

International Islamic Organizations as Subjects of International Relations

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Abstract: The present article is about International Islamic organizations, as one of the main types of "actors" of world politics and economics after states. Here is the history and typology of international organizations, and also their functions and role in world politics, in ensuring peace, security and sustainable development of States.

1 INTRODUCTION

International organizations are intergovernmental and non-non-governmental public organizations operating at the international level and established, as a rule, on the basis of a treaty, agreement, charter, convention and other documents. Each of the international organizations has certain goals and activities and has different influence in a particular field of activity at the regional or global levels.

International organizations are one of the main types of "actors" in world politics and economics after states. The prototypes of modern international organizations arose long before our time (the Peloponnesian Union of Greek city-states of the 6th-4th centuries BC, the Hanseatic Union of northern German cities in the late Middle Ages, etc.). The first international organization of the modern type is considered to be the Central Commission for Navigation on the Rhine, the purpose of which even then reflected the role of international organizations as a specific type of international "actors" - coordination of the activities of its participants in achieving specific goals.


2 THE MAIN RESULTS AND FINDINGS

The manifestation and development of international organizations are associated with the strengthening of the role of international law and the increasing role of multilateral diplomacy as a means of international communication. During the XIX – first half of the XX centuries, the number of international organizations grew steadily, for example, the International Committee of the Red Cross and the League of Nations emerged.

International organizations are classified according to several criteria – the nature of membership (intergovernmental and non-governmental), geographical dimension (global, regional, sub-regional), and functional dimension (general competence, multifunctional, special competence). The most fundamental basis for the classification of international organizations is the nature of membership.

The most important features of intergovernmental organizations are that they are created by governments on the basis of an interstate agreement (UN, OIC, EU, NATO, OPEC, ASEAN, IMF, WTO, CIS, etc.).

The creation and functioning of international Islamic organizations can serve as a kind of criterion for the development of the Islamic world as a

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"consolidated subject of international politics." A significant number of intergovernmental, non-governmental, as well as Muslim charitable organizations and foundations operate in the Islamic world (the World Assembly of Islamic Youth; the Ibrahim bin Abd al-Aziz Al-Ibrahim Foundation, the International Humanitarian Appeal, the Commission on Scientific Signs in the Quran and Sunnah, the Islamic Relief and Rescue Agency, etc.). the goals of their activities, stated in the constituent documents, are quite similar and, as a rule, do not go beyond the provision of material assistance by individual citizens and public and religious associations, as well as assistance in organizing religious education.

2.1 International Islamic Intergovernmental and Non-Governmental Organizations

The existence and activity of international Islamic organizations can serve as a kind of criterion for the development of the Islamic world as a "consolidated subject of international politics." The idea of uniting the Islamic world by creating an international organization originated after the First World War among Palestinian religious figures. One of the first to express such an idea was the Mufti of Jerusalem, Sheikh Muhammad al-Husseini (1893-1974). In 1926, an international Islamic conference was held in Mecca. Representatives of 15 Muslim countries announced the creation of the World Islamic Congress (WIC), an international non-governmental organization designed to promote cooperation between Muslim communities around the world in the fields of politics, economics, religion, education and culture. In 1931, its constitution was approved in Jerusalem, and a permanent body, the Executive Committee, was elected.

After the Second World War, the centre of the Islamic movement moved to the newly formed Muslim state of Pakistan. In 1951, representatives of 32 Muslim countries and communities took part in the regular session of the Congress, held in Karachi, Pakistan. They approved the Charter of the VIC, the governing body was the Supreme Council, which meets annually and appoints the Secretary-General. In 1962 At the session held in Baghdad, delegates from 40 countries, including the USSR, worked out a common strategy to support the political and economic independence of Muslim countries.

The VIC met with active opposition from the Salafists, who represented one of the influential Muslim religious movements. Within it, the Muslim Brotherhood Association was particularly active, for

which the World Islamic Congress was represented as an organization expressing the exclusive interests of the nationalist regimes in Pakistan, Egypt and Indonesia, who were "usurping the ideals of the Islamic Ummah". The association, which enjoyed the support of the King of Jordan, attracted the Muslim communities of 15 countries to its side.

The VIC residence is located in Karachi, the organization has branches and branches in 67 countries of the world. It should be noted that the VIC has the status of a non-governmental, consultative organization with the UN and an observer in the OIC. The VIC aims to achieve worldwide Islamic brotherhood, unity and cooperation of all Muslims for the benefit of the "social and cultural solidarity of all mankind." Its research centres and organizations specialize in the development of Muslim social concepts. According to researcher H. Haqqani, VIC "played a crucial role in shaping the sense of victimization of Muslims, which consistently fueled the global Islamist movement".

