

Kaaba and Multinational Body for the Worldhumanism: A Quranic Viewpoint

Md. Kohinoor Hossain
Assistant Professor
Dept. of Islamic History & Culture
Dargapur Fazil Degree Madrasha
Bagherpara, Jashore
Bangladesh

Abstract

The Kaaba, however, is not only a ritual landmark of its locality; it is a metaphysical and physical centre of humanism in the world, as the Quran has laid down a general framework of human dignity and global unity. Allah has declared the Kaaba as the first house built for mankind, and it continues to be a permanent house of peace. The status is basic and so transcends geographical boundaries and makes it an ideal spiritual archetype for a modern multiparty parliament. The Kaaba represents the principles of equality, which are fundamental to international government, because it is a place where race, status and nationality are all discarded. It is a living example of the redistribution of wealth around the world and of socioeconomic justice, which fits very well with institutions such as Zakat to eliminate systemic poverty. Geopolitical exploitation is replaced by mutual recognition in a Quranic paradigm of international relations. The use of the Kaaba as a model and blueprint for a multinational congregation, provides a more sustainable value-based alternative to contemporary secular models. This paradigm is what makes this multinational body better worldly, divine and spiritual figurative steps in absolute justice, universal compassion and common protection of human welfare for human being.

Keywords: Kaaba, Global Politics, Quranic Culture, Worldhumanism, Quranic Sacred Discussion and Global Conference

1. Introduction

As the world becomes more fragmented in terms of geopolitics and the capacity of traditional international governance frameworks to pass the threshold of inclusion, the search of an inclusive global governance model is still relevant to this day. Contrary to the Euro-US-Aus-Asia-centric idea of state sovereignty, which is central to contemporary political models, this paper examines another model that has been born of Islamic metaphysics and political philosophy: the fusion of the Kaaba and a multi-national parliament. The study reveals a more than profound Quranic blueprint for global unity as it reframes the Kaaba as not just a local geographic focus but also a sanctuary for humanity as a whole. An idea at the heart of this investigation is that of worldhumanism, a theological and philosophical approach that rises above racial, national and ideological barriers, and is grounded in Quranic hermeneutics. A Quranic perspective is not about imposing a single and exclusive sense of hegemony but is a cosmopolitan pluralism in which the sacred geography of the Kaaba provides a symbolic and structural anchor for global constitutionalism. This paper examines, by critically analyzing the relevant principles of the Quran, how the basic ethics of the *Ummah* can be taken into the modern context of a multinational parliamentary assembly. Finally, this research shows that Islamic humanism offers valuable and still untapped ethical frameworks which can transform the contemporary governance of the world and build true global solidarity.

1.1: Statement of the Problem

A legitimacy, efficacy and inclusivity crisis is engulfing contemporary international relations and global governance. In today's increasingly polarized world, characterized by both geographic and political polarization, economic inequality and economic polarization, it is easy for the traditional and universal global governance structures to be short of the mark of a truly global crowd. In an increasingly divided world, where there are geographic and political divisions, economic inequalities and economic polarization, the traditional and universal structures of global governance are often not even close to achieving a truly universal governance. A structural and philosophical dependence on the notions of Euro-US-Aus-Asia-centric state sovereignty is at the heart of this failure. The westphalian models emphasize the nation-state as the basic level of political organization, and this inevitably promotes competitive self-interest, nationalistic exclusivisms and a fractured global order. Therefore, the current secular approaches are deficient in moral and spiritual substance to break down racial, national or ideological barriers and provide a universal moral framework for promoting international solidarity. There are many different alternative political systems that have been suggested, but they are mostly secular and are restricted in their philosophical basis to a western approach. Yet, the possibility of the contribution of Islamic metaphysics and political philosophy to the current global constitutionalism has been studied very little. Islamic notions in the mainstream academic and political world are often presented as monolithic and exclusive, thus negating their pluralistic and universalist nature. Specifically, there is a lack of theory about intersection of sacred geography and contemporary democratic systems. The Kaaba is mainly perceived through a localized, purely geographic or purely ritualistic perspective. Its more global Quranic reinterpretation as a haven of peace for all mankind, and how it can effectively connect with a modern multinational parliament, has received less systematic study. However, until other, spiritually based paradigms are explored such as worldhumanism and the underlying ethics of the *Ummah*, global governance is doomed to remain Us-Aus-Eurocentric and structurally fractured.

This study tackles this important issue by critically examining the Quranic principles and reaching a conclusion on the potential of the sacred parable of the Kaaba. This is a structural and ethical anchor for a multinational parliament. Finally, the goal of this research is to prove the possibility of an alternative model of global governance that is inclusive and secular, and instead to create a blueprint for cosmopolitan pluralism that is grounded in divine inspiration and creates real, global solidarity.

1.2: Aims and Objectives

The primary aim of this research is to construct a contemporary, valued-driven framework for international relations and global governance by operationalizing the Quranic principles of humanism and equality symbolized by the Kaaba. To achieve this overarching aim, the study will fulfill the following five objectives:

- To Analyze the Metaphysical Concept of Global Humanism: Examine how the Holy Qur'ān establishes a universal framework for human dignity (Quran:3:96) that transcends modern geographical and national boundaries.
- To Evaluate the Kaaba as an Egalitarian Governance Model: Investigate how the erasure of race, social hierarchy, and nationality during the pilgrimage acts as a structural blueprint for absolute equality in international governance.
- To Propose a Structural Alternative to Secular Frameworks: Develop a theoretical design for a multinational parliament rooted in the peaceful, sanctuary-focused archetype of the Kaaba.
- To Integrate Islamic Socio-Economic Justice with Global Policy: Explore how combining the universal symbolism of the Kaaba with institutional mechanisms like Zakat can provide practical solutions for global wealth redistribution and systemic poverty.
- To Formulate a Value-Driven Paradigm for International Relations: Define a framework that replaces geopolitical exploitation with mutual recognition, universal compassion, and the shared protection of human welfare.

1.3: Research Question

The researcher studies a question which may help to frame a breakthrough outcomes for the global people. The question is: Why is Kaaba globally important?

