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STUDY GUIDE

**Redefining the Collective Security Framework:
Protecting Islamic Sanctities, Addressing Humanitarian
Crises, and Combatting Systematic Islamophobia**

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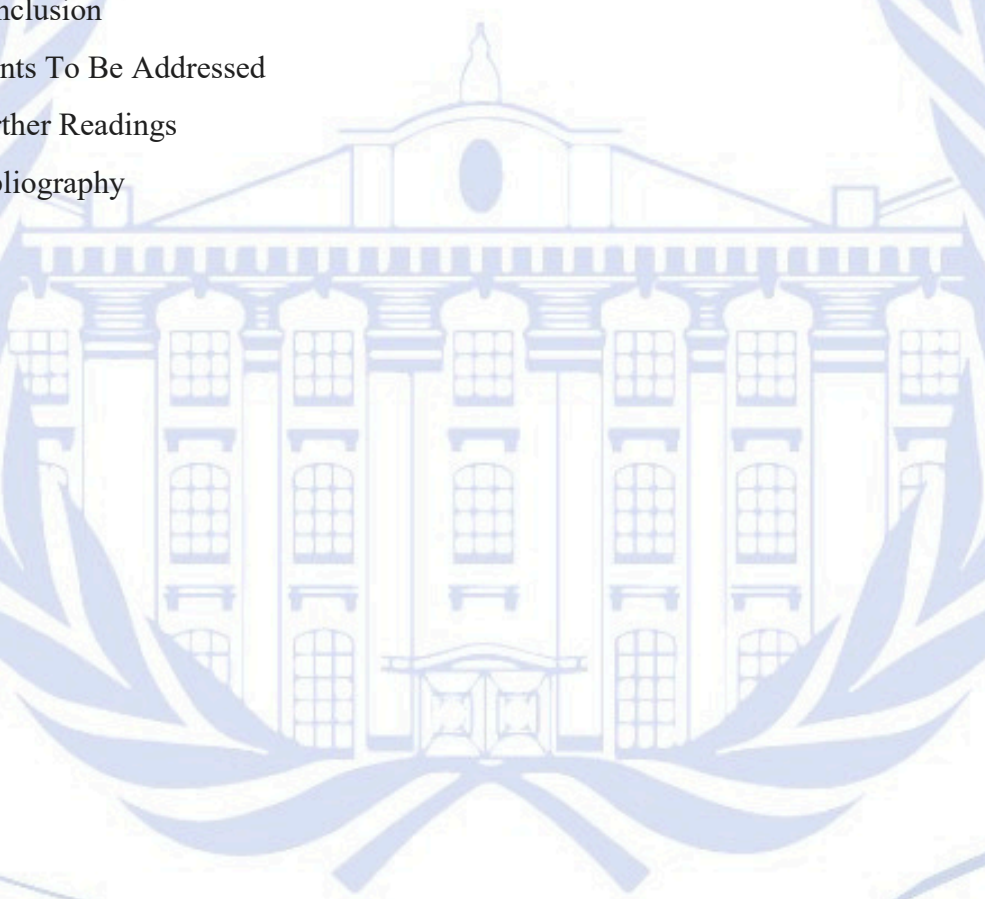
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1. Letter from the Secretary General

Dear Delegates,

Welcome to HASMUN'26 our 15th year of leadership, growth, and unforgettable moments.

For fifteen years, HASMUN has been more than just a conference. It has been a place where ideas are challenged, voices are discovered, and individuals grow into leaders. And now, you are a part of that legacy.

Each of you is stepping into a space where your words matter. Where your perspective can shape discussions, influence outcomes, and inspire others. This is not about being perfect it is about being present, prepared, and willing to engage.

As you go through your study guides, remember that they are not just documents. They are your starting point. Go beyond them. Question more. Think deeper. Speak with purpose.

Because what you build here will not only define your experience at HASMUN — it will stay with you long after the conference ends.

This year marks our 15th edition. And that means something.

It means tradition.

It means excellence.

It means responsibility.

And now, it means you.

I look forward to witnessing your journey, your growth, and the impact you will create.

Welcome home.

Nazrin Sadigova

Secretary General

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2. Letter from the Committee Board

Esteemed delegates,

It is with great honor and utmost pride for us to be able to welcome you all to the Organization of Islamic Cooperation (OIC) committee for the HASMUN26 conference!

We will be serving as your Board Members for this committee, and we are delighted to have you join us for what promises to be a challenging, engaging, and intellectually enriching diplomatic experience.

The agenda item of this committee—"Redefining the Collective Security Framework: Protecting Islamic Sanctities, Addressing Humanitarian Crises, and Combatting Systematic Islamophobia"—was chosen not merely because of its relevance in contemporary global discussions, but because of its profound importance within both international peacemaking and the sociopolitical development frameworks of the Islamic world. The ongoing debate surrounding the role of state sovereignty versus multilateral collective security mechanisms lies at the very core of how the Ummah protects its populations, its faith, and its heritage.

In an increasingly interconnected yet volatile world, issues such as asymmetric warfare, unequal access to humanitarian aid, the desecration of holy sites, and the systemic rise of anti-Muslim hatred continue to shape the lived realities of millions. While traditional, state-centric security models are often associated with national independence and self-determination, they may also contribute to the deepening of regional proxy conflicts and structural vulnerabilities if left entirely without an overarching cooperative framework. Conversely, multilateral intervention, when effectively implemented through the OIC, has the potential to mitigate these disparities by ensuring a more equitable distribution of humanitarian resources, robust legal protections for sacred sites, and a unified diplomatic front. However, it also raises important questions regarding institutional capacity, financial sustainability, and the appropriate extent of supranational involvement in domestic affairs.

We strongly encourage all delegates to thoroughly research the agenda, familiarize themselves with the relevant international instruments—such as the OIC Charter and the OIC-2025

Programme of Action—and arrive prepared to contribute meaningfully to the debate. Your ideas, perspectives, and diplomacy will be essential in shaping the direction and outcome of our discussions.

Should you have any questions, please do not hesitate to contact us to ask about the committee, the agenda item, or anything in particular.

Sincerely,

Abdulrahman Murad Board Member

Pelin Onat Board Member

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3. Introduction

This section will include detailed information, historical context, and the general functions of the United Nations and the Organization of Islamic Cooperation, the role of its various committees along with its limitations, and an introductory explanation about the agenda item.

