



## Muslim Ummah of 7th century to the OIC; the Evolution of OIC in the History of Islam

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### ABSTRACT

The current OIC is the product of the core concept of Islam which was presented before 1400 years in the Arabian Peninsula by the Holy Quran and the Hazrat Muhamad. This concept of one Ummah united the Muslims in the history in different ways. This research paper examines the development of the OIC in the historical backdrop of the Muslim Ummah from the 7th century to the present. This study investigates the origins and evolution of the notion of a cohesive Muslim community, commencing with the formative era of Islam led by Prophet Muhammad. It explores the subsequent changes and adaptations that this concept has undergone throughout the centuries. This research examines the socio-political and theological factors that shaped the creation of the OIC in 1969, emphasizing significant events and individuals that played a role in its development. It seeks to gain a thorough grasp of the relevance of the OIC and its impact on the worldwide Muslim population by using a historical and analytical approach. The findings demonstrate the intricate nature and accomplishments of the OIC in promoting harmony and collaboration among its member states while maneuvering through the varied and frequently disputed realm of global affairs. This study enhances the wider discussion on Islamic solidarity and global institutions, providing valuable perspectives on the continued significance and difficulties faced by the OIC in the contemporary era.

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## 1. Introduction

The concept of the OIC was conceived on the day when a first Muslim community flourished in the City State of Medina in 622AD. The starting point of the OIC was established by the Holy Prophet of Islam. The concept of Ummah was expressed in the Holy Quran and is observed by contemporary Muslims. The teachings of Islam, particularly those present in the Quran and Sunnah of the Prophet Muhammad, consistently emphasize the importance of unity among Muslims. Following the death of the Holy Prophet Muhammad (SAW), Muslims were unable to maintain an exemplary unity that he had imparted to them. Islam has been fragmented into various sects, leading to animosity between them at different times. These sects have even engaged in significant wars throughout history. However, the central idea of Ummah (Muslim community) and the fundamental concept of brotherhood among Muslims have remained unchanged, in line with the key teachings of Islam. Islam encompasses numerous sects, all of which uphold the teachings of Islam on the notion of Ummah and the tie of Muslim brotherhood (Hassan, 2015). In the year 622, the City State of Medina set the standards for good government in the Muslim world. It was the most successful government in the history of Islam. From 610 AD until his death in Makkah, the Holy Prophet ran Medina according to the holy instructions given to him (Armstrong, 2006). After the beloved prophet's death, the four Caliphs, who were

known for their righteousness, took over the rule. The current era of government is largely recognized as the most excellent form of governance, ranking only behind the city-state model of Medina. The Muslim polity underwent a transformation into a Muslim Empire under the guidance of the duly appointed Caliphs. The four caliphs who were regarded as having governed with fairness and justice were Hazrat Abu Bakar, Hazrat Umar, Hazrat Usman, and Hazrat Ali. These composed Caliphs governed the Muslim realm for a period of thirty years. The pious Caliphs successfully consolidated and protected the Muslims of their time, forming a cohesive Ummah (Philip K. Hitti, 1961).

After the beloved prophet's death, the four Caliphs, who were known for their righteousness, took over the rule. The current era of government is largely recognized as the most excellent form of governance, ranking only behind the city-state model of Medina. The Muslim polity underwent a transformation into a Muslim Empire under the guidance of the duly appointed Caliphs. The four caliphs who were regarded as having governed with fairness and justice were Hazrat Abu Bakar, Hazrat Umar, Hazrat Usman, and Hazrat Ali. These composed Caliphs governed the Muslim realm for a period of thirty years. The pious Caliphs successfully consolidated and protected the Muslims of their time, forming a cohesive Ummah (Firishta). All these empires in the world clearly depicted a global presence and domination of Muslim in that time. All these Muslim governments were in good terms with each other and Saudi Arabia had been a sacred place and centre for all these governments. The Ottoman Empire, which arose in the 16th century, became the only governing power for Muslims and held dominion over a large empire that extended over three continents. Despite its debilitated state in the 20th century, the Ottoman Empire formed an alliance with Germany, an Axis power, during World War One (Cleveland). The Western Imperial forces partitioned the vast Ottoman Empire into many nations, resulting in the abolition of the Ottoman Empire's Caliphate. The elimination of the Caliphate from the Ottoman Empire and the fragmentation of the Empire incited Muslims worldwide to contemplate the consolidation of Muslim unity as a means to confront Western imperialism (Arnold, 1924). Western European Imperialistic countries' hegemonic aspirations led to the emergence of Muslim leaders like Jamal Al Din Al Afghani, who aimed to stir up the Muslim populace. Sheikh Muhammad Abduh and Rashid Rida, influential advocates of Pan Islamism in Arab nations, made substantial efforts to enhance the consciousness of Arab Muslims. Several Pan Islamic Congresses were held throughout the Arab world with the goal of uniting Muslims under a single organization, but the achievement of this purpose was gradual and slow. The succession of Muslim Congresses finally resulted in the formation of the Organization of Islamic Conference in 1969 in Rabbat.