At the initiative of the King of Saudi Arabia, a General Islamic Conference was held in Mecca in 1962, attended by representatives of 32 countries, mainly ulema of various Islamic movements and madhhabs (Salafi-Hanbalites, Malikites, Shafi'ites, Hanifites). The conference resulted in the creation of the League of the Islamic World – LIM (Rabita al-alam al-Islami). The main objectives of the LIM are proclaimed: Islamic propaganda and Islamic education; protection of the Islamic cause; realization of the interests and aspirations of Muslims, solving their problems; fighting against false accusations against Islam; refuting the claims of enemies of Islam "seeking to destroy the unity of Muslims and sow doubt in the Muslim brotherhood". Among the goals of LIM is also the establishment of cooperation between Islamic states in the political, economic and cultural fields, strengthening the influence of religion in society, and the introduction of the principles of Islam in the constitution of Muslim states.

LIM has official representative offices in three dozen countries where Muslims make up the majority of the population, it represents Islamic organizations from more than a hundred countries of the world, and the object of its activities are local non-governmental organizations (communities, educational institutions, mosques, etc.). The league coordinates the activities of Islamic charitable foundations established in Saudi Arabia or with the active participation of this state in various countries of the world. Since the establishment of the organization, the leading position in LIM has been occupied by Saudi Arabia, which is its main sponsor. Accordingly, the League is

actively engaged in spreading Wahhabi ideology in various countries and regions. For example, the League defended the Muslims of Chechnya during the first Chechen war in Russia.

LIM seeks to expand its presence and influence by establishing representative offices even in countries that are not traditionally Muslim. Since the 1970s, LIM Regional Councils have been coordinating LIM's practical activities in Europe (headquartered in London), Asia (Karachi), Africa (Dakar), and North and South America (New York). LIM also made a lot of efforts to lead the coordination of the activities of other international non-governmental organizations - the VIC and the Afro-Asian Islamic Congress, established in 1965.

The Arab-Israeli war of 1967 and the arson of the Al-Aqsa Mosque in Jerusalem in August 1969 accelerated the convening of a conference of Muslim countries at the highest level. It took place in September 1969 in Rabat, the capital of Morocco. The first Muslim intergovernmental organization called the Organization of the Islamic Conference was established there, which changed its name to the Organization of Islamic Cooperation (OIC) in 2011.

The OIC was founded with the participation of delegations from 22 States, as well as observers from the Palestine Liberation Organization (PLO). In fact, the organization began its activities in 1971, when its working body, the General Secretariat, was finally formed. In fact, any state claiming to belong to the Islamic world could become a member of it. Observer status was also introduced at the OIC, which was presented to international organizations (the League of Arab States, a number of Muslim organizations), some States with Muslim populations, state entities not recognized by the world community (the Turkish Republic of Northern Cyprus), individual liberation movements and organizations (for example, the PLO, the Philippine Moro Liberation Front).

The goals of the organization were formulated mainly at the conferences of the heads of Muslim States in Rabat in 1969 and Mecca in 1981, where the Mecca Declaration was adopted. According to the documents of these meetings, the main objectives of the organization's activities are: strengthening Islamic solidarity, developing multifaceted ties between Islamic States; promoting the elimination of racial discrimination and colonialism; maintaining peace and international security, supporting the people of Palestine in their struggle for their rights, including the liberation of the occupied territories; supporting the struggle of all Islamic peoples for independence and national rights; creation of conditions for

cooperation between the member States of the organization and other States.

The main goal formulated in the Charter of the OIC was to strengthen solidarity between them in the economic, social, cultural, scientific and other vital spheres on the basis of commitment to the UN Charter and the principle of respect for fundamental human rights. Candidate countries for membership in the OIC must meet one of three criteria:

- the majority of the country's population are Muslims;
- the constitution qualifies the state as Islamic;
- the head of state is a Muslim. These criteria were finally worked out in 1987.

Since the early 1970s, the number of member countries of this organization has increased from 24 to 57. The OIC documents attempt to synthesize generally accepted norms of international law with Muslim legal principles. The Universal Islamic Declaration of Human Rights, developed by the OIC, proclaims non-interference in the internal affairs of sovereign States, but at the same time speaks of the need to protect Muslim minorities in certain countries, for example, in India or the Philippines, on the grounds that they are an inseparable part of the world Muslim community - the Ummah.

The OIC is a subject of international law. In 1975, it received UN observer status. At the Conference of Foreign Ministers of the OIC member States held in 1980, a permanent committee was established consisting of 11 ministers of the participating countries and the Secretary General of the OIC to consider any emergency situation in the Muslim world and resolve disputes and conflicts between the member countries of the organization.

