

The Support for the Caliphate from Indian Subcontinent to Anatolia and Muhammad Iqbal

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Abstract

Muhammad Iqbal (1873-1938) is an Indian Muslim poet. Indian Muslims is an expression used for Muslims lived together with the Hindus in Indian Subcontinent in South Asia until 20th century. Muslims, until the Geographical discoveries, lived as largely ruling class in this region which Hindu population consists of the majority. Colonization, starting with the appearance of Portuguese in the 15th century, reached the highest point when the British seized the whole dominance of the continent in the middle of 19th century. In the colonial period, Indian Muslim, led by religious scholars and leading figures, on one hand, looked for ways to get rid of British rule, on the other hand they endeavored to help the Ottoman Empire that contains the Caliphate, to stand against the British or other colonial powers. However, on the collapse of the Ottoman Empire, they used all resources to support the National Struggle movement. This paper deals with the interest and activities of Muhammed İqbal as a thinker and poet knew both the East and the West, who put into words the feelings of Indian Muslims in his poems, and motivated all the Indian people including non-Muslims by his speech.

Keywords: Indian Muslims, Ottoman Empire, National Struggle, The abolition of the Caliphate, British Colonialism, Muhammad Iqbal

Introduction

As of the second half of 19th century, Indian Subcontinent, where Muslims and Hindus lived together, entirely became a British colony. Consequently, having governed the region for centuries, Muslims now lost political supremacy and fell under British rule; the new state of affairs exposed them to certain political, religious and economic problems. Meanwhile, similar incidents in other colonised parts of Muslim world created awareness among Indian Muslims for a need of collaboration with religious fellows in other regions of the globe. Many poets, thinkers and politicians grew up in this climate; as a result, they were closely interested in issues such as the wars by Western colonialist states against Ottoman Empire that incorporated the caliphate, or National Struggle in Anatolia and the future of Caliphate.¹Rahmatullah al-Hindi, Maulana Ali Hasan, Wazir Khan, Muhammad Qasim al-Nanawtawi, Syed Ahmad Khan, Cerag Ali, Mohsin-ul-Mulk, Syed Ameer Ali, AbalKalam Azad, HamiduddinFarahi, Muhammad Ali Jinnah and Muhammad Iqbal are among such personalities.²

The aim of this article is to study the activities of Muhammad Iqbal, knew the East where he was born and grew up and the West where he studied, in order to support Ottomans and the Caliphate.

¹ el-Faki, IsamuddinAbdurreuf, Biladu'l-Hind fi'l-Asri'l-Islami, Kahire 2011, 13-270; Keay, John, India: A History, London2000, 180-484; Jackson, Peter, The Delhi Sultanate A Political and Military History, Cambridge 2003, 123-147; Afzal, Nasreen, "Khilafat Movement and The Province of Sindh", JHSS, 1/1, January to June (2010), 51-72; Rauf, Abdul, "Pan-Islamism and The North West Frontier Province of British India (1897-1918)", Perceptions: Journal of International Affairs, Winter (2007), 21-42.

² For other notable, leading intellectuals among Indian Muslims, see Munawwar, Muhammad, "Khilafat Movement: A Pathway To Pakistan", Iqbal Review Journal of the Iqbal Academy Pakistan, 27/3 (October 1986), 81-96; Mohomed, Carimo, Islamic reformism in India between 1857 and 1947: The conception of state in Chiragh 'Ali, Muhammad Iqbal and SayyidAbu'l 'Ala Mawdudi, <http://run.unl.pt/bitstream/10362/7876/1/MOHOMED,%20Carimo.pdf>, 11.11.2014.