## **2. The Concept of Ummah in Islam**

The term "Ummah" has been used in writings pertaining to Islam, Muslims, and the Islamic world. The English translation of the phrase is a country or a community, however this does not fully capture the depth and significance of the Arabic word ummah. The term "Ummah" is used precisely 64 times in the Holy Quran, which is considered the most sacred text in Islam. According to the holy Quran, the human society was formerly a unified Ummah. The Arabic word "Umatun Wahidun" translates to "one nation" in English (10:19) God says in the holy Quran that Within the community of Musa (Qoum), there were individuals (Ummah) who would lead others on the path of truth and uphold justice based on its principles (7:159) Based on the Quranic text, it may be said that the Ummah is a cohesive ideological collective characterized by a strong sense of dedication. The Holy Quran states that "indeed, the believers are simply brothers" (49:10). In the Muslim religion, it is believed that believers must cultivate a strong connection with one another, which together forms the concept of Ummah. A believer is a someone who is dedicated to a certain idea. Islam is a belief system and Muslims are devoted adherents of this belief system. Thus, under the context of Islam, one believer is considered the sibling of another believer. The Prophet Muhammad of Islam said, One cannot truly have faith unless they wish for their fellow Muslim what they wish for themselves (Bukhari). According to the following words of the Holy Prophet of Islam, being a real Muslim is defined by serving others and prioritizing the well-being of other Muslims. Islam has placed significant emphasis on the socio-political and economic dimensions of human existence<sup>1</sup>. Doing good deeds to others, think for others and serving for others have a high weightage in Islam (Haim, 1955).

The Islamic concept of Ummah serves as a cohesive force among Muslims globally. Cohesion is seen via different movements, which then lead to the formation of organizations. Hazrat Muhammad assumed the role of the only and highest authority for Muslims throughout the first periods of history, offering guidance to his Ummah. After his death in 633AD, the righteous Caliphs made a deliberate effort to imitate his method of governing. In the latter stages of Islam, Muslims encountered variations and obstacles in their historical course (Dr Allama Khalid Mahmood, 1995). Throughout the history of Muslim monarchs, all Muslim governments have regarded the administration of Hazrat Muhammad as their ideal and have always recognized the significance of the Muslim Ummah (Ahmad, 2002). The modern understanding of the word "Ummah" is also associated with the collective entity of Muslim countries globally, referred to as the Common Wealth of Muslim states. The rise of Pan Islamism and the formation of Muslim congresses after the collapse of the Caliphate in the Ottoman Empire may be traced to the central concept of Ummah, which has great significance in the Islamic religion (Lenczowski, 1956).

### 3. Leading Events in the Evolution of OIC from Ummah of Hazrat Muhammad in 7<sup>th</sup> century

The establishment of the OIC has its origins in the teachings of Islam dating back to the sixth century. Islam originated on the Arabian Peninsula in the early 610 AD and gave rise to the integration initiatives of Muslims. Muslims perceive Islam as a comprehensive system of living that encompasses extensive advice for all aspects of human existence. Islamic teachings encompass several aspects of society, including the social, political, judicial, and economic systems. Islam encompasses notions such as Ummah (brotherhood) and Muslim Solidarity, which have historically fostered integration initiatives. These ideas have ultimately led to the establishment of the OIC in modern times. The unity of Muslims in the early history of Islam united them in the form of empires and common wealth. Table 1. shows the early Muslim empires when Muslims were one ummah under Muslim rulers in the world.

**Table 1: Early Muslim Commonwealths in the History**

	<b>Muslim Empires</b>	<b>Time Period</b>	<b>Famous Rulers</b>
1	City State OF Medina	622-632	Hazrat Muhamad (SAW)
2	Caliphate of Rashidun	632-661	Abu Bakr, Umar, Usman, Ali, Hassan
3	Umayyad Dynasty	661-750	Ameer Muawiya, Marwan Bin hakam
5	Abbasside Dynasty	750-1258	Al Safa, Al Mansur, Harun, Al Mahdi
6	Fatimid Dynasty	909-1171	Mustansir Billah, Moiz, Mansur
7	Ottoman Empire	1299-1924	Osman, Suleiman, Murad, Mehmed
8	OIC	1969-	Iyad Ameen, Ekmeldin, Othaimen

In the 18th century, Muslim empires experienced a decline in power and faced significant challenges, leading to a weakening of their cohesiveness due to internal conflicts. Amidst these bleak circumstances, significant advancements took place in the Muslim world, prompting Muslims to contemplate the collective future of the Muslim Ummah on a global scale. Pan Islamism is the inaugural endeavour of the contemporary era to reunite Muslims worldwide. Various events facilitated the establishment of Muslim solidarity on a global scale. Table no 2 is showing the leading events in the evolutionary process of OIC in the 20<sup>th</sup> century.