All decisions of the OIC are advisory in nature. Unlike the UN, it does not have a mechanism for implementing decisions. Therefore, its activities are constantly being sharply criticized by a number of Member States for inefficiency, especially in solving the Middle East problem. The ineffectiveness of the OIC is partly explained by significant contradictions in the positions of the Member States.

Speaking about the international Islamic organizations that are part of the OIC system (the Islamic Commission of the International Red Crescent, the Islamic Development Bank (IDB), the Islamic Organization for Education, Science and Culture (ISESCO), the Islamic Federation of Sports Solidarity, etc.) and other international organizations of the Islamic world, the researchers note that these structures often act as duplicates or even alternative organizations of the UN system or other "universal" multilateral associations. Even the "seven" of

industrially developed Western countries in 1996 found an alternative within the framework of the strategy of a "just Islamic order" developed by former Turkish Prime Minister N. Erbakan - the "Islamic Eight" (Turkey, Iran, Pakistan, Egypt, Bangladesh, Malaysia, Indonesia and Nigeria). In this, according to the researchers, one can see "the relative alternative of the entire system of international organizations of the Islamic world to similar systems of the West as non-organic for Islam."

Some Islamic countries, especially those claiming a leading role in the Muslim world, have created a number of organizations that carry out activities at the international level. One can also note the activities of such organizations as the People's Islamic Conference (Khartoum, Sudan), the World Islamic People's Leadership (Tripoli, Libya), the World Islamic Organization (Kuwait), the International Organization of Islamic Appeal, the International Organization of Islamic Women, the World Assembly of Islamic Youth, etc.

According to I. Dobayev, such international Islamic organizations, especially those operating under the auspices of Saudi Arabia, are designed to solve the problem of "the dominance of this state in the world of Islam," therefore, their main goals are to support Islamic legal and illegal non-governmental organizations in various countries to ensure the expansion of the influence of the KSA in the Islamic world and in the international arena: "for this The emphasis is on ensuring their support for the royal regime of the KSA, in particular by consolidating the efforts of Islamic organizations to fight leftist and any other anti-Saudi ideologies".

It is emphasized that among the recipients of Saudi aid carried out through the channels of LIM and other non-governmental Islamic organizations and institutions are the extremist Islamic Salvation Front (Algeria), the Nahda movement (Tunisia) and Hamas (Palestine), the Muslim Brotherhood of Egypt, etc.

In general, non-governmental international organizations and foundations differ in their methods of activity. On the one hand, there are purely charitable cultural and educational organizations that operate within the framework of the laws of their countries, take a loyal position towards the existing authorities, and consider any forms of extremism and violence unacceptable to themselves.

However, along with them, there are non-governmental Islamic organizations and foundations that provide financial and other assistance to associations, parties, movements and groups that are in opposition to the governments of Muslim countries or Western states, set themselves the task of either

overthrowing the existing state system and creating an "Islamic state" in its place, or call on Muslims to participate in "jihad", including armed, to achieve certain political goals on a regional or global scale.

The influence and scope of the activities of such radical structures in the Islamic world have increased significantly in recent years, especially under the influence of such events and processes as the American war in Iraq, which ended in 2011 with the withdrawal of US troops from this country, growing tensions in the territories of the Palestinian Authority after the Israeli war in the Gaza Strip, the aggravation of the situation in Afghanistan to the present time, as well as the events of the so-called "Arab Spring" in the Middle East and North Africa.

The study of non-governmental Islamic organizations shows that their activities are conditioned by many factors - the nature of relations with the state, the degree of opposition to power structures, political and ideological orientation, etc. In this regard, it is of particular interest to study the theoretical approaches of modern researchers to the analysis of the main directions and content of the activities of international Islamic organizations, both intergovernmental and non-governmental, to identify their political and ideological guidelines, goals and objectives.

2.2 Theoretical Approaches in the Study of Islamic International Organizations

In modern science there is no single theory explaining the laws of international relations and, accordingly, the activities of their main subjects - states and international organizations. Let's consider the most well-known theoretical approaches used in modern political science.

Liberalism (idealism) is an approach to the study of international politics that was formed in the United States in the period between the two World Wars. The main idea of this direction is the thesis that international relations can be regulated with the help of moral, ethical and legal norms, and the goal of the foreign policy of states should be the achievement of peace and security. According to this approach, conflicts and wars can be prevented or overcome by spreading the values of democracy and creating a system of collective security.

At the same time, an important role is assigned to international organizations that contribute to the development of mutually beneficial cooperation between countries performing a peacekeeping function. It is this model of international relations that

the League of Nations, created after the First World War, should embody. The rapid processes of globalization have revived interest in liberalism, transnational corporations (TNCs), financial groups and non-governmental public organizations can be participants in world politics.

