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## Analysis of Intercultural Dialogue Evolving: A study Roles of the State of Qatar

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### Abstract

The significance of this study lies in the absence of resources and studies about intercultural dialogue in the State of Qatar. The general objective of this study is to identify the role of Inter-civilizational dialogue in the State of Qatar, and its manifestation in the fields of education, politics, culture, and religion, in addition to clarifying the role of Qatar in supporting Intercultural dialogue globally. The researcher used the descriptive-analytical approach and the historical method due to its prominent role in determining the dimensions of the historical development of the intercultural dialogue in the State of Qatar. The researcher also used an analytical approach as the study tool to identify elements of Intercultural dialogue in the State of Qatar. The study findings include that the new conditions imposed by globalization, the technological revolution, and economic growth are among the most important factors that directly affect the openness of the State of Qatar toward building a productive Intercultural dialogue. In addition, the State of Qatar is considered to have a special experience in the field of Intercultural dialogue and has contributed to building effective Intercultural dialogue at the Arab and Western levels. Moreover, the geographical location of the State of Qatar has also played an important role in enhancing its role in the field of intercultural dialogue.

**Keywords:** Dialogue, Civilization, Intercultural Dialogue, Interfaith, Dialogue Of Civilizations, Qatar

### Introduction

The international community has lived for an era of rapid changes in international relations and civilizational entanglements, and the growth of racist, sectarian and ethnic tendencies. This has contributed to providing a state of awareness to contemporary man and his intellectual and psychological formation, whose manifestations have revealed in the various calls for cultural rapprochement and the initiation of Intercultural dialogue of nations and peoples (Al-Turk, 2019).

The topic of intercultural dialogue is one of the contemporary and advanced topics that has imposed itself on our society, since the president Mohammad Khatami called to it in 2000

to counter Clash of Civilization announced by Huntington A (Parliament of Malaysia, 2013). Kofi Annan, Secretary General of the United Nations proclaimed the International Year of Dialogue among Civilizations in 2001 (UNU, 2011). International community has suffered from clash of civilizations, and from the war of cultures with the catastrophic consequences they have left over all humanity; is the main reason for the search for something that brings cultures closer and controls the points of difference among nations as an alternative to the invasion of all kinds, including the military invasion.

Hence, the idea of peaceful coexistence or acceptance of different cultures among human beings appeared, and most important of all is the idea of respecting the beliefs and religions of individuals and peoples, which is known as the idea of the intercultural dialogue in our contemporary reality (Khashmon, 2017).

This was confirmed to us by Dr. Muhammad Khalifa, Professor of Religions at the Department of theology and Da`wah at Qatar University, during his interview, where he pointed out that civilization is linked to history, and historical conditions make relations either positive or negative.

The discovery of oil during the thirties of the last century in the State of Qatar contributed to a radical change in the economic reality in the country. It increased the capital liquidity after only two decades of the discovery of oil wells. This, in turn, necessitated the development of ambitious development plans, which were positively reflected on the reality of the workforce in Qatar and its neighboring and friendly countries, as the country became in dire need of different workforce, expertise and capabilities. This has boosted the influx of thousands of expatriates to the State of Qatar in order to obtain a job opportunity, provide advice, or contribute to economic development or other fields in the State of Qatar (Al-Mohannadi, 2015).

In fact, the influx of foreigners to the State of Qatar has created a demographic structure, alongside the Qatari society, rich in cultural, ethnic and religious diversity. Nevertheless, the Qatari State has been able to maintain integration and belonging to the Qatari State and preserve the religious and cultural reference, customs, traditions and customs of all those groups and sects in the State. This in turn has contributed to strengthening unity among the original Qatari population and the foreigners arriving to and residing in the country (Al-Murri, 2012).