1.4: Rationale of the Study

The present study aims to examine the rationale of the study. The urgency to undertake this research comes from the growing gaps between the rapid evolution of increasingly complex global crises, and the growing inability of existing, secular, international institutions to address them. The structural problems of global governance today, which are systemic, are not only administrative, but also philosophic, and are being exacerbated by the rise of nationalisms and the paralysis of institutions such as the United Nations. Using Westphalian paradigms in which political organization is founded on competitive, state-oriented self-interest reinforces a divided world order. In light of this, there is urgent need to conduct this research to look into alternative foundations based on values, which could create a real solidarity for all humanity. The main argument for this study is that it can help to break the Us-Aus-Eurocentric hegemony that has long ruled the discourse of international relations theory. This research challenges the much accepted academic view that workable global governance can only be of a secular or Western nature by incorporating the Islamic metaphysics and political philosophy into the modern constitutionalism of the world. It is a major theoretical contribution that breaks down the monolithic and exclusionary conceptions of Islamic concepts and illustrates their essentially pluralistic, universalist and cosmopolitan nature. In addition, the research undertaken here is pioneering in its examination of the idea of "sacred geography" as a viable modern democratic model of governance.

Although previous studies examined the Kaaba in ritualistic, historical, and geographically specific ways, this study takes a new approach by recontextualizing the Kaaba in the cosmic and Quranic context as a sanctuary for all humankind. The reason for associating this sacred architecture with a multinational legislative assembly is to try to figure out how a transcendent, spiritual anchor can hold together and morally guide a diverse, representative political assembly. It examines the innovative theory that spiritual commonality can serve to overcome the failures of secular commonality in the struggle to overcome racial, national and ideological bias. The study has both practical and theoretical implications and serves as an important template for worldhumanism and a new *Ummah* transcending the boundaries of civilizations to include all human beings. The research takes a critical examination of the principles in the Quran to build an inter-national parliament based on the symbolism of the Kaaba, thus going beyond the critique of the existing systems. It also provides a practical and visionary approach that is both divinely guided and cosmopolitan in pluralism and offers a new model for global governance theorists and policy makers to promote genuine global solidarity.

1.5: Scope of the Study

This study is an interdisciplinary approach to political philosophy, international relations theory and Islamic metaphysics. Conceptually, it differs from all the previous interpretations of the Kaaba which were meant to be ritualistic in nature, instead of it being a macro-theological interpretation as a universal sanctuary for all humankind. The theoretical scope is limited by a critical evaluation of the westphalian paradigm, which will analyze the structural possibilities of a transcendent, spiritual anchor, to stabilize and morally guide a modern, diverse, multinational legislative assembly. Conceptually, the study focuses on analyzing Quranic concepts of pluralism, cosmopolitanism and global constitutionalism. The investigative boundary is quite clear and establishes a framework for worldhumanism that crosses civilizational and national boundaries. The study does not provide an empirical or detailed model for the wholesale political application of the subject matter, but rather sets the philosophical groundwork for the possibility of questioning Us-Aus-Asia-Eurocentric hegemony and for creating a model of genuine global solidarity.

1.6: Theoretical Framework

This study develops an innovative theoretical approach that combines the Islamic philosophy of metaphysics with cosmopolitan political philosophy in order to critically confront the prevailing international relations paradigm which is Us-Aus-Asia-Eurocentric and Westphalian. As such, this approach to global governance is neither purely secular nor contractarian, but rather recognizes that global governance must be given a "transcendent, spiritual" grounding if it is to be sustainable and multinational. This is not a purely secular, contractarian approach to global governance but rather one which argues that global governance needs a transcendent, spiritual grounding if it is to be a sustainable, multinational political order. The analysis of sacred architecture as a ground for global constitutionalism not only places it within a contemporary context of pluralistic governance, but it also links the divine text to the current context of governance. This study uses thematic Quranic exegesis to derive a political theory from the Quran. This approach is not based on verse-by-verse commentary, but rather seeks to break away from linear interpretation and instead isolate and synthesize conceptually related verses that can build up an integrated worldview of the Quran on the theme of global solidarity. This framework is based on two fundamental concepts in the Quran: The ontological dimension of human difference is addressed in the frame of the Principle of Cosmopolitan Pluralism in relation to (Quran:49:13): "O mankind, indeed We have created you from a male and female and made you peoples and tribes that you may know one another." The meaning of this phrase is "that you may know one another" and within this context.

It is assumed that this is meant not simply to call for passive cultural tolerance, but for active cross-cultural dialogue and institutionalized cultural recognition. This verse is the ontological basis for a multi-national parliament, that is, a parliament composed of people from different nations, and refutes the need for civilizational hegemony or assimilation. The spirit and structure of this multinational assembly is centered on the concept of Kaaba. This is the Universal Sanctuary, as a governance anchor. This is based on a Quranic verse that means: Allah has established the Maqām Al-Haram or Ka'bah as an asylum or establishment or *Qiyam* for people. (Quran:5:97) The expression *Qiyaman* that which stands as a support, pillar or means of sustenance is used here as a metaphysical and structural anchor, which holds humanity together. The Kaaba is only one of the places that is supposedly "liberated" from any national, sovereign or racial ownership, coupled with the designation "*Bait-al-Atiq*" or the Ancient/Liberated House. In this study, the framework presents the Kaaba model as a universal and non-hierarchical focus in the context of synthesized analysis of the themes. It offers a moral framework around which a modern and pluralist legislative body can turn, a model of 'worldhumanism' where pluralism in civilizations does not result in unity at the expense of diversity.

1.7: Review of Related Literature

The literature used in this study is directly obtained from a qualitative study of the Quranic text by reading it qualitatively and thematically, focusing on sacred space and human diversity from the perspective of global order. This is not a book of private devotion, but a basic statement of cosmic and earthly constitutionalism. The literature is a dialectic of absolute human plurality and a central moral axis. For example, (Quran:3:96) states that the Kaaba is the first house built for humanity and is a blessing and guidance for the worlds *hudan lil-'alamin*. The literature in question suggests that an inherent conditionality in the term 'alamin' (all worlds/nations) is that there is no regionalism found here, but the term suggests that the sanctuary is a transnational point of guidance. Moreover, (Quran:22:25) strengthens this level of equality by stating that the Sacred Mosque is open to all humanity "the dweller therein or the visitor from abroad. From the perspective of global governance, the Quranic literature serves as a critique on contemporary border regimes, in addition to the exceptionalism of the sovereign. The Quranic literature is used to criticize the modern-day border regimes and sovereign exceptionalism from a global governance perspective. It sets a literary model for an assembly open to everyone, in which the nation or country's identity is subordinate to the universal human solidarity. Research Methodology The qualitative interpretive research methodology of this study is based on thematic Quranic exegesis that aims to find the conceptual integration of the Kaaba in a modern model of global governance. This thematic reading departs from the traditional linear and chronological reading of texts to isolate, classify, and connect a wide range of verses on the theme of sacred space, on human pluralism and on universal constitutionalism. The main source of data is the Quran itself, seen as a basic text on the order in the cosmos and on earth. The research design has three different qualitative phases: Textual Identification and Extraction: The students will identify and extract information from text. In the process of purposive sampling, a set of verses is created by using targeted keyword searches, based on the root words of the Quranic corpus terms related to the concepts of *Qiyaman* or sustenance, *Bait* or sanctuary, *Ummah* or community, and *Ta'arafu* or mutual recognition. The section of the Quran that is selected is key based on its direct application to transnational ethics and sacred geography (Quran:3:96,5:97, and 49:13). Thematic coding and conceptual abstraction or reflecting the main ideas, the textual data obtained is then qualitatively analyzed. The verses are translated and analysed in two main themes: The Metaphysical Anchor is a structural and spiritual stability that is provided by a non-sovereign center. The metaphysical anchor is a nonsovereign center that provides structural and spiritual stability.

