

AN EVOLUTIONARY REVIEW ON MUSLIM NATION FROM ORIGIN TO 21ST CENTURY

Qaswar Abbas Khan* R^o

Department of History and Civilization, Bahauddin Zakariya University, Multan.

Submitted July 14, 2024; Revised November 28, 2024; Accepted December 8, 2024; Published February 20, 2025

ABSTRACT

This research paper examines how the Muslim nation has changed over time, with a particular emphasis on the central tenets of Islam as articulated by the final Prophet Muhammad (PBUH). The aim is to shed light on the changes and adaptations that the concept of a cohesive Muslim community has undergone throughout history. The study delves into the socio-political and theological aspects, highlighting significant events and individuals that influenced its formation. Through a historical and analytical approach, it seeks to take a comprehensive understanding of the relevance and impact on the global Muslim population. The findings reveal the complex nature and achievements in fostering harmony and collaboration among member states, while navigating diverse and frequently disputed global affairs. By contributing to the broader discussion this study offers valuable insights into the ongoing significance and challenges faced by the Muslim community in the current scenario.

Keywords: Muslim Nation, Islamic states, Evolutionary review.

*Corresponding Author. E-mail: dr.qaswarkhan@bzu.edu.pk

INTRODUCTION

The first Muslim community thrived in the city of Medina Sharif in 622 AD. It was founded by the Holy Prophet (PBUH) of Islam, who emphasized the concept of Muslim Nation in the Holy Quran. This idea of unity among Muslims is still important today, as it is taught by Prophet Muhammad. However, after the Prophet's death, Muslims were not able to maintain the unity he had taught them. Islam became fragmented into different sects, sometimes even leading to conflicts and wars. These

teachings are upheld by various Islamic sects.

In 622, a standard Muslim Nation was run by the Prophet himself. After his departure, four Caliphs took over the rule, known for their righteousness. This era of government is considered one of the best in Islamic history, second only to the model of governance in Medina. Under the guidance of these righteous caliphs, the Muslim polity transformed into a Muslim Empire. The four caliphs served for thirty years, successfully

IMS is published by [AMMANIF](#) Publisher. The authors retain the copyright without restriction. This article is an open access article published under the terms and conditions of [Creative Commons Attribution 4.0 International License](#).



consolidating and protecting the Muslim community [1, 2].

This era of government is widely acknowledged as an excellent form of ruling and management, second only to the city-state model of Medina. Under the leadership of the selected Caliphs, the Muslim polity transformed into the Muslim Empire.

During this time, Muslim governments had a significant global presence and dominion. They maintained amicable relations with one another, and the Arab served as a sacred place and center for every ruler of Muslims. In the 16th century, the Ottoman Empire emerged as the sole governing power for Muslims, ruling over a vast empire spanning three continents.

THE CONCEPT OF NATION IN ISLAM

The term "Nation" is generally interpreted to "country" or "network" in English, this doesn't absolutely carry the intensity and importance of the Arabic word. In fact, the Holy Quran, that's taken into consideration the maximum sacred textual content in Islam, makes use of the term "Nation" exactly sixty four times. According to the Quran, human society changed into as soon as a unified Nation, defined as "one nation" in English (10:19). It additionally states that within the network of Musa, there have been people who guided others at the course of fact and upheld justice primarily based totally on its principles (7:159).

In Islam, believers are appeared as brothers and sisters, as Quran states: "indeed, the believers are surely brothers" (49:10). This idea of brotherhood emphasizes the significance of fostering robust connections and assisting one another. A authentic believer is a person who goals for his or her fellow Muslims what they preference for themselves, as said through the Prophet Muhammad. The prioritizing the well being of fellow Muslims are defining traits of a proper Muslim, in keeping with the lessons of the Prophet.

