاف، وزارة الأوقاف والشؤون الإسلامية، المغرب، 2007م، ص 245 وما بعدها.

absent in our educational system in the Muslim world. Even, the civilization of Islam is not well-represented in our Islamic schools and universities. The most serious question here, is how can we establish a dialogue with other cultures and civilizations, while, we are completely ignorant about these religions and civilizations.

The solution to this serious problem is to evaluate our educational system in order to respond strongly to the society's needs in the area of civilizations and religions, some general courses in this regard must be introduced in order to educate students in other civilizations, in addition to their own civilization. In multi-civilizational and multi-religious societies, pluralistic education is the best solution for the societal problems emerging from ignorance of other religions and cultures. Extremism is a main result of ignorance. Man is the enemy of what he does not know. Feelings of hatred is the result of the absence of knowledge[6].

In the field of education, certain courses must be developed to promote the educational awareness about civilization(s). Courses on history and geography in primary and high schools, as well as, university curriculum should include subjects on civilizations. Courses of history and geography are usually taught without relating them to civilization. An objective, descriptive analysis of the achievements of other civilizations in the world are necessary for the contemporary Muslim lives in a globalized and pluralistic society.

In addition to general courses on civilizations for different stages of education, specialized academic programs on civilizations must be established in Islamic universities in order to qualify Muslim graduates who can work in Islamic institutes of inter-civilizational and religious dialogue. Post-graduate studies, M.A and Ph.D. degrees must be delivered to have scholars who are specialized in civilizations[7].

To summarize these tools in university education the following educational programs and methods are very essential:

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6. انظر: اللجنة القطرية لتحالف الحضارات، خطة دولة قطر لتحالف الحضارات 2014-2016م الدوحة، قطر 2014، ص 21.

7. المرجع السابق، ص 23.

1. Objective perception of civilizations through academic courses which describe them objectively and scientifically. These courses must present the achievements of each civilization, and its rank in history, and its relations with other civilizations.

2. Establishment of academic departments of civilizations studies in Islamic and Western universities.

3. Increase the numbers of Ph.D. and M.A students admitted in all universities in the world.

4. Encourage graduate students to write their Ph.D. and M.A thesis in comparative civilizations.

5. Establish units for civilizational studies in departments of European and oriental languages, departments of history, geography, philosophy and other relevant departments.

6. Enhance comparative studies in the field of civilizations.

7. Promote studies in dialogue of cultures and civilizations.

8. Raise awareness of the youth to respect other cultures, civilizations and religions.

B. Support of academic and cultural relation between Islamic universities and world universities:

1. Hold regional and international conferences and forums on issues of civilizations and dialogue of cultures and civilizations.

2. Foster of academic research in the field of civilizations.

3. Establishment of centers of research in comparative civilizations and inter-civilizational dialogue.

4. To defend civilizations against theories of the "Clash of Civilizations", and to stress and prove the meeting and interaction of civilizations.

5. Defence of civilizations against the negative political usage of civilization(s).

6. To clarify the positive role of civilization in politics, and in international relations.

7. Establishment of research centers for orientalism and Occidentalism to achieve the objective and better understanding of civilizations. This will help, greatly, in improving cultural relations, and in making decisions in cultural and civilizational affairs.

C. Empowerment the Islamic Embassies and ministries of foreign affairs in building strong global cultural relations. One of the main jobs of embassies is to provide knowledge in the area of cultures and civilizations, and not only in politics and diplomatic affairs. Cultural attaché at embassies should be much more involved in providing cultural knowledge leading to cultural understanding and in correcting the stereotype image about their countries in the West and East.

Part of the diplomatic work is to spread knowledge about the sending country, and to correct, misperception also, to build relations on sound and correct knowledge. Cultural relations are very important in structuring political and diplomatic relations, solving political problems, and to bring people closer to each other.

D. Support youth cultural activities Promote cultural awareness among young generations that would help establishing strong foundations for cultural relations. The young generations are much more eligible for forming a cultural pattern which is fitting for the serious changes which are taking place in the world. The youth are more open to the today's world, and they can deal easily with the social media, and understand better the technological revolution especially in the area of communication.

It is important to concentrate on the youth sector in the world to achieve cultural communication, and consolidate openness towards other civilizations. In addition, encourage dialogue based on knowledge of other cultures. It is, also, necessary to spread values of cultural and religious tolerance between youth, and the need to accept pluralism in cultural diversity. Acceptance of the other who is

different in religion, culture, and civilization, is an essential element, and an important condition for a successful dialogue[8].

E. Media and communication, it is necessary to direct media to concentrate on the achievements of cultural communication and to strengthen cultural consciousness, especially among youth.

Certain tools can be developed, such as:

- Launch special TV channels for cultural and civilizational programs on local cultures and world civilizations.

- Special TV channel for Islamic civilization and its contributions in world history, and its relations with other civilizations.

- Establishment of Islamic broadcasting channels in foreign languages to present Islamic civilizations for foreign countries.

- Raise awareness about Islam through websites and social media.

- Islamic civilization.

- Foster knowledge about Islamic civilization through documentary films.

- Publish more books and articles on Islamic civilization and inter-civilizational dialogue in daily newspapers and magazines.

F. Plan for the development of an Islamic cultural strategy:

In addition to this general plan for the development of Islamic cultural strategy for inter-civilizational dialogue, Islamic culture itself needs to be developed in the light of the contemporary challenges. Certain conditions must be fulfilled in order to secure the growth of Islamic culture in the modern world.

- Raising political awareness among Islamic general public, and boosting political involvement through promoting democratic[9].

- Respect for of cultural pluralism.

- Development of inter-civilizational dialogue.

- Boost rationality in the Muslim World, and avoidance of irrational thinking.

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8. ibid p 26

9. Mohammad Hasan Khalifa, ibid, p303

- Confronting cultural and rational decay.

- Purify Islamic heritage of irrational thoughts like mythical ideas.

- Eradicate irrational thought in the interpretation of the Holy Qur'ān and Hadith such as the Isrāīliyyāt or the Israeli narratives in interpretation.

- Secure freedom of thought in the Muslim world. Without freedom of thought, there will be no progress in all fields of life.

- Promote cultural products as strategic projects for the progress of Muslim society.

- Leverage cultural investment, globally to face globalization under American leadership, and Middle Eastern globalization by Israel.

- Enhance co-operation between governmental and public cultural work through societies to revive cultural work.

- Advance information technology media and communication in support of Islamic culture.

- Active involvement in inter-civilizational dialogue and inter-faith dialogue, and training of Muslim students and scholars on the art of dialogue.

- Identify the shortcomings of Islamic cultural work and develop plans for reforming cultural work in the Islamic world.

- Development of the language dialogue and renewal of cultural discourse in the light of contemporary challenges and changes in world thought[10].

- Achievement of cultural and religious moderation, and to direct Islamic culture to fight extremism in culture and religion.

- Spread values of cultural tolerance and justice.

- Introduce Islam and its civilization in academic and rational way without abusing other civilizations.

- Avoid cultural conflicts inside and outside the Muslim world, accepting cultural differences, cultural and civilizational diversity.

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10. Saed Al-Kurwani,ibid, p 265

- Accept different cultural identities and build relations on the basis of tolerance and justice.
- Face terrorism as a world phenomenon and denounce extremism in thought and culture.

Conclusion:

Renewal of Cultural Discourse:

In the light of contemporary changes and challenges, the renewal of cultural discourse becomes a necessity. The rise of American globalization and Israeli globalization, the clash of Civilization theories, fundamentalism and the rise of the extreme right-wing, the rise of international terrorism… all these challenges necessitate a review of cultural relations and a renewal of the discourse among cultures and civilizations.

Given the fact that Islamic civilization is bound with the religion of Islam, the renewal process must be religious as well as cultural[11]. Renewal should include both religious and cultural discourse. And because Islam is both religion and civilization, it has no problem in dealing with the whole world, the religious world and the secular world.

Muslims are capable of initiating dialogue with the whole world: the religious as well as the non-religious worlds.

Islam spread through the world mostly by cultural means which indicates the importance of culture for religious- belief. Lately, we have occasion to see the intervention of Islamic culture in contemporary world history.

During the World Cup activities held in Doha, Qatar last year, we witnessed the objective and practical use of Islamic culture. Relations between world cultures have been consolidated greatly, and peoples of the world had a good chance to know Islamic culture through the behavior of Qataris and other Muslims participating in that event[12].

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11. المرجع السابق، ص 265.

12. مفيد الزيري، "قطر ومونديال كأس العالم 2022 (تعزيز حوار الحضارات)"، مجلة تحالف الحضارات، العدد الثالث، يوليو 2023، ص 47-48، وانظر أيضاً: نوزاد عبدالرحمن الهيتي، الدبلوماسية (الرياضية) مجلة تحالف الحضارات، مرجع سابق، ص 16

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3. عبد الإله بلقريز، العولمة والممانعة، منتدى المعرفة، بيروت، 2011، ص 43. وانظر: محمد توهيل عبد اسعيد، هذه هي العولمة، الكويت 2002.

4. محمد خليفة حسن، الإسلام والحوار مع الحضارات الأخرى، رابطة العالم الإسلامي.

5. مايك كرانخ، الجغرافيا الثقافية، ترجمة سعيد منتاق، عالم المعرفة، 317، الكويت 2005.

6. مفيد الزيري، "قطر ومونديال كأس العالم 2022 (تعزيز حوار الحضارات)" مجلة تحالف الحضارات، العدد الثالث، يوليو 2023.

7. نوزاد عبدالرحمن الهيتي، الدبلوماسية (الرياضية) مجلة تحالف الحضارات.

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3. I.R. Al Fārūqī and David E. Sopher, eds, Historical Atlas of the religions of the World, Macmillan Pub. Co, Inc, N.Y, London, 1974.

4. I.R. Al Farūqī and Lois Lamyā, al Farūqī, The Cultural Atlas of Islam, Macmillan Pub. Co, N.Y and London, 1986.

FIFA World Cup 2022™: A Case for Inter-Civilizational Dialogue and Understanding

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Abstract:

This essay examines the transformative potential of inter-civilizational communication, with a specific focus on the 2022 FIFA World Cup™ held in Qatar. The World Cup 2022, is an unprecedented global event, offered universally accessible platforms for inter-civilizational dialogue and understanding. The essay critically analyzes some of the potentials and challenges to inter-civilizational exchange in the light of this event. It further highlights the significance of civility as a component of cosmopolitanism and its connection to inter-civilizational dialogue and understanding especially in an increasingly polarized world. The essay proposes that events such as FIFA World Cup™ held in Qatar in the late 2022, signify globally accessible meeting places that represent important forums for inter-civilizational communication and even improved interreligious understanding. The importance of inter-civilizational communication is further emphasized when we consider that the World Cup was the first one to be hosted by a Muslim majority country. The analysis contributes to deepening the understanding of the significance of global events in fostering mutual understanding between civilizations.