The dominant approach during the Cold War and the main opponent of liberalism was the school of political realism, which has not lost its importance today. This approach goes back to the ideas of N. Machiavelli and T. Hobbes, who viewed politics as the predominance of power, as well as state and political interests over private ones. The main provisions of political realism are the following:

- the idea of the anarchic and conflictual nature of international relations, the interpretation of conflicts and wars as the natural state of world politics, as well as understanding the cause of world instability as a consequence of the absence of a "supreme arbiter".

- States whose policies are based on national interests are considered the main subjects of international relations. Moreover, the interests of one state are in conflict with the interests of others, since each of them is interested in controlling and possessing resources.

- in an effort to ensure their own national security, states seek dominance and superiority of their capabilities over other states. According to the views of one of the founders of this trend, the American political scientist G. Morgenthau, the essence of world politics is the struggle of states for dominance, the desire to preserve, strengthen or demonstrate it. The possibility of dominance depends on the power of the state, an indicator of which is its ability to influence the behaviour of other states.

- The realistic possibility of ensuring peace lies in finding a balance of power between States. The threat of the use of force or mutual destruction allows us to maintain stability in the world. Proponents of this approach are sceptical about the possibility of regulating international relations with the help of legal norms and moral values, but do not deny the need for their harmonization;

- achieving a balance of power involves building up the military and economic power of states, and at the international level, the creation of coalitions of allies. Unipolarity as the dominance of one power is considered to be the most unstable system, as it forces states to take measures to restore the balance of power.

From the point of view of political realism, international organizations have influence and are necessary only to the extent that it corresponds to the interests of the member States of these organizations.

Supporters of the realistic approach believe that the activities of intergovernmental organizations are based on and contain only what the member States "invest" in them, and by themselves, they are not able to create any momentum that would go beyond the foreign policy and national interests of these States.

There is also a school of transnationalism, whose supporters believe that over time international intergovernmental organizations, including Islamic ones, will surpass states in the degree of influence on international life. It is emphasized that the result of the activities of intergovernmental organizations cannot be reduced only to the totality of national interests and foreign policy of their member States. Because of this, the entire system of international relations is being transformed, its transformation from the sphere of establishing a balance of power into a mechanism for identifying and solving global problems. For example, there is an opinion that at present the role and importance of such organizations as the World Trade Organization (WTO), to a certain extent NATO, as well as the UN, the OIC and some others are approaching this, which sometimes play a more prominent and largely decisive role in solving some pressing security and development problems than individual states.

The approach of the school of liberal institutionalism seems to be more balanced, which sees the activities of international organizations as not so much a reflection as a continuation of the interests of states. Liberal institutionalism views the subjects of world politics as rational "players" who often face the need to act in conditions of strategic uncertainty and have limited options. The existence of international organizations provides more opportunities and resources to identify and overcome problems, increases the awareness of Member States and increases the effectiveness of their cooperation and partnership.

As the American political scientist and supporter of liberal institutionalism R. Axelrod notes, cooperation relations can arise "in the world of egoists" in the absence of a central government and a single coercive force. At the same time, in the long term, cooperation is always preferable to "betrayal", which leads to the conclusion that "altruism" is a priori a winning strategy. At the same time, repeated multilateral interaction is necessary so that the results of such cooperation have not instantaneous, but long-term significance for the "players". States that are involved in repeated interaction (within the framework of the activities of the EU, UN structures, OIC, etc.) and find themselves alternately winning and losing, and if, one way or another, they are forced

to re-engage in such interaction, will not be interested in getting out of it and choosing "tactics unilateral actions".

3 CONCLUSION

Thus, long-term and sufficiently strong cooperation relationships are established within the framework of common organizations. According to R. Axelrod, "Today the most important problems facing humanity are in the arena of international relations, where independent, selfish states meet each other in a state close to anarchy. Many of these problems take the form of the so-called "prisoner's dilemma". Examples may include an arms race, nuclear proliferation, crisis settlement negotiations, and military escalation." His advice to the leaders of states: "Do not give up first, alternately cooperate and retreat," because in the real world, "success is achieved not by the one who wins, but by the one who seeks cooperation from others".

Liberal institutionalists emphasized such an important aspect of multilateral institutions as strengthening the transparency of the policies of their member States and ensuring constant interaction between their heads, during which various countries have the opportunity to develop common positions and approaches to solving urgent and priority problems for them.

Under the influence of global changes in international life, national and state interests themselves are gradually being transformed. States have a need to coordinate their activities, to receive technical, economic, financial and other assistance and information from international institutions. It can be said that in the modern world, a state claiming any influence in world politics and economy cannot do without participation in international organizations, although their role is different in different spheres of global life (in the economic, social, cultural and humanitarian spheres, in the field of security and peacemaking).

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