**Table 2: Leading Events in the History of Evolution of OIC**

	<b>Evolutionary Events of OIC</b>	<b>Time Frame</b>	<b>Impact</b>	<b>Current Status</b>
1	Pan Islamism	1876	First Step towards Forming OIC	OIC
2	World War I	1914-1919	Emergence of new Muslim States	56 Muslim State
3	Abolition of Caliphate	1924	Unification movements	Muslim Organization
4	Era of Congresses	1924-1940	Muslim Struggle	Muslim Organizations
5	World Muslim Congress	1926	Way to OIC	World Muslim Congress
6	Muslim World League	1962	Unity of Muslims	Muslim World League
7	Arab League	1945	United Arab Muslim States	Arab League
8	Creation of Pakistan	1947	Leader of Muslim World	Leader of Muslim World

9	Arab Israel War	1967	Wrath of Muslims	Israel Conflict	Palestine
10	Arson Attack	1969	OIC	Israel-Palestine Conflict	

### 3.1. The Birth of Pan Islamism

Pan Islamism is an ideology that advocates for the global unification and collaboration of Muslims. Moreover, it is a concerted effort to unite the Muslim community on a unified platform that adheres to the genuine tenets of Islam. Subsequent The time of Muslim prosperity, which started in the 7th century in the Kingdom of Saudi Arabia, saw a collapse in many places worldwide starting in the 18th century. The worldwide influence of Muslims has declined. The Ottoman Empire, which was the last Islamic state to have a caliphate, saw a fall in the 18th century. In the midst of a gloomy and depressing scenario, Pan Islamism arose as a movement in the Muslim world with the objective of unifying Muslims worldwide. This philosophy gained widespread acceptance in the Muslim world and led to the emergence of influential intellectual individuals such as Syed Jamal ud Din Afghani, Sheikh Muhammad Abdu, and Rashid Rida, who were the pioneers of this ideology. This philosophy became very popular in the Indian Sub-continent, with influential thinkers like Dr. Alama Muhammad Iqbal, Zafar Ali Khan, Maulana Shaukat Ali, Maulana Mohammad Ali Johar, Abdul Kalam Azad, and Hasrat Mohani endorsing and promoting this idea. Pan Islamism emerged during the reign of Sultan Abdul Hamid II (1876-1909) in the Ottoman Empire. This period was marked by a sense of concern among Muslims worldwide for the unity and well-being of the Muslim Ummah (LANDAU, 1990). Jamal Al Din Al Afghani (1838-1897) was a catalyst for the contemporary resurgence of Islam. He was the first Muslim advocate against imperialism in the Muslim world. The suffering of Muslims worldwide under British colonial authority prompted him to adopt such perspective (Lewis, 1965). In 1857, he saw the rebellion in India referred to as the mutiny, whereby Muslims endured a substantial defeat inflicted by the British. In addition, he scrutinized the condition of Egypt, which was subjected to an invasion by Great Britain in 1882. In the middle of this grave situation, he began a determined resistance against British imperialism, which became his main priority. He had a key role in promoting the rise of Sheikh Abdu and Rashid Rida, who later pushed this movement further.

**Table 4: Pan Islamist Scholars of Islam and their Contribution for the Unity of Muslims**

	Pan-Islamists	Period	Major Contribution
1	Jamal Al Din Al Afghani	(1838-1897)	He fought against British imperialism and tried to unite Muslims <sup>2</sup> .
2	Sheikh Muhammad Abduh of Egypt	(1849-1898)	He was pupil of Afghani, who propounded that Islam encourages modern scientific education and also, he made friendly relations with Leon Tolstoy, Herbert Spencer, Gustave Le and Alfred Blunt and many other orientalist (Kedourie, 2007).
3	Rashid Rida	(1865-1935)	Rashid Rida disseminated the ideas of reformers through his Journal of al Manar (Shahin, 1993).
4	Dr Alama Muhammad Iqbal	(1877-1938)	His poetry highlighted the goal of Pan Islamism and it stirred the emotions of Muslims. He also earned the title of "the Poet of East" and he is famous in almost all the Muslim world and beyond (Popp, 2019).
5	Jinnah	(1876-1948)	The Pioneer of Pakistan was also a Pan Islamist. According to him Islam is different religion than others and Muslims cannot practice their religion in a Hindu dominated state <sup>3</sup> .
6	Maulana Shaukat Ali and Maulana Muhammad Ali Johar	(1873-1938) (1878-1931)	They were famous as Ali Brothers who fought for the cause of maintaining Ottoman Caliphate in Turkey. These two brothers led the Khilafat movement in India to safeguard the Ottoman Caliphate <sup>4</sup> .

