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A Historical Analysis of Pan-Islamism in Sindh during Collapse of the Ottoman Empire



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Abstract: *Pan Islam in Sindh played a vital role as a radical wave of the time. First World War was an outcome that significantly awakened Indian Muslims during the Ottoman Collapse. It aimed to unite Muslims of the world under Ottomans' rule against Westernization, promoting the followers of Islam converting to Pan-Islamic sentiments. Besides, Pan-Islamism and actual Islam differ to the core in concepts and even played a role in the historical events that unfolded in the Indian Subcontinent, which emerged as a parallel movement to the Indian Khilafat movement. Moreover, the research paper aims to analyze the role of Pan-Islamism in Indian politics with special reference to Sindh during the Ottoman dissolution, the Muslim Pious Saltant. Hence, the present study's findings would unlock the lanes for investigators, literate, disciplined, and others. Lastly, the proposed research underpins accentuating the contemporary history works on account of modern Sindh, the British colonial period.*

Key Words: First World War, Pan-Islamism in Sindh, Ottoman Collapse

Introduction

The political history of the world is deep and long, yore that impacts making people aware of and fighting for basic rights. Similarly, the eighteenth and nineteenth centuries enormously influenced globalization, including the Muslim world, introducing new terminologies in the world's politics. Hence, the Muslim world, basing the estate principles in Islam, moved to rise tremendously towards Pan-Islamism. Besides, Caliph Abdul-Hamid II oriented the Ottoman caliphate (Turkey) politically under the shadows of Pan-Islamism at the end of the nineteenth century (Chouinard, 2010). It aimed to unite Muslims of the world under Ottomans' rule

against Westernization, promoting the followers of Islam converting to Pan-Islamic sentiments. Besides, making it clearer and easier, Pan-Islamism and Islam varied in concept. Nevertheless, a segment of the larger Islamic society adheres to the political ideology known as Pan-Islamism, connecting it to politics, specific groups, organizations, and narrations (Helfont, 2015). Hence, Islam is a pure religion of the world, rehearsed by Muslims who pray in front of Allah and believe in the Oneness of God. Similarly, the role of pan-Islamism in politics has a loud sound to the different waves of movements. Meaningfully, Pan-Islamism is an ideology known as Pan-Islamism anoints for the unification of all Muslims throughout the globe based on their

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shared Islamic identity. In addition to this fundamental description, many different stimuli, pursuits, and methods define Pan-Islamism historically. The organization of Islamic cooperation (OIC) is the practical form of Pan-Islamism. Adequately, it was experienced in India during the collapse of the Ottoman caliphate impacted, particularly in Sindh, in the shape of the Hijrat movement, which was an offshoot and substituted for the Indian Khilafat movement. The role of Pan-Islamism has sought its huge peak through political image and religious sentiments approvingly (Rasool, et al., [2023](#)).

Moreover, the present study aims to analyze the role of Pan-Islamism in India with special reference to Sindh during the collapse of the Ottoman Empire the Muslim world's majesty Saltant. Hence, the study would benefit the new gateways and discourses. The present study's findings would unlock the lanes for investigators, literates, and discipline intellectuals to apprehend the role of Pan-Islamism, particularly during the historical collapse of the Ottoman Empire. In point of fact, the proposed current research analyses underpin in accentuating the contemporary history works on account of modern Sindh, especially the British colonial period. Thus, Pan-Islamism has fought radically in different regions like the desert of Arabia, the seas of Europe, and the environment of South Asia, a vital role played by Omar Mukhtar, Abdul Hamid-II, Maulana Azad of Congress, and Barrister Rais Jan Muhammad Jan Junejo of Sindh. Ultimately, the consequences of the current study would under pop the historical literature, expressly from the role of Pan-Islamism in Sindh during the collapse of Ottoman Saltant.

Literature Review

According to Ansari's research study (1913), Pan-Islam was a menace. The research study criticized the rehearsed of Political Islam in the implications. Hence, Pan-Islamism relates to the significance of Muslim sentiments around the world. It seeks different notions from multifarious scholars like Begum ([2019](#)) refers Pan-Islamic sentiments as the power of Muslims politically sounds after the break out of the First World War. Hence, the study talks about opening new avenues for the Ulemas of Sindh, Colonial Indian Muslims in the shape of the Muslim state Pakistan after the failure of the restoration movement.