Keywords: Qatar, inter-civilizational communication, FIFA World Cup™, Islamicate

كأس العالم لكرة القدم 2022:
نموذج للحوار والتفاهم بين الحضارات

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الملخَّص:

يوضح هذا البحث القدرة الكامنة للتواصل بين الحضارات على احداث التغيرات مع التركيز بشكل خاص على بطولة كأس العالم لكرة القدم 2022 التي أقيمت في قطر. تُعتبر بطولة كأس العالم 2022، حدثاً عالمياً غير مسبوق من حيث اتاحتها منابر يمكن الوصول إليها عالمياً للحوار والتفاهم بين الحضارات. ويحلل المقال على نحو نقدي بعض الإمكانيات والتحديات التي تواجه التبادل بين الحضارات في ضوء هذا الحدث. كما أنه يسلط الضوء على أهمية الكياسة كعنصر من عناصر الكوزموبوليتانية وصلتها بالحوار والتفاهم بين الحضارات وخاصة في عالم يتزايد فيه الاستقطاب.

يذهب البحث إلى القول إن مناسبات مثل بطولة كأس العالم لكرة القدم التي أقيمت في قطر أواخر العام 2022، تسلط الضوء على أهمية عقد تجمعات يمكن الوصول إليها عالمياً وتمثل منتديات مهمة للتواصل بين الحضارات وحتى تعزيز التفاهم بين الأديان. وتتجلى أهمية التواصل بين الحضارات بشكل أكبر عندما نأخذ في الاعتبار أن بطولة كأس العالم كانت أول بطولة تستضيفها دولة ذات أغلبية مسلمة. ويسهم التحليل في تعميق فهم أهمية الأحداث العالمية في تعزيز التفاهم المتبادل بين الحضارات.

كلمات مفتاحية: قطر، التواصل بين الحضارات، كأس العالم لكرة القدم، الإسلاموية.

Introduction:

There are few people that would disagree with an ambition to promote and develop intercultural and inter-civilizational understanding. This presumed majority of people would most likely also agree that the role of physical space is highly significant to the development of inter-civilizational understanding. Such spaces foster mutual understanding and respect which are basic elements of civility and coexistence. But before speaking about civility and coexistence, it is crucial to elaborate on the importance of physical space as a forum where divergent groups of people can meet, interact, and get to know one another. A "space" is not just a geographical location, or a place. It also represents a milieu that holds the potential to shape our collective experiences and memories, individual thoughts, and culture in the wide sense of that word.

For instance, it not hard to imagine that when diverse groups of people congregate in a single physical space they create a dynamic social and discursive environment that is filled with dialogue, intellectual and cultural exchange, and most likely production of experiences, and thus learning[1]. Physical spaces where human diversity is allowed to exist potential of nexus where civilizational and cultural meetings occurred is historically known to have generated some of the most advanced and productive societies.

This essay explores the transformative potential of inter-civilizational meetings, specifically focusing on the FIFA World Cup Qatar 2022™. This athletic platform inadvertently offered a noteworthy opportunity for inter-civilizational dialogue and understanding. Furthermore, the essay consists of several parts: it examines the role of secularism in shaping public spaces and the challenges it poses to inter-civilizational exchange. It also highlights the importance of civility and cosmopolitanism in facilitating peaceful coexistence and mutual understanding in diverse societies, and lastly, it suggests a constructive approach to view globally accessible meeting places as

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1. See Carter, P., 2013. Meeting place: the human encounter and the challenge of coexistence. U of Minnesota Press.

important forums for inter-civilizational communication and improved interreligious understanding.

Qatar's hosting of the FIFA World Cup 2022™ provided such a venue. Our argument here starts with an emphasis to raise attention from the navel-gazing analyses concerning geopolitical interests, neo-orientalist critiques, and real labor and rights concerns. If we just for a brief moment, leave aside the diplomatic, geopolitical, and policy aspects of the event[2],and turn to its cultural and civilizational potential it might provide enough intellectual space to constructively examine a potential and the dynamics of inter-civilizational meeting such as the. This is especially significant considering that the FIFA World Cup Qatar 2022™ presented a unique opportunity for a Muslim majority (Islamicate) country to offer a venue for intercultural and inter-civilizational meeting of global proportions.

This preliminary analysis focuses therefore on two broad elements that have converged during the World Cup in Qatar, in the late fall of 2022. The two elements are the historical potential of inter-civilizational communication and the importance of a physical space for inter-civilizational meetings.

In order to set the stage for the analysis, consider the following context. the FIFA World Cup 2022™, held every four years, is one of the most significant global sporting events, attracting millions of viewers worldwide[3]. FIFA's decision to grant Qatar hosting responsibilities can be seen, among other things, as an opportunity to bridge cultural divides and foster inter-civilizational dialogue on a global scale[4]. Qatar, a small but economically powerful nation, was keen to leverage

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2. There are number of studies that offer analyses of a number of aspects of the World Cup in Qatar, for instance see, Lo, A.A., 2023. "Leveraging Sports for Public Diplomacy Outcomes: The Case of Qatar's FIFA World Cup 2022". Anadolu Akademi Sosyal 5(1): 33-49; Brannagan, P.M., Reiche, D. and Bedwell, L., 2023. "Mass social change and identity hybridization: the case of Qatar and the 2022 FIFA World Cup". Identities, pp.1-19.

3. Papanikos, G.T., 2023. "The Global Media Coverage of the 2022 Qatar World Football Cup". Athens Journal of Sports. 10(2): 119-132.

4. Næss, H.E., 2023. "A figurational approach to soft power and sport events. The case of the FIFA World Cup Qatar 2022™. Frontiers in Sports and Active Living, 5. doi: 10.3389/fspor.2023.1142878.

this opportunity to showcase its cultural heritage and commitment to global dialogue. The country invested heavily in infrastructure, including state-of-the-art stadiums and training facilities, all designed to accommodate the influx of international visitors. At the same time, Qatar's role as the host provoked controversy. For instance, critic from European and North American journalists and rights activists raised concerns about the country's human rights record, particularly in relation to migrant workers involved in World Cup infrastructure projects. There were also questions about how a conservative Muslim- majority country would accommodate the diverse cultures and lifestyles of international visitors.

Despite these criticisms and anticipated challenges, the World Cup 2022 served as a unique platform for inter-civilizational exchange. The event brought together people from diverse cultural, ethnic, and religious backgrounds, creating real opportunities for dialogue and mutual understanding. This context is crucial to understanding the broader arguments presented in this essay about the potential of such global events to possibly facilitate inter-civilizational dialogue and understanding. The next section provides obstacles to this dialogue and understanding alongside a conceptual toolkit that is useful while examining this potential further.

Civilizational meetings:

Before addressing the challenges and opportunities of inter-civilizational communication alongside its potential of dialogue, intellectual and cultural exchange and the role of physical space, it is helpful to stipulate a preliminary definition of civilization. Civilization, as other similar meta-concepts, is an intricate and complex term that has been defined in various ways by different scholars. These differences often depend on a person's disciplinary perspective. Here, we broadly understand a civilization to represent a complex human collective which shares an overarching identity distinct in comparison to other similar collectives, and that has developed to a high level of cultural, social, and technological sophistication, and which is oftentimes expressed through a range of similar worldviews.

One interesting definition of civilization was proposed by the British historian Arnold J. Toynbee. He regarded a civilization as a large deposit of cultural meanings that encompasses a number of smaller societies, all of which shares a set of recognizable, and agreed upon values, norms, and institutions. A civilization, according to Toynbee, is a remarkable cultural and perhaps even organizational pattern that has developed and changed over time[5].

Talal Asad offers a more critical understanding of civilization which he summarizes as "a narrative that seeks to represent homogeneous space and linear time," a notion that is thoroughly dominated by European attempts to assert domination of "other" who are not sharing "European identity"[6]. This view of civilization suggests that there is a concrete and clearly power-driven intention behind civilizational "projects," or more concretely, behind the modern European (and its of-shoots') civilizational ventures. At the same time, it is important to remember that cultural, structural, and even linguistic patterns are changing, however slowly. Civilizations, according to the understandings of Toynbee and Asad, are not concrete homogenous entities but layered deposits of cultural, scientific, identity, religious etc. meanings accumulated over time.

In contrast to these understandings, Seyyed Hossein Nasr argues that civilization represents more than a mere collection of organizational structures, identity narratives, economic structures, and political institutions. Instead, from an Islamic traditionalist position ties the idea of civilization both with the shared human spirit and its metaphysical dimension. He broadly argues that civilization represents an observable external manifestation of an inner spiritual state of a (large) collective of people. This means that shared collective practices such as scientific production, art, architecture, and institutional organizing are all deeply connected to a holistic, integral vision of life in that large

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5. Toynbee, A. J., 1947. A Study of History. Oxford University Press.
6. Asad, T., 2003. Formations of the Secular: Christianity, Islam, Modernity. Stanford: Stanford University Press. Pp. 165-171

collective of people. His understanding of civilization goes beyond discursive and cultural patterns, or material and temporal dimensions of shared human identity, and includes shared spiritual experiences and metaphysical meanings. For instance, Nasr suggests from an Islamic civilizational perspective, science is not necessarily understood as separate from religion (din), morals, and ethics, but rather, as a fundamental way understanding and engaging with the Divine and its creation. In other words, this means that a civilization defined upon the basis of its striving (or its failure) to achieve a greater understanding of the Divine. In such an intellectual context, and from a historical point of view, Islamic civilization has worked on developing balance between an integration of the material and spiritual, the human and the Divine, and the temporal and the eternal[7].

If we keep in mind the various meaning of civilization and turn to an Arabic dictionary in order to find the linguistic meaning of civilization, we find that the concepts of ḥaḍārah, madaniyyah, and 'umrān are frequently referred to. Semantically speaking, these Arabic terms point to notions of presence, collective consciousness, even resonate with collective act of submission, obedience, and thus worship. The supposed amalgam of meanings here suggests the importance of collective experiences and its spiritual orientation. This amalgam resembles, unsurprisingly, Nasr's understanding of civilization. Subsequently, if we consider this understanding of civilization as appropriate, it is reasonable to assume that contemporary civilizations are continuously shaped by expressions of collective consciousness of its constitutive peoples. Civilizations are in this way expressions of historically compounded interactions between different groups of people holding a range of ideas, who at the same time share elective affinities towards (sacred) truths. The sacredness can be derived from revelation or human self- sacralization, all depending on peoples' shared cosmologies and metaphysical convictions.

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7. Nasr, S. H., 2001 [1968]. Science and Civilization in Islam, Chicago: Kazi Publications. Pp 141ff; 146ff, 224ff.

This meta-understanding of civilization reminds us of a well-known idea within traditional Islamic disciplines, especially that of Islamic philosophy, where a resemblance between microcosm (human being) and macrocosm (environment) as two interlinked phenomena that constantly project each other in a range of different ways. This idea served as the fundamental link between civilizations such as Greek, Indian, and Chinese concerning the unicity of nature because of Divine unity and all symbolisms that emanated from such an analogy. It is possible to imagine it in this way; the macrocosm (nature and social environment) contains the existence of microcosm (human individual); at the same time the environment reflects the beliefs and visions developed within human beings themselves; which means that there is a process of materialization of human experiences and expressions in its surroundings.

If we extent this argument onto even a larger domain of civilization, it is possible to claim that numerous emanations, symbolisms, and manifestations of collective human experiences unto environments through time and space[8]. For example, a set of distinct civilizational features, including its intellectual and founding principles, are manifested through a range of architecturally and artistically elements. This allows us to coherently speak and discuss Greek, Roman, Chinese, or West African civilizational legacies.