The State of Qatar has been interested in achieving Intercultural dialogue inside and outside the country to the extent that this dialogue has included the political, cultural and educational levels, in addition to the qualitative leap made by the Qatari State in the field of civilized religious dialogue through its various institutions (Mukhtari, 2019). This article sought to answer the following objectives:

RO 1: To analyse the role of Inter-civilizational dialogue in the State of Qatar, and its manifestation of in the fields of education, politics, culture and religion

RO 2: To clarify role of Qatar in supporting Intercultural dialogue globally

### **Literature Review**

The previous studies are one of the most important foundations on which the current study is built, they help in understanding the subject of the study (Abdul Hamid, 2004). Here, we refer to the most important of those studies. Al-Marri (2021) in her study entitled: "intercultural dialogue in Religious Discourse in the State of Qatar: The Ministry of Endowments and Religious Affairs as a Model". Where the researcher indicates that the aim of her study is to clarify role of the Ministry of Awqaf and Islamic Affairs in the State of Qatar,

in promoting dialogue and coexistence through studying the reality of religious discourse in this institution and measuring the extent of the impact of this discourse and its reflection on the reality of society. The researcher relies on the mixed scientific method where she uses both quantitative and qualitative scientific research methods in order to analyze the elements and dimensions of religious discourse in Intercultural dialogue. The study concludes with a set of results, the most important of which is that religious discourse in Qatar lags behind in keeping pace with the cultural and cognitive development, and the awareness of society, and those distinguished by the rapid development in light of the accelerating technological changes. With regard to the results, the researcher recommends the Qatari legislator to include the civilized dimension as a basic pillar in Qatar's vision to include in its vision all activities and efforts to allow evaluation of these efforts and the effectiveness of their outputs.

Khashmoun (2017) in his study entitled: "The Foundations of Intercultural dialogue between Islamic and Western Societies: A Critical Psychological Study of the Reasons of Failure." He indicates that the aim of his study is to highlight the difference between the mental and cultural foundations upon which the civilizational and cultural dialogue is based in Islamic communities and other Western societies, using the descriptive analytical method in his study, in addition to the comparative scientific method. The study concludes with a set of results and recommendations. As for the most important results, the study concludes existence of efforts trying to fuel the conflict between the Arabs and the West. The study also concludes that the West does not believe in anything but material and tangible, and they resort only to science, reason and logic, unlike Arabs and Muslims who resort to emotion and the unseen. With regard to the most important results, the writer recommends raising the pace of media directed to the West to present Arab and Islamic cultures and civilizations. The study recommends openness to others in all ways and fields, including education, religion, economy and politics.

### **1. Concept of Intercultural dialogue "Hiwar al-Hadhari":**

The Arabic term that denotes "Dialogue of Civilizations", "Inter-cultural Dialogue" or "Intercivilizational Dialogue" is "Hiwar Alhadari". Since Arabic is the official language of Qatar and most works related to "Inter-cultural Dialogue" is used in Arabic, the researcher will have to define these terms, starting with the term Hiwar of linguistics and terminology. Then, the researcher will clarify the concept of civilization, and clarify the definition of "intercultural dialogue".

#### *Definition of the Term "Hiwar" dialogue*

Linguistic meaning of dialogue: The linguistic definition of the word "hawara" refers to a group of connotations, including: the return from something and to the thing, including conversation and verbal response, as al-mohawara is the response, and istaharahu may mean interrogating it (Ibn Manzur, 2003). Al-Mohawara means good dialogue (Al-Zamakhshari, 1994). The word al-hewar in the language comes in the sense of controversy, which gives an opportunity to say and argue among the interlocutors. In this regard, the linguists say that hawura al-kalam means the speech is changed, and the change usually happens in the mind, life or things and this also means returning again (Al Waseet, 2012). In sum, the word dialogue in language appears in the context of material and moral meanings.