3.1. Introduction to the United Nations and the Organization of Islamic Cooperation

The United Nations (UN) is a global intergovernmental organization established by the signing of the UN Charter on 26 June 1945 with the articulated mission of maintaining international peace and security, developing friendly relations among states, and promoting international cooperation. Working alongside and often in partnership with the UN, the Organization of Islamic Cooperation (OIC) stands as the second-largest intergovernmental organization globally. Comprising 57 Member States distributed across four continents—Asia, Africa, Europe, and the Americas—the OIC serves as the collective voice of the Muslim world, advocating for the geopolitical, economic, and socio-cultural interests of over 1.8 billion Muslims.¹

The OIC was established following a historic summit convened in Rabat, Kingdom of Morocco, on September 25, 1969.¹ This foundational summit was organized as a direct, unified response to the criminal arson attack perpetrated against the Al-Aqsa Mosque in occupied Jerusalem, an event that highlighted the urgent necessity for robust Islamic solidarity and collective diplomatic action. In 1970, the first meeting of the Islamic Conference of Foreign Ministers (ICFM) was held in Jeddah, Saudi Arabia, which was subsequently designated as the headquarters for the organization's Permanent Secretariat.²

The institutional framework of the OIC was formalized in 1972 with the adoption of the first OIC Charter. This foundational document established the principles of the organization, closely mirroring the UN Charter, including sovereign equality, non-interference in domestic affairs, and the peaceful settlement of disputes.² To adapt to the rapidly shifting complexities of the 21st century, the Charter underwent a comprehensive revision in 2008 at the Eleventh Islamic Summit in Dakar, Senegal. This modernized document recalibrated the OIC's strategic focus to encompass sustainable economic development, the promotion of human rights, good governance, and the empowerment of women, while maintaining its core mandate to protect Islamic holy

sites and advocate for the Palestinian cause.²

3.2. Introduction to the Committee

The OIC operates through a highly sophisticated institutional architecture designed to facilitate multilateral cooperation across its 57 member states. At its apex is the **Islamic Summit**, consisting of Kings, Presidents, and Heads of State, which defines the organization's overarching global strategy and meets to address critical issues facing the Ummah.⁴ Policy implementation and organizational oversight are primarily managed by the **Council of Foreign Ministers (CFM)**, while the **General Secretariat**, currently headed by Secretary-General H.E. Hissein Brahim Taha, manages day-to-day diplomatic, economic, and humanitarian affairs.²

For the purpose of this simulation, delegates will be operating with the overarching authority of the OIC framework, tasked with drafting comprehensive policies that span across the organization's specialized and subsidiary organs. These vital organs include the Islamic Development Bank (IsDB) and the Islamic Solidarity Fund (ISF) for economic and humanitarian financing, the Islamic Educational, Scientific and Cultural Organization (ICESCO) and the Research Center for Islamic History, Art and Culture (IRCICA) for heritage protection, and the Independent Permanent Human Rights Commission (IPHRC) for addressing Islamophobia and monitoring global human rights abuses.

3.3. Introduction to the Agenda Item

The agenda item, "Redefining the Collective Security Framework: Protecting Islamic Sanctities, Addressing Humanitarian Crises, and Combatting Systematic Islamophobia," reflects one of the most enduring and complex debates within the field of international relations and Islamic diplomacy. It raises fundamental questions regarding how collective security systems should be structured in order to promote both peace and social equity in an increasingly globalized world.

The pressing necessity for a redefined collective security framework arises from the grim reality that traditional security models have struggled to stabilize vast portions of the MENA (Middle East and North Africa) region, Africa, and Asia. More than 60 percent of all active global

conflicts occur within the territorial boundaries of OIC countries.⁵ These persistent security vacuums breed massive, protracted humanitarian crises, forcing millions into displacement and extreme vulnerability. OIC countries account for over 80 percent of global conflict-related fatalities and produce approximately two-thirds of the world's refugee population.⁵

Simultaneously, the physical and cultural identity of Muslims is under sustained siege. In occupied territories, paramount Islamic sanctities such as the Al-Aqsa Mosque face daily threats of demographic alteration, archaeological disruption, and violent desecration.⁶ Globally, a rising tide of systematic Islamophobia—manifested through institutionalized discrimination, political rhetoric, and the public, state-tolerated desecration of the Holy Quran—seeks to alienate and marginalize Muslim communities.⁷

Given these contrasting perspectives, this agenda invites delegates to critically assess the balance between state sovereignty and OIC-led multilateral intervention. It encourages a comprehensive evaluation of the organization's respective advantages and limitations, taking into account diverse national contexts and levels of development. Delegates are expected to move beyond theoretical discussions and propose practical, evidence-based solutions that promote security, protect heritage, ensure humanitarian relief, and combat racism.

4. Definition of Key Concepts

In order to ensure a comprehensive and structured understanding of the agenda, it is essential to clarify the key concepts that will form the basis of discussion within the committee.

Collective Security Framework In the context of the OIC, a collective security framework refers to a systemic, multilateral approach where member states commit to jointly addressing internal and external threats to peace. Unlike traditional defense pacts that focus solely on military deterrence, a redefined Islamic collective security framework encompasses proactive conflict mediation, counter-terrorism, border security, intelligence sharing, and joint peacekeeping. It aims to neutralize threats—such as violent extremism and external intervention—before they escalate into full-scale regional wars.⁹

Islamic Sanctities Within the legal, cultural, and political framework of the OIC, "Islamic Sanctities" encompasses a broad spectrum of physical sites, religious symbols, and theological texts that form the spiritual bedrock of the Ummah. Physically, this includes holy cities and historical mosques (most notably the Al-Aqsa Mosque compound and Al-Ibrahimi Mosque), as well as ancient cemeteries and historical artifacts.¹¹ Symbolically, it extends to the preservation of the Holy Quran and the defense of revered figures of Islam against systematic defamation.

Systematic Islamophobia Islamophobia is defined by the OIC not merely as individual prejudice, but as a systemic combination of hate, fear, and hostility directed against Islam and Muslims. "Systematic Islamophobia" refers to the institutionalization of this bigotry into public policy, law enforcement practices, corporate media narratives, and political discourse. It results in the structural marginalization, surveillance, and physical endangerment of Muslim minorities worldwide, often exploiting legal frameworks such as "freedom of expression" to justify the desecration of religious symbols.¹²

Joint Islamic Humanitarian Action This refers to the coordinated mobilization of resources, logistics, and personnel by OIC member states and affiliated institutions—such as the Islamic Development Bank (IsDB) and the Islamic Solidarity Fund (ISF)—to respond to emergencies. It emphasizes relief transition from resilience-building to sustainable development, ensuring aid distribution aligns with Islamic social finance principles.¹³

5. Theoretical and Historical Background

Understanding the necessity for a redefined security and humanitarian framework requires a deep examination of the theoretical foundations and historical evolution of the OIC, as well as the persistent geopolitical crises that have shaped its contemporary mandate.

5.1. Evolution of the OIC's Collective Security and Humanitarian Approaches

The foundational security architecture of the Islamic world was largely shaped by post-World

War I territorial divisions and the era of decolonization. These colonial-era demarcations left a legacy of arbitrary borders that frequently ignored pre-existing ethnic, tribal, and religious fault lines.⁹ Consequently, the OIC was birthed in 1969 out of a desperate need for solidarity following the arson of the Al-Aqsa mosque, marking the first attempt to create a unified Islamic geopolitical bloc.

