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## التمسك بالقيم الإنسانية العالمية: القيم الحضارية خلال كأس العالم قطر 2022: دراسة توثيقية

### [ Upholding Universal Values: Civilizational Values During Qatar 2022 FIFA World Cup: A Documentary Study<sup>1</sup>]

Zakaryya Mohamed Abdel-Hady<sup>1</sup>

<sup>1</sup> Associate Professor of Islamic Thought and Culture in the College of Islamic Sharia and Islamic Studies, Qatar University, Qatar..

\* Corresponding Author: [z.abdelhady@qu.edu.qa](mailto:z.abdelhady@qu.edu.qa)

#### الملخص

أعادت بطولة كأس العالم FIFA قطر 2022 بلورة الهوية العربية-الإسلامية وقيمها الحضارية، ولا سيما فيما يتصل بحقوق الإنسان، والتعايش السلمي، وقبول الآخر، ودور المرأة، والهوية الثقافية، لتبرز هذه القيم بوصفها الخلفية هذا الحدث العالمي. وتستحق هذه المخرجات التوثيق والدراسة والتحليل العلمي الرصين، إذ تُعد القيم حلقة الوصل الحيوية بين الحضارة والثقافة، والجسر الذي يربط التقدم العلمي بالتطور الحضاري. هدفت هذه الدراسة إلى تتبع ورصد القيم الحضارية التي تجلّت خلال كأس العالم 2022، والذي شكّل أداة من أدوات القوة الناعمة لدولة قطر، وأسهم في تعزيز حضورها المتنامي على المستويين الإقليمي والعالمي. كما سعت الدراسة إلى توثيق هذا الحدث العالمي من خلال تسليط الضوء على أبعاد جوهرية قد تكون غابت عن انتباه بعض المتابعين، لتكون مرجعاً مهماً للأجيال القادمة التي لم تحظْ بفرصة معايشة هذا الحدث عن قرب. وعلاوة على ذلك، عملت الدراسة على إبراز ملامح الهوية العربية-الإسلامية التي تجلّت بقوة في زمن تصاعدت فيه الخطابات التي تتنبأ بصدام الحضارات وتراجع بعض الثقافات في ظل هيمنة النموذج الغربي. اعتمدت الدراسة منهجاً وصفيّاً-تحليليّاً ومنهجيةً توثيقية. وأظهرت النتائج والتوصيات، من بين جملة من الاستنتاجات، قدرة دولة قطر الواضحة على تعزيز التعايش السلمي بين الشعوب المتنوعة، بغضّ النظر عن اختلاف الثقافات، متى ما تحقّق تبادل المعرفة، وتشاركت المصالح، وسادت القيم الحضارية في تنظيم العلاقات والتفاعلات. ويُسهم هذا الانسجام في دعم السلم ونبذ الصراع والحروب. وتؤكد الدراسة أن هذه الخلاصات جديرة بالنشر والتعميم، لما تحمله من دروس تأسيسية يمكن أن تشكّل منطلقاً لنهضة حضارية حديثة متجددة. كما أوصت بمزيد من الجهود في مجال البحث التوثيقي للحفاظ على منجزات الدول الحيوية، وصون القيم الحضارية وتسخيرها في خدمة الإنسانية.

**الكلمات المفتاحية:** كأس العالم فيفا قطر 2022، القيم الحضارية، دراسة توثيقية، القوة الناعمة.

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### ABSTRACT

Re-articulation of the Arab-Islamic identity and its civilizational values particularly in relation to human rights, peaceful coexistence, acceptance of the other, the role of women, and cultural identity emerged as one of the most significant outcomes of the FIFA World Cup Qatar 2022. These outcomes merit documentation and rigorous analysis. Background and values constitute the vital link between civilisation and culture, and the bridge that unites scientific advancement with civilizational development. This study aimed to trace and examine the civilizational values manifested during the 2022 World Cup, which served as an instrument of soft power for the State of Qatar, reinforcing its growing presence on both regional and global stages. Additionally, the research documented this global event by shedding light on critical dimensions that may have escaped the attention of some spectators, and which will be invaluable for future generations who were not fortunate enough to witness the event firsthand. The study setting endeavoured to elucidate the Arab-Islamic identity. This identity emerged powerfully in an era where discourses predicting civilisational conflict and the decline of certain cultures under the dominance of Western hegemony grew increasingly pronounced. The methodology adopted in this study is both descriptive-analytical and documentary in nature. The findings and recommendations underscore, among other results, the demonstrable capacity of the State of Qatar in fostering peaceful coexistence among diverse populations regardless of differences of culture so long as knowledge is exchanged, mutual benefit is shared, and civilisational values prevail in governing interactions. This harmonised dynamic supports peace and rejects conflict and warfare. Such conclusions deserve to be communicated as they constitute a foundational lesson potentially serving as a launchpad for a renewed modern civilisational renaissance. The study recommended further ventures in documentary research that preserve the achievements of vibrant nations and safeguard civilizational values in the service of humanity.

**Keyword:** *Qatar 2022 FIFA World Cup, Civilizational Values, A Documentary Study, soft power.*

## 1. INTRODUCTION

During the FIFA World Cup hosted by the State of Qatar in 2022, numerous talents emerged, boundless capacities were displayed, and exceptional contributions from the Qatari society across various fields astonished the entire world. This unprecedented achievement has been imposed upon those who witnessed the event a national, ethical, scholarly, and historical obligation to document its multifaceted success. Such documentation ensures that this remarkable contribution remains alive in the collective human memory, serving as a source of inspiration for future generations, teaching them the values of dedication and sacrifice, and demonstrating the fruits of meticulous planning and visionary leadership.

Doha was deliberate in introducing the guests of the World Cup to its authentic Arab-Islamic identity and heritage, conveying a global message that Arab-Islamic civilisation is an integral and enduring part of the broader human civilisation. The State of Qatar showcased its cultural and moral values throughout its signage, promotional content, and sports facilities—creating an artistic tapestry that seamlessly intertwined sport, culture, and civilisation. Through this, Qatar transformed sport into a medium for promoting human fraternity, advancing global peace, and mitigating conflicts and disputes.