I. Iqbal and Muslim World

Born in Sialkot in Punjab province of Pakistan, Muhammad Iqbal (1873-1938) is a poet, also considered as a philosopher. Even though he grew up in Muslim world under Western colonialism, he is a great Eastern luminary and renowned intellectual capable of taking up a position against the West. He remains an important figure long after his decease in not only Indian Subcontinent, but also Persian, Arab and Turkish lands. In his works during the first quarter of twentieth century, he displayed unique skill and genius in determining and bringing forward several problems that characterise modern Islamic refreshment. His poems stirred up millions of people; his life and works became an inspiration for thousands of books and articles, institutes and periodicals.³

Iqbal cared about problems of Indian Muslims; he also went on to deal with the future of Ottoman Empire, thus, of Caliphate. In this respect, he appreciated even the smallest struggle against the West, waiting for an example and leadership for recovery of Muslim world. He especially tried to explain the meaning of transition process in Turkey on its journey from empire and sultanate to republic. According to Iqbal, Turks are the only Muslim people who could dispose of the sloth of dogmatism and progress on the way to regeneration, conscious of intellectual freedom. Accordingly, despite his certain criticisms afterwards, Iqbal initially spoke highly of reforms in Turkey, including the abolition of caliphate which he considered as a judicial choice.⁴

The lifetime of Iqbal, namely, late 19th and early 20th century, coincides with the most depressed years of Muslim world. As Ottoman Empire entered in dissolution process, the disintegration began among Balkan people, whereupon Ottomans were deprived of their lands in Europe. Muslims, who were dismissed from Southwest Europe in 15th century, were now removed from East Europe and Balkans as well. Besides, Egypt was under the dominance of British, while Italians ruled Libya, and the rest of North Africa was under French control. Muslims in East Turkistan were a kind of slave under nationalist China, whereas those in North and West Turkistan were captured by Russian Tsar. Indian Muslims had lost their hopes to regain freedom, becoming a 'major minority' under British rule. Iran was under threat of Russians on the one hand, and British on the other. The British influence in Afghanistan had reached its peak. The process of dissolution and retreat of Ottoman Empire accelerated with World War I; meanwhile, Syria and Iraq, two notable around Anatolia, were sized by the French and British, respectively. Even Istanbul, the centre of caliphate, was in the hands of Allied Powers under the leadership of United Kingdom. Pursuant to Treaty of Serves, other parts of Anatolia were left to the discretion of various Western states.

Despair and eventual dissolution of Ottoman Empire hit all Muslims hard, including those in India. Then, the institution of caliphate, the spiritual leadership of Muslim world, was thus far under protection of Ottoman Empire. Besides, until its final years, Ottoman Empire was the only unoccupied castle to resist against Western colonialism and protect Muslim world. In such a period, Indian Muslims did not leave Ottoman Empire alone in its struggle against the West; they provided all moral and material support so as to prevent the collapse of Ottoman Empire; and once the Empire came down, they used every means possible for Turkish War of Independence campaigned on imperial ruins.⁵

³ Esposito, John L., "Muhammed İkbâlve İslam Devleti", Güçlenenİslam'ınYankıları, ed. John L. Esposito, tra. ErolÇatalbaş, YönelişYayınları, İstanbul 1989, 198; Ahmed, Aziz, HindistanvePakistan'daModernizmve İslam, tra. Ahmet Küskün, YönelişYayınları, İstanbul 1990, 173-190; Albayrak, Ahmet, "Turkçe'de Muhammed İkbâl", DÎVÂN İlmîAraştırmalar, 14/1 (2003), 233-313; Albayrak, Ahmet, "Düşünür, ŞairveBir Aydın Olarak Muhammed İkbâlPortresi", HECE, ÖzelSayı 25, 17/193 (January 2013), 12.

⁴ Aydın, Mehmet S., "İqbal, Muhammed", DİA, X12, 22; Ahmad, Aziz, Studies in Islamic Culture in the Indian Environment, Oxford University Press, New Delhi 2000, p. 69; Iqbal, Muhammad, İslâm'da Dini TefekkürünYenidenTeşekkülü, tra. Sofi Huri, KırkambarKitaplığı, İstanbul 2002, 216-221; Erkilet, Alev, "Muhammed İkbâl'deİslamcılıkDüşüncesi", HECE, ÖzelSayı 25, 17/193 (January 2013), 71.