<sup>2</sup> Martin Kramer is Interviewed by Diwayniyya, the podcast series of the Moshe Dayan Center at Tel Aviv University, on the life and legacy of the Muslim thinker, activist, and agitator Jamal Al Din Al Afghani, February 7, 2012

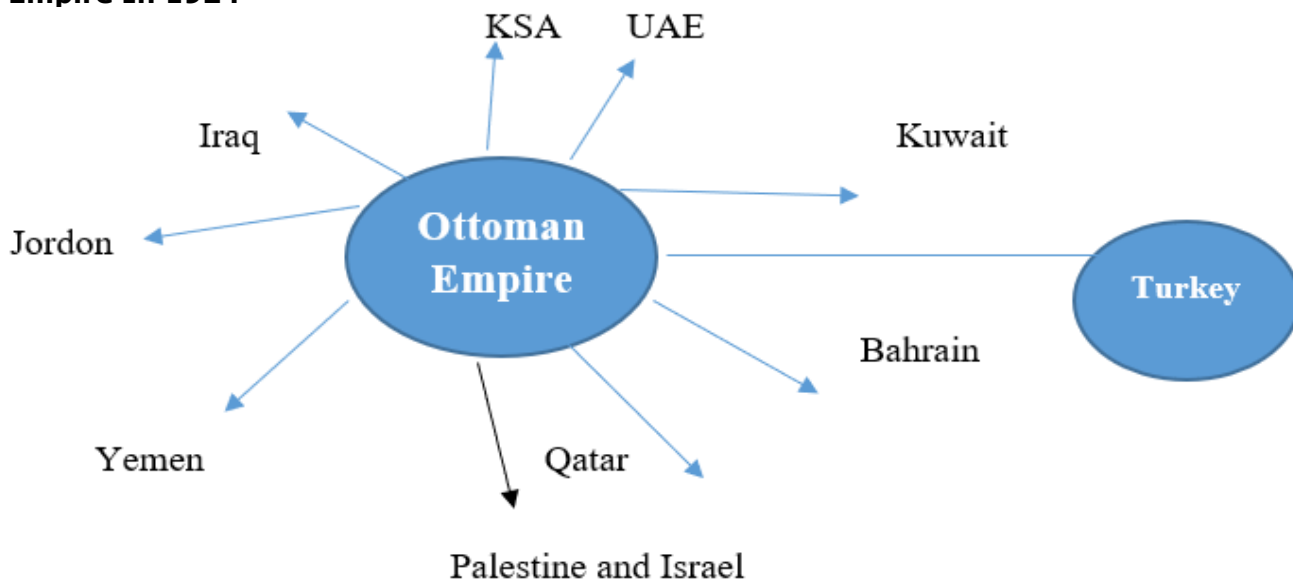
<sup>3</sup> Salman Rasheed, "Quaid-e-Azam's pan-Islamic vision" July 25, 2020, <https://mmnews.tv/quaid-e-azams-pan-islamic-vision/>

Other prominent pan-Islamist journalists in India were Maulana Zafar Ali Khan, Maulana Hasrat Mohani, and Maulana Abdul Kalam Azad. All of these professors were esteemed and accomplished leaders of the Muslim community in India. Their journals were committed to promoting the ideology of Pan Islamism (Qureshi, 1973).

### 3.2. World War one and Abolition of Ottoman Caliphate

The current OIC did not come into being by chance, but rather has a lengthy history of development. The OIC has been influenced and shaped by both domestic and international events, contributing to its development and evolution. World War One is often regarded as the largest and most catastrophic event in recent history, profoundly altering the global landscape. The origin of this war can be attributed to the formation of coalitions, the increase in military strength, the rise of nationalism, and the presence of occupiers (Gillette, 2006). The dominant global powers were divided into two factions, namely the Allies and the Axis. The Ottoman Empire, as the sole Muslim Empire with a Caliphate, aligned itself with the Axis countries, such as Germany, during World War I. The Allies were victorious in World War One both militarily and diplomatically, as evidenced by the signing of the Treaty of Versailles. England and France harbored longstanding hostilities towards the Ottoman Sultan, leading them to impose punitive measures on the Muslim population of the Ottoman Empire (Aksakal, 2011). The imperialist nations, namely France and England, opted to divide and administer the expansive Ottoman Empire. They appointed separate leaders in many nations with the aim of installing monarchs across the Middle East. Subsequently, the Muslim empire was divided into many states as a result of the establishment of the mandate system. Figure 1 depicts the division of the Ottoman Empire into many Muslim nations. The Sykes-Picot Agreement was executed with the purpose of dividing the Ottoman Empire, while the Balfour Declaration was released with the aim of establishing Israel inside Arab lands. The objective of these actions was to disintegrate the Ottoman Empire. The mandate of the Ottoman Empire was divided among many states, with Great Britain and France gaining dominion over a significant portion of them. Nevertheless, the region of Palestine was not allocated to any particular mission; instead, Great Britain immediately acquired authority over it, ultimately founding the state of Israel (Mather, 2014).