Furthermore, civilizational notions of what is sacred within the overarching civilizational notion of collective consciousness, such as proposed by the Arabic word 'umrān, it is possible to trace moral and ethical trajectories of a civilization. For instance, it is possible to study, what is suggested above, "the layered deposits of cultural, scientific, identity, religious meanings accumulated over time". The expression of such deposits is sometimes expressed through spiritual practices and traditions that act as pointers to sources from which a certain civilization has evolved. In this case, a civilization acts as an analytical lens through which we can understand the broad and distinct patterns

8. S.H. Nasr, 1993. Introduction to Islamic Cosmological Doctrines. New York: State University of New York Press.

of human development at large - in this case, also its overarching moral and ethical components. Recognizing shared values of large entities of people is always difficult, as there are many explicit and subliminal variations of values depending on time and place. Despite these complexities, civilization forms the broadest level of cultural identity that overarches single societies. That said, this assumed cultural deposit or phenomenon is not an unchanging static monolith of culture and values[9]. Civilizations are instead slowly dynamic and ever evolving phenomena that reflect the fluidity and diversity of collective human experiences across time and space. This analytical lens provides a framework for understanding, or a theory of sorts, where we can investigate similarities and differences between different collectives of people, societies, and thus an opportunity to explore the complexities of civilizational exchange, conflict, and cooperation.

At the same time, the multiform and vibrant expressions of a civilization are felt and observed primarily by those outside of it. Just consider the many observers and explorers of Islamic civilization in the late 19th and early 20th century, during the heydays of European colonialism in the Middle East and North Africa. Many outsiders were fascinated by spirituality, poetry, art, and Islamic traditional ways of life that encouraged some of them to become Muslims themselves. Think of René Guénon, Frithjof Schuon, Leopold Weiss (Muhammad Assad), Fatima Cates, Amirah Scarisbrick and many others. It is through understanding the interaction between these various aspects of civilizational interaction that we also can better explain the dynamic inter-civilizational communication, exchange, and coexistence.

It is important not to idealize such inter-civilizational meetings. Noting the nuances is important[10]. In fact, in order to deepen inter-civilizational communication, it is important to examine important

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9. Hodgson M. G.S., 1993. Rethinking world history: Essays of Europe, Islam and World History, Cambridge: Cambridge University Press.

10. See Constable, O.R., 2012. Medieval Iberia: Readings from Christian, Muslim, and Jewish Sources. Philadelphia: University of Pennsylvania Press.

components of its historical evolution. This includes awareness of the shared and divergent values and norms within and across interacting civilizations. These are hard to pinpoint and identify precisely. But what can be done sometimes, for instance, is to explore important institutions of societies across the civilization divide. Institutions that are oftentimes promoting "typical" norms and values in any given society, such as legal, educational, and religious organizations are relevant in unearthing civilizational components that might help us improve our understanding of the dynamics of inter-civilizational coexistence and tolerance.

Civilizational contents:

Consider the enduring tensions between the Islamicate and Western imagined and historical traditions and two distinct civilizations[11]. Consider also that processes of modernity have affected these civilizations in a profound and irreversible way[12]. According to the well-known anthropologist and social theorist, Talal Asad, secularism is a unique product of Western historical and scientific experiences. These experiences have produced a particular reconceptualization and understanding of meanings of religion and politics, which includes ethics and morals[13]. Assad's main argument regarding secularism is, briefly summarized, centered on the distinct arrangement of the political and public space where traditional religion (both beliefs and practices) is "displaced," or rather banished, from the public sphere - presumably, in the name of neutrality, reason and rationality. The role of religion in this way are to be confined to the private sphere, behind the doors of houses of worship or everyday dwelling[14].

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11. We are aware that it is difficult to talk about traditions in this broad and unspecified way. However, it is sometimes useful to assume a bird-eyes' and ideal-type perspective in order to demonstrate an argument which is connected to everyday living and coexisting where the imagined (and real) inter-civilizational differences are embodied and where they affect lives of real people.

12. Poljarevic, E, 2015. "Islamic Tradition and Meanings of Modernity". HCM, 3(1): 29-57

13. Asad, T., 2003. Formations of the Secular: Christianity, Islam, Modernity. Stanford: Stanford University Press.

14. For more on this see Nasr, S.H., 2010. Islam in the Modern World: Challenged by the West, Threatened by Fundamentalism: Keeping Faith with Tradition. New York: HarperOne; Al-Attas, S.N. Islam and Secularism.

Subsequently, politics, one of the most intensive public displays of morals and ethics, is also secularized, to the point where any religious discourse is immediately disqualifying to anyone attempting to make use of it. In such an environment, public display of traditional religious behavior and speech breaches secular modes of ethical and moral conduct. Religion, in such a secular context, is thoroughly redefined from what has been considered as a comprehensive way of life, to a private set of beliefs that should ideally be hermetically separated from politics. Secularism, according to Asad's critical analysis, represents a universal and rational discourse that trumps all other alternatives[15]. It should also be noted that secularism is preferred by majority of European societies today. These societies are historical products of immense destruction caused by sectarian violence, religious wars, and power struggles involving various.

Church and monarchical authorities. They are also products of so-called Enlightenment process which highlighted broad skepticism vis-à-vis organized and institutionalized forms of religion[16].

If we understand secularism as a historical product of European experiences, it is reasonable to also understand that ethics and morals are also reimagined and promoted through secularist lenses as well. Ethics and morals, phenomena that have been central to religious traditions and spirituality for millennia, are compartmentalized within a narrow set of secularist lenses. For instance, universal human rights are articulated as secular principles and not as religious commandments. Politics is seen as a domain free from religious influences, ruled by supposedly rational and commonsensical interests. Such refashioning of ethics and morals during the last century has had implications for the subjective experience of being in the world. This has implications for human behavior, emotion, and simply put - thinking. One aspect of such a position is the consideration that human beings are ultimately autonomous individuals, existing

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15. Asad, T., 2003. Formations of the Secular: Christianity, Islam, Modernity.

16. Outram, D., 2013. The Enlightenment. Cambridge: Cambridge University Press.

within and depending on state authorities' grace and goodwill. This line of reasoning further suggests that humans are best imagined and treated as a citizen-subject within a secular state[17]. An example where such reasoning has been institutionalized is the French state, where laicism, or laïcité is the state ideology.

This ideology for all practical purposes enforces a rigid separation of what state authorities consider religion and politics. For instance, the wearing of religious symbols, especially the female Muslim headscarf, or ḥijāb, has been banned in public spaces like schools and offices - all in the name of a secular norm of neutrality. This enactment has directly transformed the practice of faith, recasting it as a potential threat to public order rather than a way of life[18]. Add to this a number or European courts' decisions to ban wearing of ḥijāb in public space. The compounded effect of such legal measures reflects not only a hostility toward Islamic religious symbols, but also an understanding that certain religious symbols pose threat to public order, and such they need to be banned from public space. Such decisions are frequently made on the basis of secularization (or neutrality) of public spaces - which directly threatens religious freedoms, particularly in societies with a strong presence of religious minorities that practice their religious duties privately and publicly[19].

This type of legal hostility towards religious minorities is more broadly, and Muslims and Islam in particular, might have to do with social and political intolerance that has grown at relatively high speed due to rapid European integration, its enlargement, including higher immigration, all of which are accompanied with the revitalization of religion particularly among religious minorities. It therefore seems that

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17. See aspects of other criticisms of secularism in works of Nasr, ibid; Casanova, J., 1994. Public religions in the modern world. Chicago: University of Chicago Press; Bilgrami, A., 2014. Secularism, Identity, and Enchantment. Cambridge, Massachusetts: Harvard University Press; Taylor, C., 2007. A Secular Age. Cambridge, Massachusetts: The Belknap Press of Harvard University Press.

18. Scott, J. W., 2007. The Politics of the Veil. Princeton, NJ: Princeton University Press.

19. Buta N. 2012. "Two Concepts of Religious Freedom in the European Court of Human Rights". EUI Working Paper LAW 2012/33, https://cadmus.eui.eu/bitstream/handle/1814/24678/LAW_2012_33_Bhuta_Religious Freedom.pdf.

secularism has a potential to produce antagonism between social groups especially in places that are multicultural and multireligious - which contradicts its main argument - to maintain social and political order[20]. Consider other similar historical (i.e. Kemalism) and contemporary (i.e. militant nationalism) examples[21]. The claim in modern nation state projects has oftentimes been that individuals who are members of secular states are expected to subordinate their religious, class, and other identities to their citizenship, oftentimes rooted in ideas and ideologies of nationalism - more often than not a noteworthy cause of conflict between states and peoples[22].

Another part of civilizational content that is often overlooked in the analysis of inter-civilizational dialogue and coexistence is the notion of civility. The concept of civility can be linked to the idea of social virtue that, among other things, calls for respect for others, awareness, and regard for the public good, and not in the least, engagement in public discourse[23]. Unsurprisingly, civility makes phenomena such as cooperation and mutual understanding between distinct social groups possible. Civility therefore suggests a code of conduct for communal, social, but also civilizational relations, all depending on the level of interpersonal exchange and communication. It is therefore plausible to assume that if civility is high in an urban space (such as a city), the likelihood of interpersonal or social conflict is low[24].

Expressed civility in a diverse and busy urban space can also be interpreted as cosmopolitanism. Let us try to understand this complex term in an uncomplicated way. Cosmopolitanism here denotes the value of (cultural, religious, ideological etc.) diversity in a place where

20. Spohn, W., 2009. "Europeanization, religion and collective identities in an enlarging Europe: A multiple modernities perspective". European Journal of Social Theory, 12(3): 358 - 374.

21. See Mateescu, D.C., 2006. "Kemalism in the era of totalitarianism: A conceptual analysis". Turkish Studies, 7(2): 225-241.

22. Cohen, R., 1996. "Diasporas and the nation-state: from victims to challengers". International affairs, 72(3): 507-520.

23. See Sennett, R., 2012. Together: The Rituals, Pleasures, and Politics of Cooperation. New Haven: Yale University Press.

24. Forni, P.M., 2010. Choosing civility: The twenty-five rules of considerate conduct. St. Martin's Press.

differences are acceptable. It is here that civility comes to life. Within a diverse social context civility becomes the mailable social glue. It can also be expressed as social ethics, kind of public decency (adab), which allows individuals to engage in intercultural dialogues and respect different cultural identities while recognizing shared human values[25].

Civility, understood in this way, can be viewed as an important part of inter-civilizational communication and coexistence. It facilitates mutual respect and understanding, encourages cooperative behavior, supports self-governing values, including spirituality and non- spirituality alike. Most importantly, it encourages a social and perhaps even political environment that is likely to be conducive to peace and social harmony. In the context of an inter-civilizational exchange, civility, much like "diplomatic etiquette," can be an effective tool for bridging cultural gaps and fostering shared understanding and mutual respect[26].