Qatar has excelled in confronting civilisational disparities in the digital age, proving that resilience in the face of globalisation's adverse effects does not necessitate the erosion of Arab identity or its dissolution into others. Rather, it reflects a steadfastness rooted in an authentic, independent cultural foundation—one that builds bridges to global civilisations free from prejudice, discrimination, or contempt.

Qatar's brilliance was further evident in demonstrating that the core of the shared human value system is tolerance. In doing so, it shattered the bubbles of misinformation and disproved long-held, erroneous stereotypes aimed at Arabs and Islam. What emerged was a powerful, undeniable truth experienced first-hand by visitors from around the globe—an elevated and genuine portrait of the Arab Muslim individual.

Moreover, Qatar distinguished itself not only as a global capital of sport but also as a global capital of culture and intercultural harmony, a leader in sustainable environmental technologies, and a world-class destination for tourism, boasting architectural and technological designs that surpassed imagination.

The defamation campaign to which the State of Qatar was subjected revealed, in essence, the disdain of some for Qatar's boldness in entering the exclusive domain of global elites. Yet, Qatar's smart and soft power strategy succeeded in dismantling the era of intellectual colonialism in the language of sport, by asserting a new, intelligent narrative that reshaped global sporting discourse. This narrative refuted claims of failure, poor organisation, incapacity, and the supposed irrationality of the Arab Muslim, proving instead that the FIFA World Cup was far more than a mere global sporting event. Rather, it became a shared arena for a new form of modernity—one that challenges the Western stereotypical lens through which Asia, the Arab world, and Islam have long been viewed. (Latarsh, 2023)

### Civilisational Values

Values serve as a nexus between civilisation and culture, and as the bridge uniting knowledge with civilisational development. Al-Bashir (2008) explains that without civilisational values, humanity would have harnessed science to invent instruments of corruption and tools of moral decay—threatening both the well-being of nations and the lives of their people. Considering the prevailing value crisis brought on by Western materialism, compounded by the erosion of religious identity and advocacy for a 'clash of civilisations,' it is incumbent upon scholars to clarify the concept of civilisational values, their characteristics, and their impact. Such clarity is vital in confronting the growing hegemony of Western civilisation over others.

The civilisational values embodied by Qatar during the FIFA World Cup offered a compelling articulation of Arab and Islamic identity. Qatar demonstrated a rare ability to reconcile modernity with cultural authenticity, presenting a model of progress rooted in tradition rather than detached from it. In doing so, it challenged the assumed supremacy of Western values and disrupted long-standing stereotypes surrounding the Arab and Muslim individual. More than a regional statement, Qatar's hosting of the tournament projected an alternative civilisational narrative—one grounded in mutual respect, openness to difference, and a human-centred ethic. This vision stood in deliberate contrast to the reductive and often hostile portrayals driven by Islamophobic discourse.

Islamophobia is a term that denotes an irrational and pathological fear or hostility towards Islam and Muslims. It represents a form of intolerance and racism, manifesting in various ways, including generalisation, discrimination, verbal abuse, physical violence, and hate speech. Islamophobia is often fuelled by the spread of misinformation, ignorance, and negative stereotypes about Islam and its adherents. It is further exacerbated by a failure to recognise the vast internal diversity within Muslim communities—encompassing differences in ethnicity, culture, language, and religious practice.

This phenomenon leads to tangible and detrimental consequences, including the social, economic, and political exclusion of Muslims. It also contributes to the entrenchment of discrimination and inequality within societies.

A comprehensive study titled *"Islamophobia: A Challenge for Us All"* (Runnymede Trust, 1997) outlined key characteristics of Islamophobia. Among the most significant findings was the observation that, despite the considerable diversity among Muslim communities, Islam is often perceived as a monolithic, rigid entity—unresponsive to contemporary realities.

Furthermore, it is frequently viewed as separate from and incompatible with other cultures, lacking shared values or goals, and unaffected by external influences.

Islam is also commonly portrayed as inferior to the West—depicted as barbaric, irrational, primitive, and inherently sexist. Such depictions present Islam as violent, aggressive, threatening, and complicit in terrorism, reinforcing the narrative of a so-called "clash of civilisations."

Islamophobia perpetuates fear, anxiety, and hatred towards Muslims and their beliefs through the circulation of stereotypical and negative portrayals in the media and public discourse. This contributes to the creation of a hostile environment, which may escalate into acts of physical violence, hate crimes, and terrorist attacks targeting Muslims. (Nasser, 2023)

Abdel-Hady (2014) highlights that Islamophobia is a form of intolerance and racism, manifesting through generalisation, discrimination, verbal abuse, physical violence, and hate speech. It is often driven by misinformation, ignorance, and the perpetuation of negative stereotypes. A failure to recognise the diversity within Muslim communities—be it in ethnicity, culture, language, or religious practice—fuels Islamophobia and results in tangible social, economic, and political marginalisation.

Such portrayals generate fear, anxiety, and hostility, fostering environments that can escalate into hate crimes and acts of terror against Muslims. Islamophobia is often weaponised by politicians and political parties to manipulate public sentiment for political gain. Consequently, Muslims may face discrimination in employment, housing, and education due to their religious or ethnic identity. Moreover, Islamophobia is frequently exploited by politicians and political parties to generate fear and prejudice for strategic purposes. Consequently, Muslims may face discrimination in various aspects of life—including employment, housing, and education—based solely on their religious or ethnic identity.

The State of Qatar has demonstrated a resounding and self-evident truth: that peaceful coexistence among peoples is indeed possible, regardless of cultural differences—even in the

face of cultural contradictions—so long as knowledge is exchanged, mutual benefits are shared, and civilisational values prevail in governing human interaction. Such values facilitate a harmonious dynamic that fosters peace and repudiates conflict and war. These outcomes are of global relevance and merit widespread recognition. They should be absorbed and understood by future generations, forming a foundation for a renewed civilisational awakening.