Technical meaning of “Hiwar” dialogue: The fact that we must realize is that the idiomatic conventional definition of Hiwar dialogue is very close to the linguistic definition. Dialogue is defined in the terminology as “interchange of speech between two persons or more. Each of them has their own concepts, ideas, opinions, or suggestions. It also means the interaction of the parties to the conversation between two or more persons, aiming to reach a common language, convergent concepts, and a unified diagnosis, if possible, of all things and all problems” (Al-Suwayan, 2008). Some define it as “A type of conversation between two persons or two parties, in which speech is exchanged between them in an equal manner, so neither one of them accounts for the speech without the other, and it is dominated by calmness and avoidance of antagonism and fanaticism” (Zamzami, 2008).

The link between all the definitions is that the dialogue is clearly and calmly in a smooth, simple language, without fanaticism or argument, and often gives an impression of the interlocutors.

### **Concept of Civilization**

There are many definitions of the term civilization in the context of the spiritual and material creativity of a people so that this creativity continues from one people to another and from one era to another. Some defined it as: the product of the human effort that he made to improve his life conditions, whether this effort was intended or unintended from a civilizational point of view, regardless of if the result is materialistic or moral. It is linked to history, as the improvement of life conditions needs time to develop, and it appears in the form of civilization (Mouanis, 1978).

Ibn Khaldun defined it from a social and historical point of view as "The access to the top of urbanization and the cultural and personal development of society, and entry into a stable social advancement" (Zaki, 2006).

The summary of the definitions is that civilization is not confined to one field without another. It includes belief, customs and traditions, which are related to the lifestyle of different peoples.

### **Nature of Intercultural Dialogue**

UN defines “Dialogue of Civilizations” as “the act of listening to and learning to understand the beliefs, judgments, and worries of people not only with a different cultural, ethnic or religious background, but also with different political convictions, social positions and economic power” (UN, 2001).

Another definition of Intercultural dialogue is, one of the important tools that leads to achieving understanding among different peoples. It is considered a positive means through which acquaintance and harmony among peoples is reached. Intercultural dialogue plays a critical role in issues of concern to peoples and societies (Salem, 2009).

Intercultural dialogue is defined as: the peoples’ interaction with each other in various fields such as culture, race and religion, and it is a high cultural act that believes in the right of difference, and even in the duty of difference and competition (Al-Shammari, 2016).

Intercultural dialogue is also defined as: “communication among nations and peoples and an attempt to go deeper in the identity of each culture separately and understanding it. Its purpose is to avoid misunderstanding that leads to enmity that often stems from ignorance and misunderstanding of the other. It does not search for the issues of faith of individuals, but rather it searches for the value system, social traditions and human rights in the

civilizations of nations. The value system, social traditions and human rights in the civilizations of nations” (Al-Assad, 2004).

Others defined it as “Dialogue among peoples about commonalities and other human meanings, such as: tolerance, cooperation, coexistence, developing friendly relations among nations, achieving international cooperation, advancing social progress, and raising the standard of life in an atmosphere of greater freedom, in order to enhance collective action, for the common good of humanity” (Al-Tuwaijri, 1997).

It is clear from these definitions that Intercultural dialogue stands on several Foundations. These set of foundations are integral parts of Intercultural dialogue among nations and peoples. These foundations are:

The dialogue is to be based on neutrality, away from national, ethnic, racial, or religious prejudice.

The interlocutors proceed from the common denominators and postpone the matters that cannot be agreed upon (Bouhjam, 2017).

The interlocutors respect, in their dialogue, the references and cultural peculiarities of each party, and that neither party tries to cancel or dominate the other.

The dialogue parties adopt in their dialogue the rules of knowledge to be the basis to start from in bringing the views closer and getting to know each other. This reinforces and pushes the dialogue forward (Jaareer, 2018).

That the dialogue is not based on civilizational centralism so that it supports the one dominant civilization that controls other civilizations and dominates the entire world.

That the world be multi-civilizations so that they interact and support each other, and cultures exchange sciences and ideas in everything that is common to humanity in general and aims to achieve a collective interest, not an individual one (Alwishi, 2001).