Civilizational interactions:

Today, Islamicate societies have by and large adopted the outlines of what is described as modern nation states which are fused in a variety of ways, different segments of secularism[27]. Most of these societies have nevertheless retained connection with traditional ways of life, and in particular its connection with religious values and ethics, despite extensive social engineering projects, neocolonial incursions, and global communication advances. Having that in mind, it is worthwhile reminding that the interaction between Christian and Islamicate civilizations in pre-modernity was complicated, to say the least[28]. Nevertheless, if we focus on the examples where the interaction produced more vibrant cultural, scientific, and even theological exchange we are able to identify an interesting set of

25. Appiah, K. A., 2006. Cosmopolitanism: Ethics in a World of Strangers. New York: W. W. Norton & Company.

26. Constantinou, C. M., & Der Derian, J., 2010. "Sustaining global hope: sovereignty, power and the transformation of diplomacy". In Sustainable Diplomacies. London: Palgrave Macmillan: pp. 1-28.

27. Hallaq, W. B., 2013. The Impossible State: Islam, Politics, and Modernity's Moral Predicament. New York: Columbia University Press.

28. See Akbari, S. C., 2009. Idols in the East: European Representations of Islam and the Orient, 1100-1450 Ithaca, NY: Cornell University Press.

factors which facilitated not only coexistence and tolerance, but also human progress more broadly. It is useful to be selective and briefly cover a few so-called civilizational interactions in classical Islamic period, which is equivalent to the Late Medieval European period.

Urban centers in the Islamicate west, such as Granada and Cordoba in Al-Andalus and Palermo in Sicily, and in the east where Baghdad and Cairo provided a cosmopolitan environment that facilitated civilization exchange from the 9th century onward. These cities with their many physical spaces - courts, libraries, public squares, such as souks and bazars, madrasas, caravanserais, hammams served as social centers where people of various classes, intellectual traditions, ethnicities, and religions could interact. This and similar urban milieus in Islamicate east and west, not only welcomed scholars and intellectuals from diverse backgrounds, but they also became a fertile ground for spiritual exploration and introspection. This spiritual dimension of interreligious communication had further enriched cultural and intellectual exchange in these urban centers, adding yet another layer to the cosmopolitan ethos of these societies[29]. It seems that Taṣawwuf, of spiritual dimension of Islam was an integral component of urban life, weaving a network of spiritual communities that transcended linguistic, ethnic, and even sectarian barriers. In cities khanqahs or zawiyas were established, becoming centers for spiritual teaching and practice.

Bayt al-Ḥikmah or House of Wisdom in Baghdad is perhaps the most well-known example of inter-civilizational interaction that embodied the vision of the Abbasid Caliphs of developing the city into a world leading hub for knowledge. Bayt al-Ḥikmah consisted out of a grand library, education facility equivalent to today's university, and an intellectual forum. There, scholars of philosophy and theology, translators, poets, and scientists congregated from all corners of the known world, including Christians, Jews, Muslims, Zoroastrians etc[30].

29. See Bulliet, R.W., 1979. Conversion to Islam in the Medieval Period: An Essay in Quantitative History. Cambridge, Massachusetts: Harvard University Press.

30. Al-Khalili, J., 2011. The House of Wisdom: How Arabic Science Saved Ancient Knowledge and Gave Us the Renaissance. New York: Penguin Books.

Another less-known example of inter-civilizational interaction and development is the 10th century Umayyad city, Madīnat al-Zahrā', eight kilometers west of Cordoba. The city bears a testament to the artistic, architectural, and intellectual prowess of Islamicate civilization in Al- Andalus during this period. Madīnat al-Zahrā', with its population around 10,000 inhabitants, was the seat of political and administrative power, but also a culture, and learning. It played a significant role in the intellectual and cultural development of Al-Andalus in the subsequent centuries. The city's libraries held immense collections of books and manuscripts, which in turn contributed to an environment of intellectual exchange and curiosity. Christian, Jewish, and Muslim scholars, poets, and philosophers thrived in this environment, leading to development of various fields, including philosophy, medicine, mathematics, and astronomy[31].

There are many similar examples that can be mentioned; however, the format does not permit further extrapolation. It is nevertheless important to highlight the importance of physical space and time as components of inter-civilizational exchange and communication. These selected number of examples were not only cosmopolitan in their social and cultural makeup but also in their approach to knowledge[32]. It is nevertheless important to acknowledge that despite this cosmopolitan ethos, there were periods where religious intolerance and conflict did occur[33]. However, these exceptions should not be in the way of considering the broader understanding of the mostly unprecedented historical levels of diversity and pluralism in these and other Islamicate cities where people and power fostered creativity and innovation.

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31. Vallejo Triano, A., 2007. "Madinat Al-Zahra; Transformation of a Caliphal City". In: G.D. Anderson and M. Rosser-Owen, eds., Revisiting al-Andalus: perspectives on the material culture of Islamic Iberia and beyond. Leiden: Brill, pp.3-26. See also, Ruggles, D.F., 2008. Islamic Gardens and Landscapes. Philadelphia: University of Pennsylvania Press; and also, Menocal, M.R., 2002. The Ornament of the World: How Muslims, Jews and Christians Created a Culture of Tolerance in Medieval Spain. New York: Little, Brown and Company.

32. Makdisi, G., 1981. The Rise of Colleges: Institutions of Learning in Islam and the West. Edinburgh: Edinburgh University Press.

33. Menocal, M.R., 2002. The Ornament of the World: How Muslims, Jews and Christians Created a Culture of Tolerance in Medieval Spain.

Afterall, the ambience of intellectual curiosity, creativity and innovation was pivotal in attracting scholars and intellectuals from different parts of the world[34]. Such urban places provided opportunities and vested interests to converge with the needs of people at the time. During a period of several centuries, the nexus of structural circumstances such as social and natural environments, political opportunities, economic interests, and not in the least, religious tolerance and spiritual curiosity in a physical space produced unique opportunities for inter-civilizational exchange and deeper understanding[35].

Today, the many difficulties of inter-civilizational exchange and mutual understanding depend largely on the universalizing tendency of Western countries to promote secularism and secularization vis-à-vis other regions of the world which are resisting secular worldview and its sociopolitical organizing principles[36]. Despite efforts of the proponents of secularism that it is rational, universal, and neutral; in fact, it is not. Secularism is a specific cultural, philosophical, and political formation that has its roots in European history. If understood in this way, secularism represents a cultural (a political) hegemony that tends to marginalize or exclude non-secular perspectives and ways of being in the world. As such, states organized under the regime of secularism are in various way promoting a one-size-fits-all solution to a range of social, economic, political, and even moral problems - oftentimes ignoring the width of diversity of human experiences, histories, and moral alternatives.

When secularism is mixed up with chauvinistic forms of nationalism, well, it becomes even more toxic and utterly detrimental to any serious attempt of intercultural communication and understanding[37]. In other

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34. See Appiah, K.A., 2006. Cosmopolitanism: Ethics in a World of Strangers. New York: W.W. Norton & Company.

35. Bulliet, R.W., 2004. The Case for Islamo-Christian Civilization. New York: Columbia University Press

36. Part of criticisms can be found in Laborde, C. (2017) Liberalism's Religion. Cambridge, MA: Harvard University Press.

37. See Mahmood, S., 2005. Politics of Piety: The Islamic Revival and the Feminist Subject. Princeton, NJ: Princeton University Press; also, Panikkar, R., 2015. Sacred Secularity. Orbis Books

words, some of the challenges associated with inter-civilizational exchange are further intensified by the universalizing tendency of the, more or less, secularized West, as it inadvertently suppresses constructive and potentially productive aspects of cultural and ethical pluralism in the world today. Understanding and navigating these complexities requires a more nuanced approach that recognizes, respects, and values cultural and religious diversity.

A modern meeting of civilizations:

As a modern-day example, Qatar is a case study where physical space and sports, in this case football, have come together to demonstrate an example where civility and coexistence are possible - at least for a moment. Consider first that Doha, the capital city of Qatar, represents a modern economic powerhouse, leveraging wealth from vast natural resources, particularly natural gas, to invest in infrastructure, education, culture, and sport, such as the 2022 World Cup, or the upcoming FIBA Basketball World Cup in 2027.

Despite the apparent differences between such contexts, it is possible to imagine and extrapolate from examples above that a physical milieu where purpose and collective activity meet contains a potential to shape collective human experiences. In the long term this potential might develop into a prospect of improved coexistence and civility that lasts for generations. The above-mentioned historical examples of human striving to improve knowledge in the classical Islamic period provide us with reminders that enough freedom for human creativity combined with constructive economic and sociopolitical circumstances can result in the betterment of human condition, in this case through inter-civilizational meetings and celebrations.

The monumental event such as the FIFA World Cup 2022™ gathering of the world's elite athletes from 32 countries and hundreds of thousands of fans from at least as many countries is an impressive event by any standards. The event represents not only competition between footballers and admiration of sports fans, but also a meeting between civilizations, cultures, ethnicities, and individuals who

experience something new in a limited time and space. The differences between modern-day Doha and Andalusian cities of Cordoba and Granada are too many to be enumerated, however, there are some similarities worthwhile mentioning. Although, the Andalusian-inspired concept of convivencia (conviviality) in the classical sense is not fully applicable in the case of Doha, due to the structural and demographic reasons we can see that the idea of peaceful coexistence is still very central in both cases. Coexistence is not only due to inherent tolerance of the local population, it is rather supported by a complex interplay of political, economic, and social factors[38].

In terms of governance, the political rulers in Al-Andalus pursued policies of interfaith tolerance, not only as a duty to the Quranic principles, but also presumably because it was conducive to maintaining political stability and enhancing their legitimacy[39]. Moreover, if we consider that the economic integration of diverse religious and ethnic groups was advantageous for trade, craftsmanship, and intellectual exchange, it is not hard to imagine that it all contributed to the relative prosperity, scientific, and also cultural flourishing of these cities.

Even though this coexistence was not without tensions and social conflicts it was unprecedented considering the sociopolitical alternatives in the rest of the world, especially in Western and Central Europe.

Doha, during the FIFA World Cup 2022™, represented a very brief example where such inter-civilizational interaction produced unexpected effects[40]. Despite those effects, the overwhelming amount of attention given to the event from the mainstream media outlets in Europe especially was negative[41]. In this case, the

38. Menocal, M. R. (2002). The Ornament of the World: How Muslims, Jews, and Christians Created a Culture of Tolerance in Medieval Spain.

39. Ibid.

40. Næss H. E., 2023. "A figurational approach to soft power and sport events: The case of the FIFA World Cup Qatar 2022™". Frontiers in sports and active living, 5, 1142878. https://doi.org/10.3389/fspor.2023.1142878

41. Abdulrahman al M. and Al Ansari, H., 2023. "World Cup in Qatar: Human Rights and Normalization". Carnegie Endowment of International Peace. https://carnegieendowment.org/sada/88890, January 26.

Western media's criticism of Qatar often fails to consider the spatial and social complexities of the World Cup. Such criticisms, despite a number of legitimate concerns, risk reinforcing neo-imperialist and Islamophobic narratives. Moreover, this media bias fails to appreciate the transformative potential of the World Cup as a space for global dialogue and cultural exchange. Indeed, every sociocultural and political space is a product of its historical and cultural context, however it is advisable to move beyond broad-brush critiques and engage with the specificities of the Qatari context[42]. Consider the following, in terms of spatial dynamics, the experiences of fans, players, and workers within these spaces has provided significant insights into the potential for coexistence and civility. These meeting zones had offered platforms for supporters from all around the world to engage with each other and with the local culture, creating a lived experience of religious and cultural diversity and mutual respect[43]. These lived experiences are still shaped by the format within which they are expressed. For example, alcohol prohibition has made it possible for people to meet in a state of sobriety and presumed clear-headedness.