Historically, the OIC's approach to collective security was strictly diplomatic, relying heavily on normative declarations and the principle of non-interference. During conflicts such as the Iran-Iraq War or the Gulf War, the OIC struggled to act as an effective mediator, primarily because it lacked a binding enforcement mechanism.¹⁵ Proposals in the 1990s for an "Islamic Peacekeeping Force"—such as during the Bosnian genocide, where a 10,000-troop deployment was offered—failed to fully materialize due to a lack of political consensus, logistical frameworks, and reliance on the UN Security Council.¹⁶

However, the rapid proliferation of non-state terrorist actors and the devastation of the Arab Spring necessitated a paradigm shift. In 2005, the Third Extraordinary Session of the Islamic Summit in Makkah laid down a Ten-Year Program of Action, significantly modernizing the organization's approach to combatting extremism.⁴ This led to the adoption of the current "OIC-2025: Programme of Action," which actively mandates cooperation in counter-terrorism, conflict resolution, and joint humanitarian action.¹⁷ In the humanitarian sphere, the OIC has evolved from ad-hoc donation drives to establishing robust financial institutions like the Islamic Development Bank (IsDB) and the Islamic Solidarity Fund (ISF), which now manage multi-billion dollar development portfolios.¹⁸

5.2. Historical Context of Islamophobia and Attacks on Sanctities

The targeting of Islamic sanctities and Muslim identity is not a novel phenomenon, but its modern manifestations are deeply tied to contemporary geopolitical shifts. The occupation of Palestinian territories post-1967 marked the beginning of a systematic, state-sponsored campaign to alter the demographic and historical status quo of Jerusalem. The OIC was essentially founded to combat this specific threat, yet decades later, illegal archaeological excavations and armed

incursions into the Al-Aqsa compound remain daily occurrences, constituting a blatant violation of the 1954 Hague Convention for the Protection of Cultural Property.¹⁹

Concurrently, the global perception of Muslims underwent a drastic shift following the events of September 11, 2001. The subsequent "War on Terror" provided a geopolitical pretext for the implementation of anti-terror legislation in various Western states, which often institutionalized racial profiling and surveillance of Muslim communities.²¹ This era catalyzed the transition from fringe, localized xenophobia into "Systematic Islamophobia," further fueled in recent years by populism, the European refugee crisis, and online far-right networks disseminating conspiracy theories like the "Great Replacement".²²

5.3. The Role of Governments and the OIC in Modern Geopolitics

In the modern era, the OIC serves as a vital counterbalance to systemic global inequalities. Governments play a crucial role in shaping outcomes, but the OIC provides the necessary multilateral backing. Through mechanisms like the OIC Islamophobia Observatory, the organization monitors and documents anti-Muslim incidents globally, providing crucial empirical data to push for international legal resolutions.¹² Diplomatically, the OIC leverages its 57-member voting bloc within the United Nations to shape international law, actively participating in International Court of Justice (ICJ) proceedings regarding the rights of Palestinians.²³

However, the efficacy of these mechanisms is frequently tested by internal divisions among member states and a historic reliance on Western security umbrellas.¹⁵ This highlights the urgent need for a self-sufficient, reformed framework. While the OIC possesses vast economic potential—member states hold 70% of the world's energy resources—political fragmentation has often prevented the Ummah from utilizing this leverage to enforce genuine collective security.²⁴

6. Current Status

6.1. Global Trends in Conflicts and Humanitarian Crises in the Islamic World

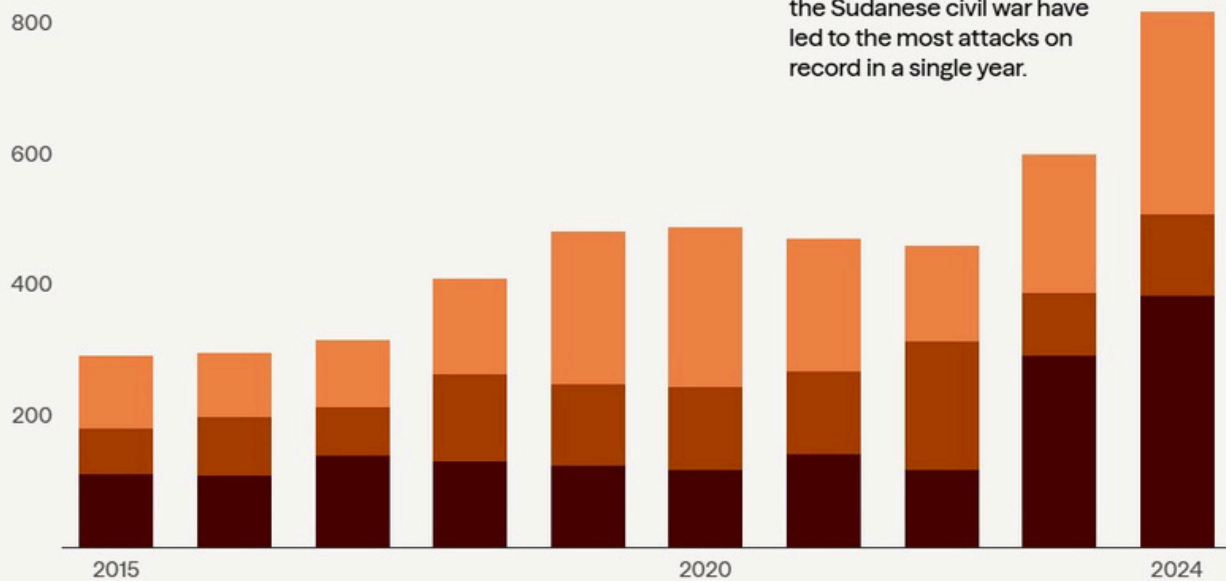
In recent decades, the concentration of active conflicts and resulting humanitarian crises within the Islamic world has reached unprecedented levels. While overall global wealth has increased, the stability of the MENA, Sahel, and South Asian regions has severely deteriorated.

The primary drivers of these crises include armed internal conflict, climate change shocks, and economic collapse. For instance, the Sahel and Lake Chad Basin region is experiencing a complex crisis where climate shocks destroy agricultural livelihoods, creating a vacuum exploited by extremist insurgencies. This has left over 33 million people requiring immediate humanitarian assistance. Similarly, the ongoing conflict in Sudan has displaced over 8.5 million people internally, making it the world's largest internal displacement crisis, with famine conditions confirmed in regions like North Darfur.²⁵

Increasing Attacks on Aid Workers Threaten the Delivery of Aid

Number of attacks by year

Injured Kidnapped Killed



The accompanying graphical analysis, entitled "Increasing Attacks on Aid Workers Threaten the

Delivery of Aid," provides an empirical and alarming illustration of the escalating operational perils confronting humanitarian personnel in the modern era. Statistical evidence indicates that **2024 represents the most perilous year on record**, with the aggregate number of incidents—comprising the killing, kidnapping, and injuring of staff—surpassing 800 annually. A disproportionate and devastating segment of this surge is comprised of fatalities, which have reached a grim threshold of nearly 400. As substantiated by the data annotations, this unprecedented violence is systematically driven by the severe volatility of active global conflicts concentrated within the Islamic world, most notably the catastrophic military aggression in Gaza and the protracted civil strife in Sudan. This visual documentation underscores a critical security vacuum: the deliberate targeting of aid workers and the systemic collapse of safe humanitarian corridors now constitute a primary structural barrier to the distribution of life-saving relief to millions of vulnerable populations across the Ummah.