### **Intercultural dialogue in the State of Qatar**

The civilized development in the State of Qatar has gone through a series of stages that were milestones in the history of the country. In this part of the study, we review those stages as follows:

#### **First stage: The Stage of cultural Communication with the Other through Trade**

The geographical location of the State of Qatar has contributed to shaping the personality of the Qatari person, as his personality has been characterized by openness to others and communication with them through his work in the extended Gulf waters. It is in the middle of the western coast of the Arabian Gulf, and this is what has made the Qatari man a neighbor and a counterpart to his peers in the outside world, especially the neighboring countries, the most important of which are the United Arab Emirates, Saudi Arabia and Iran (Al-Zaydi, 2010). These commercial trips have had a significant impact on enabling communication between Qatari society and neighboring countries, which has contributed to learning about different cultures, civilizations and peoples, although this communication has been dependent on an aspect of human civilization, which is trade. Practicing of trade business inside and outside the country in Qatari and Gulf citizens ports and cities has resulted in influence of and by the customs, traditions and languages, whether Arabic or foreign (Al-Mansour, 1975).

Despite the close relationship and the strong trade movement in the era, this relationship was limited to exchanging benefits and interests between Qataris and other peoples and societies. It could not develop mutual understanding, and a comprehensive constructive Intercultural dialogue directed towards benefit among them in spreading the humanitarian values and

principles that guarantee peace, prosperity, and advancement of these peoples as well as other peoples of the world.

### **Second stage: of Economic Growth and Civilized Coexistence with others**

The focus of this stage was the economic growth experienced by the Qatari State due to the discovery of oil during the thirties of the last century, when the economy flourished, and decision-makers in the State of Qatar began to set ambitious development plans. This was what prompted them to attract large numbers of expatriates to benefit from their foundational, organizational, educational, and economic expertise with the aim of contributing to the implementation of comprehensive development plans for the well-being and improvement of the living situation of the Qatari community. The State of Qatar had become a destination for work and immigration for many expatriates of different cultures, ethnicities, and religions. This paved the way for “the emergence of contractors, brokers and others, and the emergence of professional administrators, technicians, small traders, hence the military. professors and teachers, from the Arabs. or from the foreign arrivals (Europeans/ Iranians/ Indians/ Pakistanis) (Al-Zaidi, 2010).

This stage was characterized by the integration of Qatari society with the groups coming to it, with its differences with them in terms of their multiplicity of cultures, languages, races and religions. After the category of seafarers and merchants from the Qatari society was the one who communicated with the outside world through trade exchange, the entire Qatari society became mixed with all races, ethnicities and nationalities coming to the country due to the tremendous economic development due to oil revenues and the rise in per capita income. According to statistics issued in that era 1975, the percentage of foreign and Arab workers in the State of Qatar reached 27.7% of Arabs, 63.35% of Asians, 1.6% of Europeans and Americans, and 7.4% of other nationalities (Ferjani, 1983)

In fact, that stage was inaugurated to create a Qatari society characterized by cultural, ethnic, and religious diversity. This, in turn, was reflected in the Qatari society through the development of a number of challenges revolving around preserving its privacy, Arab and Islamic identity, culture, customs and traditions, in addition to the numerical and qualitative preponderance of immigrants over time until their number increased over the number of the original population (Al-Kuwari, 1996).

This was confirmed by Dr. Ibrahim Muhammad Zain, a Professor of Islamic Studies and Comparative Religion at the College of Islamic Studies at Hamad Bin Khalifa University in the State of Qatar. He assured us during the interview that there are a number of challenges facing the development of Intercultural dialogue. He added that religious institutions have become the real center of confrontation in the new challenges.