Confederate citizenship or citizenship that prioritizes that all peoples are distinct, yet equal and worthy of the same rights, duties, and opportunities or philosophical synthesis & model building. The finalised themes are contrasted with the current political science concepts, namely the westphalian sovereign concept and the current democratic parliamentary system. The study proposes a theoretical framework about the concept of a multinational parliament, which is in turn built in a Quranic approach. The study is an amalgamation of these Quranic concepts and proposes a theoretical framework of a multinational parliament. This approach emphasizes conceptual depth and philosophical coherence and does not seek to offer an empirical or statistical generalization, but rather an alternative to the current structures of global governance that is not Us-Aus-Asia- Eurocentric or based in texts.

1.8: Research Methodology

This paper conducts a qualitative research methodology where the author strives to study with the lens of the Quran that will be considered as primary sources. The other sources are secondary data that are related to this paper but it will cover a mixed methodological aspects that have been studied with the lens of quantitative research methodology.

2. Data Analysis

Qualitative hermeneutics and conceptual mapping are used in data analysis. This study is part of political theology and comparative constitutionalism, which means that the data will be the primary Quranic text, classical exegesis or *Tafsir*, and the contemporary international relations frameworks. Data analysis is carried out in a systematic way with the three steps of the qualitative thematic analysis which is used to make it easier to link the sacred text with the design of the institution. Institutional Translation Theory is a step toward *Tafsir* that involves translating the Qur'ān into a code for its meanings. Institutional Translation (IR Theory) is a step towards *tafsir*, wherein the Qur'ān is translated into a code for its meaning. Identifies textual structure and connects it to the text. Identifies and links text to text. In the first step, textual data was collected by identifying the explicit and implicit Quranic words that are associated with the spatial and sociopolitical functions of the Kaaba. First of all, the textual data were collected by identifying explicit and implicit Quranic words concerning the spatial and socio-political functions of the Kaaba. There are key words such as *Ma'thabah* or resort/assembly, *Amn* or sanctuary, *Qiyam* or sustenance, and *Sawa'an* or absolute equality that are taken out. These terms are first subjected to the strictest of classical semantic analyses done with the classical lexicons or *Lisan al-Arabia* to analyze their root meanings before any political interpolation is added in.

Thematic *tafsir* is exegetical crossreferencing and then, the textual information is cross referenced in the texts of classical and modern *Tafsirs* such as Al-Tabari, Al-Razi, Ibn Kathir etc. This step is a process that brings grouping together of data under thematic codes. Historical exegetes, for instance, attributed the meaning of the term *Qiyaman li-n-nas* (Quran:5:97) to either the economic, spiritual or structural realm, and the respective exegetical school was coded. The coding matrix allows the proposed framework to stay within the canon of hermeneutic traditions and not revisionism, today's contemporary style. Designated for an institution to translate and comparative map. Lastly, the coded theological themes are compared and contrasted with the global indicators of governance in the present day. The features of the sanctuary of the Kaaba, such as the banning of weapons, its universal accessibility and the removal of the national differences made by Ihram, are then translated into deliberative democracy variables. We examine the theological restrictions and see how they relate to contemporary parliamentary ideas including: This is an analysis of the power deconstruction that takes place during an asymmetric power deconstruction, which counteracts the UN Security Council veto. They allow: Permanent diplomatic immunity and

Borderfree political franchise. The qualitative synthesis enables us to express the abstract metaphysical principles in a coherent and normative way of a decentralized multinational parliament.

3. Discussion

Presentation of the perspectives of the multicountries. Reimagining Sovereignty and Global Assembly. The results prove that the architecture of Quran has a viable alternative to the modern international relations frameworks which is not secular and is suitable to the religious context. The current structures of global governance are based on the westphalian model of state sovereignty, which often lead to an imbalance of power and to deadlocks in politics, but *Ma'thabah* and *Qiyaman li-n-nas* are a radical change in favour of decentralized, universal representation. This is the result of a new model of westphalianism. This is the effect of the new Westphalianism, Veto Power, Border-Centric and Secular Hegemony. As a response to this, the Quranic Kaaba Model provides a horizontal thinking and approach, the inviolable sanctuary, the borderfree franchise. Global diplomacy can avoid the forceful control of military or economic superpowers by establishing an *Amn* or sanctuary based multinational parliament. The Ihram ethos is a structuring tool for status-de-escalation, which removes any national hierarchies and brings everyone to an absolute equality in deliberative spaces. In the end, it's not a theocracy in the local sense that this paradigm calls for, but a system of global pluralism and collective security which is universally available, and highly cooperative.

3.1: Quran

Definition and Etymology Muslims consider the Quran to be the word of God or Allah revealed to the Prophet itself over a 23-year period in a manner conveyed by the Angel of God or Gabriel. The Arabic trilateral root 'q-r-' (قرأ) from which the word Quran is derived means "to read" or "to recite" or "to proclaim." It is a verbal noun or *masdar* that means "the recitation. The scripture is also addressed with a number of titles within the text, thus showing the many ways it is used structurally and spiritually in the life of the human person: *al-Kitab* or the book), *al-Furqan* or the criterion between right and wrong, and *al-Huda* or the guidance. Theological and Sociopolitical Importance of the African American Church. In terms of theology, the Quran is the most fundamental epistemological source of Islam that sets out the fundamentals of creed or *Aqidah*, metaphysics and eschatology. It is regarded as the ultimate, pure and uncorrupt miracle or *I'jaz* which confirms the prophethood of Muhammad. In addition to its personal piety, the Quran is a complete set of rules for world governance and world law or *Sharia*. It describes models of moral economics, human rights, social justice and foreign policy. It does not prescribe a tribal code for a specific context, but rather a metaphysical code universal to all people that seeks to map out an equitable, pluralistic, and just civilization, irrespective of place or context.

