Review Article

47 Years Of Organization Of Islamic Cooperation (OIC): A Critique

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Abstract

The Organization of Islamic Cooperation (OIC) was founded in 1969, consisting of 57 Muslim member states. Today Muslims are being oppressed across the globe but the international community has been playing the role of a silent spectator. In many Muslim countries, the use of power is a clear violation of the international law. This aggression is deteriorating the world peace. In this backdrop, it is duty of OIC to maintain the Islamic identity of Muslim nations. Practically, if OIC cannot play its role in resolving the issues being faced by its member states, its existence does not justify by any means. Therefore there is a dire need to understand the causes of its ineffectiveness. A general study will reflect where does the problem lie with OIC? This discussion paper will end with the suggestions for OIC to become a useful organization on the world forum.

Key Words

Ummah, Ottoman Empire, Pan-Islamic, Arab World, East-West Rivalries, Cold War

Introduction

Since 19th century Muslims had been in search of "Ummah" that could preserve their common political, economic, and social interests. The fall of the Ottoman Empire and the Caliphate after World War I

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generated a space for a pan-Islamic institution in the 20th century (Sharifi, 2014). In the post World War II, the Muslim world was divided among independent states and this situation aggravated the desire to have an institution which could deal with the issue of Muslim harmony.

The Organization of Islamic Cooperation[1] (OIC) is the second largest inter-governmental organization after the United Nations with membership of 57 states of four continents which signifies the primary substantial confirmation of the longing for Islamic harmony. It was established following a verdict taken during the historical summit held in Rabat, Kingdom of Morocco on September 25, 1969 as the result of the response to the arson by Zionists in August 1969 of the Al-Aqsa Mosque in occupied Jerusalem – the first *qibla* (direction of prayer) of the Muslims and their third holiest place. Twenty-five Muslim states joined the summit called together by King Hasan of Morocco in 1969. The upshot of the Rabat Summit was the founding of the OIC (Siddiqui, 2013). The meeting was the first cohesive expression of the Muslim Ummah of its grit to defend its interests, articulate with one tone of voice and guarantee the evolution and welfare of the Muslims in the earth. In March 1970, it took a proper shape and its Secretariat was established in Jeddah and a Secretary General was made its head.

The preliminary directive of the OIC was to "set free Jerusalem and Al-Aqsa from Israeli occupation. The decision was taken that after every three years; the heads of the states will congregate in order to bring into line their response to contemporary developments" (Siddiqui, 2013). In March 1970, the Ministers of Foreign Affairs of Muslim countries convened in Jeddah to study proposals for the establishment of an institutionalized pan-Islamic organization. They established a permanent secretariat for the OIC, and appointed its first Secretary General. In 1972, the Charter of the Organization of Islamic Conference (OIC) was adopted by a conference of Ministers of Foreign Affairs of Muslim countries (Sharifi, 2014). Twenty-nine years later, in 2011, the name of the organization was changed from the Organization of Islamic

[1] Earlier it was known as Organization of Islamic Conference. The present name was changed on June 28, 2011.

Conference to the Organization of Islamic Cooperation (Goodenough, 2013).

> OIC member represents 22% of the world population; 70% of world's energy resources, 40% of available raw material along with 2% of the world's GDP, 1.3% of the world trade and only 1.5% of the investments. The entire GDP of OIC member-states is a mere $1,200 billion as against Japan's $5,500 billion. 25% of OIC population does not have access to medical facilities or safe drinking water. Half of the population lives below the poverty line classified as the most poor. No Muslim country is in the top list of the Human Development Index or in any other global economic indicators. This gloomy depiction of the Islamic countries is not restricted to the economic and social fields, in the sphere of education and technology the facts are likewise below par. They generate only 500 PhDs each year as compared to 3,000 in India and 5,000 in the United Kingdom. None of their educational or research institutions or centres of excellence find position in the top 100 in the world." (Dawn, 2009)

In the past almost half century OIC has not successfully resolved the main tasks on its agenda such as providing independence to Palestine and Kashmir from Israel and India, respectively. One can conjecture from the OIC past progress record that the organization may not work efficiently in the near future too. Therefore, this discussion paper sheds light on the history of development of OIC and some important events those reflect the ineffectiveness of OIC in achieving its goals. In addition to that based on the finding from those developments and events this study ends up with some useful recommendations through which OIC can efficiently achieve its goals.