Islam locations substantial emphasis at the socio-political and monetary factors of human existence. Acts of kindness, empathy, and carrier to others keep extremely good significance in Islamic teachings. The idea of Nation serves as a unifying pressure amongst Muslims worldwide, main to the formation of corporations and movements. Hazrat Muhammad performed a important position as the very best authority for Muslims at some stage in the early durations of Islamic history, imparting steering to his Nation. However, as Islam progressed, Muslims confronted demanding situations and encountered versions of their historic journey [3, 4].

Mainstream and parallel Islamic empires

The status quo of the OIC may be traced returned to the lessons of Islam within the 6th century. Islam originated at the Arabian Peninsula in 610 AD and has due to the fact stimulated integration projects amongst Muslims. Islam is visible as a complete manner of life, offering steerage for all components of human existence, which includes social, political, judicial, and monetary systems. Core ideas including Nation (brotherhood) and Muslim Solidarity have traditionally promoted integration efforts and in the end caused the status quo of the OIC in contemporary-day times. In the early records of Islam, the solidarity of Muslims resulted within the formation of empires and commonwealths, as proven in Table 1. However, within the 18th century, Muslim empires confronted demanding situations and inner conflicts that weakened their cohesiveness. Despite those difficulties, massive development changed into made within the Muslim world, prompting Muslims to bear in mind the collective destiny of the worldwide Muslim Nation. This caused the emergence of Pan Islamism as an attempt to reunite Muslims worldwide. Pan Islamism is an ideology that

goals to unify and collaborate Muslims globally, primarily based totally at the concepts of Islam. This motion emerged in reaction to the decline of Muslim influence, beginning withinside the 18th century, after a length of prosperity that started withinside the seventh century in Saudi Arabia. The Ottoman Empire, the ultimate Islamic country with a caliphate, additionally skilled a decline all through this time. In this tough context, Pan Islamism won momentum as a motion to unite Muslims worldwide. The muslims changed into pushed via way of means of the struggling of Muslims beneath British colonial rule, witnessing the defeat of Muslims all through the Indian Rebellion in 1857 and the invasion of Egypt via way of means of Great Britain in 1882. In the face of those demanding situations, he actively resisted British imperialism, paving the manner for Sheikh Abdu and Rashid Rida to similarly boost the Pan Islamism motion.

WORLD WAR-I AND II AND THEIR IMPACT ON ISLAMIC NATIONS

World War I, that's extensively seemed as one of the maximum large and adverse occasions in current history, had a profound effect on the worldwide landscape. The formation of coalitions sparked the war, the militarization of countries, the upward push of nationalism, and the presence of occupying forces [5- 8].

The non-muslims efficiently fragmented the Ottoman Empire into smaller kingdoms.

Sharif Hussain (1853-1931) turned into appointed because the ruler of the Kingdom of Saudi Arabia. In July 1924, his fans proclaimed him the Caliph in Makkah. The Pilgrimage congress convened that identical month and resolved to preserve annual conferences all through the pilgrimage season.

Sharif Hussain tried to guard his country from the Al-Saud, however his efforts have been unsuccessful. He became overpowered with the aid of using the complete Saud own circle of relatives and eventually exiled from Saudi Arabia. After the disintegration of the Ottoman Empire, 5 meetings have been held to unite Muslims worldwide: the Cairo Congress (1926), Congress of Mecca (1926), Jerusalem Congress (1931), European Muslim Congress (1935), and Interparliamentary Congress of Arab (1938). In 1931, in the course of a assembly in Jerusalem, the organization advanced a established framework that also exists today. The organization presently holds consultative reputation with the United Nations and different UN entities, in addition to observer reputation inside the Organization of Islamic Cooperation (OIC). Its advent become a substantial fulfillment for the Muslim global because it aimed to set up a globally identified Muslim organization. During the Iraq-Iran struggle fare from 1980-1988, the Organization performed a function in finishing the war among the 2 Muslim countries [9].

Table 1: Mainstream and parallel Islamic empires.