3.2: Kaaba

al-Kaaba also known as the Kaaba is a stone structure in the form of a cuboid at the center of the *Masjid al-Haram* or the Grand Mosque in Mecca, Saudi Arabia. The holiest area in Islam and Muslims believe that this is the direction of prayer or *Qibla* for the prayer performed in the daily ritual prayer or *Salat* around the world. The Arabic word Ka'bah is a noun from the trilateral root 'k-'-'b' (كعب) which means "cube", "die" or "to become prominent/prominent height". This literally has to do with the buildings' different geometric shape. The building is also called other honorable names in the Islamic tradition and in the Quranic text like *al-Bayt al-Haram* or the Sacred House and *al-Bayt al-Ateeq* or the Ancient House, pointing out the building's primal nature and immateriality. Theological and Sociopolitical importance. In the Islamic belief the Kaaba is first House of worship that was built by the first Prophet Ibrahim or Abraham and his son Ismail or Ishmael for the human

race. It represents the real unity of God as *Tawhid*. It is the anchor of the order in the universe on earth. The most important role of the Ka'bah is in relation to the yearly pilgrimage to it of the Muslims, which is a religious duty on every *fitrah* or able-bodied Muslim. It can be a gamechanger here.

Millions of pilgrims wash off any trace of race, class or country by wearing the same white clothes or *ihram* and do the ritual of making a walk around it *tawaf*. It thus establishes a special geopolitical space always secure in absolute sanctuary or *Amn* and without any boundaries with horizontal franchise, and a live prototype of universal human equality and peaceful global assembly.

3.3: Hajj

The word *hajj* (حَجَّ) comes from the classical Arabic verb trilateral: *h-j-j* (حَجَج), which originally means "to intend", "to repair to", or "to set out for a target". It means on the lexical level, a continuous, purposeful movement towards some object of the highest respect. In Islamic law or *Sharia*, *Hajj* is described as a pilgrimage to the Kaaba in Mecca which is undertaken annually during the month of *Dhu al-Hijjah* in the presence of specific spiritual conditions. Occurrences and contexts in the Quran, the word-in-the Quran root *h-j-j* occurs in several grammatical forms. Literally, the noun *Hajj* or *al-Hajj* is explicitly mentioned 11 times in different chapters, and is one of the pillars of divine decree. The Quran's behavioral ethics and timing are prescribed in *Surah al-Baqarah* (2:197): "*Hajj* is as during well-known months. It has been established as a universal duty, financial and physical, in the Qur'an, *Surah Ali 'Imran* (3:97): "And due to Allah from the people is a pilgrimage to the House—for whoever is able to find thereto a way. *Surah Al-Hajj* (22:27) places it in history during the time of Ibrahim or Abraham, when God instructed: "And declare the Hajj to the people: they will come to you on foot and on every lean camel. Hajj as a Global Multinational Conference The ritualistic aspect is just one of many ways in which Hajj serves as the oldest, largest and most level playing field conference in the history of humankind. It is a living political-theological forum which utterly undermines the current westphalian theories of border-based state sovereignty and racial and socio-economic stratification. Previously Secular Global Summits is a secular and elite-driven, hierarchical, and veto powers.

Chart: 1

The Hajj Conference

- a. Absolute Equality or Ihram)
- b. Borderfree Franchise,
- c. Universal Assembly

The Ihram is a simple white cloth without stitches, and it makes the pilgrimage an equalizing act by removing the worldly markers of status that are found on the clothing of global leaders, diplomats and the poor. This is a concrete principle of absolute, radical human equality. International Relations: Hajj as a decentralized means of annual conflict resolution, cultural exchange and economic integration in the world or '*Manafia*'. It provides for an actual blueprint of a contemporary Multinational Parliament, a place where war is barred and geopolitical coercion is prohibited, and thus in which there is a clean space for horizontal deliberative democracy among various global communities.

3.4: Qurban

Theologies and etymologies are in the root of the word *Qurban*, which is *q-r-b*, means basically "proximity" and "closeness" and is related to the idea of approaching a center deliberately. In the context of Quran discourse, *Qurban* goes beyond the level of ritual slaughter and is, as the fundamental research (Hossain, 2007) has shown, a complex sociopolitical and metaphysical mechanism that is intended to help in balancing the horizontal inequalities of the society and to place man in the vertical hierarchy with the divine creator. The theological drive behind *Qurban*, "Why?" is clearly separated from the

physical aspect of the sacrifice. The meat or blood does not reach God, but rather the *taqwa* of the people about whom it is mentioned in the Quran (Quran: 22:37). This has broken this ritualistic act into a new paradigm of an active participation of institutionalized empathy and equitable distribution. Everyone gets something different.

You'll find each gets something different out of the system. *Qurban* is the essential socioeconomic foundation of international parliament, in a multiparty parliamentary structure. The Kaaba is a physical entity which serves as the permanent abode of humanity; it is a *Bait at-Atiq* or ancient sanctuary of liberation and a *Masjid al-Haram* or a sanctuary of universal immunity. In the time of convening during the season, that is, the time of Hajj, *Qurban* serves as a non-centralized, yet synchronized overall welfare and hospitality network that is universal. The Quranic command to "eat thereof and feed the distressed and the poor" (Quran: 22:28) is nothing new in reshaping international diplomacy and entertaining guests! It creates a non-hierarchical hospitality model that sees the global elite – parliamentary delegates – and the marginalized commune on equal footing, and to this extent transforms the act of feeding into a structural means of overcoming class stratification. The two concepts of *Kaaba* and *Qurban*, when applied to today's political science, provide a template for a 'transnational' and 'non-US-Aus-Eurocentric' global conference. This Quranic perspective differs from the "sovereign system" of the west which is based on the concept of national sovereignty and national interests, adding a "non-sovereign center" that serves as a "metaphysical anchor to global pluralism" (Quran: 2: 137). In this context, the ideas (Hossain, 2007) about the divine institutional frameworks are very significant: the seasonal convergence at the Kaaba functions as a multiparty iterative parliament where *Qurban* establishes the ethical responsibility of resource-sharing and mutual recognition or *ta'arafu*. It offers a framework to structure the economic distribution, universal hospitality, and sacred geography in order to build sustainable global peace and transnational cooperation.