Third stage: The Stage of Government Adoption of Cultural Communication in the State of Qatar

The distance that the Qatari government has allowed for the community to communicate with other “foreigners” has created a kind of great rapprochement between the Qatari society, which has a religious background and Islamic culture on the one hand, and another human society that is culturally, ethnically, religiously and linguistically diverse. In fact, their main meeting point was the exchange of benefits and interests. The Qatari government has maintained the cultural, religious and customary privacy of the Qatari society. At the same time, it has not canceled or diminished the customs, cultures and religions of the foreign human component in the country. This has strengthened the State of Qatar as one of the best countries that promotes Intercultural dialogue (Al-Zaydi, 2010)

The government's adoption of this policy is evident through our consideration of the Qatari constitution, which stipulates in its first article: "Qatar is an independent, sovereign Arab state, its religion is Islam, and Islamic Sharia is a major source of its legislation, its system is democratic, and its official language is Arabic." (Article (1) of the Permanent Constitution, 2004 AD). The constitution also includes in its eighteenth article emphasizing the values on which society is based and sponsored by the State, which represent the nucleus and foundation of every society that respects and coexists with others regardless of their religions, races or cultures without prejudice or racism or differentiation, as it stipulates that "Qatari society is based on the pillars of justice, benevolence, freedom, equality, and noble morals." (Article (18) of the Permanent Constitution, 2004 AD).

In order to promote cultural diversity, freedom of religion and in consideration of the intercultural dialogue, the constitutional legislature in Qatar stipulated under Article 50 of the Constitution on freedom of religion for every individual, as it states: "Freedom of worship is guaranteed to all, in accordance with the law and the requirements of protecting public order and public morals." (Article 50 of the Permanent Constitution, 2004 AD).

In implementation of what the legislator decided to respect the freedom of religion, His Highness Sheikh Tamim bin Hamad Al Thani, the Emir of the country, stated in his first speech after assuming the reins of power on June 26, 2013, that, "the State of Qatar rejects sectarianism." His Highness said, "We, as Muslims, respect diversity of sects and all religions in our country and abroad" (Government Communications Office, 2013).

In addition to the aforementioned constitutional provisions, the legislator went on to pass legislations with the aim of providing legal protection for civilizations and religions in the State, deterring anyone who dares to violate them, and subjecting him to deterrent punishment through two important laws; the Publications and Publishing Law No. (8) of 1989 was enacted, whose Article 47 stipulates that "it is not permissible to publish anything that would spread the spirit of discord among members of society or stir up sectarian, racial or religious strife." The legislator also enacted Qatari Penal Code No. (11) of 2004, which stipulates in its Article (256) that: "Whoever commits any of the following acts shall be punished with imprisonment for a period not exceeding seven years: (Insulting one of the heavenly religions protected in accordance with the provisions of Islamic Sharia, insulting one of the prophets verbally, in writing, by drawing, claiming, or in any other way, sabotaging, breaking, damaging or desecrating buildings, or any of their contents if they were intended for the establishment of religious rites for one of the heavenly religions protected in accordance with the provisions of Islamic Sharia."

Through the foregoing, it is clear that the Qatari government has sponsored the religious rights of citizens and residents and guaranteed them freedom of expression without discrimination based on gender, origin, color or religion, which has established a multi-religious and cultural society, enjoying security, stability and peace. Those who belong to Christianity represent 13.8% of the total population, Hindus 13.8%, Buddhists 3.1%, and other religions and those without religious affiliation represent the rest by 1.6% (Ferjani, 1983).

Fourth stage: The Stage of Institutionalizing Intercultural dialogue in the State of Qatar

After the State of Qatar had laid the foundations for coexistence and civilized communication among members of Qatari society and established a society tolerant with the others regardless of their religion, race or culture, with its pride in its Arab identity, regional depth, Islamic culture, values, traditions, customs and legacies. The opportunity was open and the field was wide for the State Qatar to establish a global Intercultural dialogue among followers of religions, dialogue and understanding among peoples through specialized governmental



and official bodies or with the cooperation of several government agencies and institutions in initiatives and projects that support and strengthen this trend (Al-Hassan, 1996).

