

FUNCTIONAL INTEGRATION, OIC AND FUTURE PROSPECTS

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This Article examines the theory of Functionalism and its implementation on Organization of Islamic Conference (OIC). Although the Islamic Conference was established with a political goal of Islamic solidarity as its primary objective, but the potential for economic co-operation among its members is also unlimited. This paper shares the classical theory of Functionalism and popular thought that economic integration and co-operation is the best strategy to enhance Muslim Unity in global politics. OIC being the largest Muslim organization has all the potential and resources to be an Islamic Economic Block, so it is the dire need of time to reconsider its objectives and enhance co-operation among its member countries.

The demise of the soviet Union and the end of cold war in many ways has effected the International system. Now Unipolarity has become the recognized phenomena. United Nations is by passed in recent Iraqi Crisis by USA and her allies. But still this process is far from complete.

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Abu Huraira (Allah be pleased with him)

Reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: He who believes in Allah and in the Last Day should honour his guest, and he who believes in Allah and in the Last Day should not harm his neighbor, and he who believes in Allah and in the Last Day should speak good else remain quite. *(Agreed upon)*

31. Tufail Ahmed, op.cit., P.358.
32. *Proceedings of Bengal Legislative Council*, March 3, 1898, P.65.
33. *Proceedings of the Council of the Governor General of India 1883*, Vol 22, pp.19-20.
34. Mati-ur-Rehman, op.cit., P.17.
35. Ibid;
36. Coupland, *The Indian Constitutional Documents* (n.p), Vol. 11. P.205.
37. Ram Gopal, *Indian Politics (1858-1947)*, London, 1959, P.97.
38. C.Y. Chitamani, *Indian Politics Since the Mutiny*, London, 1940, P.91.
39. Afzal Iqbal, *Speeches & Writings of Mulana Muhammad Ali Johar*, Lahore, 1969. PP. 115-16.
40. Mati-ur-Rehman, op.cit., P.43.
41. G. Allana, *Pakistan Movement: Historic Documents*, LHR, 1977, PP. 27-28.
42. *Home Public Proceedings*, February, 1907, Vol. No. 7587, the Aligarh Institute Gazette, January 9, 1907.
43. Razi Wasti, op.cit., P. 79.
44. Lovett, Sir Verney, *History of the Indian Nationalist Movement*, lied., (n.p.) p.36 & also see, Moin-ul-Haq, op.cit., P.443.
45. Lal Bahadur, op.cit., PP.40 & 42.
46. Quoted in M.Saleem Ahmed, *All India Muslim League*, Bahawalpur 1st Ed, pp. 76-77.

Political of the nation thus evolved; and third, the consolidation of the union between England and India, by securing the modification of such of its conditions as may be unjust or injurious to the latter country, (see *The Struggle for Pakistan*, Karachi, 1965, P.24.)

13. Ibid; pp 46-47.
14. M. Amin Zubairi, *Tazkara-e-Sir Syed*, (Karachi;(n.d) P-205.
15. Lal Bahadur, *The Muslim League*, Lahore, 197, P.3.
16. S.M. Ikram, op.cit, P-83.
17. Mati-ur-Rehman, *From Consultation to confrontation*, London, (n.d), pp. 18-19.
18. Ibid;
19. Razi Wasti, *Lord Minto and Indian Nationalist Movement 1905-1910*, LHR, 1964 pp. 61-63.
20. S.M. Ikram, op.cit., P.83.
21. Ibid; P.84.
22. *Bengali (Daily)*, (Calcutta), September, 9, 1906.
23. Mati-ur-Rehman, op.cit., P.9.
24. Ibid., P.10.
25. Razi Wasti, op.cit., P.70.
26. P. Hardey, *The Muslims of British India*, Karachi, 1972, P.154.
27. *The Muslim Address*, Paras 16-1 (M.P.) Quoted Razi Wasti, op.cit., pp. 64-65.
28. Ibid., (Minto's reply).
29. Tufail Ahmed, *Musalmano Ka Roshan Mustaqbil*, Delhi, 1945, P.386.
30. *Amirta Bazaar Patrika (Daily)*, Calcutta, October, 2, 1906.

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2. K.M. Panikar, *A Survey of Indian History, Bombay, 1950*, P.245.
3. Ibid., P.265
4. M.A.H. Isphani, *Quaid-e-Azam: As I knew Him*, Karachi, 1976, P.11.
5. Ibid:
6. M.A.Aziz, *A History of Pakistan*, Lahore, 1979, P.108.
7. S.M. Ikram, *Muslim Modern India and the Birth of Pakistan*, Lahore, 1977, P.29.
8. Ibid:
9. Sitamany P., *The History of the Indian National Congress*, Bombay, 1946, P.8.
10. Moin-ul-Haq, *The rise of the Hindus Nationalism*, (an article from the History of the Freedom Movement, Vol. I, Karachi, op.cit., P.410.
11. S.M. Ikram, op.cit., P.42.
12. Ishtiaq Hussain Qureshi writes, "*This body had three objects*"; "first, the fusion into one national whole of all the different, and till recently discordant, elements that constitute the population of India; second, the gradual regeneration along all lines, mental, moral, social and

The significant feature about the formation of All India Muslim League is that it was formed by Muslims themselves where the Congress had earlier been founded by British Civil Servant Alan Octavin Hume, its sessions having been addressed by British Governors, and it had some Englishmen as presidents and its top leaders received high titles and posts from the British authorities. The Muslim League on the other hand was the outcome of political consciousness and voluntary efforts of the Indian Muslims.