3.5: Global Political Culture

Global political culture is a developing process of a combination of common values, norms of behaviour and expectations of the system which start to cross the westphalian lines. Theories built on the previous studies had become firmly entrenched in the study of political culture in nationalistic context, the study of citizens' attitudes towards power, duty and legitimacy of the state, for example (Almond and Verba's, 1963) theory. But in the globalised world that has emerged in the last few decades it had to be a "deterritorialized political consciousness" (Scholte, 2005) would say). It is a culture that is "global in place and mobile in time", that has no geographical limits and is ever negotiated between universalism and civilizational particularism. Divergence of cosmopolitanism and sovereign autonomy" was the title of the talk. The talk was entitled 'Divergence of Cosmopolitanism and Sovereign Autonomy'. There is a strong polarization of the world's political culture. Meanwhile, the importance of international law, of the accountability of multilateral institutions, and of the universal human right is also highlighted. Alongside the changing nature of global civil society, and the global transnational networks that are a key part of it, are the growing roles and importance of global transnational networks and civil society, which (Norris, 2000) notes is an important enabler in the process of developing cosmopolitan citizens with a political identity and values extending beyond the nation-state. On this point (Held, 2010) calls for cosmopolitanism as a norm of global governance and universal 'equity' as a norm of the legitimacy of international institutions. This tendency towards the universalist in turn creates friction on systemic level. In the different forms of normativisation, as Huntington's convincing analysis shows, there are 'civilizational friction' elements in the form of ethnonationalism, cultural particularism and the reestablishment of state sovereignty. The paradox is that there is not uniformity of political culture in the world, there is some. An alternative possibility is to look at such alternative non-Western institutional models as multi-

faceted and institutionalized options to Us-Aus-Asia-Euro-centric global governance, with its different modes of balancing global co-existence and civilizational autonomy and thus come up with the better option. Technologies and modernizations, digital public sphere. It will play as a multinational body to make a peaceful planet.

There are two main aspects which effect the new political culture, namely socioeconomic development and digital communication. Based on empirical evidence collected by (Inglehart and Welzel, 2005). It can be assumed that the cultural values of a country shift from survival based and authoritarian values to self-expressive and individualistic values and democratic aspirations as a country comes to the stages of economic modernization. This change of value is greatly amplified in the digital, or new, public sphere. Global civil society has been completely transformed by communication networks, and even grassroots organizing groups can take advantage of them to question media control and to create transnational coalitions on-the-fly on the matter of economic inequality and climate justice, as (Castells, 2008) writes. This technological embedding has, on the other hand, divided up the world of information. Digital networks also help to bring people together cosmopolitically and polarise them across borders and ideologies in echo-chambers. The international political culture remains therefore very polarized and dynamic, as it connects people in virtual space, while increasing the polarization between civilizations of ideas.

3.6: Quranic Culture

The word 'culture' can only be understood as Quranic if a view is taken of it as a cultural system in its entirety, which is derived from the text of the Quran. This is a framework that results in epistemological, ethical and sociopolitical elements that follow its guidance for societies that follow it. Quranic culture is created and foundations are laid for direct accountability towards God and social justice. The Islamic worldview as presented in the Quran has brought a radical 'desacralisation' of the worldly power structures (as explained by (Al-Attas, 1993) and at the same time it has introduced a new concept of *tawhid* or oneness of God as basis of all cultural development, which has lifted the human mind from the spell of myths and tyranny. The structural positioning is not just for the sacred text to be a devotional book, but also a blueprint for an active civil society in the world. This course is oriented towards social political dynamics and pluralism, and global governance. The socio-political context of the culture of the Quran is already pluralistic, collective and explicit. But it is not uniformity; instead, it is the rules of mutual recognition and ethical relations which it sets as universal cultural obligations. From these structural ethics, (Kamali, 2002) finds the uniqueness of the Quranic ethics, such as human dignity or *karamah*, which is innate to all human beings regardless of their colour, nation and ideology. It's a dignity intrinsic to it which forms a global political paradigm. There is a possibility of expanding the Quranic vision of ethics to institutional structures as (Hossain, 2007) suggests a complicated 'divine system' that could rule the world. In this model, seasonal networks like the Hajj multinational parliament or the functional sharing of resources of *Qurban* are institutionalized to break the stratification of classes, ensure the universal hospitality and develop transnational cooperation without entering into Eurocentric hegemonies. The Quranic culture is thus against the idea of state sovereignty as it is a competitive one. The Islamic political ethics provide another vision of pluralism, and also of how to achieve reconciliation, that is, an international civil society in which *ta'awun* or cooperative alliance and *ta'arafu* or mutual acquaintance take the place of the realism of power politics. The situation of the internal reform and the current reconstruction. There are mechanisms in the Quranic culture that make it possible to involve in the system at a time of critical involvement and renewal *tajdid* in a systemically relevant way. This makes the culture not be "stagnant" or "literalistic". In critically analysing the historical evolution of Islamic thought, (Arkoun, 2002) has to return

to the subversive, emancipatorized spirit of the original discourse of the Quran, to subvert the "unthought" in the present tradition. This is also reflected from (Ramadan, 2009) who demands for a radical change in Islamic ethics. Here the writer has played a rationale study of this pointview.

While the modern culture of the Quran is not spatially limited, its discourses are not in step with the discourses of today's world, argues Ramadan, who claims it must engage the issue of global challenges like economic inequality, environmental degradation and human rights, rather than just facing attacks. The Quranic culture is dynamic and living paradigm. It combines the traditional goals of the Quran as *maqasid* with the current sociopolitical context. The debates that are occurring in the present Islamic thought highlight the continuing renegotiation of the authority of religious ideas in the presence of the challenges of a strongly radical global world and the ongoing presence and activity of the Quranic culture in the global public sphere. (Zaman, 2012)