Throughout this global sporting celebration, the FIFA World Cup, the Qatari society exhibited an array of exceptional talents, immense capabilities, and boundless contributions across various domains, astonishing the world at large. This unparalleled success imposes upon all who experienced the event a national, ethical, academic, and historical duty to document its multifaceted achievements. Such documentation is essential to ensure that this exemplary contribution remains vivid in the collective human memory, offering future generations a lesson in the value of dedication, sacrifice, strategic planning, and visionary leadership.

Doha was intentional in showcasing its authentic Arab-Islamic identity and heritage to the guests of the World Cup. It delivered a powerful message to the world, affirming that Arab-Islamic civilisation is an intrinsic and enduring component of the broader human civilisation. The State of Qatar eloquently displayed its Arab and Islamic values through its signage, promotional materials, and sporting facilities—producing a striking tableau that harmoniously intertwined sport, culture, and civilisation. Through this, sport was transformed into a vehicle for promoting human fraternity, supporting global peace, and mitigating conflicts and disputes.

In the Arab and Islamic world, our position differs markedly from that of Europe, the Americas, or East Asia, where the process of documenting sporting events began with individual initiatives that rapidly and organically evolved into institutional endeavours due to their recognised importance. In contrast, despite the relatively recent advent of organised sport in the Arab world, institutional engagement with historical documentation remains limited. Al-Wuhaid (2014) critiques the neglect of sports historiography efforts are largely individual and insufficient to meet the necessary standards, falling short of the quality and comprehensiveness seen in institutionalised practices.

Civilisational values are defined as a set of principles, morals, rules, teachings, and social, political, and economic systems that distinguish one civilisation from another. These values determine its stature, regulate its interactions, and are derived from revealed religions, secular ideologies, or customary traditions. They are upheld by societies, passed down through generations, and defended with dedication and sacrifice. These values represent the intangible dimension of civilisation, in contrast to its material dimension, which is manifested in urban development, architecture, and the practical application of administrative, economic, judicial, and military systems.

Al-Bashir (2008) discusses the concept and application of civilisational values in the Prophetic Sunnah, by claiming no human civilisation is devoid of civilisational values that its people take pride in and by which they distinguish themselves from others. These values may be either sound or corrupt, depending on whether they are derived from sound Sharī'ah, a distorted religion, or from taḥsīn (moral approval) and taqbiḥ (moral disapproval) as determined by human reason. Hence, Al-Sibai (1998) outlines “civilisations are not measured by material standards, nor by the quantity of population, territory, or luxurious living conditions. Rather, they are evaluated by the lasting contributions they make to human history. “It is from this perspective that the current study seeks to highlight the civilisational values of the Arab-Islamic civilisation.

#### **Qatar Soft Power**

Among the contributions of the 2022 World Cup that merit documentation and future utilisation in similar global sporting events are the values of freedom, labour, respect for

women, peace, equality, responsibility, strength, and beauty. These are all civilisational values that promote coexistence and peace among people. Qatar's institutional efforts in this regard were characterised by a universal and humanistic spirit. However, they have yet to receive the academic attention they deserve in terms of assessing their impact on international visitors and their role in augmenting Qatar's soft power regionally and globally. These efforts also reflect the interaction between Western and Eastern values and the broader framework of civilisational values and human rights that surfaced during the tournament, alongside their contribution to reshaping the perception of Islam and Muslims within Western consciousness, countering the effects of Islamophobia.

Numerous ministries and Qatari institutions contributed to disseminating and reinforcing the enduring values of Arab-Islamic culture, building bridges of understanding and affinity among individuals of diverse ethnicities, cultures, religions, and nationalities—within an environment of respectful and dignified competition.

Symbolism, visual displays, lighting, slogans, announcements, songs, impromptu performances, public engagement activities, and architectural design all vividly expressed civilisational values that are difficult to forget or ignore. They demand careful documentation as a manifestation of cultural grandeur and civilisational outreach grounded in values that Qatar has successfully conveyed to the world through this global event.

One exemplary institutional initiative was undertaken by the Ministry of Endowments (Awqaf), specifically through the Abdullah bin Zaid Al Mahmoud Cultural Centre, which published a digital booklet introducing Islam. The booklet was translated into six major languages—English, French, Spanish, German, Russian, and Portuguese—and made accessible through dedicated links on the Ministry's website under the title *Understanding Islam*.

In addition, the Ministry of Endowments and Islamic Affairs organised an interactive Islamic exhibition in Doha during the World Cup. According to an official, this included guided tours of the Imam Muhammad ibn Abdul Wahhab Mosque, where visitors could learn about Islamic architecture, the tenets of Islam and faith, and historical mosques in Qatar.

The Eid Al Thani Charitable Foundation's *Guests of Qatar* Centre also conducted outreach activities to introduce Islamic values, establishing itself as one of the leading institutions in Qatar for engaging non-Muslims. According to a video statement by a senior official at the Centre, over 2,000 volunteers participated in educating World Cup visitors about Islam. The campaign included 10 mobile outreach vehicles, 10 fully equipped tents, and over 15 multimedia presentations covering topics such as the creation of the universe, miraculous scientific signs in the Qur'an, and sacred sites such as the Kaaba and Al-Aqsa Mosque.

The initiative also featured permanent exhibitions and distribution centres in fan zones, clubs, and malls. It leveraged modern digital tools such as flash presentations and audio-visual materials featuring prominent scholars and preachers in various languages. Numerous guest speakers were also hosted to deliver public lectures during the tournament.