Mission and Objectives of OIC

The raison d'être for establishing the OIC "as an intergovernmental Muslim organization were, inter alia, to endorse Muslim harmony, maintain Muslims' rights of self-determination, uphold the Islamic holy sites (particularly in Palestine and Saudi Arabia), backed with the Palestinian cause, exterminate racial bigotry, and perk up intra-Muslim

collaboration in the fields of economic growth, trade, and scientific exploration .Though the present charter of the OIC was adopted in 2008, the overall mission of the organization remains unchanged" (Sharifi, 2014).

In the 11th OIC Summit (held in Dakar, March 2008), the Charter of OIC was adopted. The key objectives of OIC charter are following:

1. To boost and reinforce the link of unanimity and cohesion among the Muslim peoples and Member States;

2. To revere, preserve and look after the national sovereignty, autonomy and territorial veracity of all Member States;

3. To defend and endorse the lofty Islamic standards of harmony, empathy, patience, parity, righteousness and human pride;

4. To make an effort to work for invigorating Islam's pioneering role in the world whereas guaranteeing sustainable progress, development and richness for the peoples of Member States;

5. To "contribute in global peace and security, understanding and dialogue among civilizations, cultures and religions and endorse and persuade affable relations and good neighbourliness, mutual reverence and collaboration" (Satti, 2013).

Political Factors Led to the Establishment of the OIC

a. 19th Century and Setting up of Colonial Administration

The thought of a "cohesive Ummah and a transformed Caliphate came forward in the 19th Century, mainly in response to the plodding decline in supremacy and influence of the Ottoman Empire and the growth of European Colonialism into the Muslim domains" (Abdul Rauf, 2007). Several top Muslim philosophers, including Sayyid Jamaluddeen Al-Afghani, Mohammad Abduh, and Rashid Rida, amongst others, were influential in promoting a pan-Islamic creed, albeit in a transnational, rather than international, milieu (Cahskan, n.d.) Nevertheless, "those efforts never amounted to generous outcomes as the European powers successfully divided the planet, including much of the Muslim lands, introducing colonial administrations that covered up the native political

movements, including the pan-Islamic society of Al-Afghani" (Nasr, n.d).

b. 20th Century and Pan-Islamism

During early 20th Century, a great transformation was observed which led to the creation of a pan-Islamic organization. The start of the World Islamic Conference (1926) in Mecca by King Abdul Aziz Ibn Saud was not thriving as the attendees focused largely on territorial claims and disputes and overlooked the pre-stated plans of protecting the Holy Places, improving conditions for pilgrims and guaranteeing the religious liberty for all Muslim sects. Though a lot of efforts were made by the delegates from Palestine, the Beirut Society, Syria, Sudan, Nijd, Hijaz, Egypt, Afghanistan, Turkey, Malaysia, as well as the Soviet Union convened intermittently during the 1930s, yet it did not result productively.

c. Post World War II Era & Emergence of League of Arab States

In the post-WWII era, "both factionalism and efforts for unification emerged in the Muslim World. The League of Arab States, (commonly called the Arab League), brought about the emergence of a pan-Islamic body, including six-member organization (Egypt, Iraq, Transjordan, Lebanon, Saudi Arabia, Syria, and Yemen) shortly developed into the core podium for discussions on the Palestinian and Middle Eastern question"[2] . Owing to the outcome of ideological disparities, the tensions between Egypt and Saudi Arabia were on rise once there was escalation in Cold War. The reasons could be:

1. Egypt under Jamal Abdel Nasser was a Soviet Ally, an ardent adherent of Pan-Arabism and a supporter of Secularism and Republicanism (Dawisha, 2002: 2-14).

2. "Saudi Arabia, by contrast, was close to the United States and United Kingdom, and was a supporter of absolute monarchy and Islamic theocracy" (Blanchard, 2009: 2).

Simultaneously, During Shah's period, Iran was rather in close relations with the US, hard-pressed for secularist reforms in the political

[2] https://www.scribd.com/document/296491731/OIC-Overview-and-Analysis-1

field and market candidness in the country's economy" (McGlinchey, 2013). This ideological difference affected the Arab League negatively on one hand and hampered the formulation of Pan-Islamic organization on the other hand.

d. Intra-Muslim Divisions

In the beginning of 1950s, many separate conferences confirmed the Intra-Muslim divisions. Consequently, in 1952, Pakistan started making high efforts for the formulation of Islamic bloc as it had continuing hostilities with India. Egypt and Syria did not agree to this idea owing to their good relations (though through USSR) with India (Swami, 2007: 31) The Mecca Conference (1954) was indeed an effort to form an international Islamic body. It convened periodic meetings in two years which resulted in the adoption of Charter, focusing on cultural and religious issues since participants could not choose political subjects. "The organization eventually became an Egyptian religious organization[3]" (Sharifi, 2014).