The State of Qatar has worked to ensure that its official institutions and agencies are concerned with Intercultural dialogue. In this country, we refer to the most important of these institutions, as follows:

#### **Doha International Center for Interfaith Dialogue**

Doha International Center for Interfaith Dialogue was established in May 2007, as a result of the recommendations of the Third Conference of the Doha Center for Interfaith Dialogue and was officially inaugurated on May 14, 2008. The center's main role is to spread the culture of dialogue, acceptance of others, and peaceful coexistence among followers of religions. His Highness Sheikh Hamad bin Khalifa Al Thani, the Emir of the country, issued Emiri Resolution No. 20 of 2010 approving the establishment of the Doha International Center for Interfaith Dialogue. The center's mission is to create a constructive dialogue between followers of religions, in order to better understand religious principles and teachings, and harness them to serve all humanity, based on mutual respect and recognition of differences, in cooperation with relevant individuals and institutions.

#### **Ministry of Foreign Affairs in the State of Qatar**

The Qatari Ministry of Foreign Affairs has pursued well-established policies that achieve the ambition and interests of the Qatari people and the strategic interests of the State. Since its independence in 1971, it has attached great importance to international cooperation. It joined the United Nations, the Arab League, the Gulf Cooperation Council of the Arab States, and the Organization of Islamic Cooperation. Qatar's interest in international cooperation is embodied in its National Vision 2030, which calls for strengthening its regional economic, political and cultural role, enhancing cultural exchange, supporting intercultural dialogue, and contributing to achieving global peace and security (Qatar Ministry of Foreign Affairs website, 2018).

The progress made by Qatar in the field of international cooperation over four decades has contributed to the development of bilateral relations with the countries of the world, as Qatar has had diplomatic relations with all countries of the world through the spread of (108) diplomatic missions, and the State of Qatar's interest in bilateral governmental cooperation was not limited, Rather, it was also interested in multilateral cooperation through its accession to more than (328) Arab and regional international organizations and bodies working in various political, economic, social, cultural and scientific fields. It has also ratified and joined many multi-purpose agreements in the commercial, legal, environmental, political and media fields (Media Office Ministry of Foreign Affairs, 2018).

The progress made by Qatar in the field of international cooperation over four decades has contributed to the development of bilateral relations with the countries of the world, as Qatar has had diplomatic relations with all countries of the world through the spread of (108) diplomatic missions. The State of Qatar is not only interested in bilateral governmental cooperation, but has also been interested in multilateral cooperation, through its accession to more than 328 Arab and regional international organizations and bodies working in various political, economic, social, cultural and scientific fields. It has also ratified and joined many multi-purpose conventions in commercial, legal, environmental, political and media fields (Media Office of the Ministry of Foreign Affairs, 2018).

**Qatar Committee for Alliance of Civilizations**

The Qatar Committee for Alliance of Civilizations was established in 2010. It includes representatives of the concerned ministries and state agencies of the four fields of the Alliance of Civilizations (education, youth, migration, media), to supervise the development of Qatar's action plan for the Alliance of Civilizations, follow up on the State's contributions in this regard and supervise its existing and proposed projects for the Alliance of Civilizations. Through the Alliance of Civilizations, the Committee seeks to alleviate tensions among followers of religions and cultures by adopting a plan based on integrating the issues of the Alliance of Civilizations into its educational curricula, and intensifying meetings among representatives of religions, intellectual elites and youth, in addition to the active role of the Qatari media in trying to correct stereotypes of peoples and civilizations (The Eighth Annual Report of the National Committee for Alliance of Civilizations, 2017).

**Qatar Debate Center**

This center was established in 2008. It aims to raise the younger generations on the values of accepting the others, mutual coexistence, respecting their cultural peculiarities, appreciating their civilized gifts, valuing the value of difference, educating young people on dialogue and debate, and encouraging them to take the initiative and express their opinion freely and boldly.