Documentary research, as employed in this context, is a structured academic process aimed at uncovering information and facts about past phenomena to derive conclusions that aid in understanding and analysing such events within their historical context. Examples of such studies include the historical development of journalism, the issues it has addressed during critical periods, and its stances on major events. (Hijab, 2006)

## 2. PROBLEM STATEMENT

The State of Qatar exerted extraordinary and strenuous efforts in organising the FIFA World Cup 2022, offering the world a remarkable civilisational model through the work of its ministries and institutions. However, one particular aspect—the civilisational values embedded within the World Cup—faced numerous challenges and has not yet received the

documentation, analysis, and exposition it rightly deserves. These values were a pervasive and vital spirit manifesting in the architecture, activities, events, symbols, and signage throughout the tournament. Various Qatari ministries and institutions contributed to this ethos. Thus, this study poses a key question:

**What were the civilisational values exhibited during the 2022 World Cup in Qatar?**

The research problem is summarised through the following questions:

1. What civilisational values were displayed during the Qatar 2022 World Cup, and how did these values contribute to Qatar's exercise of soft power?
2. How was Arab-Islamic identity articulated and represented during the event in terms of language, culture, and its universal humanistic dimensions?
3. In what ways can the Qatar 2022 World Cup be documented as a civilisational and cultural event, highlighting aspects that may have been overlooked by contemporary audiences but are essential for future generations?
4. How did the World Cup present a positive image of Arab-Islamic civilisation in the context of prevailing global narratives that predict civilisational conflict and cultural decline?
5. To what extent did the event provide a documented and practical response to Islamophobia and racist media discourses that associate Arab and Islamic identities with extremism and terrorism?
6. How can the civilisational dimensions of the Qatar 2022 World Cup serve as a source of empowerment and cultural awareness for future generations in the Arab and Islamic worlds?
7. Did the organisation and cultural framing of the Qatar 2022 World Cup contribute to the realisation of Qatar National Vision 2030, particularly its emphasis on openness, dialogue, and peaceful civilisational exchange?

**Literature Review:**

The researcher did not identify any prior studies that focused on documenting or analysing sports events from a civilisational value-based perspective within an Arab context. This absence enhances the significance of the present study, which may serve as a foundational work for future interdisciplinary research. Documentary and analytical studies have spanned various fields, including history, sports, media, and economics. Relevant examples of sports-related documentary studies include:

1. *Survey of Qataris and Expatriates on Hosting the 2022 FIFA World Cup* – Executive Summary, April 2015 – Qatar University, Social and Economic Survey Research Institute (SESRI).

This summary presents key findings from the SESRI-led survey conducted in collaboration with the University of Florida. It targeted a broad sample representing Qatari citizens and expatriate white-collar professionals. Designed according to rigorous scientific and ethical standards, the survey revealed that the majority of Qataris and expatriates agreed that hosting the 2022 FIFA World Cup would lead to social and cultural change in Qatar. Most also believed that the event would enhance Qatar's international standing and promote the country as a tourist destination.

2. *Potential Cultural Benefits of Hosting the 2022 FIFA World Cup in Qatar*: (Al-Marri, 2022)

This study argued that, given the Middle East's limited integration into global culture, the 2022 World Cup presented an opportunity to assert regional identity on the international



stage. It also highlighted the need to raise public awareness about the responsibility of all residents—both citizens and expatriates—in promoting Qatar’s rich cultural values derived from Islam and Arab heritage.

3. *A Study on the Impact of the 2002 World Cup on South Korea: Pre- and Post-Event Comparisons:*

This study examined how South Koreans perceived the impact of the 2002 World Cup on their society before and after the event. Using pre-event data, it analysed perceptual differences across various dimensions such as cultural exchange, social issues, economic benefits, natural resource use, cultural development, traffic congestion, pollution, and inflation. Significant differences were observed in all dimensions between the two periods.

4. *The Impact of Sporting Events on the Marketing of Egyptian Tourist Destinations – Omar Ali El-Sheikh and colleagues: (El-Sheikh, 2022)*

This study aimed to explore how sporting events influence the marketing potential of Egypt as a tourist destination. Using a quantitative methodology, questionnaires were distributed to random samples from the Ministry of Tourism, the Ministry of Youth and Sports, and category (A) tourism company directors. The results demonstrated that sporting events significantly enhance Egypt’s destination marketing efforts. The study recommended adopting sports event-based marketing strategies and coordinating between governmental bodies and tourism companies for optimal utilisation of such events.

### 3. OBJECTIVES

- i. To trace and analyse the civilisational values displayed during the Qatar 2022 World Cup, which represent a form of soft power for the State of Qatar.
- ii. To articulate the Arab-Islamic identity—Arab by virtue of language and cultural origin, and Islamic in its universal, humanistic outreach to all of humanity.
- iii. To document this global event through a precise and important lens that may have been overlooked by some who witnessed it, and which future generations—who did not experience it firsthand—deserve to understand and learn from.
- iv. To present a positive and radiant image of Arab-Islamic civilisation at a time when dominant narratives predict a clash of civilisations and the erosion of cultural identities under Western hegemony.
- v. To provide a documented and practical response to Islamophobia and the racist media campaigns that target Arab identity and depict it through harmful stereotypes associated with extremism and terrorism.
- vi. To empower future generations by offering access to a unique global event rich in civilisational significance and unprecedented in both the Arab and Islamic worlds.
- vii. To contribute to the practical embodiment of *Qatar National Vision 2030*, which advocates for openness, dialogue, and civilisational exchange among cultures to foster peaceful coexistence.

#### 4. METHODOLOGY

This study employs both the documentary and descriptive-analytical approaches. It aims to document the civilisational values manifested during the World Cup, supported by photographic, audiovisual, and technological materials. These will be used to test the study's hypotheses, address its core questions, and ultimately achieve the intended research objectives. The findings and recommendations are expected to offer forward-looking insights into future applications and development.

##### **Interviews:**

Interviews were conducted with individuals who played an active role in the organisation of the FIFA World Cup from various ministries and institutions. These interviews were analysed in detail to arrive at informed findings and recommendations.