Besides, it underpins the Ottomans' narrative of Pan-Islamism. Although, the focus of the research consists of the Indian Muslims politically involved in getting the impacts of WW1. In contrast, the research study of Balkhi ([2022](#)) differs in concept and calls the misunderstanding of the Pan-Islamic notion. However, the analysis enormously focused on Sayyid Jamaluddin Afghani's ideology and its core narration, highlighting the main features of Pan-Islamism. Thus, it proves that the Indian Muslims of South Asia misled propaganda of the narration, but it was radically revolutionary and resistant ideas. The mentioned research paper tried to discuss the relationship between an Indian Muslim Politician and Jamaluddin Afghani, who relatively failed radically in the restoration movement of a Muslim World Caliphate. The main focus of the study is how South Asian Indian Muslims failed to awaken their ideas in the Indians. It differs originality of the Pan-Islamism of Afghani and the understanding of Indian Sub-continent people. Similarly, Mathew understands Pan-Islam, the spectre of the time, which methodologically jumped into nationalism by dint of Muslim nationalism. Thoroughly, a researcher criticizes nineteenth-century world politics according to the phenomenon of Political Islam. In a similar aspect, it evaluates the Indian Khilafat movement in Muslim nationalist thoughts. Charging the radical resistance of the Indian Sub-continent further moves toward the revolutionary movements against colonialism. Besides, the suggested study means that the pan-Islam spectre helped concentrate methodological Muslim nationalism in the colonial strategies of Britishers over Muslim inhabitants. The amorphous followers of pan-Islam redoubled a developing devotion to determinate national margins as a genuine unit of the political movement. It further talks about officials tormented with pan-Islam, which was so scary specifically because it interrogated the spatial paradigm through which Pan-Islamist understood the world. Narrating colonial legacy supports that other officials caught pan-Islam as a petty problem because they felt such multinational politics could not prevail in a world innately ordered into adjacent nations. However, the study of Rauf ([2007](#)) describes another province of colonial India as the North West Frontier Province, which likely jumped into the migration campaign toward Afghanistan under the leadership of Khan Abdul Ghafar Khan. Amorphous, the movement failed, but its roots are

still in discourses and narratives. Whereas it further narrates Pan-Islam according to the borderer people who closely jumped against colonial legacy. Comparatively, the presented past study relates that the "North West Frontier Province NWFP," as a tactical Subcontinent expanse, engaged in significant participation in the turmoil of Britishers colonial Indian politics. Spiritually, religion and faith recreated a crucial part in making occasions in different areas during the century. Slogans of Pan-Islam raised in colonial India sometimes lured the provinces and NWFP Muslims, increasing their armed strife against the British. In the following pages of the past proposed study, a step has been completed to estimate the struggle of those sentiments in the afoot forced NWFP's struggles for Pashtoons, significantly feudal regions "North West of colonial India" resisting the colonizers, also to fetch attributes personalities of the region who stirred for Turkish and bestowed merely to the rationale of political Islam theory of "Pan-Islamism" accordingly. Henceforth, the study of Islam (2021) is multi-tasked, which not only explains the historical touches of international cooperation of Pan-Islam but also evaluates Anti-colonial emotions of the political Islam relating South Asian movement. Similarly, the research bases the background of Turkey and its relation with Southeast Asia belonging to Islam politically. The examined paper explores the consequence of the Muslim Ummah or "pan-Islamic" alliance, cultural and traditional ties to the Ottoman Empire, "Central Asian parts, and Southeast and South Asia." On the basis, specifically English, Persian, Dutch, and Urdu references, concentrated on the scholarly legacy, triumphs, and position of Muslim highbrows in unifying the Islamic Ummah against the colonial purpose and maintaining the estate of the Ottoman Caliphate defending physically and mobilization collaboration. Thus, the research writing even analyzes models of the "role of pan-Islamism" in fighting colonizers of Europe and Westernization. Mainly it explores the role of South Asian Indian in obliging the Turkish Caliph of the Islamic world. However, Rahman et al. (2022) focus on the contribution of Maulana Ubedullah Sindhi towards Pan-Islam. Maulana Sindhi's role in politics was the narration of Pan-Islam. Hence, the primary purposes of the past presented research study are to investigate the premature life and schooling of Maulana Ubaidullah Sindhi, to probe

his vision of pan-Islamism, and to research his notable work and philosophical growth of political struggle in Pan-Islam. Besides, the research study by butt & Ahmad (2012) explores the concept of Pan-Islamism in Islamic nationalism relating to the Indian Khilafat campaign. Hence, the study's results support highlighting Pakistan's creation in 1947. Further, it initiates by determining the Khilafat Movement of India "1919- 24" from a Yore perspective. It defines the leading outcomes sketching its growth in reaction to the Ottoman Turkish movement of nationalism for the liberation struggle. Ultimately, the study of Rasool et al. (2023) proves that the Hijrat movement of Sindh played a vital role during the Ottoman caliphate collapse after the breakdown of WWI. Hence, the study shows how Pan-Islam was impacted after Balkanization and the clandestine missing of Sindhi people who migrated towards Afghanistan remains hidden. Lastly, it enormously highlighted the case of the modern history of Sindh, exploring the role of Sindh in colonial India.