e. Shift of Balance

The incident of Al-Aqsa Mosque fire on August 21, 1969 changed the equilibrium from factionalism to some level of limited consensus which led to the creation of OIC (Civic Freedom Monitor, 2016). Immediately following the incident, the Arab League Council called for an Islamic Summit. Saudi Arabia and Morocco took benefit of this chance to grasp a preparatory conference in Rabat on September 25, 1969 which laid the foundation of the OIC. The dynamic force behind the Saudi and Moroccan initiative was to generate a larger organization that would balance Egypt's promotion of leftist secularism within the Arab World.

Retrospective Analysis

The OIC has competed 47 years of its existence in the month September 2016. The members of OIC have so far increased from 25 to 57 along with the addition of Observer States. Whether the OIC is an effectual global institution, yet, is arguable. Established in 1969, its task

[3]The Supreme Council for Islamic Affairs

is to cope with the problems of Muslim states and societies (Colakoglu, 2013).

Since its establishment, the Islamic world has witnessed suffered five major disasters

1. East Pakistan Debacle (1971)

2. Soviet intervention in Afghanistan (1979)

3. Iran-Iraq war (1980)

4. The attack of Lebanon by Israel (1982)

5. US invasion to Afghanistan (2001)

6. US occupation of Iraq (2005)

However, the OIC has been unsuccessful to counter evocatively to any of these crises or reveal any harmony of contemplation and accomplishment apart from issuing lofty statements at the end of each summit. During past 46 years, the global changes have affected the Muslim hopes to a greater extent. The organization has met with some accomplishment on certain issues, predominantly in endorsing collaboration in the fields of economic growth and trade. "The establishment of many specialized, subsidiary and affiliated agencies, which work on specific functional areas within the OIC, is creditable" (Ihsanoglu, n.d. : 13). These agencies are;

1. The Islamic Solidarity Fund (ISF) established in 1974, for financial support of cultural, educational, technical and economic activities in the Muslim World.

2. The Islamic Development Bank (IDB), established in the same year, for socio-economic progress, mounting trade, and upholding economic collaboration among its member countries.

3. The Statistical, Economic and Social Research and Training Center (SESRTC) in Turkey

4. The Islamic University of Technology in Bangladesh, the Islamic Center for Development of Trade (ICDT) in Morocco

5. The Islamic Chamber of Commerce and Industry (ICCI)

6. The Organization of the Islamic Ship-owners Association (OISOA)

7. The Federation of Consultants of Islamic Countries (FCIC), among many others, is attributed to the work of the OIC (Ihsanoglu, n.d.).

In spite of these accomplishments, the OIC has not been successful in resolving the political and strategic matters as Sharifi (2014) notes:

> The organization has recurrently failed to attain collaboration on such crucial issues as preventing war within its own constituency, following a cohesive Muslim outlook on the Israel-Palestine issue, dropping sectarian rivalries and clash within the Muslim World, and fighting extremism. The Member States repeatedly take deviating positions on political matters, blocking consensus, or the attainment of a two-thirds majority vote – required for resolutions to pass.

Apart from that, if on any issue, some unanimity is attained, the member states lack in political will which does not allow any resolution to execute in letter and spirit (Civic Freedom Monitor, 2016).

It has become rather very obvious after decades the Muslim world has not come up to meet with the affairs of the 21st century. Though OIC has set up a number of institutions to help in "capacity building, knowledge networking in areas of knowledge-driven economy, trade and investments, ICT, excellence and output, sustainable growth, governance and poverty mitigation" (Dawn, 2009) yet it has attained nothing remarkable. The inefficiency to face global challenges among the Muslim countries is leading to the failure of OIC. Unless OIC plays a beneficial role in order to remove misunderstandings between West and the Islam and manage an inter-faith dialogue, the organization is not going to be fruitful in the days to come. The OIC is a community of states whose dissimilarities enormously go beyond their similarities (Moghul, 2010).

> [The] OIC member-states are varied in geographical circumstances, culture, race and ethnicity, philosophy, level of riches, political systems, and a host of other issues with simply Islam as a common point of union – a phenomenon inadequate to surpass the other discrepancies and engender cooperation (Civic Freedom Monitor, 2016).