These evidences suggest that All India Muslim League was demand of public, for the preservation and protection of Muslim interests and their demands. It was founded by leadership of the Muslims of the subcontinent. It was inspired, originated and organized by the Muslims themselves and not by the British officials. The party ultimately achieved its goal within a short period of about forty years.

Many scholars and pro-Congress authors tried to create misunderstanding about the formation of All India Muslim League and they tried to reduce its importance. The League's origin was attributed to the British Government as a lever to control the Congress. It is, indeed, remarkable that the first place was given to loyalty to the British Government, a lesson which all the Muslim leaders after the mutiny had been preaching. Sir Syed Ahmed and his successors Nawa Mohsin-ul-Mulk and Nawab Wiqar-ul-Mulik and others had impressed on the Muslim mind the necessity of making a common cause with the imperialist Britain. But the Congress also had been doing it long before again. In its early stages the Congress and its leaders flourished and worked under the British patronage and had no hesitation in publicly admitting the benefits of the British rule.⁴⁴

Another interesting allegation with regard to the reception of the League was made by Jawahar Lal Nehru, the first Prime Minister of India. He says, "the All India Muslim League was started under the patronage and encouragement of the British officials and the leadership of one of its Chief supporters, Agha Khan".⁴⁵ This is an absolutely wrong and baseless allegation leveled against All India Muslim League. Lal Bahadur, the famous critic of the Muslim League, openly admits, "Leader of the Muslims thought and public opinion became alive to the need of organizing a political association with a view to safeguard their interests".⁴⁶

styled "All India Muslim League" for the furtherance of the following aims and objectives:-

- a) To promote among the Muslims of India, feelings of loyalty to the British Government, and to remove any misconception that may arise as to the intention of Government with regard to any of its measures.
- b) To protect and advance the political rights of Muslmans of India, and to respectfully represent their needs and aspirations to the Government.
- c) To prevent rise among the Musalmans of India of any feeling of hostility towards other communities, without prejudice to aforementioned objects of the League.⁴¹

The resolution was endorsed by Hakim Ajmal Khan of Delhi and supported by a dozen speakers. Copies were sent to the Government of India and the Secretary of State for India.⁴² The formation of All India Muslim League was welcomed by Indian Press except the Congress organs. The Englishmen, The Time of India and the Telegraph of Lucknow and other acclaimed its formation. But the birth of the new party, which was to split India into two parts went unnoticed by the Government. Neither in their private letters nor in their official dispatches did Minto or Morely mention it until the League started the campaign against Morle's proposal of electoral colleges, although the Congress, its programme and its sessions were discussed profusely.⁴³

College, the Muslims brought into being their full-fledged All India Political Party.⁴⁰

Annual session of the Educational Conference was yet to be over on December 30, 1906, at Dacca, when the members of the said Conference began to work for the formation of a political organization which should solely represent the Muslim Community of the subcontinent. The meeting was presided over by Mohsin-ul-Mulk. He concluded the session with his presidential speech advising the Muslim to unite themselves to support each other and to be loyal to the Government. He also alerted his Muslims brothers of the impending danger of their being driven in the flood of the Hindu propaganda. He further directed them not to be hostile to any other group, party and community. He made an appeal to the Muslim youths to stay away from the revolutionary tendencies and they should keep themselves away from unlawful activities.

Saleem Ullah Khan, the convenor of the political meeting made a lengthy and scholarly speech in which he analyzed the political situation, its consequential effects, the Congress attitude towards the Muslims, its demands and interest, Government policies and its behaviour and then he moved a resolution describing there in that the said meeting composed of Muslims from all over India, assembled there at Dacca, decided that a political association be founded as

and that the inspiration came from Simla for the deputation".³⁸

Another allegation against the Simla Deputation is that Maulana Muhammad Ali Johar had said in the Annual Meeting of Indian National Congress held in 1923, that the Simla Deputation was command performance. It was a wrong reporting of Moulana Muhammad Ali Johar. Actually he had said that the Muslims from all shades & places over India were motivated and submitted their demands in the best possible way. If this delegation was supposed to be the command performance, even then it could not be proved that their demands were submitted on the instigation of some one else.³⁹

It can be said that it was purely the planning of the Muslim leaders which proved fruitful in favour of the Muslims and not in that of Anglo-Indians. It was the result of Muslims awareness of the then politics and it proved its momentous significance.