Consequently, Pan-Islam was a radical movement of that time against colonial imperialists. It affected soundly in awakening Muslims of India who jumped into Politics first time. However, Pan-Islam is not only a political legacy, but it also learns how the rights prevail in core religious sentiment, which is an essential pillar.

Problem Statement

Ottoman Empire signifies largely ruling territory of Europe, Central Asia and the Arabian World. The Muslim caliphate, which tremendously thrones the global order of the past time, created innovative trends against the non-Muslim world. After all, the decline of the Saltant derailed unifying under Islamic Umbrella. Thus, Abdul Hamid-II tried to create political power under politicized Islam. European thinkers called it once menace but explained it largely as Pan-Islamic moves (Edwards, 1913). Likely, the end of WWI divided the Ottomans having a limited area of Muslim territories. However, the victory of WWI resulted in favour of the British Empire, which relatively came to divide. Besides, the collapse was deplorable and unbearable for Muslims, and colonial India thought to fight for their Muslim brothers. Indian Khilafat movement, non-cooperation movement, and Hijrat movement

were practical principles based on the restoration movement of the Ottoman caliphate under the Pan-Islamic umbrella.

Moreover, the present study aims to highlight pan-Islamism in Sindh during the Ottoman collapse. Similarly, the Hijrat movement, the earliest political case, is the main focus of (Rasool et al., 2023). Henceforth, the study examined the role of South Asian Sindhi people in restoring the ottoman described. For instance, the research analysis of Ansari (1986) calls Pan-Islam jeopardy of the time, but it is signified by Begum (2019) in his valid and thought-provoking highlights. In spite of this, it aimed its importance, highlighting the leading role of Muslim Indians against colonizers. Precisely, the curious concentration of Balkhi (2022) indicates the misunderstanding of Pan-Islam by Indians. It desired to emphasize its finding to depict the erstwhile Indian role throughout the Indian Khilafat campaign. However, the scope of Rauf's (2007) research adjoined a lookout and analysis from the NWFPP perspective in the campaign of Pan-Islam. The study presented how tribal people fought and placed diligently in the campaign for restoration. Meanwhile, assessing the immense literature regarding colonial Sindh with Britain's control and dominancy, Islam (2021) explained the consequence of the Political Islam "pan-Islamic alliance and civilizational ties" among the Ottoman Empire (Turkey in the present time), Central Asian parts, and Southeast and South Asia. It is specifically related to Persian, English, Dutch, and Urdu references, concentrating on Muslim highbrows' intellectual legacy, triumphs, and position in unifying the Islamic Ummah against the colonial purpose and maintaining the estate of the Ottoman Caliphate defending physically and mobilization collaboration. Thus, the research also analyzes the models of the "role of Pan-Islamism in fighting European and Western colonialism" in the presented paper. The researcher highlighted the multifarious nuisances in immense scholars' existing domain literature. In essence, the pertinent scholars underscored research in similar literature on Pan-Islamism and Ottoman collapse (Islam, 2021; Shah, et al., 2022; Butt & Ahmad, 2012). Lastly, other authors and investigators mixed up at exact era, benefiting different aspects of historical movements and Pan-Islamic motives (Rauf, 2007; Begum 2019; Balkhi, 2022; Rasool, et al., 2023). Secondly, the prior

and earlier scholars should consider the relevant contributory role of Sindh in Pan-Islam during the Ottoman collapse creating new dimensions in modern Sindh History.

To explore the scope, problems and gaps in the present study highlighted the role of South Asian Sindhi people in inspiring by Pan-Islam during the Ottoman's collapse. The outcomes of the present study would offer fresh insights and reference to the historians, scholars, and intellectuals to converse the importance of dint of domain literature.

Aim and objectives

The present study aims to highlight the role of Pan-Islamism in Sindh during the Ottoman Collapse based on the above gaps, as mentioned earlier, problems, and scope. Hence, particular objects are following to describe further:

1. To highlight the breakdown of the First World War.
2. To analyze Pan-Islamism in Sindh as an impact of the Ottoman collapse.

