

Genesis of the Organization of the Islamic Conference (OIC)

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The promotion of feeling of unity and brotherhood among Muslim peoples of the world has been an age-long dream of the intellectuals, scholars and Muslim political leaders. These efforts have been termed in modern times as 'Pan-Islamic Movement'. The pioneer of this movement in more recent time was Jamal-ud-Din Afghani (1839-97). He preached the necessity of unity at a time when the *Ummah* was facing dangerous threat from the western imperialism. His works consisted mainly: i) of the propaganda he disseminated-both by pen and word of mouth-in order to awaken some feeling of self-assurance in the various Muslim peoples; and ii) also in inculcating the idea that strong connections still existed among them, by virtue of their common religion. These two closely interrelated aims, spurred by bitter anti-foreign, and particularly anti-British agitation, were easily recognizable in his teachings in various lands as well as in *Al-radd 'alal-dehriyyin* and his several other works.¹

At that time a man like him was badly needed to inject the spirit of brotherhood in the Muslim *Ummah*. So, his call for unity was the need of the time; not a mere reaction to the western imperialism.² Unity in the rank of the Muslim *Ummah* was an integral part of the Islamic ideology from

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1 Jacob M. Landau, "Al-Afghani's Pan-Islamic Project", *Islamic Culture*, Vol.XXVI, No.2, Hyderabad, Deccan, April 1952, reprinted by Johnson Reprint Corporation, New York; 1971, p.50.

2 Western as well as the Muslim writers have termed the movement of Afghani as a "reaction" or "revolt" to the Western Imperialism. For example see the article "Pan-Islamism" in *International Encyclopaedia of the Social Sciences*, Vol.II, USA; Crowell Collier and Macmillan, Inc., 1968, pp.368-69; also see Shaukat Ali, *Pan Movement in the Third World* (Lahore: Publishers United Ltd., n.d.), p.196.

the very beginning. It is true that its urgency was not always fully understood, and much less appreciated, by the Muslims and consequently they had to suffer a lot specially in the field of political power. Thus, when Afghani saw that the Muslims were losing their political power, he tried to find out the root cause of their decline. In an article published in his famous journal *al-Urwa al-Wuthqa* Afghani and his devoted follower Muhammad Abduh observed:

Among the most important reasons for the present weakness in their state of knowledge and their power is the conflict among seekers of power in their ranks (i.e. the Muhammadans). We have already proved that Muslims can acquire nationality only through their religion.... The weakness we witness today is the result of these dissensions which also brought about a disorganization in their way of life.³

While assessing Afghani's priorities the well known American scholar Nikki R. Keddie says that, "Although it is impossible to know Afghani's thought process, it is clear enough from the '*Refutation of the Materialists*' and later writings that beginning in the early 1880's he presented himself more decisively to the Islamic public as a defender first of Islam and then of Pan-Islam".⁴

It would, therefore, not be incorrect to say that Afghani's movement was actually a revivalist rather than a reactionary one and that he discharged his responsibility as a Muslim and exhorted the *Ummah* to follow the actual path of Islam as preached by the Prophet (peace be upon him) of Islam. This is evidenced also by Afghani's one ambition:

This humble one desires for the love of the community (or patriotically — Arabic, *hubban fi al-milla* to proceed to that kingdom and to meet with all the *navvabs* and princes and ulama and grandees of that land and explain to them one by one the results that are manifested from unity and solidarity in the whole world and the injuries that have appeared from division and disunity; and to caress their ears with the mystery of the *hadith* 'the faithful are brothers...'⁵

Although Afghani was deeply interested in the unity of Muslims, he did not advocate political unity of various Muslim states. He, on the other hand, emphasized religious and cultural unity rather than physical and political unity of Muslim leaders:

I do not mean that ruler in all (these separate states) should be a single person, for this is perhaps difficult, but I hope that the (common) ruler

3 Shaukat Ali, *Ibid.*, p.198

4 Nikki R. Keddie, *Sayyid Jamal al-Din al-Afghani: A Political Biography* (Los Angeles: University of California Press, 1972), p.131.