**Figure 1: Formation of Different Muslim States After the Dismemberment of Ottoman Empire In 1924**



The abolition of Muslim Empire and Caliphate jolted the Muslims world. The Khilafat Movement which was launched in India showed the power and unity of Muslims to the world but still it was failed in its main mission of retaining Khilafat in Turkey. Following World War One, Muslim governments initiated a series of conferences with the aim of consolidating the global Muslim community under a single entity (Bacik, 2011).

### 3.3. The Era of Congresses after the termination of Caliphate and their Impact

The emergence of Muslim congresses and Pan Islamism occurred in the 18th century under the rule of Sultan Hameed II. This was a direct reaction to the imperialistic aspirations of

European powers in the Ottoman Empire. Following that, other conferences were arranged across the Middle East with the objective of cultivating a feeling of solidarity and collaboration among the Muslim countries. The Imperialist nations, including France and the United Kingdom, successfully divided the vast Ottoman Empire into many kingdoms and imposed their own puppet monarchs on these thrones. Sharif Hussain (1853-1931) was designated as the sovereign of the Kingdom of Saudi Arabia. Sharif Hussain was declared the Caliph by his followers in Makkah in July 1924. The Pilgrimage congress convened in July 1924 and resolved to hold yearly meetings throughout the pilgrimage season (Kramer, 1986). Shareef Hussain attempted to coordinate the Muslim congress in order to protect his kingdom from the Al-Saud family, but he was unsuccessful in his efforts. He was overpowered by the entire Saud family and subsequently banished from Saudi Arabia<sup>5</sup>. More than five conferences were convened to unite the Muslims of the world after the dismemberment of Ottoman empire. Table no 4 explains the conferences of Muslims and their role in the unification of the Muslims of the world.

**Table 4: Congresses After the Abolition of Ottoman Empire and their Outcomes**

	<b>Name of The Congress</b>	<b>Date</b>	<b>Outcomes of the Congress</b>
1	Cairo Congress	1926	This congress was assembled to decide about the Caliphate of the Muslims. The Organizers of this congress had also a hidden mission of an Egyptian caliphate in the Person of Fuad (1920-1936) but the idea met with huge criticism domestically.
2	Congress of Mecca	1926	Although the participation of many Muslim countries was absent here because of their dislike for Wahabi Muslims. Beginning from this congress the KSA attempted well to Unite the Muslim world in the form of Congresses and organizations later on.
3	Jerusalem Congress	1931	The greatest pan-Islamic convention, with over 130 participants from 22 Muslim governments, examined the future of Muslims and the defense of Muslim sites in Palestine and the Hejaz railway. The meeting also considered promoting Muslim culture and creating an Islamic University in Jerusalem. It was a turning point in the Palestinian nationalist movement and the rivalry between the radical Hajj Amin party and the more moderate Opposition faction for Palestinian leadership (Al-Zawahiri, 1945).
4	European Muslim Congress	1935	Shakib Arslan a famous Pan Islamist in Europe had Prepared a Muslim congress in Europe and the congress has brought more than seventy delegates from the Europe. A permanent committee of prominent Muslims was established after the congress. Jerusalem, a sacred city, and the Palestinian predicament are seen as religious matters inside the Muslim world, rather than political dilemmas. The congress sent telegrams to all the relevant parties efficiently <sup>6</sup> .
5	Interparliamentary congress of Arab	1938	Muhammad Ali Alluba, the previous treasurer of the Jerusalem Muslim congress, organized the conference, which included the participation of an Indian Muslim delegation. The meeting was attended by prominent Arab nationalists who adhere to the Christian religion.
6	Japan Congress	1939	A Muslim Exhibition in Osaka and Tokyo was sponsored by a newly established organization, and was attended by Muslims residing in Japan. The gathering was attended by representatives from the Manchukuo Muslim Peoples League, an organization formed with the aim of bringing together Muslims(On the Manchukuo League, 1944).