It is a fact that the Muslim states differ from each other; however this could not be demarcated as a reason of its failure. The inter-governmental organizations (such as EU, ASEAN, OAS, NATO, SAARC etc.) do differ from each other ranging from geography to the state structures. Nonetheless, "it was enmity, not amity, among the European nations that initiated the conception of the European Union. Though having differences with France, yet NATO has shown unanimity as far as security issues are related which is only because NATO has the mission focused and limited" (BBC, 2009).

While comparing OIC with the EU and NATO, it must be remembered that the former is neither geographically inter-connected nor restricted and explicit in its operation. Geographically, it is expanded across four continents while its task is so extensive that it aspires to work up everything from education and scientific innovation in the Muslim World to create an integrated foreign policy for its fifty-seven member-states. Hence, the OIC does not compete in any respect with any of the inter-governmental or regional organizations.

The East-West rivalries of the Cold War not only divided the globe, rather it widened the political gaps between the Muslim World also. Al-Sabah (2013) writes about the political complexities regarding the current tensions in the Middle East recapitulates that:

> Iran is backing up Assad. Gulf States are against Assad! Assad is against Muslim Brotherhood. Muslim Brotherhood and Obama are against General Sisi. But Gulf States are pro-Sisi! Which means they are against Muslim Brotherhood? Iran is pro-Hamas, although Hamas is supporting Muslim Brotherhood! … Turkey is with Gulf States against Assad; nonetheless Turkey is pro-Muslim Brotherhood against General Sisi. And General Sisi is being backed by the Gulf states!

Apart from that, the Muslim states lack the political solidity as well. The virtual inner stability that was:

> … obvious in 1960s and 1970s among many Muslim countries has gone to ashes. Almost thirteen of the OIC member-states – Afghanistan, Pakistan, Somalia, Nigeria, North and South Sudan,

> Syria, Iraq, Egypt, Libya, Palestine, Turkey, and Yemen – have enduring domestic clashes that go on to cause casualties, miseries, and financial wreckage (Sharifi, 2014). The Muslim Sates have not shown remarkable success in financial developments, lessening poverty, and offering opportunities and access to education, health care, and employment. Eventually, this state of affairs has simply intensified the crisis of legitimacy, stimulating political turmoil and anti-state violence. Many of these conflicts have a transnational aspect. Challenged by non-state armed groups, many Muslim regimes are struggling for survival. This legitimacy crisis has considerably undermined the regimes, and affected states' capability to execute policies, together with OIC decisions and resolutions.(Sharifi, 2014)

Overall, the political environment of the entire Muslim World at present is complex which has resultantly made intra-OIC cooperation extremely complex.

Problems Faced by OIC

Islam is the only unifying force among the members of OIC, and apart from religion, the member countries have differences among them.

> This concept has both hypothetical and pragmatic legitimacy throughout Islamic history (Sharifi, 2014). Theoretically, Islam is not just a religion however also a socio-political philosophy that contours and directs human life both at the individual and collective levels" (Wiktorowicz, 2006). "The fact that Islamic law, *Shari'a*, remains at the heart of the constitutions of many Muslim countries and legal systems substantiates this perception. (Kayaoglu, 2013)

Most of the Muslim countries have been ruled by the Caliph under the jurisdiction of the Caliphate.

> The Caliphate was shifted several times from the last Rightly-guided Caliph Ali to the Umayyad Dynasty of Damascus in 661 (Hawting, 2000: 21), to the Abbasi Dynasty of Baghdad in 750 (Shaban, 1971: 188), to the Mamluk Dynasty of Egypt in 1261 (Amitai-Preiss, 1995: 51-69), finally to the Ottoman Dynasty of Constantinople in 1519 (Finkel, 2005: 113-122). This development

> successfully ended when in 1924 Mustafa Kemal Ataturk did away with the Caliphate. (Mango, 1999: 36)
>
> A Muslim state might hope to have affable relations with other Muslim states; however more immediate strategic considerations could impact its policy choices. This causes decisions which might not be in proportion to the character of intra-Muslim collaboration. When a country depends greatly on its geographical position, certain problems rise which sometimes become more important to the state than its relationship with other Muslim states. Great power politics, a direct outcome of the nation-state system, is a further hindrance to cooperation, occasionally making possible the intra-Muslim conflict. (Sharifi, 2014).