Research Methodology

Research is a significant move of any society and nation for inducing dispatch about its blossoming (Khatti, et al., 2022). Therefore, applying a robust research methodology enables employing organized and analytical statements on a certain topic (Patten & Michelle). It explores decoding social scientific concerns according to the proposed intent and frequent investigation (Bhattacharya, 2009). Conceiving an appropriate research methodology pivots upon the investigators' motivation to acquire an introspection's offered aim and objects. The researcher employed the historical method of investigation in the present proposed study. It connects to circumstances relating to past epochs and obsolete archives, which vamooses a roadmap to finding morals of antiquity and the lodestar of sophistication. Besides, it disseminates the research study of an old span and past happenings, recaptures the complex nuance, and discusses the actual data of existing reduplication. It is known as entire and exact due to research analysis of a particular epoch. It uncovers the roots of originality attending and forecasts the essence of learning the present vision of archaic instances (Buckley, 2016). The milieu of the

present study is Pan-Islamism in Sindh during the Ottoman collapse. The first and foremost reason behind the addressing of the context is that the earlier researchers related to the proposed domain did not concentrate on the suitable and prosperous subject of Sindh towards Pan-Islamism (Rauf, 2007; Begum, 2019, Islam, 2021; Shah, 2022; Rasool, et al., 2023). For instance, Sindh was first raised in support of Indian Khilafat and functioned in stung movements, resistance facing more brutality of colonizers.

With reference to data, the researcher conducted secondary data for the offered research. The first-hand investigator would gather the secondary data from authentic, reliable, standard sources, including books, newspapers, the internet, and digital libraries. For instance, the researcher would take the help of access to online digital libraries, journals, and domain articles.

Research Significance

The contemporary history of Modern Sindh signifies its importance not only in the history of the Sub-continent but also in South Asia relating to resistance, rebellion and contradiction of movements. Firstly, Sindh reigns largely fought against the colonial imperialist policies of the British Empire. Besides, WWI is important in creating enlightenment in Europe and the Middle East, enormously impacting colonial Sindh. Hereafter, Sindh played a huge role in a massive migration supporting the Ottoman caliphate during the downfall of the Indian Khilafat movement (Rasool, et al., 2023). Thus, the Ottoman restoration opened the eyes of the Muslim world and raised Kemal Atta Turk, making the most of a genuine hero during the national movement of Turk. Nevertheless, Indian Sub-continent raised its voice for the restoration but was inspired by the sentiments of Pan-Islam accordingly. However, pan-Islam offered a radical part in Sindh for restoration in the shape of the Hijrat movement, which was not only an impromptu campaign but lost in its results. Besides, Afghanistan was also a strategic ground for the Muslims, which had a vital role in placing the first camp near Jabul-Ul-Siraj when Muhajireen went to Afghanistan (Bhutto, 2008). However, it was Pan-Islam which significantly enlightened Sindh to jump into Indian politics at first. The collapse of the Ottoman Turkish seat of caliph became eye-sore, whereas it flapped in

Afghanistan, the trajectories of Sindh significantly came on the political ground raising their voices in the freedom movement of the Sub-continent, sometimes in the name of India, Pakistan and Bangladesh than.

In this regard, the present study signifies its scope highlighting new avenues in historical discourse. It suggests pan-Islamic sentiments, enlightenment and radical concept throughout the collapse of the Turkish nationalistic narrative and after WWI. Simultaneously, the proposed study means supporting the domain literature and modern History works. For instance, it proves to have new roots, discourses, upbeat and the case of highlighted motives. Although copious foci of the History of modern Sindh enormously highlight the protocol for the domain scholars, intellectuals and readers. The intended literature would delineate a contributory work about Pan-Islamism in Sindh during the collapse of the Muslim Majesty World, opening novel approaches for thinkers to correspond innovative shorts of Sindh History. The consequences of the present proposed analysis would forecast to reevaluate communion to the Sindh history and would be conscript to rewrite the colonial Indian historical mistakes of History. The recommendation of the presented research study is to design a lane to pursue the methods of the analysis introspection.

Significantly, the present study would recreate a crucial role in corroborating its prominence concerning the research domain. The dimensions of the suggested research are the consequential endeavours to tempt the Sindh historians coupling to the Pan-Islamic annals during the described collapse.