#### 5. FINDINGS

##### **The Concept of Civilisational Values from an Arab-Islamic Cultural Perspective**

In the Arabic language, the term *values* encompasses a range of noble and beneficial meanings, revolving around firmness, giving things their due, adherence, and continuity. Al-Raghib Al-Asfahani (Al-Isfahani, n.d.) reinforces this interpretation by referring to the Qur'anic phrase "*Dīnan Qayyiman*" (upright religion), meaning one that is constant and rectifies worldly and spiritual affairs. Superiority in these values lies in moral excellence, which alone determines the measure of humanity, regardless of material superiority. (Al-Dabboubi, 2020)

Ghaniyeen et al. (2020) indicate that civilisational values are intimately tied to the civilisational structure of the Islamic nation, encompassing intellectual and material progress. These values carry socio-urban dimensions such as stewardship, responsibility, freedom, equality, labour, strength, security, peace, and beauty. They form the foundation upon which civilisations are built; without them, a civilisation either fails to emerge or does so in a distorted form, lacking balance, strength, and continuity.

Civilisational values represent a combination of principles, ethics, rulings, teachings, and social, political, and economic systems that distinguish one civilisation from another, define its standing, regulate its interactions, and are derived from divine religions, human-made ideologies, or customary practices. They are preserved and promoted by society, inherited across generations, and upheld through effort and commitment.

These values constitute the intangible counterpart to the material elements of civilisation—such as urban planning, architecture, and the application of administrative, economic, judicial, and military systems. No civilisation exists without values that its people cherish and use to distinguish themselves from others. These values may be sound or flawed, depending on whether they originate from authentic revelation, distorted religion, or subjective reason. (Al-Bashir, 2008) Thus, the moral and spiritual dimensions of civilisation are what grant it a lasting legacy and enable it to fulfil its mission in bringing happiness to humanity and alleviating its fears and sufferings. Civilisations are not measured by material accumulation, size, or luxury but by the impact they leave on human history. (Al-Sibai, 1998)

Global sporting tournaments such as the FIFA World Cup are among the most significant platforms for bringing together diverse peoples and cultures. They offer opportunities for interaction and cultural exchange. In 2022, Qatar hosted the 22nd edition of the World Cup—the first time the event was held in the Middle East.

Although the World Cup is primarily a sporting occasion, its significance goes far beyond competition. It provides an opportunity to showcase civilisational values, including those

related to peaceful coexistence, tolerance, and mutual respect among nations, as well as values tied to cultural heritage, environmental stewardship, and sustainable development.

In this study, we examined the civilisational values that were exemplified during the FIFA World Cup Qatar 2022. We explored how the host nation sought to project a positive image of Arab and Islamic culture, presenting a model that harmoniously integrates modernity with heritage. Furthermore, analyzes the diplomatic benefits of the tournament in terms of international relations and intergovernmental cooperation, as well as its influence in promoting universal human values.

### **Importance of Values in Building Civilisations**

Values are essential to the establishment and continuity of civilisations. A society bereft of values risks losing one of the principal drivers of its progress, balance, and sustainability. Advancement cannot be achieved without ethical guidance and codes of conduct that elevate societal thought and behaviour. The deeper the belief in these values and the greater the psychological readiness to embrace and implement them, the more likely it is that the society will embark on a path of civilisational growth.

Historically, the generation of the Prophet's Companions and their successors exhibited profound faith in the teachings of Islam—its Qur'anic directives and Prophetic traditions. This deep commitment led them to adopt and execute these teachings with devotion and precision, transitioning them from tribal life to civilisation. Their society was reshaped with new systems and methods of governance through individual, collective, and institutional efforts that coalesced harmoniously around value-based principles.

Islamic teachings, particularly those encouraging the pursuit, dissemination, and application of knowledge, transformed society into a hive of intellectual activity. This resulted in the emergence of influential educational institutions that rescued Muslim communities from ignorance and positioned them at the forefront of global civilisation. Indeed, the leadership of scientific inquiry transitioned from West to East, underscoring the transformative role of knowledge in civilisational development.

Another illustrative example is the emphasis Islam places on cleanliness and purity. Qur'anic injunctions and Prophetic traditions inspired advancements in the architecture of public hygiene facilities, places of worship, and homes—ensuring access to water and cleanliness for both people and animals.

Islam planted transformative values within its adherents, reshaping perceptions and challenging inherited misconceptions. For instance, pre-Islamic Arabs often disdained manual labour, viewing it as unsuitable for the noble. Islam, however, elevated the status of work, honouring craftsmanship and recognising the essential role of skilled individuals in building and advancing society.

Civilisational values are the bridge between culture and civilisation, and between science and its application. Without these values, humanity might invent tools of destruction and moral degradation rather than instruments of progress. Hence, it is imperative for scholars to articulate the meaning, characteristics, and impacts of these values—especially in an age marked by Western materialism, identity crises, and calls for civilisational conflict. (Al-Bashir, 2008)<sup>i</sup>

The civilisational values that expressed Arab and Islamic identity—highlighting the possibility of harmonising modernisation with cultural preservation—played a vital role in dismantling Western moral superiority and reshaping stereotypical portrayals of Muslims. These values offered a contrasting narrative to that propagated by Islamophobia, which denotes an irrational and pathological fear of Islam and Muslims.

### **Civilisational Values in the World Cup**

#### **1. Justice and Equality**

Justice and equality are clearly manifested in the realm of sports, particularly through the

equitable opportunity afforded to all national teams during the tournament. The principle of fair distribution was exemplified in the draw system, which ensured equal chances for all without interference in the scheduling of matches. The consistent application of uniform rules across all teams and throughout every stage of the competition highlights the essential sporting value of fairness—an important civilisational value.

## **2. Work**

In Islam, work is a noble and esteemed value; the pursuit of livelihood is considered a unique form of striving (jihad), cherished by dignified souls who reject begging, destitution, and weakness, and instead seek strength, prosperity, and honour. This value ensures societal sustainability, excellence, and continuity. The Qur'an and Prophetic traditions contain numerous texts that promote and praise work. Among these are Allah's command: "And say, 'Do [as you will], for Allah will see your deeds, and [so will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.'" (Surah At-Tawbah, 9:105 – Sahih International), and "They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. [We said], 'Work, O family of David, in gratitude.' And few of My servants are grateful." (Surah Saba', 34:13 – Sahih International).