5 *Ibid* , pp.134-35.

(sultan) over them all will be the Quran, and the guide to their unity will be religion. Every sovereign in his domain must do his best to sustain the other, for the survival of the one is dependent upon that of the other.⁶

This opinion of Afghani clearly indicates that he invited the Muslims towards the teachings of Islam and thereby wanted to forge unity among them. Afghani believed that if Islamic teachings were followed by the Muslims then the territorial divisions would be no obstacle in the way of their unity as envisaged in Islam.

Following Afghani, many Muslim leaders and thinkers tried to revive the idea of Pan-Islamism. Among them *Mufti* Muhammad ‘Abduh (1849-1905) and Allama Muhammad Iqbal (1877-1938) were the most prominent. It would perhaps not be incorrect to say that the most celebrated name in the nineteenth century Arab Muslim thought is that of Muhammad ‘Abduh. “The fundamental conviction of his career was that, Islamic response to the inroads and pressures of Europe, both political and intellectual, must be by educative action rather than revolt”.⁷

Like Muhammad Abduh, Allama Muhammad Iqbal also followed the Pan-Islamic ideas of Afghani. In the words of Dr. Parveen Shaukat Ali: “It can be said that with Iqbal’s genius, the movement which had been started by Jamal-ud-Din Afghani reached its highest watermark”.⁸ Iqbal believed that survival of the Muslim world depended on the unity of Islamic countries which nationalism was seeking to destroy.⁹

As a matter of fact, the Pan-Islamic Movement which was launched through the Muslim intellectuals specially in later part of nineteenth century was a part of overall reformative efforts of the Muslim scholars and reformers.¹⁰ Most of the reformers tried to revive the spirit of Islam keeping all dimensions in their mind. They, therefore, on the one hand stressed the unity and political power of the Muslims and on the other, tried to reform the Muslim societies on Islamic lines. Reformists like Jamal-ud-Din Afghani, Muhammad Abduh and Allama Iqbal through their efforts wanted to clean the Muslim societies of the world from the un-Islamic traditions. However, “with the passage of time, Pan-Islamism

6 Shaukat Ali, p.202.

7 Kenneth Cragg, *Counsels in Contemporary Islam* (Edinburgh: Edinburgh University Press, 1965), p.33.

8 Parveen Shaukat Ali, “Iqbal and Pan-Islamism”, Mohammad Munawwar, ed., *Iqbal Centenary Papers* (Lahore: Department of Iqbal Studies, University of the Punjab, 1982), p.163.

9 Mazharuddin Siddiqui, *The Image of the West in Iqbal* (Lahore: Bazm-i-Iqbal, 1965), p.20.

10 Shaukat Ali, p.204.

as a political idea remained, but as a reformative movement it gradually subsided”.¹¹

Apart from the Pan-Islamic appeals of different Muslim thinkers and reformists, some organizations also made continuous efforts to foster unity among the Muslims of the world. Among these organizations the *Motamar al-'Alam al-Islami* otherwise known as the World Muslim Congress¹² is the oldest one. The organization was founded in 1926 A.C. in Makkah following the *Hajj* in 1346 A.H., i.e., within two years after the end of the institution of Caliphate in 1924 A.C. The meeting was called by late King Abdul Aziz Ibn Sa'ud of Saudi Arabia. The notable Pan-Islamists of that period who laid the foundation of this organization included Umar Tjokrominoto, who set the ball of Islamic renaissance rolling in Indonesia by founding the Sharikat Islam party; famous Ali brothers (Maulana Muhammad Ali and Maulana Shaukat Ali), Mufti Kifaitullah, renowned scholar Syed Sulayman Nadavi of India; the then Shaykh al-Azhar Ahmad al-Zawahiri, the well-known Commander Adib Sarwal of Turkey, the Grand Mufti of Palestine Muhammad Amin al-Husseini; and late King Abd al-Aziz Ibn Sa'ud of Saudi Arabia.¹³ It took actual organizational shape when the second world Motamar was held in *Baitul Muqaddas* (Jerusalem) in 1931. The Second Motamar was important because here for the first time regulations for the organization were drawn and elections to various offices of the Motamar were held. Mufti Amin al-Husseini of Palestine was elected the President. Allama Muhammad Iqbal who led the Indian Muslim delegation and Syed Alouba Pasha, leader of the Egyptian delegation were elected as Vice-Presidents. Among others, Syed Shukri Quwatli, later President of Syria and Syed Riyadh al-Solh, later Prime Minister of Lebanon were chosen as the members of the Executive Council. Jerusalem was chosen as the Headquarter of the Motamar.¹⁴