Sr	Muslim Empires	Time Period	Famous Rulers
1	Madina Sate	622-632	Last Prophet Muhamad (SAW)
2	Caliphate Reign	632-661	Abu Bakr (RA), Umar (RA), Usman (RA), Ali (RA), Hassan (RA)
3	Umayyad Period	661-750	Ameer Muawiya, Marwan Bin Hakam
4	Abbasside Period	750-1258	Al-Safa, Al-Mansur, Harun Rashid, Al-Mahdi
5	Ottoman Empire	1299-1924	Osman, Suleiman, Murad, Mehmed
6	Fatimid Dynasty	909-1171	Mustansir Billah, Moiz, Mansur
7	Ghaznavid Empire	977-1186	Sabuktigin, Bahram Shah, Khusrau Malik
8	Seljuk Empire	1037-1194	Malik Shah I, Ahmad Sanjar
9	Khwarazmian Empire	1077-1231	Anushtegin Gharchai, Jalal ad-Din Mingburnu
10	Mughal Empire	1526-1857	Babur, Humayun, Akbar, Jahangir, Shah Jahan, Aurangzeb

Table 2: Creation of various Islamic states.

Country	Evolution year
Afghanistan	1919
Turkey	1923
Morocco	1927
Iraq	1932
Lebanon	1943
Indonesia	1945
Syria	1946
Jordan	1946
Pakistan	1947
Kuwait	1950
Libya	1951
Saudi Arabia	1952
Egypt	1952
Sudan	1956
Niger	1958
Mauritania	1960
Nigeria	1960
Bahrain	1961
Algeria	1962
Uganda	1962
Malaysia	1963
Gambia	1965
Bangladesh	1971
United Arab Emirates	1971
Iran	1979
Brunei	1984
Palestine	1988
Yemen	1990
Kazakhstan	1991
Kyrgyzstan	1991
Tajikistan	1991
Turkmenistan	1991
Uzbekistan	1991
Azerbaijan	1991

PAKISTAN IS A HOPE FOR MUSLIM NATIONS

The status quo of Pakistan in 1947 brought about a resurgence of the World Muslim Congress below the management of Muhammad Ali Jinnah. The Arab League, which changed into based in March 1945, includes twenty- Islamic countries withinside the Middle East. Its essential goal is to sell cooperation amongst its contributors and foster a experience of Arab

harmony primarily based totally on shared studies and culture. In reaction to the disaster at Al Aqsa Mosque, the Arab League overseas ministers legal King Faisal's idea to convene an Islamic summit, with Saudi Arabia and Morocco answerable for organizing it [10]. The status quo of Pakistan in 1947 changed into a sizable second for the Islamic international because it have become the biggest Muslim country globally. Pakistan's international relations

changed into primarily based totally at the concepts of the Pakistan Movement, which aimed to symbolize the collective pursuits of the Muslim Nation [11]. Pakistan's founder, Mr. Jinnah, predicted Pakistan as a platform to nurture and domesticate Muslim intellectuals, professionals, and specialists in diverse fields who might make contributions to the development of the Islamic renaissance. These people might then disperse to special areas of the Islamic international, helping their fellow believers and selling enlightenment. The intention changed into to shape a united faction that embodied true socialism primarily based totally at the concepts of Caliph Umar's governance [12].

During a time when such thinking was deemed impossible and fanatical communal forces strongly opposed the idea, the leadership's determination led to the creation of a paradise-like resort for those aspiring to see their dreams fulfilled. Pakistan was established on the basis of ideology rather than geography, and every Pakistani must recognize their duty to protect its core principles and beliefs. Unmatched sacrifices were made for its creation, and Pakistan has proven to be a tremendous blessing for Muslims. It holds significant political importance in the Muslim world and stands as a beacon of hope not only for the subcontinent but for the entire Muslim nation [13, 14].