These spaces have also allowed for the public expression of religiosity and faith, without any apparent restrictions - which suggests that Doha opened a space that respects and embraces (religious, cultural, etc.) difference rather than suppressing it. Now, it is important to remember that any place, historical or contemporary is affected by political power and the intentions and desires that guide such power. For instance, the historical cities of Granada and Cordoba, like the World Cup in Qatar, were sites of cultural exchange, dialogue, and relative mutual respect between different religious and ethnic groups. However, they also reveal the complexities and challenges of coexistence - issues of power, hierarchy, and exclusion were present, just as they are in Qatar, London, or Berlin[44].

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42. Lefebvre, H., 1991. The Production of Space. Oxford: Blackwell.

43. Giulianotti, R. and Robertson R., 2007. "Forms of Glocalization: Globalization and the Migration Strategies of Scottish Football Fans in North America". Sociology of Sport Journal 24(3): 401–429.

44. For more on this see S. Mrahorović, 2022. „Spirituality and Sport: A Way Towards Perfection," Religions: A Scholarly Journal, 16. June, pp. 18-33.

Moreover, in Cordoba and Granada, this coexistence was shaped by the political and economic interests of those in power. It rested on a particular metaphysical and physical notions and sensibilities that was reflected in collectively recognizable display of values and ethics. It is reasonable to deduce that the Qatari leadership's investment in global sport, culture, and education rests on a particular mixture of ethical and material interests that serves not just to diversify its economy and create global alliances, but also to solidify its legitimacy domestically and internationally[45]. Inadvertently, the nexus of these various processes, positions Qatar as a notable interlocutor between different cultures and civilizations in a highly globalizing world. Just as in the case of Andalusian urban experiences of coexistence in premodernity, Doha too, experiences the limitations of coexistence. As Qatar navigates the delicate balance between opening for global dialogue it also strives to maintain the control over its spiritual, ethical, and moral commitments, as well as its political and economic interests. The multilayered nuances found in the internal tensions between the country's spiritual and material interests, pressure from hegemonic tendencies from the side of the European and North American neo-imperial agendas and balancing the national and regional interests are usually lost in the broad conversation about coexistence, civility, and constructive inter-civilizational dialogue.

For example, during the last phases of preparation for the FIFA World Cup 2022™ between 20 November - 18 December 2022, there was a barrage of European media outlets' criticism leveled against the state of Qatar. The criticisms were based primarily on human rights organizations' reports that concerned the suboptimal living and working conditions of foreign labor force in the country, including a range of prohibitions and restrictions that encroach upon a number of

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45. See Al-Tamimi, N., Amin, A. and Zarrinabadi, N., 2023. "Creating Nation Brand: The Model of Qatar". In: Qatar's Nation Branding and Soft Power. Cham: Springer; 49-80.; also, Abdulrahman al M. and Al Ansari, H., 2023. "World Cup in Qatar: Human Rights and Normalization".; Dorsey J.M. 2022. "The 2022 World Cup: Qatar's Make-or-Break Moment". Modern Diplomacy October 20. https://moderndiplomacy.eu/2022/10/20/the- 2022-world-cup-qatars-make-or-break-moment/

liberal principles[46]. Although some of these criticisms might be well-intentioned and based on a notion of justice and fairness, nevertheless the effects of deep-seated secularism can also be recognized. Again, if secularism is understood to be a historical product of a specific cultural, philosophical, and political formation that has its roots in European history, it is also different from Islamicate experiences wherein spirituality, religious traditions, and ethical systems have evolved in a parallel, yet distinct trajectory. These trajectories, as we pointed out earlier, are what civilizations in many ways represent.

The symbols of Islamic tradition and Arabic culture in combination with aspiration of a nation state permeate many aspects of Qatar's financially expensive forward momentum, which is articulated both by its government, NGOs, media outlets, and its population[47]. The idea of coexistence and civility rooted in a particular and historically and arguably spiritually contingent set of ethical and moral values is a plausible perspective that needs to be considered in any attempts of inter-civilizational communication and interaction. For instance, both in historic Andalusia and modern-day Qatar, coexistence and civility are not spontaneous or inherent but carefully balanced socio-political and cultural acts that, despite inherent difficulties and tensions, represent an explicitly Islamicate attempt to create an inter-civilizational environment where civility and coexistence pervades its opposites. Such acts are expressed through an interplay of cultural, social, political, economic etc. processes and dynamics that are not obvious to all observers. If we recognize these elements at play, we can also

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46. Amnesty International. 2016. "The ugly side of the beautiful game: Labour exploitation on a Qatar 2022 World Cup site". London: Amnesty International Ltd; also, Human Rights Watch. 2021. "Qatar: FIFA World Cup 2022". New York: Human Rights Watch, see also Lo, Alioune Aboutalib. "Leveraging Sports for Public Diplomacy Outcomes: The Case of Qatar's FIFA World Cup 2022".

47. See Gulf Times., 2023. "Shura Council stresses need for strong families", April 3. https://www.gulf-times.com/article/658741/qatar/shura-council-stresses-need-for-strong-families; The Peninsula. 2023. "Shura condemns European Parliament's intervention in Qatar's internal affairs", 29 November. https://thepeninsulaqatar.com/pdf/20221129_1669674937-461.pdf; Knight S., 2022. "At Qatar's World Cup, Where Politics and Pleasure Collide". New Yorker. December 3, https://www.newyorker.com/magazine/2022/12/12/at-qatars-world-cup-where-politics-and-pleasure-collide, see also Kamrava, M., 2013. Qatar: Small State, Big Politics. NY: Cornell University Press.

provide valuable insights for understanding and fostering coexistence and dialogue in and between diverse and divided societies and even civilizations - despite some of the differences in underlaying principles that different civilizational projects are rooted in.

Ancient Islamicate cities such as Umayyad Cordoba and Abbasid Baghdad were thriving centers of intellectual, cultural, and ethical progress, not because they imposed rigid thought and ideological regimes, but because they allowed intellectual curiosity and constructive and meaningful criticism in search for knowledge and understanding of the creation and its purpose. In various ways, and despite occasional tensions and difficulties, such places offered public forums that facilitated debates and exchanges between philosophical and doctrinal opponents and intellectual rivals allowing for vibrant and complex debates[48].

It seems to us that the FIFA World Cup 2022™ represented an opportunity for a small Islamicate country to project to the global stage some of the Islamic practices (the recitation of the Qur'an), architecture (distinct traditional regional and Islamic designs), culture (hospitality and food experiences) etc. through which it aspired to echo the spiritual ethos of Islamic civilization. This is highly speculative assumption, but judging on the basis of official statements and projected images, the impressions is that many of the socio-cultural displays by the Qatari officials are infused with an awareness of Islamic moral and spiritual messages[49]. It goes to show that in this confluence of the temporal and physical-spatial frames, perhaps even the physical and metaphysical, one can glimpse the rich complexity and resonance of the Islamicate conception of civilization. Moreover, ideally the World Cup 2022 served as a short- lived shared physical and temporal space, uniting diverse

48. See Makdisi, G., 1981. The Rise of Colleges: Institutions of Learning in Islam and the West. Edinburgh: Edinburgh University Press.

49. See for example the following articles: Shakeeb Asrar, 2022. "How the Qatar World Cup Offered Funs an Interfaith Understanding of Islam". December 19: https://www.interfaithamerica.org/world-cup-interfaith- understanding-islam/; Hana Muneer, 2022. "Combatting Misrepresentations; How Qatar focused on showcasing its Islamic Culture during World Cup," https://maktoobmedia.com/qatar-2022/combatting-misrepresentations- how-qatar-focused-on-showcasing-islamic-culture-during-world-cup/; Luis A. Henao, 2022. "Qatar offers World Cup visitors an introduction to Islam," December 18. https://apnews.com/article/religion-qatar-islam-doha- 1fd7e9e6ac1b6f6bdcfa0b21ca271ab4.

nations, ideologies, cultures, and religions. This can, however sketchily, also mirror the spatial dynamics of ancient Islamicate cities, the event became a nexus for inter-civilizational dialogue, fostering understanding and coexistence between Islam and the West. An important hypothetical question is if Qatar has the capacity to maintain and continuously provide a shared space and meaningful activities by which to fostering understanding and coexistence in the increasingly polarized world?

Conclusion:

This essay builds on the premise that the FIFA World Cup 2022™ in Qatar offered a unique opportunity for inter-civilizational meeting in a place advantageous for developing greater opportunities for coexistence and civility between people from various cultures and holding a variety of creeds. In other words, viewing this event through an inter-civilizational lens illuminates its potential as more than just a sporting event. It becomes a powerful spatial and temporal platform that has the potential to shape inter-civilizational understanding, civility, and perhaps even coexistence. Moreover, the World Cup 2022 can be considered as a limited representation of an inter-civilizational meeting where ideas of coexistence underpinned some of the organizer's ambitions. We have attempted to highlight that such ideas of coexistence and inter-civilizational meetings took place over centuries in the historic cities of Andalusia, such as Cordoba and Granada and other Islamicate cities. Despite a vast number of differences between these different contexts and the contemporary Doha, the FIFA World Cup 2022™ demonstrated how global events can serve as platforms for cultural communication and civilizational exchange.

Such an event is not without its controversies. The FIFA World Cup 2022™ has been a subject of criticism, specifically regarding human rights issues. What is more, a number of observers of these events noted above had highlighted that European media's critique of Qatar has been subjected to unfair treatment that was underpinned by ideological bias of secularism, neo- imperialism and Islamophobia. Such criticisms are significant to address - especially in the light of the complexities of Qatari and regional context, including its legal and geopolitical parameters

- as well as considering similar problems facing European domestic labor markets etc. European media's criticisms have also tended to disregard the transformative potential of this event in supporting global dialogue, mutual understanding, and inter-civilizational interaction.

The lion share of such criticism seems to be rooted in a particular reading of the entire selection of a host country and preparation processes. Moreover, criticism gives the impression to stem from a specific cultural, political, and ideological (i.e. secularist) perspectives that are historically and qualitatively different from the Islamicate experiences with religion, spirituality, and traditional values more broadly. As the first Muslim majority state to organize the World Cup, Qatari authorities seemed keen to present Islamic and Arabic cultural heritage to the world. This heritage appears to be highly ingrained in the country's understanding of civility and ethics, but also its architecture, art, sports, and the public space.

For instance, the FIFA World Cup 2022™ in Qatar represented an active process of space-making. The stadiums, fan zones, training facilities, and infrastructure developed for the World Cup are not just physical constructions, but carefully designed social spaces expounding Islamic heritage. During the World Cup these spaces were filled with people and their social relations, histories, and expressed ethical and cultural values that necessarily involved complex sets of communication. This has also meant that high levels of civility were indispensable for it all to work in the first place. Football matches themselves, as highly prized and catalytic events experienced by hundreds of thousands of spectators in the stadiums and millions worldwide, are influential moments of shared emotion and excitement that have a potential to create a sense of inter-civilizational coexistence and respect. The shared experiences of football fans and supporters traveling to Qatar, exploring its cities, interacting with its people, and immersing themselves in its culture had challenged stereotypes, and essentializing tendency of the media outlets. This transformative potential of inter-civilizational communication through sports is not guaranteed or automatic. It depends on how these spaces of inter-civilizational interaction are created, managed, and used.