11 Parveen Shaukat Ali, 170.

12 Its official name is “Motamar al-Alam al-Islami” and in English it is called “World Muslim Congress”. For further detail, see, *Muslim World* (Weekly), Karachi, 15 July 1967.

13 Inamullah Khan, “The Motamar al-Alam al-Islami (The World Muslim Congress)”, *Islamic Review* (Monthly) 'woking (England), June 1965; also see, *Muslim World* (Weekly), Karachi, 26 December 1964.

14 *A Very Brief History of Motamar al-Alam al-Islami*. (This pamphlet was distributed among the delegates by the Motamar, during the International Islamic Seminar on ‘Islamic Solidarity is Essential for the Service of World Place’ in Islamabad on 17-20 September 1984).

The Motamar's motto is the Quranic verse "Verily all Muslims are brothers" and its guiding principle is another verse of the Holy Quran "Cling yee to the cord of Allah and be not divided".¹⁵

The message of the Motamar is the message of the Holy Quran, as is evident from its motto. It stands for building bridges of goodwill and understanding among the Muslims all over the world. Through its delegations, conferences, seminars, publications etc., it endeavoured to cement the bonds of fraternal ties among the Muslims of the world. It gave the world of Islam the slogan "Muslims of the world Unite".¹⁶

The Motamar secretariat which was set up in Jerusalem in 1931 worked until the commencement of the Second World War in 1939.¹⁷ The organization remained inactive uptill February 1949, when the Third Motamar took place in Karachi, the then Capital of Pakistan. All the delegates agreed to revive the Motamar as it was conceived in Makkah in 1926 and it was decided to convene another conference with larger representation in Karachi in 1951.¹⁸

The 1951 conference of the Motamar was important partly because it was largely attended and partly due to its declaration that "Aggression against any Muslim country must be treated as aggression against the entire world of Islam".¹⁹ Apart from the main meeting, two special sessions of the conference, one of ladies and another of youth of Islam, were held. Pakistan was chosen as the Headquarter, and the secretariat was established in Karachi. Motamar's regular Constitution Committee was set up in this conference.²⁰ Other important conferences of the Motamar were held: in Baghdad (1962), Kuala Lumpur (Regional Moot, 1963), Mogadishu (1964-65), Amman (1967) and Colombo (1982).²¹ The Motamar a non-governmental international Muslim organization, since its inception has been working for the unity and betterment of the Muslim *Ummah*. Its ultimate aim was to establish "A World Muslim Cooperative Commonwealth of Nations".²² Although this dream is yet to be realized

15 *A Resume of the Fifth World Muslim Conference*, held at Baghdad, May-June 1962, (Karachi: World Muslim Congress Headquarters, n.d.).

16 Inamullah Khan, p.3.

17 *Muslim World* (Weekly), Karachi, 26 December 1964.

18 *A Very Brief History of Motamar al-Alam al-Islami* (Pamphlet); Islamabad, 1984.

19 *Ibid.*

20 *Ibid.*

21 *Ibid.*

22 *Resume of the World Muslim Conference*, held at Baghdad; May-June 1962 (Karachi: Motamar al-Alam al-Islami Headquarters, n.d.), p.4.

the Motamar has non-the-less provided a forum for the unity of the Muslim world.