The Muslim World is in front of crucial political, socio-economic, cultural and scientific challenges with repercussions for its harmony, peace, defence and growth. It is the need of the hour to have tangible and realistic actions to improve Islamic unity, combating aggression and terrorism, progress in the areas of economics and science. Projection of true image of Islam and its gracious principles is indispensable.

The political and economic security of Muslim countries demonstrates a very dim picture of the future of OIC. The Muslim countries have been entangled in the religious, ethnic, sectarian, economic and political conflicts. The dynamic role is seen nowhere in the political crisis in the Middle East, situation in Palestine and Kashmir. In the recent past, what role did it play in Afghanistan, Iraq and Libya goes beyond saying. The continuous failure of OIC in dealing strategic and political matters was very obviously seen in the past during massacres of Muslims in Bosnia, Kosovo, Chechnya, Somalia and Myanmar. In the modern times it failed again during Afghanistan, Iraq and Libyan invasion as it played little role in the peaceful settlement of the conflicts.

> The US offensive against the Syria is deferred by active involvement of Russia rather than any Islamic country or organization. OIC failed to live up to the expectations of the Muslim world in these times of suffering and this wiped out OIC from hearts and minds of the Muslims. It is pathetic that the transnational

organization that is second largest in the world is less effectual than many smaller regional organizations (Satti, 2013).

The current problems faced by OIC are:

1. Structural Problems

The foremost problem faced by OIC is about its structure. Most of Muslim countries are poor and the organization does not have sufficient budget and is under staffed as well.

2. Non-Effectiveness in Dispute Resolutions

The members of OIC do not show any consensus on major issues and internal disputes being faced by the Muslim countries.

3. Influence of Geography on Intra-OIC Collaboration

Muslim countries themselves are entangled in border issues and conflicts within themselves. This state of affairs hampers to focus on common goals and targets. The emergence of non-state armed groups within the Muslim World – both national and trans-national movements – further hampers intra-OIC cooperation by diminishing states. The geography has played a negative role as far as assistance on political and strategic questions is concerned. Counting on a member-state's location, the questions such as geostrategic calculations, relations with non-OIC countries, and membership in other inter-governmental organizations have larger and more immediate significance and time and again read out a state's foreign policy options (Sharifi, 2014). This model has been recurred frequently throughout the history of the OIC, as in the following examples:

Pak-Afghan Problem: The relations between Pakistan and Afghanistan have always been in murky waters since 1947. The issue of Durand Line has put both countries poles apart (The Durand Line, 2005). Afghanistan is in close connection with India while there have been reports that UAE has been backing the Baluch Separatists in Pakistan.

India supports these insurgents owing to the inherent problem between India and Pakistan and that is Kashmir. While the UAE sponsors the Baluch insurgents because of Pakistan's construction

of the Gawadar deep seaport, which would compete with the UAE's ports in the Persian Gulf (Imtiaz, 2010).

Hence, the geographical spots of Afghanistan, Pakistan, and the UAE spawn entwined strategic interests, and eventually each Muslim country follows its own interest rather than the collective interest of the organization.

Turkey and the EU Membership: Due to its geography and historical acquaintances to Europe, Turkey wishes to be a member of the European Union (EU), as already a member of many European organizations (Sharifi, 2014). And this connection makes Turkey to have precedence over the OIC.

Other Cases: There are many other instances which confirm how geostrategic issues have held back the intra-OIC collaboration. "The Pakistan-India of 1971 over political and territorial disputes (Dummett, 2011), Egypt's 1979 unilateral peace deal with Israel against the OIC's formally declared position (Jhonson, 2010); the Iran-Iraq war that was embedded in internal security concerns, a territorial clash and ideological discrepancies (Karsh, 1990: 257-260) the Iraqi incursion of Kuwait over territorial and economic disputes (Fitzgerald, n.d.) and the existing intra-OIC contentions in Syria (Berti & Guzansky, 2012) are each relevant cases. These examples show that geo-strategic reflections time and again exceed the fusing forces of Islam in foreign policy decision-making, hampering cooperation on strategic matters within the OIC.

4. Impact of Great Power Politics on Intra-OIC Collaboration

The Great Power's politics (through sectarian and ideological opinion) has affected the cooperation among the member states to a larger extent and it has resulted in rivalries between some of the leading members of the OIC on ideological or sectarian issues, hampering intra-OIC cooperation. During the Cold War, "ideological rivalries between Egypt and Saudi Arabia generated great rifts within the OIC. Egypt under Jamal Abdel Nasser was a Soviet ally, an avid supporter of pan-Arabism, and an advocate of secularism and republicanism" (Dawisha, 2002: 2-14). The Great Power politics is exploiting the Shia-Sunni sectarian rivalries in order for snooping intra-OIC cooperation (Barzegar,

2008). Great power politics has an impact on the OIC through the budgetary issues as well.