6.2. Case Studies on Protecting Islamic Sanctities

Case Study: The Al-Aqsa Mosque Compound less threats from the Israeli occupation apparatus. These threats include daily incursions by extremist ministers and settlers under police protection, the provocative raising of foreign flags, and severe restrictions on the freedom of movement for Muslim worshippers.²⁶ The OIC categorically views these actions as blatant violations of the Geneva Conventions and international law, attempting to forcefully alter the demographic and historical status quo of Al-Quds. In response, the 15th Islamic Summit in Banjul (2024) reaffirmed the absolute rejection of any attempts to Judaize the holy sites and called for robust international legal intervention, emphasizing that the entire 144-dunum area is an exclusive place of worship for Muslims.

Case Study: Public Desecration of the Holy Quran in Europe Recently, Europe has witnessed a deeply disturbing trend of state-tolerated, public desecrations of the Holy Quran. In countries such as Sweden and Denmark, right-wing extremists have repeatedly orchestrated the burning of

the Quran under the legal guise of freedom of expression. The OIC recognizes these acts not as legitimate democratic expression, but as calculated provocations designed to incite religious hatred and violence.⁷ In response, the OIC has utilized punitive diplomatic pressure, such as suspending the status of the Swedish Special Envoy to the OIC, demonstrating a shift toward active diplomatic deterrence.²⁷

6.3. Comparative Analysis of Regional Security Initiatives

Different regional actors within the OIC have attempted to address security vacuums through various coalitions, yielding mixed results. The **Islamic Military Counter Terrorism Coalition (IMCTC)**, launched in 2015 and comprising 43 member states, represents a modern attempt at collective hard security. Headquartered in Riyadh, it focuses exclusively on counter-terrorism across four domains: ideology, communications, counter-terrorist financing, and military capacity.²⁸ This model contrasts with traditional UN peacekeeping by actively targeting the ideological and financial roots of extremism—for example, by exposing how violent groups exploit media discourse—rather than just deploying troops post-conflict.²⁹

Conversely, the OIC's internal diplomatic efforts, such as the Contact Group on Rohingya Muslims, rely heavily on normative pressure and international litigation. This Contact Group has actively supported The Gambia's case at the ICJ against Myanmar to bring accountability for human rights violations. While the IMCTC offers hard-power solutions to asymmetric threats, the OIC's Contact Groups provide the necessary soft-power and legal frameworks, suggesting that a redefined security architecture must successfully integrate both approaches to be truly effective.

7. Redefining the Collective Security Framework

7.1 Current Security Challenges in the Islamic World

The geopolitical stability of the OIC Member States is currently compromised by an array of asymmetric threats, internal fragmentation, and pervasive external interventions. Empirical and statistical analyses reveal a grim reality regarding the concentration of violence: more than

percent of all active global conflicts occur within the territorial boundaries of OIC countries.⁶ The human toll of these conflicts is devastating and disproportionate, with OIC states accounting for over 80 percent of global conflict-related fatalities and nearly 90 percent of global terrorism-related fatalities.⁶ Consequently, these systemic security failures have forced millions to flee, resulting in OIC countries producing approximately two-thirds of the world's refugee population.⁶

The foundational security architecture of the Islamic world, particularly in the Middle East and North Africa (MENA) region, was largely shaped by post-World War I territorial divisions. These colonial-era demarcations left a legacy of arbitrary borders that frequently ignored pre-existing ethnic, tribal, and religious fault lines.⁵ In the modern era, these latent fault lines have ruptured into catastrophic civil wars, intractable proxy conflicts, and the rapid proliferation of violent non-state actors. The invasion of Iraq, the chaotic ripple effects of the Arab Spring, the protracted and bloody Syrian crisis, the Sunni-Shiite proxy warfare in Yemen, and the enduring, systemic violence of the Israeli occupation of Palestine perfectly illustrate the chronic instability that plagues the region.⁵

Furthermore, security challenges within the OIC are deeply intertwined with socio-economic disparities and failures of governance. Inequality, extreme poverty, and political exclusion act as the primary structural drivers of radicalization.⁶ When deep-seated social grievances align with religious or ethnic divisions, they create highly volatile environments that serve as fertile ground for extremist ideologies, culminating in the rise and territorial expansion of terrorist organizations such as ISIS, Al-Qaeda, and Boko Haram.⁵ External military interventions, alongside the aggressive geopolitical posturing of both regional hegemony and global superpowers, further exacerbate these security dilemmas. Such interventions frequently trap Member States in a perpetual state of fragility, fostering an unhealthy reliance on foreign security umbrellas and undermining indigenous conflict-resolution mechanisms.⁵

7.2 Limitations of Existing OIC Mechanisms

Despite its explicit mandate to safeguard the vital interests of the Muslim world, the OIC has historically faced stringent criticism regarding its structural limitations and operational passivity

in the realm of hard security and active conflict resolution. While the organization excels in normative declarations, cultural diplomacy, and humanitarian advocacy, it critically lacks a binding, centralized enforcement mechanism capable of deterring military aggression, mediating intractable disputes, or intervening directly in armed conflicts.⁵

Historically, the OIC has struggled to resolve major intra-state and inter-state conflicts involving its own members. The organization's inability to effectively mediate the Iran-Iraq War (1980–1988), the Iraqi invasion of Kuwait (1990–1991), and more recent conflicts in Syria and Yemen highlights a systemic vulnerability.¹⁴ The core of this limitation lies in the OIC Charter's strict, uncompromising adherence to the principles of absolute state sovereignty and non-interference.² While designed to protect smaller states from regional hegemony, this principle often paralyzes the organization when dealing with internal civil wars, systemic human rights abuses, or democratic uprisings, rendering the OIC largely a bystander in the face of internal state collapse.¹⁵

Furthermore, ambitious proposals to establish a robust, unified military apparatus under the OIC umbrella have historically stalled due to mutual distrust and financial constraints. For instance, during the Bosnian genocide in the 1990s, proposals were floated to create an "Islamic Peacekeeping Force" involving up to 10,000 soldiers from member states to protect Muslim populations.¹⁶ However, this initiative was ultimately sidelined due to a lack of political consensus, logistical unreadiness, and the reliance on the UN Security Council for legal mandates, which politely declined the offer.¹⁶ Consequently, the OIC's Peace and Security Council often functions merely as a consultative and advisory body rather than a proactive, deployable crisis-management organ.¹⁸ This institutional vacuum forces Member States to rely on ad-hoc coalitions or unilateral military actions, which frequently deepen regional polarization and exacerbate security dilemmas rather than fostering genuine collective security.⁵

7.3 Proposals for Strengthening Collective Security

Addressing the glaring gaps in the Islamic world's security architecture requires a fundamental paradigm shift from traditional, state-centric defense policies to an international organization-centered approach based on mutual defense and proactive counter-extremism.⁵ A

redefined collective security framework must be highly adaptable, capable of resisting external neo-colonial interventions, neutralizing asymmetric non-state terrorist threats, and establishing binding mediation protocols to mitigate intra-regional security dilemmas.⁵