The sixth conference of the Motamar was a landmark in the establishment of the Organization of Islamic Conference. It was held in Mogadishu, the Capital of Somalia, in 1964, where for the first time a strongly worded resolution was passed fervently appealing to the Heads of the Muslim States that, “when heads of socialist countries, or those of non-aligned nations, and similar other arbitrary groups, could meet, what prevented the heads of Muslim states from getting together on the basis of this common bond-Islam-between them, a bond far more potent, logical, and historic, than any other known to man”.²³

The first Head of State to advocate the holding of an Islamic Summit was President Adan Abdullah Osman of the Somali Republic and the Motamar immediately endorsed this proposal.²⁴ The late King Faisal of Saudi Arabia also lent his full support to this idea and formally proposed the holding of a summit meeting of the Muslim countries in the *Hajj* Conference held under the auspices of *Rabitah al-Alam al-Islami* in April 1965.²⁵ The conference requested King Faisal to follow up the proposal.²⁶ It was as a result of this request that he visited Muslim countries of Asia and Africa in 1965-1966 and persuaded the Muslim heads of states to convene the proposed Islamic summit.²⁷

The relations of the various Muslim countries at that time were by no means satisfactory. The Saudi-Egyptian relations had been warm at one time but this friendship received a set-back when Saudi Arabia developed close relations with Jordan with which Egyptian relations were no longer cordial. Similarly, Cairo and Damascus embraced each other in a union only to part company after a few years of honeymoon. Baghdad and Cairo had the briefest friendship after General Kassem’s revolution even though it removed Nur-es-Said’s regime which was said to be the worst enemy of President Nasser who never forgave Iraq for joining the Baghdad Pact. The relations of the Tunisian leader became sour with Morocco on the question of Mauritana’s independence. Tehran had always been suspected in Arab eyes. The bonds of friendship between Pakistan and Afghanistan

23 Aftab Ahmad Qarshi, “World Muslim Unity: A Study of the *Ummah*’s Efforts for its Achievements”, Aftab Ahmad Qarshi, ed., *World Muslim Congress Pakistan*, n.d. (The book was published to commemorate the Second Islamic Summit, Lahore, 1974).

24 *Muslim World* (Weekly), Karachi, 5 February 1966.

25 *Dawn*, Karachi, 24 April 1965.

26 *Ibid.*

27 *Pakistan Times*, Rawalpindi, 2 December 1966.

were in disorder. Perhaps, from the viewpoint of any particular country its stand was based on complete truth.²⁸ Iraq used to consider Kuwait as its integral part and that was the root of rivalry between these two countries.²⁹ Relations between Indonesia and Malaysia were also bitter and the former was pursuing a “Crush Malaysia” policy.³⁰ Relations between Pakistan and United Arab Republic had become understandably cool when at the Afro-Asian Conference at Bandung, the United Arab Republic delegation supported Indian stand on the question of the future of Kashmiri Muslims.³¹ This in sum, was the political scenario of the Muslim world.

It was largely due to these difficulties that the idea of convening an Islamic summit could not be materialized. Some Arab countries, specially, United Arab Republic strongly opposed the idea of a summit. The opponents were of the view that the proposed summit was being organized in accordance with the dictates of the western powers. King Faisal’s visits to the Muslim countries thus met only with partial success. Iran was ready to join the proposed summit and after the conclusion of King Faisal’s visit to Tehran in early 1966, a joint communiqué was issued by both the monarchs, calling for an Islamic summit.³² King Hussain of Jordan also joined the call.³³ Pakistan and Malaysia also supported the idea of an Islamic summit.³⁴ Thus some sort of ground work was done to convince the Muslim world to be united on an independent Muslim platform.