3.7: Worldhumanism

World humanism is a series of ideas and values that contradict the traditional ideas and beliefs of religion, and, therefore, the idea that human agency, human dignity and human ethics are the first principles of civilization. Over the years, the prevalent narrative of Us-Aus-Asia-Eurocentric, secular and global humanism has prevailed. This view associates human progress with the progressive elimination of metaphysics. However, the current political theory has come under growing fire as a result of this unipolar mindset. The sacred has been expelled from the public sphere and not necessarily the liberation of man, (Al-Attas ,1993) warns, the condemnation of the secular paradigms is part of Al-Attas' critique. But it will reduce the human mind's ability to rise above materialism, separation of moral duties from moral responsibilities. Thus, it seems there is no reason why a truly humanistic point of view should not be found only in the West, but also in the East, as in a secular one. It has to be a pluralistic synthesis, a linking of traditions of the civilizations that have common universal values, and it has to be based on their ontological foundations and bases. A conflict between westphalian sovereignty and cosmopolitan ethics is found. A conflict between westphalian sovereignty and cosmopolitan ethics is found. The westphalian sovereignty has been in conflict with cosmopolitan ethics. World humanism is observed in the global governance in a pronounced form of structural conflict between state sovereignty and international ethics. Secular cosmopolitan models tend to promote a universal human identity which is achieved through institutional structures. In order to build a robust cosmopolitan humanism (Held, 2010) international law that privileges human rights ahead of strategic and competitive concerns of nation states is necessary. This is a similar tenet to that (Norris, 2000) who argued the formation of a new type of 'cosmopolitan citizens' who have political and moral values which are transnational. But in this universalism from above, it is often met with strong opposition. The universalization of the humanist perspective, and, in the cases of (Huntington,1996), for instance, its westernization, is likely to contribute to the narrowing of civilizational identities, if not the narrowing of them altogether – that is, to an assertion of civilizational identities in a defensive stance rather than one of integration. However, instead, there are non-Us-Aus-Asia--Eurocentric structural solutions that can be found: for example in alternative paradigms. The author (Hossain, 2007) proposes a model which assumes the global humanism is not just a camouflage to wipe out the spiritual foundation of the societies, but it can be used as a means to establish a 'divine system' of governance. In this model, the concept of universal equity, international hospitality and socioeconomic distribution becomes a sacrosanct obligation. This is a vision of international involvement, from a realistic perspective of a power struggle to one of a cooperative process of recognition and respect for human dignity. Global Civil Society and Pluralistic Coexistence in Reconstruction" is the name of the project. The project's name is "Global Civil Society and Pluralistic Coexistence

in Reconstruction. If world humanism is going to be a functional global paradigm, it should be integrated into living sociopolitical structures, an ethical basis. It's a continuous critique and rejuvenation of conventional thinking, due to the demands of the modern. This concept broadens to make a Kaaba centric world.

Arkoun (2002) points out that it is time to reconsider the history and the philosophy of the civilizational traditions, and to break out of the dogmatic deadlock if humanistic enquiry is to be recovered in the religious texts. It is an intellectual revival that releases humanism from the sphere of abstract philosophy and guides it to changes throughout the world in practice. With the adoption of a modern global ethics. It then becomes evident that it is based on the urgent challenges facing the world as outlined by (Ramadan, 2009): structural poverty, system inequality and environmental destruction. Thus, the project of world humanism is starting to make the project of all the people. So, human rights are beginning to become the obligation of everyone, the project of humanism is beginning to become the project of all. For (Hashmi, 2002), the key for achieving pluralism is for an international ethics of cooperative alliances to prevail over conflict. The current debates in the various intellectual currents suggest that modern humanism is neither monolithic nor solidified, but it is a public discourse that is dynamic and developing and which can contribute to a very interconnected world being guided towards a sustainable peace and mutual survival, as analysed by (Zaman, 2012).

3.8: Quranic Sacred Discussion

If one has to conduct a serious Quranic holy conversation, one needs a radical turnaround in epistemological outlook from the mainstream secular political paradigm. In the contemporary academic literature, materialistic, post-westphalian approaches are the primary ones used to consider public institutions and global systems. (Al-Attas, 1993) suggests however that a genuine Islamic systemic paradigm starts with the desacralization of non-authentic temporal power system and the resacralization of human agency in the light of Divine Oneness (Tawhid). The dialogue and criticism here is not merely for the purpose of reaching a consensus in the secular realm of politics, but is a sacred duty to make sure that human government is in harmony with cosmic order. This is the Quranic text seen as a living, meta-ethical constitutional text that not only guides a vertical relationship with the Creator, but also a horizontal one within a global society. Ethics in institutional contexts, in the context of international relations and global co-existence, Quranic culture brings alternatives of structure to the realistic and power-oriented approaches. The Quranic discourse does not see the diversity of the world as a source of inevitable conflict, but rather as an intentional design of God for learning from each other. Islamic political ethics are different from the methods of conflict and interaction between countries, which should be managed by two principles: *ta'arafu* or mutual recognition and *ta'awun* or righteous cooperation, (Hashim, 2002) said. The models of global governance, which are a practical systemic expression of this ethical framework, are theorised by Hossain. On the other hand sacred institutions, such as the multinational parliament of the Hajj and the co-operative economy of *Qurban* or sacrifice, are mechanisms of action instituted by God to disrupt the class system so that there is universal hospitality, (Hossain, 2007) said. In this sense, sacred talk is a blend of abstract theology and political economy, and offers an alternative non-US-Aus-Asia--Eurocentric model of an equitable international civil society where human dignity is a right divinely given to every human (Kamali, 2002). Internal Critique, Dynamic Reform, contemporary realities In the political culture of the world in which we live, the sacred discussion must be alive and structurally transforming and it must be a dialogue that is active in the mechanism of intellectual renewal or *tajdid*. It should not be literal and historicist. The need to reactivate Islamic thoughts means that the researchers must confront with the "unthought" and the "unthinkable" of the orthodoxy of Quran and return to the epistemological spirit of the original revelation of the Quran which is liberating and open to interpretation, as stated by

(Arkoun, 2002). This is a necessary critique to directly address the current crises, and to break open the sacred paradigm. In order to reorganise the Islamic ethics discourse in the modern world, a radical shift in the Islamic ethical attitude is necessary from the attitude of defence or reaction. (Ramadan, 2009)

It should rather be used to solve the systematic problems of the entire world like environmental damage, economic injustice, and human rights violations, by applying the universal goals of the text *maqasid*. The main goal is to make one divine world by Allah. In total, (Zaman, 2012) contends the current, internal debates in Islam reveal the manner in which religious authority continues to be renegotiated in a time of radical, highly globalized modernity. In this context, the Quranic sacred discussion would be a public, continuous, plural talk that would be a critical metaphysical and structural corrective to the global order of the present.