Limitations of the Study

The outputs and outcomes of the proposed study benefit robust research in the field of modern Sindh history in comparison to previous investigated studies. However, based on current domain literature, the signified study elucidates the values of the contributions related to Pan-Islam in Sindh during the depicted collapse. Hence, estimating the key role of Pan-Islam in Sindh as positive in Indian politics. The present study proposed outlining the Ottoman Empire's collapse during South Asian movements in support and describing key features according to applied methods. From a limited perspective, the proposed research is restricted and opinionated,

highlighting pan-Islam in Sindh only during the Ottoman defeat. Thus, it makes a side road for the upcoming researcher to research other aspects. The offered research values in historical air.

Findings of the Proposed Study

The present study unearths that the breakdown of WWI was an implication impact on Sindh. Besides, it resulted in the division of the Ottoman collapse, raising the Pan-Islamic concept around Muslims, particularly in India. This site discusses the findings of the definitive research study.

Breakdown of the First World War

The "First World War" or WWI was the uprising of nationalism, the downfall of internationalism and the eventual aspect of new trends in Europe and Central, Middle, and South Asia. It resulted in resistance and radical movements, a struggle for the indigenous right, and new global order of tiny estates. However, in the roots of resistance, Pan-Islam in Sindh played vigorously rehearsed during the phase when the Ottoman Empire collapsed. Besides, WWI is referred to as "the great game" & "Global War" (George & Das, 2018). The murder of Duke Ferdinand was a mature impetus (Pearce, 2004). However, it commenced simulating Europe when Germany officially jerked into the great game. As a result, two significant groupings, "Allied Powers and Central Powers," came together and began competing. Polarizingly, the British Empire controlled the central corps during World War I, while Germany led the central power against its backers (Hassan, 2009). Additionally, the Turkish Caliphate of "The Ottoman Empire" was regarded as the Khilafat, the Islamic cosmos' righteous domain. Besides, three discussions throughout the War focused on the erstwhile Ottoman Empire. The first point of view was to defend the British Empire, and the second was to keep the War going in favour of Germany. The public's most significant response, however, was purposefully neutral in nature and did not attempt to assist any of them. At last, Caliph Mehmood 5th publicly declared his support for Germany on November 4, 1914 (Mustafa, 2011). Accordingly, Germany exploited the territories of the Ottomans to invade the Allies and the British Empire forces. Unfortunately, Germany renounced to overcome and lost the pact of severe. The British Empire oversaw the Allied well in War, splitting huge territories beneath

their command. Prime Minister Mr Lloyd George of the British Colonial Empire proclaimed to topple the Ottoman Caliphate beneath the control of Allied powers (Bhutto, 2008). Uncontrollably, the crisis of the Islamic world was out of power. Muslims of India under the Britishers stowed enormous sentiments toward the Ottoman caliphate. Thus, a campaign to restore of caliph seat initiated resisting colonialism of the British whose principles were on Pan-Islamic feelings because India was also a colony of the British Empire (Nandani & Douglas, 2012). The office bearer and head of the Indian Khilafat March were "Maulana Muhammad Ali Johar and Maulana Shaukat Ali Ali brothers" erstwhile (Niemeijer, 1972). They were known as extreme Pan-Islamists. Mahatma Gandhi launched the non-cooperation campaign in support of the Ottoman restoration inspired by the pan-Islam wave of the Ali Brothers. In a similar context, Maulana Azad endorsed supporting it and was an active pan-Islamist. Merely the goal and aim of venturing the Indian Khilafat campaign was a passive resistance and open protest against British colonizers to stop the Ottoman collapse (Minault, 1982). Elsewhere, Sindh, a province under the Bombay presidency, was getting influenced by the Pan-Islamic concept. While British colonizers adjusted their attitude and strategies to explode the movement of Pan-Islamic as Indian Khilafat campaign Sindh's Ulemas endorsed supporting the Indian Khilafat movement and named India as the Home of War "Dar ul Harb" under British colonizers, which proclaimed up sticks from colonial India to Dar ul Islam Afghanistan and instituted an exercise of Hijrat in backing of Indian Khilafat movement (Soomro, 1989).