One of the most prominent contemporary proposals for localized collective security is the Islamic Military Counter Terrorism Coalition (IMCTC). First announced in December 2015 by the Kingdom of Saudi Arabia, the IMCTC is an intergovernmental military alliance currently comprising 43 Muslim-majority countries.²⁰ Unlike traditional military blocs that focus on conventional warfare against state actors, the IMCTC focuses exclusively on counter-terrorism and operates synergistically across four strategic domains: ideology, communications, counter-terrorist financing, and military capacity.²¹ By explicitly targeting the ideological roots of extremism, disrupting terrorist recruitment through strategic communications, and dismantling illicit financing networks, the IMCTC represents a proactive, multi-dimensional security strategy that directly addresses the modern drivers of conflict in the Islamic world.²¹ The coalition operates a joint operations center in Riyadh under the command of General Raheel Sharif, and has actively signed memorandums of understanding with global entities like the UN Office of Counter-Terrorism (UNOCT) to align its operations with international standards.²⁰

For the OIC to strengthen its collective security, delegates must consider sophisticated mechanisms to integrate the operational, intelligence-sharing, and military capabilities of alliances like the IMCTC with the overarching diplomatic and normative authority of the OIC. Furthermore, the OIC-2025 Programme of Action explicitly mandates the establishment of counter-terrorism partnerships, the promotion of inter-cultural dialogue to combat radicalization, and the substantial enhancement of mediation and preventive diplomacy.⁴ Expanding the OIC's institutional apparatus to include functional early-warning systems, a fully funded permanent peacekeeping reserve capable of rapid deployment in humanitarian corridors, and binding legal arbitration mechanisms are critical, actionable proposals for the Council to debate and refine.

7.4 Role of Member States and Regional Cooperation

The ultimate success of any redefined collective security framework inherently depends upon the genuine political will, financial commitment, and ideological cohesion of the OIC Member

States. Achieving lasting stability requires overcoming deep-seated bilateral rivalries, historical grievances, and sectarian divides that have long fragmented the Ummah and allowed external powers to dictate regional security dynamics.²⁴

Member States must prioritize robust diplomatic rapprochement and transparent confidence-building measures to alleviate the regional security dilemmas that fuel arms races and proxy conflicts. Economic integration also plays an indispensable role in security; by significantly boosting intra-OIC trade, investing in cross-border infrastructure, and utilizing Islamic social finance, Member States can create a web of economic interdependence that structurally raises the threshold for conflict and promotes mutual prosperity.²⁴

Moreover, regional cooperation must not exist in a vacuum but must be harmonized with the broader international security architecture. Under Chapter VIII of the United Nations Charter, regional arrangements like the OIC are explicitly recognized and encouraged to take the lead in maintaining peace, security, and dispute resolution within their respective geographic and cultural domains.²⁶ Enhancing the strategic partnership between the OIC and the UN—through joint peacekeeping operations, synchronized mediation efforts, and regular consultations with the UN Security Council—will empower the OIC to enforce its resolutions with the full backing of international law.²⁷ Recent collaborative milestones, such as the July 2025 UN-OIC biennial meeting in Astana and the UN Security Council briefings chaired by OIC member states, underscore the potential of this partnership.²⁷ Delegates are tasked with formulating sophisticated policies that bridge the gap between sovereign national interests and the imperative of collective Islamic defense.

8. Protecting Islamic Sanctities

8.1 Definition and Importance of Islamic Sanctities

Within the legal, cultural, and political framework of the OIC, the term "Islamic Sanctities" encompasses a broad, deeply revered spectrum of physical sites, religious symbols, and theological texts that form the spiritual and cultural bedrock of the global Ummah. Physically, this definition includes holy cities, historical mosques—most notably the Al-Aqsa Mosque compound in Al-Quds (Jerusalem) and the Al-Ibrahimi Mosque in Hebron—as well as ancient

cemeteries, shrines, and irreplaceable Islamic heritage artifacts scattered across the globe.³⁰ Symbolically, it extends to the preservation of the Holy Quran and the defense of the revered figures of Islam, particularly the Prophet Muhammad, against systemic defamation.¹²

The protection of these sanctities is not merely a matter of historical preservation or architectural conservation; it is fundamentally intertwined with the religious rights, human dignity, and existential identity of over 1.5 billion Muslims worldwide. The OIC itself was birthed directly from the ashes of the 1969 arson attack on the Al-Aqsa Mosque, an event that cemented the defense of Islamic holy sites as the organization's paramount, foundational *raison d'être*.¹ For the OIC and its Member States, any assault on these sanctities constitutes a direct, egregious violation of international law, a calculated provocation to the global Muslim community, and a severe, destabilizing threat to international peace and security.³⁰

8.2 Threats to Religious Sites and Symbols

Contemporary threats to Islamic sanctities manifest in two primary, highly destructive spheres: the systematic, state-sponsored alteration and expropriation of holy sites in occupied territories, and the alarming rise of populism-driven public desecrations of religious symbols in non-Muslim majority states.

In the Occupied Palestinian Territory, the Al-Aqsa Mosque compound faces relentless, existential threats from the Israeli occupation apparatus. These multifaceted threats include daily, heavily armed incursions by extremist settlers operating under the protection of occupation forces, the provocative raising of foreign flags within the mosque's courtyards, severe restrictions on the freedom of movement for Muslim worshippers, and illegal archaeological excavations that threaten the structural foundations of the ancient sites.⁹ The OIC categorically condemns these actions as illegal, systematic attempts to forcefully alter the demographic, geographic, and historical status quo of Al-Quds. The organization explicitly reiterates that the entire 144-dunum area of the blessed Al-Aqsa Mosque/Al-Haram Ash-Sharif is a place of worship exclusively reserved for Muslims.³⁰ Similarly, the arbitrary partitioning and ongoing Judaization of the Al-Ibrahimi Mosque remain a critical, ongoing violation of Palestinian religious and cultural rights.¹⁰

Beyond the Middle East, the deliberate destruction of historical Islamic sites highlights the vulnerability of Muslim heritage to aggressive majoritarian nationalism. The tragic demolition of the historic Babri Masjid in India, alongside the destruction of the Charar-e-Sharif Islamic complex in Kashmir, serve as stark reminders of this threat.³⁶ Concurrently, Europe has witnessed a deeply disturbing trend of state-tolerated, public desecrations of the Holy Quran. In countries such as Sweden and Denmark, right-wing extremists have repeatedly orchestrated the burning of the Quran under the legal guise of freedom of speech and expression.³⁷ These acts are recognized by the OIC not as legitimate expressions of democratic opinion, but as calculated, hateful provocations explicitly designed to incite violence, stigmatize vulnerable Muslim minorities, and fuel the global narrative of violent extremism.³⁹

8.3 International Legal Protections

The protection of religious sites and symbols is ostensibly guaranteed by a robust, long-standing framework of international law, though the enforcement of these legal instruments remains highly asymmetric and often politically contingent.