3.9: Quranic Conference

A Quranic conference is not an academic seminar nor a diplomatic assembly today, but rather it is a formally organized deliberative assembly, a sacred gathering. The international conferences are conducted in the spirit of the westphalian approach, typical of the political discourse of the West, and the principle of national sovereignty, typical of the state and the national competitive interest, in the current political discourse. But, as (Al-Attas, 1993) suggests, the first step towards the Islamic institutional model is to secularize these atomised power structures. The organisation of the Quran is the subject of *tawhid* or divine Oneness of the absolute one and this is a "nonsovereign center". It is a spiritual and material platform of the pluralism of the world in this centre. But this is not the same case, it is not to achieve geopolitical domination, but to achieve transcendent moral norms in governance in the world. In the book, however, it is not again a question of the national interest; it is rather embedded in a much more "meta-ethical" constitutional perspective that is shaping international relations. The term "Structural Pluralism" is significant in the field of Institutional Welfare. This is a model to be considered as a global alternative to cosmopolitanism which is based on Europe. The Quranic discourse is not an apology for cultural and national differences but cultural and national differences are considered as will and a divine plan for enriching each other.

Unlike the other recent approaches to international relations, Islamic political ethics offers a specific criterion for the creation of transnational spaces: "assimilation" and "hegemony" are not the criteria for transnational space as (Hashmi, 2002) argues, rather, it is "*ta'arafu*" or mutual recognition and "*ta'awun*" or righteous cooperation. The level of governance models is theorized by (Hossain, 2007) and at the global level the wings of this governance is where the ethical approach is applied. The author (Hossain, 2007) shows that around the yearly gathering of the Kaaba or Hajj, the practice is quite synchronised and constitutes a multinational body. The concept of sacrifice or *Qurban* is also incorporated in this assembly as a decentralised economic system, which is a system of eliminating class stratification and providing universal hospitality to all. All the delegates were seated together equally, human rights were being respected. An emphasis on this structure by (Kamali, 2002) where human dignity or *karamah* is assigned as an inherent right to all the participants, which is given by God. An active reform, a criticism from within and contemporary challenges. The internal critique and intellectual renewal or *tajdid* of the model of the Quranic conference must always be a source of strength to it in today's highly globalised world and make it continue to have the impact it is supposed to have. To make the model of the Quranic conference relevant in terms of systems and transformation in a very globalized world, it is important to imbibe some critical self-reflection and intellectual rejuvenation or *tajdid* to keep the model in constant movement in all aspects. It can't be a ritual or a past memory. The revival of Islamic institutional thinking, as suggested in the (Arkoun, 2002) critique shows

that is well timed in order to face and to challenge the 'unthought' of traditional Islamic orthodoxy, and to return to the 'open' and liberating epistemological spirit of the original revelation. This intellectual opening allows the deliberative process to directly confront with the challenges of today's world.

The task of the modern Islamic revolution in ethics should not be merely defensive, it should also be proactive, meaning that while addressing the obvious issues of poverty, it must also take steps to correct the underlying issues of poverty, environmental degradation, and violation of human rights in the context of universal goals of Islam or *maqasid*. There has to be a paradigm shift in contemporary Islamic ethics, moving beyond the defensive and touching the structural problems, such as structural poverty, environmental degradation and human rights violation, in the context of universal goals or *maqasid* of Islam. Finally, as (Zaman, 2012) has shown, conflicts are continually being re-negotiated in the current discourse of Islam and religious authority and institutional ideologies will always be negotiated. The structure of the Quranic conference is thus a flexible structure of multi-party public dialogue, which offers a much needed structure to help achieve sustainable international cooperation, allocation of resources and survival.

4. Results

The material examined in the text justifies this empirical study and lends credibility to the conclusions reached that there is a significant change in the world political culture in the present. If the thematic clusters adopt the different types of governance models, the differences between the thematic clusters' global governance components is statistically significant when compared to each other. On the question of the global governance aspects of thematic clusters, it can be seen that there are statistical differences between the different aspects of global governance (thematic clusters) when compared to each other, with different models of global governance. Secular Cosmopolitanism is related to the international law and international institutionalism. (Held, 2010; Norris, 2000) vs. the Quranic civilizational aspect is not only about the elevation of personal values or *akhlaq* but also empowering of common resources' welfare. The ethics to transcend self, to empower welfare of shared resources is the Quranic Civilizational Alignment. (Hossain, 2007; Kamali, 2002) The economic modernization is measured by (Inglehart and Welzel, 2005) relatively simple indicator of the transition from one society to another usually pushes societies at least one step away from the survivalist and towards the self-expression and self-agency societies. The reaction to the ideals of the western world, however, is not always consistent as is illustrated from the regression results when the value change is followed. What is rather going on, however, is the rise of new systems of communication (as theorized by (Castells, 2008) that is the key to this so decentralised digital public sphere. It's a way of organising the network which will enable local communities to remain distinct and join in a global discussion. The results show that while the political culture is becoming more and more globalized, it is also more and more ideologically pluralistic than mono-cultural. The "deterritorialized globalization" as (Scholte, 2005) remarked on with respect to the structural problems is relevant here. Comparative Institutional Analysis of Sacred and Secular Assemblies is the title of the paper. The paper is called Comparative Institutional analysis of Sacred and Secular Assemblies. These data can be compared with one another to gain insight into the fact that there are other models of education to the Eurocentric one which can be read as having some structural benefit in dealing with global pluralism. Power imbalances have always been an issue in all secular cosmopolitan ordering of the westphalian system, as the author (Held, 2010) has pointed out. The clashes between universalism from above and universalism in every culture will result in '-systemic clashes' which will resurface as theory of him (Huntington, 1996). Model of sacred assembly based on the Quran – for the students of cultural practices. They maybe lertness and vigilance, rules and regulations, reporting policies, harassment and

bullying policies. The rights of the individual—right to life, liberty and pursuit of happiness, disabled person, natural rights - injustices in welfare arrangements institutionalized. The latter is an alternative assessment and cooperative, in contrast to the former. Here it is a clear expression of a multinational body.

According to Hossain (2007) it is a very synchronised and multinational parliament held at Kaaba, which has no sovereign centre. This is why the economic mechanism of *Qurban* (sacrifice) could be used as a means of redistributing wealth, and can help to remove the stratification between the people involved. This model does not involve cultural assimilation (Hashmi, 2002; Kamali 2002) but rather on the principles of *ta'arafu* or mutual recognition and protects inherent human dignity or *karamah* and *ta'awun* or righteous cooperation. Analysis of the internal mechanisms of the process of renewal or *tajdid* of the civilizational paradigms was the third type of analysis. The results indicate that the two following frameworks are not very flexible to the current problems: literal conservative; historical conservative. The traditions, however, which have a more international character are much more cooperative. A text mapping like the one which (Arkoun, 2002) offers can allow for a liberating and open-ended epistemological dimension to be restored to societies, through the disintegration of dogmatic stagnation. It is intellectual flexibility that is important in putting into practice the sacred principles and making them effective as a global policy. The results reveal that the modern society problems (i.e. structural poverty, economic inequality and environmental degradation) can be directly answered by the models of civilizational change if the modern society's ethics is changed as suggested by (Ramadan, 2009). Religious authority is still adapting, as (Zaman, 2012) has analyzed, to the demands of a very globalized age, in the internal debates that take place in modern thought. Consequently, humanism is the only way to go to achieve this, but also a global governance model that is possible and sustainable, a common humanism, international cooperation and mutual survival.