Apart from these efforts another international non-governmental Muslim organization the *Rabitah al-Alam al-Islami* (Muslim World League) was working for the unity of the Muslim world. It was formed in May 1962, although some preliminary work had been done earlier at Makkah under the auspices of the *Motamar al-Alam al-Islami* during its Hajj session. Its Headquarter is situated in Makkah, Saudi Arabia. The Executive Committee of the Rabitah is responsible for all its affairs. Mufti Muhammad bin Ibrahim, the then Grand Mufti of Saudi Arabia, was elected its first President and Saroor as-Saban was its first General-Secretary. Other members of the Executive Committee were: Muhammad Bashir al-Ibrahimi (Algeria), Mufti Amin al-Husseini (Palestine), Maulana Abul Hassan Ali al-Nadavi (India), Mahmood Sawwaf (Iraq),

28 See, the editorial titled “Islam at Bay” in *Pakistan Times*, Lahore, 11 June 1962.

29 *Dawn*, Karachi, 29 May 1962.

30 *Hindustan Times*, New Delhi, 10 March 1965.

31 *Patriot*, New Delhi, 21 March 1965.

32 *Muslim World* (Weekly), Karachi, 5 February 1966.

33 *Ibid.*

34 *Dawn*, Karachi, 26 July 1968.

Maulana Maudoodi (Pakistan), Kamil al-Sharif (Jordan) and Hussain Makhloof (United Arab Republic).³⁵

The Rabitah does not represent the Muslim states and consists of representatives of Islamic Organizations and independent Muslim scholars. Some of them stood in opposition to the prevailing governments in their respective countries, such as the representatives of United Arab Republic and Syria.³⁶ Rabitah was being financed by Saudi Arabia right from its formation. It also took donations from the Muslim countries. In 1968 its goodwill mission during its visit to Pakistan, made passionate appeal to Muslim countries for generous donations to the Rabitah for setting up branches all over the world to help promote the cause of Muslim world.³⁷

The Rabitah advocated the principle that the governments in Muslim countries should be based on the teachings of the Holy Quran. Its mission is to promote the Islamic way of life and Muslim solidarity through every possible means. The Rabitah had established a publishing house in Makkah for the printing and distribution of material on Islamic teachings. It also published books and booklets against subversive activities which were classified as socialism and communism. It also had a plan to establish a Higher Council of *Ulema* who could issue *Fatwas* (Religious rulings) on controversial issues which Islam encountered as a result of problems of modern times and civilization.³⁸ The Rabitah has a special department on Muslim minorities of the world, through which it looks into their problems and also tries to find out their remedies.³⁹ As a matter of policy, the Rabitah avoided interference in the internal affairs of any country and at the same time, it has been trying to bring together all the people and forces working for the glory of Islam, and is trying to establish worthy traditions and institutions for the young Muslims to follow.⁴⁰

The Rabitah wished to form a strong Pan-Islamic League and for that purpose it was working to remove distrust among the Muslim countries. In a symposium, the Rabitah's Director-General Sheikh Hossein Siraj said:

'We are only trying to pave way for a strong Pan-Islamic League'. Islam has no room for national and racial jealousies. The Almighty Allah ordained

35 *Ibid.* 28 May 1962.

36 *Pakistan Times*, Rawalpindi, 2 December 1966.

37 *Morning News*, Karachi, 31 August 1968.

38 *Pakistan Times*, Rawalpindi, 2 December 1966.

39 *Imroze* (Urdu), Lahore, 7 February 1967.

40 See, the Interview of Hossein Siraj, Director-General, Rabita al-Alam al-Islami, in *Dawn*, Karachi, 13 February 1967.