The 1954 Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict, alongside its subsequent protocols, serves as the primary international legal instrument protecting historical and religious sites during periods of war and belligerent occupation.⁴¹ Under the stringent provisions of this convention, as well as the Fourth Geneva Convention of 1949, an occupying power is strictly prohibited from altering, destroying, or expropriating the cultural and religious property of the occupied population.¹⁵ Furthermore, the International Court of Justice (ICJ), acting as the principal judicial organ of the UN, has repeatedly affirmed the illegality of occupation practices that infringe upon the fundamental rights and sanctities of occupied populations in its advisory opinions.⁴³ The OIC has actively and consistently participated in these ICJ proceedings to furnish comprehensive legal evidence and advocate for the cessation of these violations.⁴⁵

Regarding the defamation of religious symbols and texts, the OIC has successfully spearheaded sustained diplomatic efforts within the United Nations to establish binding legal norms against religious hatred. UN Human Rights Council Resolution 16/18 and the subsequent Resolution

35/16 provide an internationally agreed-upon framework for combating intolerance, negative stereotyping, stigmatization, and incitement to violence based on religion or belief.⁴⁷ In July 2023, responding directly to the epidemic of Quran burnings in Europe, the UN Human Rights Council adopted a landmark resolution explicitly condemning the desecration of religious books and equating such acts with the unlawful incitement of religious hatred, despite notable diplomatic opposition from several Western states who cited free speech concerns.³⁷

8.4 Policy Recommendations and Preventive Measures

To move beyond rhetorical condemnation and establish a regime of genuine deterrence, the OIC must urgently institutionalize preventive measures and strictly enforce legal accountability for violations against Islamic sanctities.

Firstly, delegates should strongly advocate for the immediate operationalization and empowerment of the International Islamic Court of Justice (IICJ). Envisioned since the 1987 Fifth Islamic Summit in Kuwait as the principal judicial organ of the OIC, the IICJ would provide a dedicated, culturally resonant legal forum to adjudicate intra-OIC disputes and, crucially, hold state and non-state actors legally accountable for the destruction of Islamic heritage.⁴⁹ Recent preparatory workshops held in Kuwait in November 2023 indicate a renewed, vital political will to finally activate this organ and integrate it into the global judicial landscape.⁵⁰

Secondly, the OIC must leverage its considerable collective diplomatic and economic weight to enforce tangible consequences for the state-tolerated desecration of religious symbols. Policies such as suspending the status of Special Envoys from countries that permit Quran burnings—a measure decisively enacted against the Swedish envoy in 2023—demonstrate the high efficacy of coordinated, punitive diplomatic pressure.¹² The OIC should establish a specialized, well-resourced department dedicated solely to monitoring and aggressively litigating against the defamation of Islam. This department must utilize international human rights frameworks to systematically compel non-OIC states to adapt their domestic legislation to strictly criminalize the incitement of religious hatred and protect minority religious rights.¹²

9. Addressing Humanitarian Crises

9.1 Overview of Ongoing Crises in OIC Member States

The Islamic world is currently the epicenter of the global humanitarian crisis landscape. Driven by a highly volatile, mutually reinforcing mix of armed conflict, political instability, economic collapse, and severe climate shocks, millions of individuals within OIC Member States are facing acute, life-threatening vulnerability.

Table 1: Overview of Major Humanitarian Crises in the OIC (2024-2025 Data)

Crisis Region	Primary Drivers	Structural Drivers	Humanitarian Impact and Scale	Source data
Sudan	Armed conflict (SAF vs. RSF), economic collapse		Over 8.5 million internally displaced (world's largest internal displacement crisis); 16 million children in urgent need; confirmed famine conditions in North Darfur.	⁵¹
Gaza (Palestine)	Total blockade, unprecedented military aggression		Massive civilian casualties; near-total collapse of healthcare and civilian infrastructure; weaponization of starvation as a method of warfare.	⁵³
Sahel & Lake Chad	Terrorism, fragility, climate shocks	state extreme	33 million requiring humanitarian assistance; 11 million internally displaced/refugees; overlapping severe food insecurity across six nations.	⁷
Rohingya (Myanmar/Bangladesh)	State-sponsored persecution, discrimination	systemic	Over 1 million refugees living in highly fragile camp conditions in Cox's Bazar; extreme vulnerability to monsoon flooding and cyclone impacts.	⁸
Afghanistan	Decades of conflict, economic isolation,		Near-total economic collapse; critical gaps in multisectoral assistance; 22.4	⁵⁷

	asset freezing	million relying on food aid amid severe funding shortfalls.	
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These profound crises are not isolated incidents; they share common, underlying structural vulnerabilities. For instance, the Sahel and Lake Chad Basin region perfectly illustrates the devastating "conflict-climate nexus." Here, climate shocks such as the rapid drying of Lake Chad and cycles of flooding destroy traditional agricultural livelihoods. This economic deprivation creates a vacuum exploited by extremist insurgencies, which in turn displaces millions, collapses local governance, and necessitates massive international intervention.⁷ Similarly, the crises in Gaza and Sudan are characterized by the deliberate, strategic denial of humanitarian access, weaponizing civilian suffering to achieve military objectives.⁵¹

9.2 Role of OIC in Humanitarian Assistance

To address these escalating emergencies, the OIC utilizes a multi-tiered, comprehensive humanitarian architecture, which relies heavily on the mobilization of Islamic social finance, intricate institutional coordination, and strategic partnerships with global aid agencies.

The Islamic Committee for Humanitarian Affairs and Development (ICHAD) serves as the OIC's primary coordinating body. It is expressly tasked with mobilizing emergency relief, developing rapid response mechanisms for sudden-onset disasters, and building operational partnerships with global entities such as the UN Office for the Coordination of Humanitarian Affairs (OCHA), UNICEF, and various national Red Crescent societies.⁵⁹

Financially, the Islamic Development Bank (IsDB) and the Islamic Solidarity Fund (ISF) are the primary engines of the OIC's material humanitarian response. In 2024 alone, the IsDB approved \$745 million specifically for agriculture and rural development to combat food insecurity, alongside multi-million dollar emergency grants for Gaza and Sudanese refugees located in Chad, Egypt, and Libya.⁶¹ Furthermore, the IsDB utilizes innovative, large-scale financing

instruments such as the Lives and Livelihoods Fund (LLF). The LLF is a \$2.5 billion global coalition involving the King Salman Humanitarian Aid and Relief Centre (KSrelief), the Gates Foundation, and the Abu Dhabi Fund for Development, specifically designed to scale up primary healthcare, improve smallholder farming, and build resilient social infrastructure in low-income member states.⁶² The OIC also rapidly establishes specific financial mechanisms for distinct crises, such as the Afghanistan Humanitarian Trust Fund, which channels millions in targeted aid while expertly navigating the complexities of international sanctions and banking restrictions.⁵⁸

9.3 Challenges in Aid Distribution and Coordination

Despite massive financial mobilization and high-level political commitments, the actual delivery of humanitarian aid within OIC states is severely hampered by deeply entrenched logistical, political, and financial bottlenecks.

The primary, overarching challenge is the chronic and expanding funding gap between assessed needs and actual donor contributions. For example, by the end of 2024, the Afghanistan Humanitarian Needs and Response Plan was only 53% funded. This left a critical, life-threatening shortfall of \$1.43 billion, forcing humanitarian partners to drastically reduce food rations and entirely abandon multi-sectoral support in areas like sanitation and healthcare.⁵⁷ Similarly, UN-led humanitarian response plans for the volatile Sahel region frequently operate at roughly 40% funding capacity, severely curtailing the reach of life-saving interventions.⁶⁴

Beyond financing, physical humanitarian access is frequently weaponized by state and non-state warring parties. In conflict zones such as Sudan and Gaza, the strict denial of unrestricted humanitarian access across borders and conflict lines has directly resulted in localized famines and the complete collapse of medical and vaccination services.⁵¹ Additionally, international banking restrictions, anti-terror legislation, and comprehensive sanctions—particularly in the context of Afghanistan, Syria, and Yemen—create severe compliance hurdles. These bureaucratic obstacles systematically delay the transfer of emergency funds, hinder the procurement of essential life-saving supplies, and deter private-sector engagement in

reconstruction efforts.⁵⁸

9.4 Strategies for Effective Crisis Response

To transcend these profound operational challenges, the OIC must transition from a posture of reactive, short-term emergency relief to one of proactive, resilient crisis management and anticipatory action.