**Cultural Village "Katara"**

The idea of Katara arose from a dream in which Qatar would be a global cultural beacon radiating from the Middle East through theatre, literature, arts, music, conferences, and exhibitions. Katara's message has focused mainly on supporting cultural heritage, spreading awareness, and reformulating the Arab cultural scene by re-forming Arab and Qatari individuals, supporting their talents, and launching a real dialogue that contributes to strengthening cultural coexistence on a global level (Saad, 2018).

***3. Role of the State of Qatar in Intercultural dialogue***

The State of Qatar has been interested in the issue of the Alliance of Civilizations and the Dialogue of Cultures since its independence in 1971. This has been embodied in the presence of institutional frameworks that provide programs and activities that have contributed to enhancing understanding and cooperation among different civilizations and cultures. This interest increased after the launch of the United Nations initiative for the Alliance of Civilizations in 2007. The State of Qatar, together with Turkey and Spain, the two founding countries of the alliance, in laying the basic building blocks for the United Nations Alliance of Civilizations. Doha hosted the Fourth United Nations Forum for the Alliance of Civilizations in 2011, as well as the Symposium on Dialogue of Arab and Chinese Civilizations and sponsored the eighth Forum of the Alliance of Civilizations held in New York in November 2018. In this part of the study, we review the role of the State of Qatar in promoting Intercultural dialogue in the field of religions. We also explain its role in various other fields such as education, media, youth, and migration as follows

The State of Qatar has sought to achieve the goals of dialogue at an accelerated pace, by holding international conferences for dialogue, adopting important issues for the Islamic nation, and then establishing a specialized center for dialogue among the three monotheistic

religions, through which it has worked to confront the problems that befall the nation to try and find solutions, (Al Hammadi, 2017).

Doha International Center for Interfaith Dialogue also issued "Adyan" magazine, a magazine published by a specialized and unique magazine that undoubtedly promotes the culture of religious dialogue. It provides researchers with a scientific platform to publish their ideas and results of their research. It is a magazine of a systematic scientific nature that discusses various intellectual, humanitarian and interfaith issues. It is issued in both Arabic and English. In order to achieve the desired goal of the role played by the State of Qatar, it launched the Doha International Prize for Interfaith Dialogue in 2013 to support and encourage the efforts and initiatives of people and institutions who have had an effort in promoting dialogue and consolidating a culture of peace. The Doha International Prize for Interfaith Dialogue was awarded in 2013 AD for the best successful experiences in the field of interfaith dialogue. The award was allocated in 2014 to projects involving youth, which Contributed to the promotion of dialogue within their communities. While the award focused in 2016 on institutions and personalities that contributed to the consolidation and strengthening of spiritual and intellectual security in their societies. There is no doubt that this award contributes a great deal to encouraging and supporting the activities of interfaith dialogue and the culture of peace at the level of individuals and institutions. (Al-Murri, 2021).

Furthermore, contributions of the State of Qatar in Promoting Intercultural dialogue can be seen in various fields, as the State of Qatar has played a major role in promoting the tools and means of dialogue in the fields of education, media, youth and migration. This is what we explain as follows:

### **In the Field of Education**

The topic of the Alliance of Civilizations was included in the university curricula taught by Qatar University students, while the foundations and concepts of the Alliance of Civilizations were included in the curricula of primary, preparatory and secondary education. The State has also worked on developing awareness among the younger generation, with the aim of combating misperceptions, misunderstanding and hatred, by spreading a culture of dialogue, tolerance, peace and democracy among learners at all levels of education (Yasin, 2018).

### **In the Field of Youth**

Official and non-official bodies in Qatar have worked hard to get Qatari youth to participate in the global youth movement and to participate in the forums organized annually by the movement. It has also sought to implement exchange programs for visits between Qatari youth and youth from other countries of the world, to involve them in all activities of interest to young people in those countries, and to organize cultural weeks for Qatari youth in other countries, in addition to its endeavor to spread the culture of debates among young people in order to develop a culture of dialogue and a culture of difference with others and acceptance of the other opinion (website of the Ministry of Sports and Youth, 2019).