The Prophet Muhammad (peace be upon him) also said: "Allah loves that when one of you does a job, he perfects it." Moreover, Caliph Umar ibn al-Khattab (may Allah be pleased with him) stated: "I dislike seeing a man idle—neither working for this world nor for the Hereafter."

This value was astonishingly evident during the World Cup in Qatar, receiving widespread acclaim. The magnitude of what was accomplished has been described as a human marvel, securing Qatar's place among the ranks of advanced civilisations.

## **3. Respect**

Respect was visibly present throughout the World Cup in Qatar. The unified efforts to host people from various cultural backgrounds—without discrimination in sports or social engagements—embodied mutual respect and offered a cultural model inclusive of all, without prejudice or marginalisation. This mutual respect did not serve as a pretext for violating the host nation's cultural values or mocking its religious traditions. Rather, it was governed by standards that preserved human dignity and excluded what right-minded nature and sound disposition find objectionable—such as the promotion of deviant practices.

Diverse forms of dress, cuisine, greetings, and physical appearances were not matters of dispute but were accepted as natural features of the event. This showcased Qatar's hospitable culture and its remarkable capacity for acquaintance, collaboration, harmony, and coexistence—despite differences in culture, ethnicity, and appearance.

The World Cup painted a vivid portrait of respect among nations, reflecting a culture capable of catalysing meaningful change in a world rife with identity conflicts and Western cultural dominance.

## **4. Civilisational Communication**

Qatar's World Cup initiative represented a unique fusion of tradition and modernity. Stadiums and facilities were adorned with remarkable elements of Arab heritage, including Islamic art, Arabic calligraphy, and easy access to Qatari heritage sites such as museums and historical locations. Visitors were encouraged to explore the Qatari Arab-Islamic identity with openness and curiosity.

Through powerful media promotion—especially during the opening and award ceremonies—and the symbolic use of gifts, Qatar successfully conveyed the richness of Arab culture not only on its own behalf but also on behalf of the wider Arab world.

## **5. The Civilisational Role of Women in the World Cup**

One of the standouts civilisational aspects of the tournament was the prominent participation



of women in its organisation and execution. This reflected Qatar's commitment to showcasing the civilisational values of Arab-Islamic culture, countering Western media claims of discrimination against women in the Arab world.

Women working for the Supreme Committee for Delivery and Legacy—the body overseeing World Cup projects—expressed pride in their contribution to the first tournament hosted in the Arab and Middle Eastern region. With over 300 women involved, many holding senior leadership roles, they highlighted the honour of shaping a historic event and working in a diverse, high-calibre international environment. (Qatar News Agency, 2024)

## **6. Islamic Diplomacy and Values of Engagement**

Islamic diplomacy is grounded in realism and originates from the core tenets of the religion—it is neither pretence nor deceit. Its noble aim is to spread peace and foster trust among nations, as stated in the Qur'an: *"Invite to the way of your Lord with wisdom and good instruction"* [Surah An-Nahl: 125]. From the dawn of Islam, diplomacy has been a legitimate and effective tool in advocating for and promoting the Islamic state, achieving numerous successes throughout history. (Al-Hajjaj, n.d.)

Qatar has successfully strengthened its international relations, employing diplomacy in various global arenas. The state engaged with teams and fans of all nationalities, facilitating access, accommodation, and entertainment as part of its hospitality efforts. These initiatives promoted intercultural exchange and increased mutual understanding among followers of diverse cultures within a fertile environment conducive to such engagement.

## **7. International Cooperation**

Qatar is among the sponsors of the UN Resolution on Sport for Development and Peace. Believing in the transformative power of sport, Qatar has paid considerable attention to athletic initiatives. This is evident in its hosting of major international sporting events and the promotion of a sports culture through both domestic and international initiatives, such as National Sports Day and the "Doha Goals" initiative. These platforms promote global development through sport, most notably exemplified by Qatar's hosting of the 2022 FIFA World Cup. (Qatar Ministry of Foreign Affairs, 2024)

## **8. Environmental Conservation and Sustainable Development**

Environmental preservation holds a revered status in Islamic jurisprudence, embraced by Qatari society not as a transient interest but as a core value grounded in enduring ethical principles. Environmental conservation is viewed not only as a societal necessity but as a spiritual commitment that brings divine reward and social benefit.

Qatar implemented a comprehensive programme for energy and water management across all World Cup stadiums, using highly efficient designs, constructions, and operations—remarkable enough to impress even global sports icons. The energy efficiency of the stadiums surpassed international benchmarks by 30%, and water usage was reduced by 40% compared to ASHRAE 90.1 standards.

Condensed water from cooling systems was recycled for landscaping irrigation. Furthermore, 90% of temporary diesel generators were replaced with eco-friendly electrical substations, reducing air pollution. All five World Cup stadium power centres received GSAS certification for energy efficiency. Future World Cups are expected to adopt this sustainable roadmap.

Hyundai and Kia, official sponsors, provided 311 eco-friendly hybrid and electric vehicles and 10 electric buses for transporting teams, officials, and VIPs—marking the first time such a fleet was used, setting a precedent for sustainable mobility in FIFA events.