CONCLUSION

The idea of Muslim team spirit has deep roots in Islam, courting lower back over 1400 years. In the time of Hazrat Muhammad, the city-nation of Medina

served as a version for Muslims. Following this, the Caliphate took at the obligation of representing Islam and Muslims global. Throughout the medieval period, influential Islamic dynasties which includes the Umayyad, Abbasid, and Fatimid Caliphates emerged. In the seventeenth century, the Ottoman Empire, spanning 3 continents, held a Muslim Caliphate, however its electricity declined withinside the 18th century. Eventually, European forces dismantled the empire withinside the twentieth century, abolishing the organization of Khilafat, the muslims started to consciousness on consolidating the Muslim Nation, as told with the aid of using Hazrat Muhammad in Medina. They pondered at the oppression confronted with the aid of using Muslims on the palms of Western imperialistic powers. Pan-Islamism additionally prompted Muslims in India, elevating cognizance approximately their rights. In the 20th century, Muslim leaders prepared meetings with the purpose of uniting Muslims on a not unusual place platform. While those meetings did now no longer set up long-time period Muslim organizations, they emphasized the significance of operating collectively toward not unusual place goals. During those meetings, the Kingdom of Saudi Arabia based enduring organizations.

Author(s) Contribution: Analysis, resources and review, AK Qaswar.

Funding: No funding involved.

Ethical Approval: Not applicable

Conflict of Interest: Nil.

Consent for Publication: All authors approved the manuscript for publication.

REFERENCES

1. Bukhari. Bukhari, Book 2, Bab 9.
2. Armstrong, K. (2006). Muhammad: A Prophet of our time. In: New York: atlas Books. Arnold, T. (1924). The Caliphate [Press release]
3. Allama Khalid Mahmood, a. (1995). Dr Allama Khalid Mahmood. Manchaster: Islamic Academy.
4. Ahmad, I. (2002). Rice and Decline of the Muslim Ummah: With A Comparison to Jews History and A Brief

- Survey of the Present Efforts towards the Resurgence of Islam. English translation by Dr. S. Ansari, Lahore, Markazi Anjuman Khuddam-Ul-Qur'ān.
5. Gillette, A. (2006). Why did they fight the Great War? A multi-level class analysis of the causes of the First World War. *The History Teacher*, 40(1), 45-58.
 6. Aksakal, M. (2011). The limits of diplomacy: the Ottoman Empire and the First World War. *Foreign Policy Analysis*, 7(2), 197-203.
 7. Mather, Y. (2014). The fall of the Ottoman Empire and current conflict in the Middle East. *Critique*, 42(3), 471-485.
 8. Bacik, G. (2011). The Genesis, history, and functioning of the Organization of Islamic Cooperation (OIC): A formal-institutional analysis. *Journal of Muslim Minority Affairs*, 31(4), 594-614.
 9. Wikipedia Online. Retrieved from https://en.wikipedia.org/wiki/National_day. Accessed on June 23, 2024.
 10. Francis Robinson, "The British Empire and Muslim Identity in South Asia" (*Transactions of the Royal Historical Society, Cambridge Journal*, 2015), 271–289.
 11. Cleveland, W. The Ottoman and Safavid Empires New Imperial Synthesis History of the Modern Middle East. In: Westview Press 2004 pp 37-56.
 12. Anwar Syed, 'Pakistan, Islam, Politics and National Solidarity, (Lahore, Vanguard, 1984), 80.
 13. Meraj Hasan, m. (2021). Jinnah, Palestine and Israel. *Express Tribune*. Retrieved from <https://tribune.com.pk/article/97379/jinnah-palestine-and-israel>
 14. Nasr SV. Islamic Leviathan: Islam and the making of state power. Oxford University Press; 2001 Sep 13.
 15. Faheem, F., Xingang, W., Wasim, M., & Hussain, S. (2021). Identity and interests: History of Pakistan's foreign policy and the Middle Eastern muslim states, 1947 to 1956. *Cogent Social Sciences*, 7(1), 1967567.