These spaces were not just Qatari or Middle Eastern, but global. They have been shaped by the international flows of capital, labor, ideas, and people involved in the World Cup, and arguably, also shape these flows. These spaces of encounter and exchange between different cultures, societies, and religious groups symbolize a dynamic modern-day inter-civilizational event. It is nevertheless an open question if this event, embodied in inter-civilizational meetings, encounters, and exchanges have fostered mutual understanding and respect. This analysis highlights a few significant examples of inter-civilizational and cultural harmony throughout Islamicate history. Cordoba and Granada, for instance, including other ancient cities, were not free from concerns of power, leadership, and exclusion. This is equally, if not more, true today in cities across the globe. We have therefore pointed out that it is important to consider practices of coexistence in their respective historical, socio-political, economic, cultural etc. environments to avoid (un) intentional understanding and misapprehensions.

Qatar's ambition to become a leading international sports and education hub is more likely to have been fueled by a combination of financial and non-financial interests (geopolitics, culture, diplomacy etc.). This ambition presumably includes diversifying its economy, enhancing its international ties, and increasing its domestic and international influence.

The difficulty here seems to be to achieve a balance between the country's international openness and their spiritual, ethical, and moral beliefs, as well as their political and financial concerns. This delicate equilibrium, and the potential internal tensions, is often disregarded in the larger discussion of coexistence, civility, and productive inter-civilizational communication.

Despite of all criticism and praise, the FIFA World Cup 2022™ in Qatar is undoubtedly a notable event in which the Islamicate conception of civilization was put on a global stage. The question that remains is whether Qatar has the capacity to maintain and continuously provide a shared space that fosters understanding and coexistence in an increasingly polarized world, drawing on the lessons and ethos of historical examples of convivencia.

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Humanitarian Solidarity as
A Civilizational Capital

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Abstract:

Our species has been confronted with a never-ending parade of catastrophes, crises, wars, conflicts, and natural disasters. Numerous lives have been lost, people have been uprooted, and whole villages have relocated due to these difficulties. Humanity's steadfast confidence in its ability to overcome misfortune has shined brilliantly in the face of such enormous challenges. Based on this belief, communities and people have developed standards of behaviour and maintained a consistent dedication to reducing the destructive potential of natural catastrophes. The history of international humanitarianism and the crucial role played by non-governmental organizations (NGOs), especially the International Red Cross and OXFAM, is the subject of this in-depth study. These NGOs highlight the remarkable contributions of humanitarian solidarity to civilizational capital. The article emphasizes the need to promote humanitarian solidarity in the present, in the face of the oncoming problems presented by the COVID-19 pandemic and the inevitable march of climate change, by reviewing past triumphs. International Humanitarian Law, the Millennium Development Goals, and the Sustainable Development Goals for 2015–2030 serve as beacons for the international community to follow in their support, observance, and application of humanitarian values. Humanitarian solidarity, encapsulating the indomitable spirit of our common humanity, emerges as a linchpin of our collective resilience and growth at the intersection of historical reflection and present imperatives.

Human species unlike other species in this universe have adapted through continuous learning and development of great deal of means and frameworks to cope and achieve resilience to counter manmade challenges or natural disasters. Innovations and inventions or discoveries in many sectors and fields across human civilization have acted as great enables and leverages to sustain human species in this planet.

Key words: Humanitarian Action, Humanitarian Capital, Civilizational Capital

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الملخَّص:

لقد واجه الجنس البشري أزمات لا تنتهي من كوارث وحروب وصراعات، لقد فقدت البشرية الملايين من الأرواح، وتم تهجير الكثير من الشعوب ونزوح سكان حواضر ومدن وقرى بأكملها نتيجة تلك التحديات. إن ثقة البشرية وروحها الإنسانية الراسخة في قدرتها على التغلب على المحن قد تألقت ببراعة في مواجهة مثل هذه التحديات الهائلة. واستناداً إلى هذا الاعتقاد، طورت الكثير من المجتمعات والأفراد معايير للسلوك وحافظت على تفانيها المستمر في الحد من الإمكانات التدميرية للكوارث الطبيعية والنزاعات المدمرة. إن تاريخ العمل الإنساني الدولي والدور الحاسم الذي تلعبه المنظمات غير الحكومية، وخاصة اللجنة الدولية للصليب الأحمر الدولي ومنظمة أوكسفام، والعديد من المنظمات غير الحكومية هو موضوع هذه الدراسة المتعمقة. التي تسلط الضوء على المساهمات الرائعة للتضامن الإنساني ورصيدها الكبير في رأس المال الحضاري والإنساني. ويؤكد هذا المقال على ضرورة تعزيز التضامن الإنساني في الحاضر من أجل مواجهة المشاكل والتحديات القادمة، وليست جائحة "كوفيد- 19" عنا ببعيد وكذلك الصيرورة الحتمية لتغيرات المناخ، من خلال استعراض انتصارات تاريخية تبرز أهمية التضامن الإنساني كفعل حضاري في الماضي وعبر التاريخ البشري وعامل حاسم في مواجهة كافة التحديات المستقبلية.

إن القانون الدولي الإنساني والأهداف الإنمائية للألفية وأهداف التنمية المستدامة للأعوام 2015–2030 تعد بمثابة منارات للمجتمع الإنساني الدولي

ليقتفي آثارها ويتعلم من خلالها ضرورة التضامن الإنساني عبر دعم القيم الإنسانية ومراعاتها وتطبيقها. إن التضامن الإنساني، الذي يجسد الروح التي لا تقهر إنسانيتنا المشتركة، يظهر كركيزة أساسية لترجمة قدراتنا الجماعية على الصمود والنمو عند أبرز المنعطفات التاريخية والضرورات الحالية.

لقد تكيفت الأنواع البشرية، على عكس الأنواع الأخرى في هذا الكون، من خلال إعمال العقل والتعلم المستمر وتطوير قدر كبير من الوسائل والأطر للتعامل مع التحديات وتحقيق المرونة التي هي من صنع الإنسان أو الكوارث الطبيعية. كما كانت الابتكارات والاختراعات أو الاكتشافات في العديد من القطاعات والمجالات عبر الحضارة الإنسانية بمثابة تمكين وروافع كبيرة للحفاظ على الجنس البشري على هذا الكوكب.

كلمات مفتاحية: العمل الإنساني، رأس المال الإنساني، رأس المال الحضاري

Introduction

Humanitarian solidarity captures the human ability for empathy, compassion, and collective action in the face of tragedy and is a lasting and vital part of human civilization. The history of humanity is littered with many obstacles, each of which poses a danger to the fundamental structure of society. These obstacles have resulted from natural catastrophes, armed wars, pandemics, and poverty. The idea of humanitarian solidarity has persistently shown itself to be a potent force for resiliency, recovery, and reconstruction in the aftermath of catastrophic events (Rysaback-Smith, 2016). Humanitarian solidarity is a civilizational investment, and in the articles that follow, people will trace its historical roots, examine its contemporary significance in the context of crises like the COVID-19 pandemic and climate change, and highlight the function of iconic non-governmental organizations like the International Red Cross along with OXFAM in improving this noble objective.

The tale of human perseverance and survival is intertwined across all of history. Ancient societies that overcame adversity by working together and showing compassion for one another established the foundations upon which modern societies rest. Compassion, mutual aid, and shared culpability were the cornerstones of these early communities. These principles are what helped societies endure difficult times. These ideas have been expressed in several ways throughout history. An ancient Indian notion called "dharma" embodied the moral need to aid others, whereas in the Roman world, "ius civile" emphasized the shared legal rights of its inhabitants, providing a basis for the idea of solidarity. Charity, compassion and the need to aid the disadvantaged are all ideas continuously defended by the world's major faiths, including Christianity, Islam, Buddhism, and Judaism. The middle Ages' chivalric code laid the groundwork for contemporary humanitarianism, emphasizing honor, responsibility, and the care of the helpless (Dabey et al., 2013).

Humanitarian solidarity has expanded to unprecedented heights

in the contemporary period. The 18th century Age of Enlightenment was a watershed period that saw a shift in values towards more reason, tolerance, and respect for individual rights. It began a dramatic change toward acknowledging the inestimable worth of each human life, laying the framework for humanitarian values and the concept of human rights. International humanitarian law was established in the 19th century to formalize humanitarian ideas. During war, humanitarian operations are guided by principles primarily codified by the International Committee of the Red Cross, established in 1863. The Geneva Conventions, which set the humanitarian standards of armed combat, were drafted mainly by the Red Cross. The 20th century saw increased governmental and non-governmental organizations working to reduce human suffering due to catastrophes, poverty, and war. Well-known non-governmental organizations (NGOs) like OXFAM International have become key players on the global humanitarian scene (Mohamed & Ofteringer, 2015).

The importance of human solidarity in the twenty-first century is more significant than it has ever been. The problems faced as a global community go well beyond individual boundaries. The need for international cooperation on humanitarian issues is evident considering the current and future challenges of war, climate change, and economic inequality. The following sections will examine the International Red Cross and OXFAM's vital contributions to humanitarian solidarity. Due to global issues like the COVID-19 pandemic and climate change, people shall demonstrate the significance of such concepts. Humanitarian solidarity is an essential component of every advanced civilization and analyse the role that international frameworks like International Humanitarian Law, the Millennium Development Goals, and the Sustainable Development Goals (2015-2030) play in bolstering this crucial asset. These frameworks provide a light on achieving a more caring, interdependent, and equitable global community (Ermisch, 2015). This investigation of humanitarian solidarity celebrates the human

spirit that strives to relieve suffering and build a more compassionate world. Despite the many obstacles as a global community, our efforts to foster humanitarian solidarity as a civilizational capital are a monument to the resilience of the human spirit and the unyielding faith in our shared humanity.

Historical Roots of Humanitarian Solidarity:

The idea of human solidarity is not something that only appeared recently but rather has deep historical origins. It's proof that people have the intrinsic ability to care for one another, which has been crucial in assisting society to flourish in the face of hardship. The oldest manifestations of humanitarian solidarity may be found in ancient civilizations, religious foundations, and the chivalric code of the Middle Ages; understanding this progression requires a trip through time (Rysaback-Smith, 2016).

• **Ancient Civilizations:**

Early cultures understood the need to work together to ensure survival, even from the human race's start. These guiding principles would serve as a springboard for fostering greater human unity. The cultural and philosophical tenets of ancient civilizations like India's and Rome's exemplified the spirit of unity. In old India, "dharma" was widely used to refer to a person's moral obligation and duty to society. The concept that people and groups should rally behind those in need was well conveyed. Similarly, the notion of "ius civile" in Roman society emphasized people's common legal rights and encouraged communal duty. These first humanitarian beliefs expressed a moral need to aid fellow human beings in times of need (Barakat et al., 2010).