Waste reduction, reuse, and recycling were central to Qatar's environmental policy from the planning stages. Recycling efforts included plastics, aluminium, cardboard, paper, and glass. Compostable food waste and utensils were processed into fertiliser across stadiums, training centres, and official venues. All uniforms for the 20,000 volunteers were made from recycled materials and distributed in bags repurposed from clothing and banners used in previous

events. The local charity *Hifz Al Naema* redistributed surplus food from venues to those in need. (FIFA, 2024)

### **Field study**

Qatar's hosting of the 2022 World Cup provided a global platform through which national institutions could amplify Qatari identity and Islamic values, presenting the country as a hospitable nation proud of its culture and heritage. To document the range of official and voluntary initiatives that accompanied the world's largest sporting event, the research team identified a list of key institutions involved in the World Cup and successfully conducted interviews with the following organisations:

1. The Cultural Village Foundation (Katara)
2. Abdullah Bin Zaid Al Mahmoud Islamic Cultural Center (Fanar)
3. Qatar Voluntary Work Center
4. College of Sharia and Islamic Studies – Qatar University
5. Qur'anic Botanical Garden
6. Qatar Radio – Qatar Media Corporation

### **1. The Cultural Village Foundation – Katara:**

Katara is a cultural and tourist landmark in the Qatari capital, Doha, that brings together global cultures. It plays a vital role in showcasing Qatar's heritage, values, and traditions while promoting awareness of other cultures and civilizations through festivals, exhibitions, and local, regional, and international events.

The programme dedicated to the World Cup was rich in cultural and religious activities, including the Traditional Dhow Festival, which ran for an entire month and showcased all aspects of Qatari and Gulf maritime heritage—from dhows and pearl diving tools to traditional maritime crafts. It also featured chants and folk songs performed by *nahhams* (traditional sea singers) during diving expeditions. Additionally, a permanent Dhow Museum and a Sadu Exhibition were inaugurated.

Regarding Islamic values, Katara Mosque attracted many visitors, mostly non-Muslims, intrigued by the call to prayer. Many entered the mosque courtyard to observe Muslims performing their prayers. Katara also set up a nearby rest area with a sign reading, "Ask me about women in Qatar," where foreign women could enjoy tea and coffee while learning about Qatari social life. Female volunteers answered visitors' questions and helped correct widespread misconceptions about women's rights and Muslim social life. Many visitors admitted that their prior views of Islam and Muslims were influenced by unjustified biases, which changed positively after their experience in Qatar. Several embraced Islam at Katara Mosque, while many others expressed deep admiration.

### **2. Abdullah Bin Zaid Al Mahmoud Islamic Cultural Centre (Fanar):**

Also known as Fanar, this centre is named after the renowned Islamic scholar and former Chief Justice of Qatar. The centre engages in religious, cultural, and educational activities and hosts one of Qatar's largest mosques. It offers library services in multiple languages and is a popular tourist destination, providing insights into Islamic culture and Arabic language courses.

During the World Cup, Fanar organized initiatives to highlight Islamic values and Qatari identity through its “Qatari Majlis” program, offered in English, Spanish, and French. The program portrayed daily Qatari life with its values and human elements. The public could also visit a civilizational exhibition displaying Islamic principles in English, with translations into Spanish and French, and further supported by speakers in Hindi, Filipino, Amharic, and Sinhalese.

A Virtual Reality (VR) experience titled *"A Journey Through Time to Makkah"* was available in nine languages. It included an audiovisual call to prayer and Qur’anic verses translated into English, Spanish, French, and Portuguese. Panels displayed hadiths and Qur’anic verses related to human values in multiple languages. The centre addressed common misconceptions about Islam, especially regarding women’s rights and religious practices. Most attendees sought genuine understanding rather than promoting stereotypes, often blaming the media for Islamophobia. The initiative employed engaging dialogue, multilingual videos, and printed material in over ten languages, which had a significant impact. Some visitors requested Qur’an translations or mosque tours and were deeply moved by the call to prayer.

A key lesson was the importance of preparing a culturally competent youth cohort to represent Qatari and Islamic values effectively to Western, East Asian, and Latin audiences. This inspired the centre to train more translators in Portuguese, Spanish, Russian, and German.

### **3. Qatar Voluntary Centre:**

The Qatar Voluntary Center is a non-profit organization that promotes volunteerism and supports the development of volunteer work across various sectors in Qatar. The centre seeks to engage individuals in activities that serve local and international communities—social, environmental, educational, and cultural. It plays a vital role in promoting human values and social solidarity as part of Qatar’s national development strategy.

The centre participated in several events leading up to the World Cup, including the Arab Cup and cultural events like Darb Al Saai. It trained volunteers to deliver high-quality services to visitors and emphasized Qatari and Islamic identity in volunteer interactions.

Volunteers were trained to interact with guests from diverse cultural backgrounds, including those who may harbour prejudices. The centre focused on hospitality, mirroring Qatari traditions of welcoming guests. Through positive engagement, volunteers helped shift negative perceptions, resulting in new friendships and visitor interest in joining the volunteer network.

Technology played a role in managing volunteer registrations and interviews, given the large numbers involved. Coordination with relevant authorities ensured smooth operations.

The centre also learned the value of specialized volunteering and is working toward offering volunteer programs aligned with professional fields—such as for doctors and engineers—for greater impact in future events.

### **4. College of Sharia and Islamic Studies (Qatar University)**

The FIFA World Cup Qatar 2022 marked a unique experience for the College of Sharia and Islamic Studies at Qatar University. It demonstrated the college’s ability to engage meaningfully with global and national issues and embodied the radiant civilizational message of Islam. This experience presents a model for replication and development across universities in the Islamic world.

#### **General Objectives of the College's Activities:**

- Introducing Islam in a civilized and moderate manner.
- Activating the role of Sharia sciences in the contemporary global context.

- Preparing students to become ambassadors of their faith and values in multicultural settings.
- Highlighting Islamic values to a global audience.
- Contributing to the religious and cultural awareness of visitors.
- Integrating Islamic sciences into the global public space.
- Promoting civilizational coexistence and positive intercultural engagement.
- Enhancing national identity through active participation in global events.

Professors Dr. Muhammad Iqbal Farhat and Dr. Zakaryya Abdelhady conducted a university-funded research project titled: *“Effectively Presenting the Qatari Identity to the Audience of the 2022 World Cup: A Da’wah and Media Perspective.”*

The study aimed to examine how Qatar’s cultural and religious identity was presented to a global audience during the World Cup. It focused on strategies and tools used to highlight Qatari identity to international visitors and fans. Key points included:

- Designing da’wah-based software programs to present Qatari values via media platforms.
- Publishing a book introducing Qatar and Islamic values.
- Analysing da’wah and media content from World Cup events.
- Studying tools used to convey cultural/religious messages (e.g., exhibitions, lectures, social media).
- Evaluating international audience reactions and their understanding of Qatari identity.
- Organizing online seminars and lectures to highlight Qatari values.