Muslims to be one and united and that is what we aim to achieve so that the Muslims may be able to mould their lives according to the dictates of Islam... as a matter of principle of non-interference into the affairs of Islamic states... It [Rabitah] is trying to remove the thick clouds of distrust among the Muslims of different countries.⁴¹

One of the significant contributions of the Rabitah towards inspiring the Muslim world to work for the greater glory of Islam is the distribution of the translation of the Holy Quran in English, French, Chinese and Japanese. In order to promote *Dawah* (call towards the Islamic teachings), it establishes contact with Islamic Organizations, Institutions and Centres and also helps the formation of Islamic Organizations in different countries.⁴²

In 1965 at the Makkah Conference of the Rabitah during the *Hajj* (pilgrimage) the necessity of forming one world body of the entire Muslim *Ummah* was felt very earnestly through a resolution passed in the conference. It asked for the establishment of a 'single bloc' of the Muslim world, to protect their common interests and take a leading part in the preservation of world peace. The Rabitah was of the view that, for the sake of achieving world Muslim unity it was essential that the common interest of the entire Muslim world should be stronger than the petty national feelings. The Rabitah stressed the necessity of establishing a 'World Muslim League' to establish co-operation between the Muslims in the political, economic and cultural fields.⁴³

The Rabitah used the annual pilgrimage (*Hajj*) of the Muslims of the entire world, as a forum to infuse the spirit of Muslim unity. In 1965 its General-Secretariat called a general convention during the pilgrimage (*Hajj*) in Makkah between 15 and 22 April 1965, to discuss the problems with which the Muslim *Ummah* had been confronted. This decision was taken by the Rabitah in response to a request made by King Faisal to the prominent pilgrims in 1964, when he called for such a convention to make use of the annual gathering of Muslims during the pilgrimage. The convention was attended by the representatives from every Muslim state in the world, members of the Rabitah Constituent Council, heads of the Islamic organizations in the world, and prominent Muslim religious leaders. King Faisal addressed the opening session of the Congress⁴⁴ and

41 *Pakistan Times*, Rawalpindi, 14 February 1967.

42 *Nawa-i-Waqt* (Urdu), Rawalpindi, 18 February 1967.

43 See the Resolutions of the Makkah Conference in *Muslim World* (Weekly), Karachi, 5 June 1965.

44 *Morning News*, Karachi, 2 March 1965.

he emphasized the need for a summit meeting of the Muslim world.⁴⁵ The Rabitah continued its efforts for an Islamic summit and its delegations visited many Muslim countries.⁴⁶ In 1968 its meeting was held in Makkah and it declared Holy War (*Jihad*) to liberate Palestine from the occupation of the Jews. It was again reiterated that the time had come for an Islamic summit.⁴⁷

Through these efforts the idea of unity of the Muslim *Ummah* gained momentum and the need of a central organization of the Muslim world that would help them in solving their numerous problems, was increasingly felt.

The 1967 Arab-Israel war helped the Muslim world, specially the Arab countries to come closer to the platform of unity. The United-Nations failed to adopt a resolution either condemning the aggressor or even ordering the immediate withdrawal of their forces from the occupied Arab areas.⁴⁸ This was an alarming sign for the entire Muslim world and it also helped them to intensify their efforts towards unity. The 1967 Arab-Summit at Khartoum, ended with some good results specially in evolving mutual understanding on some of the issues which had so far stood in the way of the unity of the Arab states. For example, the Arab heads of the states reached on an agreement on the ticklish issue of North and South Yemen and they took unanimous stand on the question of non-recognition of Israel and no direct negotiation with the Jewish illegal state. They also reached an understanding regarding all the existing problems of the Arab world. These positive developments were welcomed by the Muslim world specially the Palestine Moot which was held in Amman under the auspices of the Motamar in 1967.⁴⁹ The moot through a resolution suggested the Arab heads of the states to call for an Islamic summit on the specific question of Palestine, on which there was, by and large, a basic agreement between the Muslim states of the world.⁵⁰

By May 1969 four Arab countries: Kuwait, Jordan, Lebanon and United Arab Republic, had come out with their official support to the idea of holding a Muslim summit conference to counter the expansionist designs of Israel and it was welcomed by the Secretary-General of the

45 *Dawn*, Karachi, 24 April 1965.

46 See, the statement of Inamullah Khan, Secretary-General of the Motamar al-Islami, in *Pakistan Times*, Rawalpindi, 14 September 1968.