### **3.4. The Formation Different Muslim Organizations in the Middle East**

The World Muslim Congress was established in 1926 following a convocation of eminent leaders from the Muslim World in Makkah. King Abdul Aziz of Saudi Arabia hosted the meeting. The group formed a structured framework during the meeting that took place in Jerusalem in 1931. The program is exclusively of Saudi provenance and is now in existence. This organization

<sup>5</sup>[https://scholar.harvard.edu/files/martinkramer/files/congresses\\_-\\_oxford\\_islamic\\_studies\\_online.pdf](https://scholar.harvard.edu/files/martinkramer/files/congresses_-_oxford_islamic_studies_online.pdf)

<sup>6</sup> "Urkunden: Der Muslimische Kongreß von Europa," 104. Translation.

had consultative status in the United Nations as well as other UN entities. Furthermore, it has an Observer status within the Organization of Islamic Cooperation (OIC). The creation of this organization was a major achievement in the modern history of the Muslim world, since its goal was to build a globally acknowledged Muslim organization on an international level<sup>7</sup>. During the war of Iraq and Iran war in 1980-1988 the Organization played its due role to end the conflict between the two Muslim countries of the world(Khan). The establishment of Pakistan in 1947, under the leadership of Muhammad Ali Jinnah, led to the resurgence of the World Muslim Congress in a novel manner<sup>8</sup>. The Arab League, founded in March 1945, is a consortium including twenty-two Islamic nations in the Middle East. The main goal of this organization was to promote cooperation among its members over common problems. It also denotes the concept of a cohesive Arab political entity based on collective historical experiences and a shared culture. The Arab League foreign ministers attended a conference to discuss the intensifying crisis arising from the act of arson at Al Aqsa Mosque. During this session, the authorization was given for King Faisal's proposal to convene an Islamic summit. Saudi Arabia and Morocco were tasked with the duty of organizing and coordinating this assembly (Singh, 1994). The Muslim World League was established on May 18, 1962 under the auspices of the Kingdom of Saudi Arabia. Its purpose is to carry out humanitarian endeavors throughout the Muslim world. The Origin of Islam. The objective of the organization is to authentically represent Islam on a global scale. The primary objective is to disseminate the authentic teachings of the Holy Quran and Sunnah worldwide. It was established as a fully-fledged organization dedicated to serving Muslims worldwide. This group operates on a robust framework, however it maintains a non-political stance. The operational methodology and organizational framework of these institutions serve as a concrete model for Muslims to establish a permanent representative body for Muslims worldwide.

### **3.5. Emergence of Pakistan as the biggest Muslim State and her role in integrating Ummah**

The establishment of Pakistan was a momentous event for the Islamic world. Pakistan emerged as the largest Muslim nation on the global stage on August 14, 1947. The principles of Pakistan's diplomacy were taken from the Pakistan Movement, which was dedicated to pursuing the collective interests of the whole Muslim ummah (Pirzada, 1987). In 1941, Mr. Jinnah of Pakistan articulated his vision for Pakistan to serve as a platform for fostering and cultivating Muslim intellectuals, educators, economists, scientists, physicians, engineers, technicians, and other professionals who would actively contribute to the progress of the Islamic renaissance. After completing necessary training, they would scatter to different regions of the Islamic World to aid their fellow believers and promote enlightenment among them, ultimately resulting in the formation of a powerful, united faction - a third faction - that would not align with either communism or capitalism, but instead embody genuine socialism rooted in the principles that characterized Caliph Umar's governance (Jamiluddin Ahmed, 1966). King Abdul Aziz of Saudi Arabia said that the establishment of Pakistan represented "the enhanced magnificence of Islam."<sup>9</sup>. The Times of London states that this is a new hub for Muslim unity and a focal point for Muslim ideas and goals "<sup>10</sup> .

Pakistan hosted the second Islamic Conference of Foreign Ministers in Karachi, Pakistan, from 26-28 December 1970. Pakistan proposed the establishment of the Islamic Bank and recommended the formation of the International Islamic News Agency. The foundation of Pakistan's foreign policy lies on the collaboration among Muslim nations worldwide. The concept of the establishment of Pakistan was enthusiastically embraced by almost all nations worldwide due to its potential to provide hope for the Muslim community. Pakistan convened the first Islamic Economic Conference in 1949. Dr. Iqbal and Shaukat Ali actively engaged in several international Muslim congresses with the aim of fostering unity among Muslims worldwide. Pakistani leaders endeavored to include the Muslim world in congresses. The Office of the World Muslim Congress was founded in Karachi. The third international conference took place in Karachi, Pakistan, in 1949 (Meraj Hasan, 2021). Quaed E Azam Muhammad Ali Jinnah, a skilled leader of his era, had

<sup>7</sup> <http://www.motamaralalamalislami.org/history.html>

<sup>8</sup> <http://www.motamaralalamalislami.org/history.html>

<sup>9</sup> Deccan Times, 15 June 1947.