### **In the Field of Immigration**

The State of Qatar has worked on the effective implementation of the legislations related to the rights of foreign workers, obligating employers to abide by the laws and regulations that guarantee those rights. It also provides ways and means for workers' safety, by monitoring the implementation of the relevant authorities, especially private sector companies, of the laws and regulations that guarantee the rights of their workers, ensuring that companies

provide safety means for workers, especially in works that may pose a threat to their safety, such as construction, oil and gas, electricity. In addition to reviewing legislations related to workers' rights to ensure that they include all rights stipulated in the permanent constitution of the State, Qatar National Vision, and relevant international treaties and charters, including health care and children's education. The State has also sought, through its official and unofficial institutions, to enhance the knowledge of expatriates of different nationalities about Arab and Islamic culture, and Qatari customs and traditions, and to expand the activities of charities and various civil society organizations with regard to supporting expatriates, either from a physical or spiritual point of view. The government of Qatar provides worship space for all registered eight Christian denomination in a place called: "Religious complex" it is also known as: "Churches City". (International Religious Freedom Report, 2021).

### **In the Field of Media**

The State has worked to support the production and dissemination of media materials that help to promote intercultural understanding, for example Khawlah Murtadhawi, a researcher in comparative study of religion writes regularly on al-Sharq journal about issues that assist to promote coexistence and religious freedom. The State has also been keen to ensure that media professionals adhere to professional codes of honor, apply related international standards, and work to develop them to serve the goals of the Alliance of Civilizations. In addition to enhancing media professionals' knowledge of pressing international issues, especially Arab and Islamic issues, and enhancing their ability to provide the general public with accurate and balanced information. Offending religion is illegal and government punishes on it. The media also makes intensive publicity about relevant conferences (Bayoumi, 2018).

Dr. Ayyash al-Kubaisi, Professor in the Department of Theology and Da`wah at the College of Sharia at Qatar University, says that there is no doubt that the State of Qatar was one of the supporters of the idea of intercultural dialogue as an alternative to the clash of civilizations, as it contributed to thwarting the idea of a clash of civilizations through centers, institutions, conferences and constructive dialogues in the context of promoting the intercultural dialogue.

### **Conclusion**

Through the data and indicators contained in this study, it can be acknowledged that the State of Qatar has contributed significantly to the field of dialogue among civilizations. It has also had a leading role in promoting dialogue based on tolerance, harmony and love away from any prejudice of race, color, religion or even nationalism. We saw through the study that the legislator in the State of Qatar had a contribution to establishing the rules of Intercultural dialogue by approving the rules and foundations of dialogue and imposing penalties on violators. The study concludes with a set of results and recommendations represented in the following:

The newly created conditions imposed by globalization, the technological revolution and economic growth are among the most important factors that have direct effects on the openness of the State of Qatar towards building a productive Intercultural dialogue.

One of the most important foundations of effective Intercultural dialogue is that it is based on neutrality, recognition of the other, and appreciation of the efforts made to others, and not based on centralism.

The State of Qatar is considered a pioneer and has a special experience in the field of Intercultural dialogue and has contributed to building effective Intercultural dialogue at the Arab and Western levels.

The geographical location of the State of Qatar has contributed to strengthening its role in the field of dialogue among civilizations.

Despite the challenges facing the Intercultural dialogue in the State of Qatar, it has been able to overcome them and innovate in the field of political, cultural, and intellectual neighborhood, and a remarkable role has been observed in the civilized, religious, educational and media dialogue.

The official institutions in the State of Qatar have an important role in laying the foundations for effective Intercultural dialogue, and we see this in the Ministry of Foreign Affairs and the various official government institutes.

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Dr. Mohammed Khalifa. Professor of Religions in the Department of Faith and Dawah at Qatar University

Dr. Muhammad Ayyash al-Kubaisi. Professor, Department of Faith and Da`wah, College of Sharia, Qatar University.