Pan-Islamism in Sindh as an Impact of Ottoman Collapse

Islam in politics rehearsed firstly in the Indian sub-continent, particularly in Sindh, was a radical wave and resistance against British colonialism. It is always perpetual having different religions and politics on the same ground. Comparing both from a historical perspective have different arguments and values. Politically, the theoretical implications of rebellion and resistance basis according to the right and left wings have practised different narratives. Hence, Pan-Islam unified and united under the umbrella of political Islam first time in history, resisting British

colonizers (Qureshi, 1989). Purposefully, Shah Abdul Aziz promoted the theory and concept of Pan-Islamism resisting British colonialism, was a son of Shah Waliullah, and evangelized gathering Indian Muslims. Similarly, Balkanization was also a practical implication and direct result of Pan-Islamism, which witnessed colonial Indian Muslims resisting British colonizers to defend Turkey's turn and restoration. Thus, the Indian Khilafat campaign was a factual and actual exercise (Bamford, 1925). Indian Khilafatists who practised the restoration campaign, like Maulana Shoukat Ali Johar, and Maulana Muhammad Ali Johar known as Ali Brothers in history, were the descent follower and supporters of the Deobandi sect (Qureshi, 1989). Another Khilafatists, Maulana Abdul Bari, was also in their company. In a similar context, Rais Jan Muhammad Junejo Syed Turab Ali Shah and Maulana Taj Muhammad Amrot were the core supporters motivated by the Pan-Islamic thoughts and theory following the principles of the Hijrat campaign. For instance, the Indian Khilafat movement was led by Pan-Islamists like Maulana Shoukat Ali Johar, Maulana Muhammad Ali Johar "known as Ali Brothers" and Maulana Azad of Congress. Besides, the Muhajireen campaign (Hijrat) was supervised under the leadership of Rais Jan Muhammad Junejo, Pir Turab Ali Shah Syed, and Maulana Taj Muhammad Amrot in Sindh. The mentioned leaders were the pioneers of the Hijrat movement. Merely these trajectories had no second hand without the campaigns of the Hijrat and Khilafat protest against British colonizers, and only expedient path of defending Indian Muslims' curiousness regarding the protests in the constitution of the Hijrat interest. Beyond the ideology of Pan-Islamism, British Indian Muslims' political developments and sociocultural consciousness not only had an influence but also played a radical wave in the century. The driving force of the ideology was a huge impact. Hence, a medical mission to Constantinople for people hurt in the WWI and Balkan conflicts was undertaken in vain by Mukhtiar Ahmed Ansari, an Edinburgh literate (Tejani, 2007). It was an endeavour to connect Indian Muslims according to Pan-Islamism principles. The general populace was encouraged to support this Islamic political paradigm. Muslim Ulemahs, scholars, and intellectuals documented writings to promote the sentiments of Indians. Thus, Maulana Abul Kalam Azad, an Islamic scholar who began his voyage in

journalism, was also impacted by the drastic introspection of this green epoch. During the Pan-Islamic drive, Maulana Abul Kalam Azad became among the most renowned and prominent personalities and many men, serving as the chairperson from "1940 to 1945" the loftiest opposite group of Indian Muslim rights, regarded as "the president of the Indian National Congress" (Gooptu, & Douglass, 2012). As an outcome, the Indian Khilafat committee published a newspaper in 1919, intending to empower and educate Sindhi people about their rights. The journal was known in Sindhi as the Al-Wahid newspaper beyond the caliph Al-Wahid's name. Qazi Abdul Rehman was the founder and newspaper's editor (Riaz, 2015). However, during the "Turku-Italian Wars of 1911," Indian Muslims under colonizers dissented from Italy and petitioned the British Empire's colonial government to favour the Ottoman caliphate in opposition to Italy's opposites. Furthermore, godsend, holy rites, and strokes of luck were prayed in Masjids on behalf of the victories of the Turkish caliphate by Indian Muslims.

Finally, the Muslim League, the preacher of Indian Muslim rights, issued a manuscript supporting the sentiments and arguments which forcibly accentuated Italy's unforgivable and strenuous step in Tripoli and her humiliated and distinguishing outrage in international etiquette. Ultimately, Pan-Islamism in Sindh as an impact in the Shape of Hijrat campaign principles enormously moved the vision, which was ascertained as the world's most lengthy recorded March.

Conclusion

The proposed research made explicit the topic and domain literature by an appraisal with the help of previous studies. Coeval proffered research totalled up problem statement developments in the existent literature. Concurrently, the attending study also concentrated on the object and aims of this research paper with its essence vibrancy by inspecting some persuasive and unpretentious scope, gaps and some instances. Whereas the study involved not solely secondary data in a methodical way of the method, but also highlighted the Pan-Islamic movement in support of the restoration caliphate seat in modern Turkey.

Consequently, the conclusion computed the consequences for intellectuals, novices, and chroniclers historians to produce an approach for

probing the new habits of contribution from Sindh history during the colonial era.

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