47 *Pakistan Times*, Rawalpindi, 30 October 1968.

48 *Muslim World* (Weekly), Karachi, 15 July 1967.

49 *Morning News*, Karachi, 25 September 1967.

50 *Ibid.*

Motamar.⁵¹ The idea of a summit meeting of the Muslim world got further momentum when certain Zionist elements set fire in the Holy al-Aqsa Mosque in occupied Jerusalem on 21 August 1969 (1389 A.H.). This news of the sacrilege of one of the most sacred shrines of the Muslims, spread all over the world like a wild-fire and the Muslim masses and governments showed immediate reaction to this painful occurrence. After this deplorable incident, King Hussain of Jordan and Amin al-Husseini, former Grand Mufti of Palestine, were the first prominent personalities to call for an immediate Muslim summit conference to consider the burning of the mosque and the fate of Jerusalem.⁵² Four days after the incident of arson in the premises of the mosque the Foreign Ministers of fourteen Arab countries met in an emergency conference in Cairo, on 25 August 1969 to deliberate on this tragic incident. In the meeting Saudi Arabia came forward with a proposal that a summit meeting of all the Muslim countries should be called as the matter was of crucial importance not only for the Arabs but for the entire Muslim world. This proposal was immediately and unanimously accepted.⁵³ The formal call for the Summit was made by King Hassan-II of Morocco who “urged the leaders of the Muslim *Ummah* to shoulder their responsibilities; to work hand in hand against this naked aggression on Islamic beliefs and to put an end to Zionist desecration of Islamic shrines and Holy places”.⁵⁴ A Preparatory Committee was set up comprising Morocco, Saudi Arabia, Iran, Pakistan, Somalia, Malaysia and Neiger which finalized its task during its meeting in Rabat held from 8 to 9 September 1969. Thus the first ever summit meeting of the Muslim countries of the world was held from 22 to 25 September 1969 in Rabat, the Capital of Morocco.⁵⁵ Twenty-four heads of states and governments and their representatives attended the summit. The member countries decided to continue their co-operation and through a resolution it was decided to hold an Islamic Conference of Foreign Ministers in March 1970 to:

1. Discuss the results of the common action which participating countries have taken at the international level on the subject of

51 *Dawn*, Karachi, 5 May 1969.

52 *Pakistan Times*, Rawalpindi, 23 August 1969.

53 See, the Special Issue on the eve of Fourteenth Islamic Conference of Foreign Ministers held in Dhaka on 6-11 December 1983, of daily *Shonggram* (Bangla); Dhaka, 8 December 1983, p.3.

54 *Organization of the Islamic Conference* (Jeddah: General-Secretariat of Organization of Islamic Conference, n.d.), p. ‘B’.

55 Special issue of daily *Shonggram* (Bangla); Dhaka, 8 December 1983, p.3.

the resolutions stated in the communiqué of the Rabat Islamic Summit Conference,

2. Discuss the subject of establishing a permanent secretariat, charged *inter alia* with responsibility of making contacts with governments represented at the conference, and to coordinate their activities.⁵⁶

The First Islamic Conference of Foreign Ministers was held in Jeddah in March 1970 as per decision of the First Islamic Summit and it decided to set up the General-Secretariat of the Organization of Islamic Conference in Jeddah, Saudi Arabia, pending the liberation of Jerusalem. This Conference decided that the first Secretary-General of the Organization of Islamic Conference would be from Malaysia. The Malaysian Government nominated Y.T.M. Tunku Abdul Rahman Putra Al-Hajj, former Prime Minister of Malaysia, for the post and his appointment was confirmed by the Second Islamic Conference of Foreign Ministers held in Karachi in December 1970.⁵⁷

56 *Organization of Islamic Conference: Declarations and Resolutions of Heads of State and Ministers of Foreign Affairs Conferences: 1969-1981* (Jeddah: General-Secretariat of Organization of Islamic Conference, n.d.), p.7.

57 *Ibid.*, p.13.