One highly effective, structurally transformative strategy is the localization of humanitarian aid. As convincingly demonstrated by the Sudan Humanitarian Fund (SHF) in 2024, quadrupling direct financial support to national NGOs, grassroots Mutual Aid Groups, and Women-Led Organizations ensures that aid successfully reaches highly contested, blockaded areas where international actors physically cannot operate.⁵² The OIC must actively champion this model, embedding local, culturally fluent actors in the design, management, and delivery of joint Islamic humanitarian action, rather than treating them merely as passive sub-contractors.

Furthermore, leveraging high-level, targeted donor conferences under the direct umbrella of the OIC has proven highly successful in bridging critical funding gaps and elevating forgotten crises. The October 2024 Donors' Conference in Jeddah, dedicated to the Sahel and Lake Chad region, successfully mobilized \$1.1 billion in pledges.⁵⁵ Crucially, the conference emphasized a strategic transition from short-term relief to long-term sustainable development, aiming to address the root causes of displacement rather than treating the symptoms.⁶⁶

Finally, enhancing the institutional partnership between the OIC and the United Nations is paramount for operational efficacy. The 2026-2030 strategic action plan, recently signed between the OIC and the UNHCR, aims to systematically unify field support, seamlessly exchange technical expertise, and deploy innovative humanitarian solutions tailored to the specific socio-cultural dynamics of the Islamic world.⁶⁷ Delegates should explore comprehensive policies that rapidly expand these UN-OIC synergies to optimize global resource allocation, share intelligence on disaster risk reduction, and legally safeguard humanitarian corridors from

military interference.

10. Combating Systematic Islamophobia

10.1 Understanding Islamophobia: Definitions and Trends

Islamophobia is formally recognized by the OIC not merely as an abstract prejudice, but as a toxic, highly mobilized amalgamation of hate, fear, and hostility directed against Islam, Muslims, and associated religious symbols such as mosques, the hijab, and the Holy Quran.⁶⁸ Critically, the contemporary academic, legal, and geopolitical framework understands Islamophobia not just as isolated acts of individual bigotry, but as "Systematic Islamophobia"—a structural and institutionalized system of discrimination deeply embedded within public policy, media narratives, law enforcement practices, and political discourse.¹³

Over the past decade, Systematic Islamophobia has undergone a dangerous process of rapid globalization and social normalization. According to the comprehensive annual reports of the OIC Islamophobia Observatory, this phenomenon is increasingly fueled by sophisticated transnational far-right networks, white supremacist manifestos, and pervasive conspiracy theories such as the "Great Replacement" theory.⁷¹ This theory, which falsely and maliciously posits that Muslim immigrants are actively seeking to demographically replace Western populations, serves as the ideological foundation for mass violence.⁷¹ These narratives are frequently weaponized by opportunistic, populist politicians and amplified by corporate-backed media to secure electoral gains, thereby shifting anti-Muslim racism from the extremist fringe directly into mainstream, state-sanctioned policymaking.⁷⁰

In recognition of the severe, escalating nature of this global threat, the OIC successfully spearheaded intense diplomatic efforts at the United Nations General Assembly to adopt Resolution 76/254. This landmark resolution officially proclaimed March 15—the anniversary of the horrific Christchurch mosque shootings—as the International Day to Combat Islamophobia.⁷⁴ This resolution unequivocally condemns the incitement of hostility against Muslims, mandates

member states to implement robust legislative measures prohibiting religious violence, and firmly places the eradication of Islamophobia on the permanent global human rights agenda.⁷⁶

10.2 Global Impact on Muslim Communities

The practical, lived impacts of Systematic Islamophobia are profoundly devastating, resulting in the economic marginalization, political disenfranchisement, and physical endangerment of Muslim minorities worldwide. The 14th Annual Report of the OIC Islamophobia Observatory meticulously identifies specific global "hot-spots" where anti-Muslim policies and violent actions are most prevalent and deeply institutionalized.⁶⁹

Table 2: Manifestations of Systematic Islamophobia in Key Global Hotspots

Hotspot Region	Institutional and Systemic Impact	Social and Physical Manifestations	Source Data
India	Implementation of discriminatory citizenship laws; state-tolerated destruction of ancient Islamic heritage sites; aggressive political 'Hindutvazation' explicitly designed to marginalize the Muslim minority.	Mob violence, rampant vigilantism, burning of mosques, and targeted hate crimes operating frequently with total police impunity.	¹³
France	Persistent state delegitimization of the concept of Islamophobia in public debate; aggressive legislative attempts to ban visible religious practices (e.g., hijab bans in public service, university prayer bans) under the guise of laïcité.	66% of French Muslims report experiencing racism; systemic, statistically verified discrimination in employment (51%) and housing (46%).	¹¹
United States & Canada	Anti-terror legislation leading to decades of racial profiling, surveillance of Islamic centers, and corporate funding of Islamophobic politicians; political rhetoric	Fatal, mass-casualty hate crimes targeting mosques (e.g., Quebec City mosque shooting); sustained online harassment and physical abuse of visibly Muslim	⁶⁵

	normalizing anti-Muslim sentiment.	women.	
United Kingdom	Institutional racism documented within specific public sectors and political parties; unchecked right-wing political discourse amplifying anti-immigrant sentiment.	Verbal and physical assaults on individuals (particularly women wearing the hijab in public spaces) and arson of community mosques.	⁶⁹

In India, Islamophobia has been deeply intertwined with Hindu nationalism, resulting in what legal experts term "Systematic Islamophobia." Here, a long history of colonial-era communal division has been actively catalyzed by modern political rhetoric to routinely disenfranchise Indian Muslims and Kashmiris, rendering them second-class citizens in their own country.¹³ In Europe, specifically France, the institutionalization of anti-Muslim sentiment operates under the strict, rigid interpretation of secularism (laïcité). This creates a multidimensional discriminatory system where vast majorities of the Muslim population face normalized, systemic barriers in accessing basic jobs, healthcare, and public services, while their religious attire is aggressively policed.¹¹ Meanwhile, in North America, despite global reputations for multiculturalism and liberalism, the post-9/11 security apparatus, combined with the opaque corporate funding of Islamophobic politicians, has sustained a subtle yet highly lethal environment of anti-Muslim hate crimes and societal suspicion.⁶⁵

To effectively combat this deeply entrenched, globalized threat, the OIC must urgently pursue a robust, multi-faceted, and legally aggressive strategy. Delegates must consider implementing policy frameworks that urge—or legally compel—global social media platforms to harmonize content policies to rapidly dismantle online hate networks and algorithmic radicalization.⁸¹ Furthermore, the Council should heavily advocate for the appointment of a dedicated UN Special Rapporteur specifically tasked with monitoring and combating Islamophobia.⁸¹ Simultaneously, the OIC must drastically increase investment in global interfaith dialogue, funding modern Imam training centers, and utilizing proactive media engagement to project the true, peaceful values of Islam and aggressively counter systemic disinformation.⁶⁸ Only through a highly coordinated,

relentless legal, political, and cultural offensive can the OIC dismantle the architecture of Systematic Islamophobia and definitively secure the civil and human rights of Muslim communities worldwide.