5. Impact of Non-State Armed Groups

The OIC has not proved a cohesive organization due to differences among its member states widely. It is due to this reason that its Charter has been unable to generate any enforcement mechanism for the organization's decisions. Meanwhile, the ever-increasing power and influence of non-state armed groups in the Muslim world – both locally-focused and transnational – has caused grave challenges to the sovereignty of many Muslim regimes. This demoralizes their capacity to undertake plausible supportive agreements and successful execution of domestic policies (Sharifi, 2014). Moreover, non-states actor like AlQaeda or ISIS seems to be more successful in term of expanding their control mainly in African states. However, OIC is addressing multidimensional issues of Muslims, geographically scattered in the four continents. Disunity in Arabs and intervention of west (to capture the oil reserves) in Africa also give rise to the success of these non-state actors and at the same time weaken the OIC (AlHabtoor, 2016; Cairo, n.d.; Crooke, 2015).

Suggestions for Reorganization

The challenges facing Muslims nowadays seem alarming however can and should be handled jointly and broadly. The continuous reliance on other nations is the raison d'être for the endemic under development.

East-West Relationship: A new relationship between Muslims and the West fabricated on reciprocated esteem, patience and understanding requires to be developed to efficiently cope with these new and old threats. The implicit marginalization of Islamic countries at the global level represents the prime challenge. Even those Islamic states, gifted with vast natural resources, have been incapable to alter these resources to get analogous political weight and stature. In contrast, they are under threat of economic segregation and social commotion. In today's globalized world, economic power establishes the position and fraction of a bloc or a country in the comity of nations. Devoid of economic

strength, the Ummah would remain at risk to outside exploitation" (Siddiqui, 2013).

Prioritizing Economic Targets: The economic growth targets should be prioritized and efforts should be made to lessen poverty through common financial and investment aid. It is the need of the hour that indispensible projects such as China Pakistan Economic Corridor (CPEC), may be made from geo-strategic to geo-economic perspectives.

Focused Effort: The OIC countries should initiate focused efforts to guarantee poverty eradication, human development, higher education, scientific and technological development and sustained economic growth because it can only make the dreams possible.

Interdependence: Unless the member states of OIC breed interdependence within themselves, it cannot do anything remarkable in the future.

Response to Challenges: OIC must be very effectual along with the regional networking in responding to the world challenges and problem cropping up to the Muslim world.

Pan-Islamic Collaboration in Education: Pan Islamic cooperation should begin in the fields of education, technology and defense production.

Re-examining the Institutions: The institutions such as COMSTECH (Science and Technology) and COMSEC (Commerce) and COMIAC (Information) necessitate being re-examined in order to obtain the probable objectives. The exchange and collaboration of these institutions can be made with international institutes.

People to People Contact: People to people contact and exchange of scholars, media persons and cultural groups can reinforce the outlooks of Islamic cohesion and unity.

Formulation of Crisis Management Committee: A Crisis Management Committee which can cope with emergencies cropping up when the Summit Conference or ICFM is not being convened.

Consideration to the Regional Sub-blocs: Unlike EU, the reforms in OIC cannot be made because of inherent heterogeneity among its

members. Therefore, due consideration should, consequently, be given to regional sub-blocs, functioning under the umbrella of the OIC.

Inter-Faith Dialogue: The misperception about Islam must be removed through inter-faith dialogue with the West (Siddiqui, 2013).

Adoption of Multi-Dimensional Approach- It is the need of the hour that OIC might adopt multi-dimensional approach. The resolutions and suggestions given by its members must be executed practically (Satti, 2013).

Conclusion

Though OIC has been unsuccessful with regard to modern technology and spreading education yet, the fact remains that the OIC is a practical instrument which can bring into light the Muslim demands on international forum. Therefore, it must work hard on its leadership weaknesses, democracy, defense of Islam and development of societies, which are accountable for marginalization of Islamic countries in global affairs (Siddiqui, 2013). In addition to that more research work is needed to highlight the common grounds and joint ventures on which OIC member states should work together to promote peace, unity and economic stability in Muslim Ummah and build a positive image of OIC as an emerging successful organization.

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