<sup>10</sup> The Times (London), 15 August 194

a vision of uniting Muslims into a single bloc. He also recognized the importance of establishing diplomatic connections with Muslim countries. The constitution of Pakistan incorporates Islamic precepts and emphasizes amicable relations with other Muslim nations (Faheem, Xingang, Wasim, & Hussain, 2021).

### **3.6. Creation of Israel in Arab World**

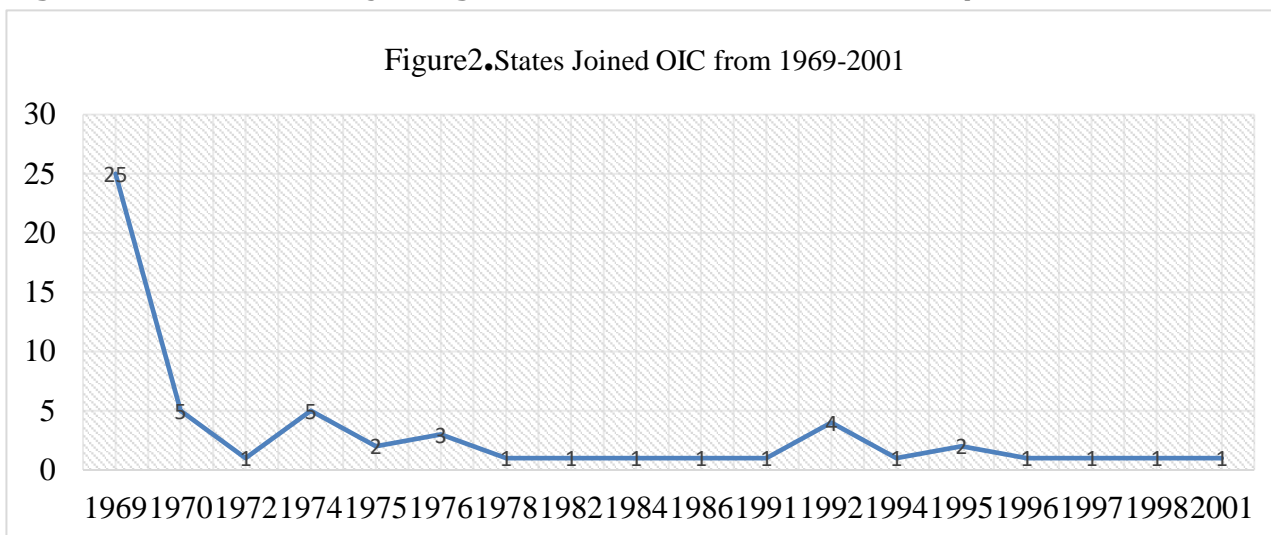
Among the sacred cities of the Kingdom of Saudi Arabia, Jerusalem bears paramount importance for Muslims. The Baitul Maqadas and Mosque Aqsa are highly esteemed and sacred places in the Islamic religion. Before beginning the Miraj journey, the esteemed Prophet Hazrat Muhammad took on the duty of Imamat for all the previous messengers of God at the Aqsa Mosque. According to the core principles of Islam, Hazrat Muhammad undertook the Miraj pilgrimage and ascended to meet Allah. Therefore, Muslims possess a deep and intense emotional attachment to Jerusalem. The city has strong ties to both Jews and Christians, who possess fervent religious convictions based on a wide range of views. Palestine was a part of the Ottoman Empire until it was dissolved. After World War I, the imperialist powers, namely Great Britain and France, chose to create a Jewish state in the Middle East, which had previously been under the control of the Ottoman Empire. The Balfour Declaration and the Sykes-Picot Agreement were promulgated by imperialist states with the aim of placating the Jewish population, which had substantial influence over the dominant global powers during that period. The founding of Israel in the Middle East had a significant influence on the Muslim world, leading them to reflect on their collective identity. Muslim philosophers, writers, and poets vehemently condemned the abuses committed by the colonial powers of that time. Pan Islamists articulated their views at many Muslim conferences. Israel's backing from influential global powers strengthened the young nation and later drove it to become a powerful and influential presence in the Middle East. The Muslim community was severely upset by the catastrophic loss of the Arab nations in the 1967 Arab-Israeli conflict. Israel's armed forces were responsible for the fatalities of over seventy thousand troops from the Arab world throughout the fight. As a result, Israel gained control of the Jolan Heights, parts of the West Bank, and the Sinai Desert. The news was very unsettling to Muslims throughout the globe. Before this conflict, Gammal Abdul Nasser was the foremost advocate of Arab nationalism. However, after the loss in the Six-day war, he came to the realization that the ideology of Arab nationalism alone was insufficient to overcome the Jewish people and the state of Israel. The Muslim World recognized the need for a unified voice to address such occurrences in the future (Aboul-Enein, April 2005).