11. Possible Solutions and Existing Frameworks

11.1. Policy Approaches through OIC Intervention

Activation of the International Islamic Court of Justice (IICJ)

To move beyond normative condemnation, the OIC can pursue the immediate operationalization of the IICJ, envisioned as the principal judicial organ of the OIC. Recent preparatory workshops in Kuwait indicate renewed political will to finally activate this organ.³² The IICJ could provide a dedicated legal forum to adjudicate intra-OIC disputes and hold state and non-state actors legally accountable for the destruction of Islamic heritage.

Expansion of Islamic Social Finance for Humanitarian Aid The OIC can heavily leverage the Islamic Development Bank (IsDB) and the Islamic Solidarity Fund (ISF) to bridge the global humanitarian funding gap. In 2024 alone, the IsDB approved \$745 million for agriculture and rural development, and mobilized a \$100 million agreement with KSrelief for the Lives and Livelihoods Fund (LLF) to advance sustainable development in low-income member countries.⁴⁰ Establishing permanent, crisis-specific mechanisms, modeled after the successful Afghanistan Humanitarian Trust Fund (AHTF)—which successfully mobilized hundreds of millions to bypass banking sanctions—ensures rapid disbursement of life-saving funds.

Aggressive Diplomatic Deterrence

To combat the desecration of sanctities and systematic Islamophobia, the OIC can mandate coordinated diplomatic and economic actions. Establishing policies to suspend diplomatic relations, recall envoys, or enact targeted economic boycotts against states that systematically permit the defamation of Islamic symbols has proven to be a highly effective deterrent. The OIC must also expand the capabilities of the OIC Islamophobia Observatory to create a global

network of hate-speech monitoring platforms.

11.2. OIC-2025 Programme of Action and UN Initiatives

The OIC-2025: Programme of Action

serves as the definitive roadmap for the sustainable development and collective defense of the Islamic world. It outlines 18 priority areas, explicitly mandating the establishment of counter-terrorism partnerships, the promotion of inter-cultural dialogue, and the substantial enhancement of joint Islamic humanitarian action.¹⁷ Aligning committee resolutions with these pre-agreed goals ensures structural legitimacy.

Furthermore, leveraging the United Nations framework is critical. Following aggressive OIC diplomacy, the UN General Assembly adopted Resolution 76/254, officially designating March 15 as the International Day to Combat Islamophobia.⁴² In 2025, the UN Secretary-General appointed Miguel Ángel Moratinos as the Special Envoy to Combat Islamophobia, directly answering a long-standing OIC demand.⁴³ The OIC and UN have also recently signed a 2026-2030 strategic action plan with the UNHCR to systemize joint humanitarian responses.⁴⁴ Enhancing this strategic UN-OIC partnership under Chapter VIII of the UN Charter is a vital solution for maintaining international peace and securing legal backing for OIC mandates.

11.3. Inclusive and Sustainable Crisis Management Strategies

Localization of Humanitarian Aid

A structurally transformative strategy is the localization of humanitarian aid. As demonstrated by the Sudan Humanitarian Fund (SHF) in 2024, quadrupling direct financial support to national NGOs, grassroots Mutual Aid Groups, and Women-Led Organizations ensures that aid successfully reaches highly contested areas where international actors physically cannot operate.⁴⁵

The OIC must embed local, culturally fluent actors in the design and delivery of joint Islamic humanitarian action. Furthermore, high-level donor conferences, such as the October 2024 Jeddah conference which raised \$1.1 billion for the Sahel, must focus on transitioning from short-term relief to long-term sustainable development.⁴⁶

Counter-Narrative and Media Engagement To combat Systematic Islamophobia, the OIC must increase investment in modern Imam training centers, fund civil society organizations in

non-OIC states, and utilize proactive media engagement to project the true values of Islam. Policies that legally compel global social media platforms to harmonize content applications, rapidly dismantle online hate networks, and counter the malicious use of AI-generated imagery are critical strategies for dismantling the architecture of global Islamophobia.⁴⁷

12. Conclusion

The debate surrounding the redefinition of the collective security framework, the protection of Islamic sanctities, the mitigation of humanitarian crises, and the fight against systematic Islamophobia represents the most critical nexus of challenges facing the OIC today. Throughout its history, the OIC has demonstrated immense potential as the collective voice of the Muslim Ummah, yet it has frequently been constrained by structural limitations, regional divisions, and a reliance on reactive rather than proactive policies.

The analysis presented throughout this guide highlights that traditional, isolated approaches are no longer sufficient. Safeguarding the Ummah requires a holistic transition toward a binding collective security framework that seamlessly integrates military counter-terrorism capabilities with robust diplomatic mediation. Furthermore, the protection of sacred heritage and the fight against anti-Muslim racism demand aggressive utilization of international law and coordinated economic deterrence. In the humanitarian sector, the massive funding gaps necessitate innovative reliance on Islamic social finance and the localized delivery of aid.

Ultimately, the central challenge for the Council lies in transforming high-level political commitments into actionable, legally binding, and fully funded initiatives. Delegates are encouraged to critically evaluate the existing OIC mechanisms, consider the unique geopolitical vulnerabilities of member states, and propose solutions that forge a united, resilient, and proactive Islamic world.

13. Points to be Addressed

1. To what extent can the OIC transition from a diplomatic forum into a binding collective security organization without violating the sovereign rights of its Member States?
2. How can existing military coalitions, such as the Islamic Military Counter Terrorism Coalition (IMCTC), and intelligence bodies like the OIC Police Cooperation and Coordination Centre (CPCC) be better integrated into the OIC's formal security architecture?
3. What specific legal and diplomatic mechanisms can the OIC implement to enforce accountability for the systematic desecration of the Al-Aqsa Mosque and violations of the 1954 Hague Convention?
4. How can the OIC expedite the operationalization of the International Islamic Court of Justice (IICJ) to adjudicate violations of Islamic sanctities?
5. In light of the massive global funding gaps, how can instruments of Islamic social finance (via the IsDB and ISF) be optimized and expanded to meet escalating humanitarian needs in regions like Sudan and the Sahel?
6. How can the successes of the Afghanistan Humanitarian Trust Fund (AHTF) be replicated in other conflict zones to bypass international banking sanctions?
7. What protocols must be established to ensure unhindered humanitarian access and protect aid workers in active conflict zones?
8. How should the OIC strategically coordinate with the newly appointed UN Special Envoy to Combat Islamophobia to hold non-OIC states accountable for systemic discrimination?
9. What measures can be taken to compel global social media corporations to dismantle algorithmic radicalization, AI-generated hate imagery, and online Islamophobic hate speech?
10. How can the objectives of the "OIC-2025: Programme of Action" be effectively translated into measurable, localized crisis-response policies within Member States?

14. Further Readings

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