This research is part of Qatar University’s commitment to exploring the interplay between national identity and global events, fostering international cultural and religious understanding.

## 5. Qur’anic Botanic Garden

The Qur’anic Botanic Garden is a pioneering project in Qatar, showcasing and preserving plants mentioned in the Qur’an and Sunnah within a natural, healthy environment. Operated under Hamad Bin Khalifa University, it promotes environmental awareness and the conservation of traditional flora.

During the World Cup, the garden hosted educational tours to introduce Islamic civilizational values and Qatar’s history. Activities included displays of Qatari and Islamic heritage tools and information about Qur’anic plants. Botanists led tours tailored to various age groups and nationalities, providing visitors insight into the link between local flora and Qatari culture.

Some visitors held misconceptions about Islam, believing Muslims to be unfriendly. The staff’s kind and welcoming approach helped dispel these views and left a strong positive impression about Islamic and Qatari culture.

Interactive technology, such as multilingual talking robots and large display screens, enhanced the visitor experience. Additionally, an electronic football goal was introduced to integrate sports with nature.



This interaction provided valuable experience in public engagement and demonstrated the garden's capacity to host future global events effectively.

## 6. Qatar Radio

Qatar Radio, part of the Qatar Media Corporation, is a leading national broadcaster established in 1968. It plays a key role in disseminating cultural content and reinforcing national identity.

During the World Cup, the station broadcast programs promoting Qatari and Islamic values. Among these was “*Huna Qatar*” (“Here is Qatar”), which explained Qatari heritage and Islamic customs both directly and indirectly. The station emphasized core values such as generosity, hospitality, and kindness—hallmarks of Qatari society.

The station tackled common misconceptions about Islam and Arab culture. Through multilingual programming and live interviews, it helped foster cross-cultural understanding. The station leveraged the event to elevate Qatar’s international image and underscored the importance of hard work and collaboration in executing major global events.

## 6. CONCLUSION

Below are the key findings and recommendations:

### Key Findings:

- Qatari institutions demonstrated the ability to harness global events to reinforce national and Islamic identity in a modern, effective manner.
- Key civilizational values highlighted during the FIFA World Cup Qatar 2022 included: work ethic, excellence, peaceful coexistence, security, respect for women, intercultural exchange, and environmental sustainability.
- These institutions helped correct misconceptions and enhanced Qatar’s image as a cultured and hospitable nation.
- The experience provided a blueprint for future success in global engagements.
- The tournament challenged Western stereotypes of Arabs and Muslims by showcasing their capacity to uphold and promote civilizational values.
- The variety of values expressed enriched Qatar’s soft power on the international stage.
- The World Cup offered a civilizational model that preserved Arab-Islamic identity while embracing modernity in planning, execution, and presentation.

### Recommendations:

- Document global events with broad public participation to foster human understanding and civilizational advancement.
- Respond to Western stereotypes about Arabs and Muslims through diverse, high-quality civilizational initiatives.
- Encourage and train local talents in preparation for future major undertakings.
- Support youth capable of producing distinguished cultural and volunteer contributions across various fields, not just sports.

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## TRANSLITERATION

## a. Consonant

Arabic	Latin	Example	
		Arabic	Latin
ء	‘	فَأَرْ	fārun
أ	(a,i,u)	أَحْكَام	aḥkāṃ
ب	b	بَابُ	bābun
ت	t	تَمْرٌ	tamr
ث	th	ثَلَاثَ	thalātha
ج	j	جَبَلٌ	Jabal
ح	ḥ	حَدِيثٌ	ḥadīth
خ	kh	خَالِدٌ	khālīd
د	d	دِينٌ	dīn
ذ	dh	مَذْهَبٌ	madhhab
ر	r	رَاهِبٌ	rāhib
ز	z	زَكِيٌّ	zakī
س	s	سَلَامٌ	salām
ش	sh	شَرَبَ	sharaba
ص	ṣ	صَدْرٌ	ṣodrun
ض	ḍ	ضَارٌ	ḍār
ط	ṭ	طَهْرٌ	ṭahura
ظ	ẓ	ظَهْرٌ	ẓhohr
ع	‘	عَبْدٌ	‘abdun
غ	gh	غَيْبٌ	ghayb
ف	f	فَاتِحَةٌ	Fātihah
ق	q	قَبَسٌ	qabas
ك	k	كِتَابٌ	kitāb

ل	l	لَيْلٌ	layl
م	m	مُنِيرٌ	munīr
ن	n	نِقَابٌ	niqāb
و	w	وَعَدَ	wa <sup>c</sup> ada
هـ	h	هَدَفَ	hadaf
ي	y	يُوسُفَ	Yūsuf

#### b. Short Vowel

Arabic	Latin	Example	
		Arabic	Latin
اَ	a	كَتَبَ	kataba
اِ	i	عَلِمَ	<sup>c</sup> alima
اُ	u	غُلِبَ	ghuliba

#### c. Long Vowel

Arabic	Latin	Example	
		Arabic	Latin
آ ، اِى	ā	عَالَمٌ ، فَتَى	<sup>c</sup> ālam , fatā
يِ	ī	عَلِيمٌ ، دَاعِي	<sup>c</sup> alīm , dā <sup>c</sup> ī
وِ	ū	عُلُومٌ ، أُدْعُو	<sup>c</sup> ulūm , 'ud <sup>c</sup> ū

#### d. Diphthong

Arabic	Latin	Example	
		Arabic	Latin
أَوْ	aw	أَوْلَادٌ	aulād
أَيَّ	ay	أَيَّامٌ	ayyam
إِيَّ	iy	إِيَّاتُكَ	iyyāka