• **Religious Foundations:**

The principles of humane solidarity have their roots in religion, which has played a formative role in forming such values. Christianity, Islam, Buddhism, and Judaism are just a few examples of the world's leading faiths whose guiding principles centre on helping people in need.

Christianity, for instance, emphasizes assisting people in demand as an expression of "agape," or unselfish love. Similarly, "zakat" in Islamic teachings emphasizes generosity and urges followers to help needy people. Compassion, or "karuna" in Buddhist terminology, is highly valued. These spiritual underpinnings are timeless and continue to shape the moral duty to help those in need and the importance of community (Cross, 2016).

- **Mediaeval Chivalry:**

The Middle Ages' chivalric code established early humanitarian solidarity measures. Knights and aristocracy adhered to a principle that emphasized protecting the helpless and doing one's duty. Chivalry popularised the idea of helping those in need and encouraged people to take personal responsibility for the safety of others. As defenders of the realm, knights were frequently driven by a polite obligation to look out for the welfare of their fellow citizens and provide a hand when things got rough. Although chivalry originated in military customs, it included the germ of humanistic values (Maxwell and Gelsdorf, 2019).

These precedents show how humanitarian solidarity has been rooted in the human experience. As time passed, it matured into the well-coordinated, worldwide humanitarian operations currently understood, adapting to the changing social situation. This development exemplifies the strengthening of international cooperation for the common good and the perseverance of the humanity that characterizes our culture.

The Role of NGOs in Humanitarian Solidarity:

The landscape of international aid has been significantly influenced by non-governmental organizations (NGOs). Their efforts, particularly those of the International Red Cross and OXFAM, demonstrate the potential of united effort and compassion (Ishkanian & Shutes, 2022). The article discusses NGOs' enormous contributions to this civilizational capital and emphasizes their crucial role in developing humanitarian solidarity by providing actual instances of their humanitarian operations.

- **International Committee of the Red Cross:**

The International Committee of the Red Cross (ICRC) and the International Federation of Red Cross and Red Crescent Societies (IFRCS) have been instrumental in humanitarian activities since its founding in 1863. The fundamental goal of the Red Cross is to reduce suffering for victims of any tragedy or armed conflict. Their red cross on a white field logo is a universally recognized sign of aid and safety for those in need (Cross, 2003).

The humanitarian bodies strive to align their perspectives, efforts, and policies with these fundamental humanitarian principles. For instance, The International Committee of the Red Cross (ICRC), a prominent entity in humanitarianism, adheres to the core tenets of impartiality, neutrality, and independence conducted by actively delivering humanitarian assistance to regions afflicted by armed conflicts and violence. According to Mcleigh, (2011), the International Committee of the Red Cross (ICRC) offers medical services, protection, and aid to individuals affected by armed conflicts, without regard to their nationality, religious beliefs, or political affiliations. Moreover, it conducts visits to detainees, assists medical facilities, and facilitates the reunification of families affected by conflicts.

According to Abdulfatah Mohamed (2019), during the post-Arab Spring Crisis, the International Committee of the Red Cross has been conducting its operations inside regions in Syria that have been impacted by war (Palmieri, 2013). Despite the intricate and difficult context, the International Committee of the Red Cross (ICRC) upheld its impartiality by distributing medical provisions and offering healthcare to injured and ailing people, irrespective of their affiliations. In addition, they maintained the fundamental humanitarian principles of impartiality, humanity, and neutrality by facilitating humanitarian evacuations and the reunification of families who had been separated due to the violence. These actions effectively showcased their unwavering dedication to maintaining a neutral stance and assisting individuals in need. According to Mcleigh, (2011), the International

Committee of the Red Cross (ICRC) had successfully distributed medical supplies to more than 70 healthcare facilities throughout Syria by 2013 while also ensuring the provision of monthly food assistance to a significant number of individuals, reaching hundreds of thousands.

- **Examples of Humanitarian Actions:**

- Civilian Protection: The Red Cross has championed civilian protection in military situations. Their responsibilities include visiting inmates to check treatment, arranging ceasefires, and assuring the safe delivery of assistance (Yurdakul et al., 2021).

- Healthcare: The Red Cross offers vital healthcare in combat and disaster zones. Their hospitals and medical staff provide care that can save the lives of the ill and injured (Vanni et al., 2018).

- Disaster Response: The Red Cross responds quickly to natural calamities. They help those in need by delivering food, housing, and medical attention as soon as possible (Yurdakul et al., 2021).

- **Impact on Civilizational Capital:**

The Red Cross has saved lives and strengthened our civilization. The Red Cross has established a benchmark for humanitarian action via its commitment to humanity, impartiality, neutrality, independence, volunteer service, unity, and universality. Their work has significantly contributed to the evolution of international humanitarian law and reminds us of our collective obligation to alleviate human suffering across boundaries and wars (Ambrosini, 2022). Likewise Islamic charities have contributed with funds to ease hardship during humanitarian crisis and reduce poverty in many parts of the world.

The World Humanitarian Summit: Empowering Humanitarian Action in the MENA Region

In 2012, the visionary United Nations (UN) Secretary-General initiated the World Humanitarian Summit (WHS), a global endeavour fuelled by an unwavering commitment to enhance the effectiveness

and accountability of humanitarian action. As humanitarian needs soared to unprecedented heights, the WHS emerged as a ray of hope, dedicated to addressing the ever-mounting challenges faced by vulnerable communities across the globe. Emphasizing inclusivity, this monumental summit sought to unify stakeholders from diverse backgrounds, paving the way for a new era of humanitarian response.

Amidst the turbulent aftermath of the Arab Spring in late 2010, a momentous regional consultation of the WHS took centre stage in the historically rich city of Amman, Jordan, from 3rd to 5th March 2015. Focused on the MENA region, a dynamic tapestry comprising Algeria, Bahrain, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Morocco, Oman, Palestine, Qatar, Syria, Saudi Arabia, Tunisia, United Arab Emirates, and Yemen, these nations grappled with profound humanitarian crises.

The Amman consultation drew an impressive gathering of over 500 participants from 40 countries and territories, representing an extensive spectrum of humanitarian actors. From governments and regional organizations to UN agencies, non-governmental organizations (NGOs), civil society groups, donors, media, academia, and the private sector, this diverse assembly forged a vibrant platform for fruitful dialogues and meaningful collaborations, transcending geographical and sectoral boundaries. Together, they sought to propel the humanitarian efforts to new heights, guided by a shared vision of a more compassionate and effective response to crises.

The World Humanitarian Summit remains an inspiring testament to humanity's collective determination to foster resilience, empathy, and solidarity, offering hope and relief to the most vulnerable among us.

The consultation's agenda centred around six pivotal themes, each shedding light on pressing challenges arising from the complex post-Arab spring context:

1. Protection of Civilians: This theme resonated with the urgency of upholding international humanitarian law and human rights law, essential for safeguarding the lives and dignity of individuals in conflict zones. It delved deep into devising strategies to prevent and

address violations, ensuring protection services and assistance for vulnerable groups, and promoting accountability and justice for victims of human rights abuses.

2. Humanitarian Access: In the face of mounting challenges and access constraints, this theme sought to unlock the pathways for crucial aid to reach those in need. Participants engaged in fruitful discussions on how to negotiate access with diverse stakeholders, ensure the safety and security of humanitarian workers, and enhance coordination and information sharing mechanisms for efficient response.

3. Protracted Crises and Displacement: Addressing the root causes and drivers of protracted crises and displacement became a central point of focus. The participants strived to identify innovative solutions to support durable and sustainable outcomes for refugees and internally displaced persons (IDPs). Moreover, building resilience and self-reliance among affected populations, as well as strengthening the capacities of host communities, emerged as key priorities in charting a path forward.

4. Emergency Preparedness: The urgency of preparedness and timely response underpinned this theme. Participants explored ways to improve risk analysis and early warning systems to foresee potential crises, fostered preparedness planning and contingency measures to effectively manage emergencies, and emphasized the significance of mobilizing resources and capacities for swift response.

5. Localizing Humanitarian Response: This theme celebrated the pivotal role of local actors in humanitarian response, recognizing their unique insights and understanding of the ground realities. Empowering affected communities through meaningful participation emerged as a core aspect, along with fostering complementarity among local, national, regional, and international actors. Capacity building and knowledge transfer initiatives became crucial to enable local responders to rise to the occasion effectively.

6. Humanitarian Financing: Recognizing the critical role of financing in the realization of humanitarian goals, this theme underscored the need to enhance the availability and predictability of funding. Participants explored avenues to diversify funding sources and modalities, ensuring transparency and accountability in the utilization of funds, and aligning humanitarian financing with broader development goals.

The MENA consultation yielded remarkable results, artfully summarized by the co-chairs. Thought-provoking plenary sessions, enriching working group discussions, and illuminating side events all found their essence captured in this comprehensive summary. The document now stands as a powerful roadmap, offering comprehensive recommendations and action points for each theme, alongside valuable insights into cross-cutting issues. This well-crafted summary not only enriches the global synthesis report but also laid the foundation for the grand WHS global summit held in Istanbul, Turkey.

Convened in May 2016, the Istanbul summit served as a testament to the collective resolve of over 9,000 participants. These stakeholders united behind a transformative commitment: to reform the humanitarian system comprehensively. Rooted in a profound understanding of humanitarian needs and challenges, the participants embraced a shared vision. Their determination paved the way for a new era of humanitarian action, one characterized by heightened effectiveness and accountability.

The WHS regional consultation for the MENA region proved to be more than just a gathering. It etched itself as an invaluable platform, fostering dialogue and collaboration. The carefully crafted recommendations and visionary action points set forth during the consultation continue to reverberate today. They shape the future of humanitarian action, not only within the MENA region but also beyond its borders. Aligned with the overarching WHS mission, this consultation played a pivotal role in striving for heightened effectiveness and

accountability in humanitarian responses worldwide. A guiding light amidst mounting challenges, it illuminated the path towards addressing the needs of vulnerable communities globally.

OXFAM:

OXFAM is a group of 20 autonomous international non-profits working to alleviate poverty and injustice. It is concerned with ending poverty, correcting social injustices, and relieving suffering from catastrophic events (Massari, 2021).

• **Examples of Humanitarian Actions:**

- Poverty Reduction: OXFAM promotes fair trade policies, universal access to education and healthcare, and social justice reforms to lessen global poverty and inequality (Oxfam, 2001).

- Emergency Response: OXFAM leads humanitarian responses to catastrophes, providing clean water, sanitation, and food (Massari, 2021).

- Conflict Resolution: OXFAM promotes peace and stability in conflict-ridden countries by addressing fundamental causes (Oxfam, 2001).

• **Impact on Civilizational Capital:**

The impact on our collective civilizational capital is substantial due to OXFAM's broad efforts to address economic inequities, humanitarian disasters, and social injustices. OXFAM represents the dedication to creating a more just world by fighting for more equal and just institutions. Their work serves as a timely reminder that reducing global poverty and inequality is the right thing to do and a necessary step toward building a better, more peaceful society (Mohamed & Ofteringer, 2016).

Thus, humanitarian organizations like the International Red Cross and OXFAM demonstrate the importance of solidarity in molding our civilization's wealth. Their efforts go well beyond providing immediate

help. They are evidence of the resilience of the human spirit and our collective will to reduce suffering and advance a more just, interdependent, and compassionate global community.