5. Conclusion

The earlier chapters of this book demonstrate the world's political culture is at a turning point. The realist, stateseared sovereignty of international politics that is based on power is proving to be inadequate to respond to contemporary, deterritorialized world crises. The general universalism of the western model, analyzed by (Scholte, 2005) and (Held, 2010), is often an idealization that creates conflicts and asymmetries in the system – as (Huntington, 1996) noted, there is a backlash towards the civilizations. In this research this Quranic vision of global governance has been presented to tackle the critical structural dilemma. It is an alternative model in which a universal humanism and institutional equity are grounded in a sacred, non-sovereign centre. If there will be any liberation in this world, it would be liberation from the sacrality of temporary, fragmental power relations and the sacrality of human agency, in the framework of *tawhid* or divine Oneness. The formation of the Sacred Assembly and Global welfare or Institutionalization of the Sacred Assembly and Global welfare. The institutional structures of this model Quran can be used as exemplars of its implementation and also change the understanding of international diplomacy, resource distribution and pluralistic coexistence. Secular cosmopolitan citizen networks as described by (Norris, 2000) are also averse to developing inner morality among various populations, but the framework of the conferences of the Quran offers a very synced alternative. The convergence at the Kaaba annually can be seen as an iterative, multinational parliament, according to the global governance models theorized by (Hossain, 2007). In this holy congregation, the meaning and function of *Qurban* or sacrifice transcends the ritualistic dimension to become an economic engine that is decentralised. This mechanism is a reaction to the directions given in the Quran: "Eat it and feed the distressed and the poor" (Quran: 22:28). The experience has shown that the *Qurban* is a structural instrument, which does not

leave class stratification behind and gives welfare to the world. It creates an "undivided" hospitality system in which delegates of all sociopolitical levels get together in a community together. It will make a multinational body where all classes of people of the world who may be free from hegemonies and power of geopolitics.

In so doing, international action moves beyond the competitive games and jostling for recognition and a sense of "my right is correct" toward a cooperative network of mutual recognition or *ta'arafu* and righteous cooperation or *ta'awun* that places inherent human dignity or *karamah* at center stage as a universal right, given by God (Hashmi, 2002; Kamali, 2002). The following are strategic recommendations and future inquiries that have been put forward: The intellectual renewal of the civilizational traditions or *tajdid* is an ongoing process. It needs to be continuously engaged with in order to live the pluralistic, sacred humanism that is required to drive the current order in the world. In the structural text mapping which (Arkoun, 2002) has drawn, it is noted that a dogmatic stagnation is a challenge present in contemporary societies if they want to recover the open-ended and liberating spirits of the foundational revelations. This mental agility opens the way for universal meta-ethics to directly respond to the current crises at a global level. By opening the discussion on how the essence of the texts of the sacred can be translated to today's issues, (Ramadan, 2009) proposes that the structural poverty, economic inequalities and environmental deterioration of the modern world demands radical change in ethics. Finally, (Zaman, 2012) has shown how the internal dynamics of the modern era are still continuous changes in religious institutions and religious powers in response to the demands of the highly globalised context. Future studies should examine the possibilities of structurally embedding this non-sovereign, sacred structure into the existing multilateral bodies, ways to overcome power imbalances. Finally, the idea of a multi-national parliament sitting at the Kaaba coupled with the ethical sharing of the *Qurban* offers a stable, fair and sustainable model of international cooperation, world peace and a living together. This research offers a comprehensive model of a non-westphalian type of global governance, and investigates convergence of Kaaba as a multi-national deliberative assembly, and *Qurban* or sacrifice as a socio-economic institutionalized engine.

Distinctively from the cultural and domestic civic stance on politics, which has led to the extreme cultural polarization of prevailing global political culture, Almond & Verba (1963) and Scholte (2005) have respectively advanced from domestic and deterritorialized perspectives. The paradigm resacralizes human agency in the spirit of *tawhid* (Al-Attas, 1993), thus creating an anchor point in the global pluralism, which is not of a sovereign nature. The empirical evidence and analysis of the text structures shows that secular cosmopolitanism usually leads to further geopolitical polarization. Often times, top-down universal legal networks rouse a defensive response in the form of local civilizational claims, as pointed out by (Norris, 2000) and (Held, 2010). But when they examine the assembly from the Quran they find certain functional benefits. (Hossain, 2007) theorizes that annually, there is a highly synchronised, multinational parliament in which class stratification is eliminated through the need to share resources of *Qurban* (Quran: 22:28). The model not only significantly maintains the inherent dignity of humans or *karamah*, but also requires no cultural assimilation (Hashmi, 2002; Kamali, 2002), in place of realistic power struggles. It develops strategic recommendations and comes to conclusions on world-making in the future. To make this pluralistic, sacred humanism a reality in international relations in the present, these are the three main strategic recommendations presented in this study: Epistemological Reconstruction: Academic and policy institutions should break out of dogmatic stagnation by recapturing the openended and liberating spirit of the foundational texts and the "unthought" of history in the traditional orthodoxy (Arkoun, 2002). Ethical Structural Reform: Universal goals of sacred texts or *maqasid* must be made a tool for tackling systemic crises such as

structural poverty and environmental degradation, as opposed to being used reactively in response to crises (Ramadan, 2009). Institutional De-centration: The multilateralism should be extended to a new level of non-US-Aus-Asia-Eurocentric phenomenology and decentralized welfare systems in the multinational body.

It would be able to find the balance between global cooperation and civilizational autonomy. Religious authority, as analysed by (Zaman, 2012) and the system of governance are negotiated on an ongoing basis in a highly globalised context. A future world-making is not one of uniformity of culture, but one of the multiplicity of cohabiting and complex possibilities. The multi-nationality of the Kaaba's body and the ethical distribution of its *Qurban* offers a model of a stable equitable and sustainable international cooperation, human solidarity and global peace.

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