### **3.7. Arson attack in the Aqsa Mosque**

The Al Aqsa Mosque is regarded as the second holiest mosque and Baitul Maqadas (Sacred Home) in Islam. According to Islamic teachings, the Prophet of Islam said his congregational prayer with 124,000 messengers of God at the Al Aqsa mosque during his Miraj (ascension) journey towards God. In 1969, Denis Michael Rohan, an Australian traveler with radical ideologies, intentionally set fire to the extremely combustible al-Aqsa Mosque in East Jerusalem. Approximately one-third of the Qibla Mosque was devastated by the fire, which also caused significant damage to the valuable ivory Pulpit of Saladin. The blaze completely destroyed the Mihrab, which is the hallowed alcove that belonged to Hazrat Umar, the second caliph of the Muslim world (Bargouthi.ab, 1967). The incident at Al Aqsa mosque angered Muslims globally. The Muslim leaders have resolved to organize a summit of heads of state to address an urgent issue inside the Muslim world. A summit assembly with around twenty-five leaders from the Islamic world was held in Rabat in 1969. At this summit, it was decided to create a permanent organization of Muslims to address the global difficulties that the Muslim community is facing. The Organization of Muslim Conference was founded on June 12, 1969. The council of Foreign Ministers gathered in Jeddah during the 1970s with the objective of writing the charter of the OIC. While the arson event may have served as the immediate trigger for the founding of the OIC, there are many other interconnected elements that are directly linked to the history of the Muslim world. Initially only 25 Muslim states became part of OIC but later on in different years states joined OIC till 2001.



**Figure 2: illustrates the joining of number of states in different years**



Source: OIC, [www.oic-oci.org/home](http://www.oic-oci.org/home)

#### 4. Conclusion

The OIC, headquartered in Jeddah, Saudi Arabia, is an organization that emerged from Islamic philosophy, traditions, and, crucially, the teachings of Islam presented by the Holy Prophet of Islam, Hazrat Muhammad, in 610 in Medina. According to Islamic ideology, Islam is an all-encompassing framework that includes almost all aspects of human existence. Islam established a complete framework including social, legal, economic, and political aspects. Nevertheless, its paramount significance lay in instructing Muslims about proficient governance. The idea of Muslim unity, first promoted by Islam more than 1400 years ago, was successfully realized by the Muslim world with the creation of the OIC in 1969 (Azam, 2009). Islam and Muslims have established prominent governments and empires throughout history, starting with the city-state of Medina and reaching its pinnacle with the formation of the 57-state organization that spans the globe. The city-state of Medina served as an exemplary model for Muslims during the time of the Holy Prophet Hazrat Muhammad. Afterwards, the Caliphate of Poise Caliphs took on the duty of representing Islam and Muslims on a worldwide scale. The Umayyad, Abbasid, and Fatimid Caliphates were influential Islamic dynasties throughout the medieval period. The Ottoman Empire, which extended over three continents, was a rapidly growing empire with a Muslim Caliphate throughout the 17th century. Nevertheless, it saw a progressive decrease in its power during the 18th century. In the 20th century, European forces demolished this empire and abolished the institution of Khilafat in Turkey.

After the demise of the Caliphate system, Muslims across the globe started considering the future consolidation of the Muslim Ummah, as instructed by the Holy Prophet in the city-state of Medina. Muslims started reflecting on the plight of Muslims globally as a result of the widespread oppression of Muslims by Western imperialistic powers. In the middle of this scenario, Jamal Al Din Al Afghani arose to confront the imperialist powers by promoting pan-Islamism. He and his disciples, including Rashid Rida and Sheikh Abduh, made substantial efforts to enhance the consciousness of his compatriots. Pan Islamism has extended its influence to India, heightening the awareness of Muslims about their entitlements. In the twentieth century, Muslim leaders organized a series of conferences with the goal of uniting Muslims from all over the globe on a common platform. These meetings aimed to build a long-lasting Muslim institution. While these conferences failed to build a long-term Muslim organization, they did educate Muslims the value of working together to achieve common goals. During these Muslim conferences, the Kingdom of Saudi Arabia formed two lasting organizations that continue to function across the world. The Muslim World League and World Muslim Congress were founded as part of Saudi Arabia's inaugural pan-Islamic aspirations. After experiencing such experiences, Muslims were prepared to take considerable action in terms of their unity. In 1969, the Organization of Islamic Conference was established as a direct result of the arson assault on the AL Aqsa mosque.

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