1. Contemporary Relevance of Humanitarian Solidarity:

Despite the world's constant transformation and increasing interdependence, the importance of humanitarian solidarity has not diminished. The COVID-19 pandemic and climate change demonstrate the relevance of this notion, which has historical origins. This section investigates the reasons for the continued relevance of humanitarian solidarity in the contemporary world.

1.1. Global Interconnectedness:

Our global community is now at the highest level of connectivity ever recorded. Because of these developments in technology and communication, once-isolated incidents may now have far-reaching implications. Humanitarian solidarity is based on all parts of a global community, and the problems affecting one part of the world affect the whole. Today, when a pandemic might spread across continents in a matter of hours, and the consequences of climate change would be felt all over the globe, cooperation and mutual aid are more critical than ever (Labbé & Daudin, 2015).

1.2. The COVID-19 Pandemic:

The global spread of the COVID-19 virus has highlighted the need for humane cooperation. Our linked society has been made vulnerable by the fast spread of a new virus, which has caused a worldwide health catastrophe. The epidemic has shown how crucial it is for countries to work together in the face of a shared enemy. Healthcare professionals, humanitarian groups, and concerned citizens have all banded together to help those in need in the wake of the epidemic. The epidemic proves that aiding others is more than an excellent concept; it's a need (Dany, 2021).

1.3. Climate Change:

The worldwide issue posed by climate change is complex and far-reaching. Global cooperation is essential in the face of climate change, catastrophic weather, and the relocation of populations. Climate change's global effects will hit those who are already at a disadvantage the hardest. Advocating for sustainable practices, helping climate refugees, and assisting people afflicted by climate-related calamities are all areas where humanitarian solidarity plays a crucial role. The Paris Agreement, a global deal aimed at combating climate change, is a tribute to international collaboration and the awareness of a shared duty to safeguard our planet and the future generations who will live here (Williams, 2017).

1.4. Inequality and Poverty:

Poverty and inequality still exist worldwide despite significant success in their respective fights. As a response to economic inequality and social injustice, humanitarian solidarity is an effective strategy. Although there have been improvements, the COVID-19 epidemic has revealed and worsened pre-existing inequities, with underprivileged communities bearing the brunt of the impact. Groups like OXFAM work relentlessly to promote equitable financial frameworks, healthcare provision, and academic access. Pursuing greater fairness is a never-ending task, illustrating the ever-present need for human solidarity (Davey & Svoboda, 2014).

1.5. Conflict and Displacement:

The globe still faces ongoing problems with war, forced migration, and the misery of refugees. Millions of people suffer greatly and are forced to relocate because of wars rooted in politics, religion, or the economy. The International Red Cross and other humanitarian organizations are crucial in mediating access to war zones and providing lifesaving help to victims. Humanitarian solidarity as a strategy for minimizing the effects of violence and displacement is made more critical by the dedication to relieving human suffering during war (Santoso, 2022).

In conclusion, realizing our connectivity and shared global concerns is fundamental to the continued relevance of humanitarian solidarity today. The COVID-19 epidemic and climate change are stark reminders that kindness, collaboration, and collaborative action are our best weapons against these threats. Humanitarian solidarity is a lasting and vital response when complex and interconnected crises challenge our shared humanity.

2. Frameworks for Humanitarian Solidarity:

International frameworks bolster the idea of civilizational capital because they provide norms, objectives, and shared commitments that unite people worldwide in the quest for humanitarian solidarity. This section will examine three critical international frameworks: international humanitarian law, the MDGs, and the SDGs for 2015-2030. These models strengthen humanitarian solidarity and illuminate the path towards a more caring, egalitarian, and interdependent global community.

2.1. International Humanitarian Law (IHL):

International Humanitarian Law, often known as the laws of armed conflict or the laws of war, is a body of rules and concepts developed to reduce civilian casualties and material damage during the fight. International humanitarian law (IHL) establishes norms for the actions of warring parties, safeguarding the lives of civilians and former combatants. Humanity, objectivity, neutrality, and autonomy are some values emphasized (Tomuschat, 2010). Melzer & Kuster (2019) mentioned that IHL strengthens the concept of civilizational capital by:

- Mitigating Human Suffering: IHL is based on humanitarian solidarity since it aims to help war victims. IHL ensures that compassion is upheld even during war by setting norms for caring for the wounded, sick, and prisoners of war.

- Promoting Accountability: The IHL supports the concept that individuals who break the rules of war should be held accountable for their actions. Accountability of this kind is fundamental to building trust and fairness in society, two pillars of every advanced civilization.

2.2. Millennium Development Goals (MDGs):

The Millennium Development Goals were a series of eight worldwide development objectives formed from the United Nations Millennium Summit in the year 2000. One of the aims was to create a worldwide partnership for development. In contrast, others dealt with eradicating extreme poverty and hunger, providing access to quality primary education for all children, fostering equality between the sexes, and bettering the health of mothers and their young. By encouraging economic and social development, they hoped to help solve urgent problems worldwide (Lomazzi et al., 2014). Gaffey et al. (2015) mentioned that MDGs enhance the concept of civilizational capital by following terms:

- Promoting Equity and Well-being: The MDGs addressed poverty, education, health, and gender equality by promoting equity and well-being. They emphasize the importance of human solidarity and collective duty by emphasizing the welfare of all people.

- Fostering International Collaboration: The MDGs stressed the need for international collaboration in solving global problems. Because it strengthens the shared commitment to the well-being of everyone, teamwork is essential to civilizational capital.

2.3. Sustainable Development Goals (SDGs) 2015-2030:

The Sustainable Development Goals (SDGs) are a set of 17 objectives established in 2015 that seek to address various global concerns and build on the MDGs. The elimination of poverty, advancements in education, parity between the sexes, availability of safe drinking water and sanitary facilities, conservation of natural resources, mitigation of climate change, and cooperation to achieve these objectives are all part of the 17 Sustainable Development Goals (Morton et al., 2017). Assefa et al. (2017) stated that the SDGs contribute to the concept of civilizational capital by following terms:

- Emphasising Interconnectedness: The SDGs recognize that human, social, and environmental well-being are interconnected. They

further the idea that caring for others is about more than just people; it also includes caring for the planet all individuals share.

- Setting Ambitious targets: The SDGs show the international community's resolve to leave no one behind by setting ambitious aims to address global concerns. This dedication exemplifies the ever-present human desire for compassion and a more equitable and interdependent world.

These international frameworks emphasize solidarity, collaboration, and shared responsibility to address and solve global challenges and issues. They bolster the idea of civilizational capital by demonstrating our shared concern for humankind and the earth's future.

3. Challenges and Opportunities:

In the intricate network that is the contemporary world, humanitarian solidarity faces a plethora of significant hurdles, although the pursuit of it is both admirable and essential. Political agendas, national interests, and power dynamics may sometimes block or distort the distribution of assistance in a way that is not impartial due to the presence of geopolitical interests, which often pose a barrier. The ever-present danger of donor fatigue, caused by the ongoing need for aid and the unending string of crises throughout the globe, may lead to declining resources, which may restrict the breadth of humanitarian efforts and their efficacy. Accessing vulnerable people, especially in war zones, is still dangerous. This poses both a security threat and a logistical challenge, which slows down the delivery of relief on time (Gentilini et al., 2018).

The contemporary world's humanitarian solidarity faces complex and multidimensional difficulties, but they may be summarised in two words: geopolitical interests. Geopolitical interests may be hampered by humanitarian activities typically driven by national and strategic agendas. Conflicts of interest may arise when politics, power dynamics, and global alliances all come together, making it difficult to help those most in need. Humanitarian aid efforts risk

betraying their impartiality if intertwined with political objectives. The distribution of funds and supporting humanitarian actions are also subject to geopolitical considerations. Unfortunately, political concerns may lead donor governments and organizations away from meeting urgent humanitarian needs. Donor weariness, when donors become sick of being asked for money repeatedly, may reduce the scope and effectiveness of humanitarian efforts if strategic aims are prioritized above human well-being. These obstacles must be overcome if humanitarian solidarity is to be maintained and aid is to reach those who need it most. Humanitarian work is based on concepts of humanism, impartiality, and independence, all of which might be at odds with political interests. To protect the core of humanitarian solidarity in the face of these threats, the international community must maintain its commitment to sustaining the ideals of compassion and shared responsibility (Thompson, 2015).

Despite this, many chances to promote humanitarian solidarity are emerging despite these obstacles. Education is essential in raising awareness of global concerns and the need for collective action. It provides people with the information and abilities necessary to participate in humanitarian operations efficiently. The promotion of humanitarian ideals and the acceleration of change are significantly aided by advocacy efforts, which pressure national governments and international organizations to prioritize meeting humanitarian requirements. Through diplomacy, it is possible to overcome geopolitical obstacles that stand in the way of humanitarian operations, easing access to war zones and enhancing the safety of humanitarian workers. Innovation in technology, logistics, or data management can improve the effectiveness of humanitarian interventions by providing original approaches to resolving complex issues (Ambrosini, 2022). In conclusion, partnerships and collaborations among governments, non-governmental organizations (NGOs), the commercial sector, and local communities provide many possibilities to pool resources, skills, and varied viewpoints, strengthening the capability to react to crises successfully. In a globally linked world where national boundaries

do not limit problems, standing together in humanitarian solidarity is more important than ever.

4. Conclusion:

Humanitarian solidarity is an intricately created string in the framework of human civilization, which becomes evident upon reflection. Humanitarian solidarity has been crucial in leading humanity through difficulties, crises, and adversities, from the first displays of compassion in ancient cultures to the present-day efforts of non-governmental organizations like the International Red Cross and OXFAM. This exploration of the origins of humanitarian solidarity, as shown in ancient cultures, religious tenets, and medieval chivalry, demonstrates an unwavering dedication to the values of kindness, mutual aid, and mutual accountability. These guiding principles have been crucial in shaping our collective fortitude and advancement; they are a testament to the unbreakable bond that unites all humankind.

Humanitarian solidarity, which recognizes the common humanity of all people, is as vital as ever in today's globalized society. The epidemic of COVID-19 and the effects of climate change are stark examples of the need to work together to address the world's most pressing problems. Helping people in need and giving them reason to have faith in a better future are the hallmarks of humanitarian organizations. The IHL, the MDG, and the SDG (2015-2030) illuminate international systems that may guide a more just, tolerant, and equitable world. These models not only give a framework for dealing with global issues; they also strengthen humanitarian solidarity. With this investigation of humanitarian solidarity ending, one overwhelming reality remains: it is a civilizational capital of infinite worth. It symbolizes the power of the human will to overcome adversity and bring about a more equitable and compassionate world for all people. Opportunities abound despite humanitarian solidarity's difficulties, such as geopolitical interests and the danger

of donor weariness. There are ways to improve our ability to react to crises as a community, which may be found in education, advocacy, diplomacy, innovation, and collaboration. Humanitarian solidarity as a civilizational capital is the lighthouse of our collective past and the beacon of our collective future. It represents our unwavering dedication to creating a society based on kindness, fairness, and interdependence. The perseverance of people, communities, and countries in the face of escalating global crises will keep the light of humanitarian solidarity burning and lead us into a better, more caring world.

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