The political awakening of the Muslim community of the subcontinent resulted in formation of a political organization, for the first time in the history of the Muslims of South Asia. "However, the most important factor behind the Muslims forming themselves into an All India Political Party was the awakening of the community from its slumber. The congress was formed thirty years after the establishment of Calcutta University. After the lapse of almost the same period from the foundation of the Aligarh

on the issue in the imperial legislative council, on March, 1883.³³ The matter was also taken up in 1890 by "the Muhammadan Literary Society in a memorial to the Secretary of State for India pointed out that election should be held on basis of any contemplated legislation on the subject of the Indian Councils. The Muhammadan Community numbering of some fifty millions, will be at the mercy of a strong and compact Hindu majority, whose notions of right and wrong are so different on so many vital points from those entertained by Muhammadans."³⁴ Another attempt was made for reservation of seats, weightage and separate Muslim electorates in the Legislative Council and the Local Self Government bodies in the North West Province by the Anglo-Oriental Defence Association in 1896.³⁵

The above discussion provides a convincing proof that Simla Deputation was exclusively managed by the Muslims and its claims or demands were not new for the Government as well as for Indian Nationalists and that was why, after comprehensive analysis of the composition of the deputation and its demands, Coupland said, "there is no evidence to suggest that the deputation (1906) was in any sense engineered".³⁶ Ram Gopal clearly admitted "there is no evidence that Mohsin-ul-Mulk was at the back and call of the Government of India".³⁷ C.Y. Chitamani writes without any hesitation, "there is no fact in the theory that Archbold was its originator

and had close contact with the British officials and that facilitated the Muslim Leaders in approaching the Viceory and presenting him memorandum but it dose not mean that he was the planner of the idea or he had inspired the Muslims towards it. Indeed it was the duty of W.A.J. Archbold, being the Principal of M.A.O. College, to convey the feelings of Muslims and also to advocate to protect their interests.

It bears testimony from so many other facts that the simla deputation was organized exclusively by the Muslims. Besides, the demands of Muslims regarding deputation were not presented to the British for the first time, as he said claim had been repeatedly made by the Muslim leaders since the pronouncement of Ripon's local self Government Act (1882), "On March 3, 1883, speaking on the Local Self Government Bill in the Bengal Legislative Council, Muhammad Yousaf a leading member of the Central Muhammadan Association pointed out that when there was party spirit and angry feelings between the two classes of people, it was necessary to reserve power for the representation of the minority.³² He knew that the Government was inclined to preserve Muslim rights through nomination but, he thought, if a provision could be made for the election of the Muhammadans by reserving a suitable number of seats, on the basis of any formula for the Muslims, it would be favour to Muslims and would recognize a positive step towards their demands and claims. Sir Syed Ahmed Khan delivered a convincing speech

Ka Roshan Mustaqbil, A.M. keen, author of the Communalism in India, R. Shad, author of the communal triangle of India and many other authors and supporters of the Congress. That idea was given by Moulvi Tufail Ahmed Bengalori for the first time who was purely pro-congress. He wrote that the most important aspect of the letter was that it was written on the basis of a letter from the Private Secretary of the Viceory to W.A.J Archbold, principal of Aligarh College. Archbold asked Moshin-ul-Mulk, how to arrange a deputation of the Muslims? He also advised him how to compose the subject matter of the address of the proposed deputation. He tried to keep himself behind the screen after issuing all kinds of instructions. It showed that the said process was to the benefit of the Anglo-Indians and not of the Muslims.³¹

No doubt Tufail Ahmed and so many other authors rightly said that a letter was written by archbold about the composition of the deputation and preparation of the subject matter of the address but it is fact that all those authors could not establish an initiative from the Government or its officials. The letter was written by Archbold according to the instructions of the Secretary of the Viceory, was in fact a reply of the letter of Nawab Mohsin-ul-Mulk to Archbold, who was on summer vacation at Simla. It is thus established that Mr. Archbold was not planner of the Simla Deputation. However, it may be admitted that he helped those who were the founders of that idea and the fact is that he was a British

the delegates that any electoral representation in India would be doomed to mischievous failure which aimed at granting a personal enfranchisement regardless of the beliefs and traditions of the Communities composing the population of this continent" and :” assured them that their political rights and interests will be safeguarded in any administration with which I am concerned”.²⁸

It was a great achievement for the Muslims as well as for the British Government. Even Moulvi Tufail Banglari, criticized Simla Deputation as a conspiracy of the British Government and Mohsin-ul-Mulk, the leader of Loyal Muslims but at the same time, he admitted that the Muslims were very happy on its success.²⁹ But on the other hand the address of the deputation and the Minto's reply was refuted by the Congress and Hindu Press. The Amirt Bazaar Pitrika wrote that it was not an all India deputation and that it was a got up affair fully engineered by interested officials.³⁰ The Hindu Patriot, October, 5, 1906. The Sanjivani, October 11, 1906, The Weekly Chronical and almost all other newspapers wrote that the Simla Deputation helped the British to rule for even continent, by utilizing and by giving air to the differences which were already present among the different communities of India. It was managed under the instructions and guidance of the Vicory and his officials. This opinion was produced by Lal Bahadur, author of the All India Muslim League, Tufail Ahmed Moulvi, author of the Musallamano