⁵ Ayyubi, N. Akmal, "HindistanTürklereNelerBorçludur?", tra. NejatKaymaz, AÜDTCF TarihAraştırmalarıDergisi, II/2-3, 1964 (1966), 278; Ahmet, Feroz, "KemalistHareketveHindistan", KemalizmveİslâmDünyası, editor: İskenderGökalgp - François Geogon, tra. CüneytAkalm, ArbaYayınları, İstanbul 1990, 146; Aziz, HindistanvePakistan'daModernizmve İslam, 151-162; Eraslan, Cezmi, II. AbdülhamidveİslâmBirliği, ÖtükenNeşriyat, İstanbul, 1995, 113-117, 314-329; Özcan, Azmi, Pan-İslamizmOsmanlıDevleti, HindistanMüslümanlarıveİngiltere (1877-1924), İSAM Yayınları, İstanbul 1997, 23, 85-115, 178-186, 193-199, 215; Özcan, Azmi, "Hindistan: IV. OsmanlıHindistanMünasebetleri", DİA, 18, 81-85; Hülagü, M. Metin, "MillîMücadeleDönemiTürkiye - İslam ÜlkeleriMünasebetleri", Atatürk AraştırmaMerkeziDergisi, 15 (November 1999), 902; Kidwai, MüşirHüseyn, Osmanlı'nın Son Dostları: Hindistan Alt

Muhammad Iqbal grew up in a region where people had their heart go out to Muslim world in general and Ottoman Empire in particular. He was not only an Eastern poet and thinker, but also an experienced statesman interested in future issues and capable of foreseeing the destiny of humanity. Some of his letters, conferences and statements reveal his concerns about the future of humanity. On the one hand, Iqbal deals with problems in Indian Subcontinent under British rule; and on the other, he is preoccupied with issues in Muslim world, from Indonesia to Marrakesh, which agonised under Western colonialist oppression. Inspired by the expression, “Lord of the East and the west; there is no god but He,” in ayat 9 of Surat Al-Muzammil, Iqbal warned “not to escape from East and not to despise West.”⁶

II. Iqbal and Turkey

Muhammad Iqbal is closely interested in Turkey and the destiny of Turkish nation; he writes poems initially for the agony, and later for the victories of Turks whom he deems a sister nation. In this respect, he praises, appreciates in enthusiasm and even hails all Turkish Muslims, their leading commanders and particularly Mustafa Kemal, for victories at Dardanelles and Gallipoli Campaign, standing and flying into a passion in utmost awareness during War of Independence, for fighting as entire nation, winning victories against all foes who were to share Anatolia, and driving Greek forces into the sea in Izmir.

Iqbal continued to praise and appreciate the process till the abolishment of First Assembly and the establishment of the Second, where all deputies were elected among the “yea-sayer,” and till he was on to the declaration, intention and content of Constitution of 1924. Previously, the inauguration of Grand National Assembly, declaration of Constitution of 1921, even the abolition of sultanate and foundation of republic had not prevented Iqbal from hailing and applauding. Nevertheless, he did not refrain from criticising, albeit implicitly, most reforms and their authors, since they were carried out for the sake of imitating West without a conscious choice and prior to precise knowledge regarding what would be adopted or not. In this respect, his *Javid Nama* read: “Mere imitation of West will lead to self-alienation of East. These nations have to criticise the West.”⁷

Paki writer Ahmed Bakhtiar Ashraf relates his views on Turks and Iqbal as follows: “The praises on unique gallantry, courage, tenacity, determination and passion for freedom of Turks and Mustafa Kemal constitute a notable part of Iqbal’s poems... Iqbal lived in Andalusia, if he had been to Turkey as well, he would write even more poems on the physical and moral beauty of Turks. When Iqbal wrote his exalted poems for Turks, entire Islam world was in ruins. All Muslim countries on the globe were in deep crisis. Pessimism and despair had besieged them, drained their power to resist, and all seemed doomed to perish. Even in such a hard time, Iqbal saw a glimmer of hope through pains of Turks for the sake of gallantry and freedom. Turks were the only Muslim nation that never became slave and refused slavery as their destiny. In a period when Turks were making a history of gallantry, all Muslims on the world were in a disappointing condition.”⁸

Ghulam Hussain Zulfiqar indicates that Egypt, Palestine and Afghanistan were the only Muslim countries Iqbal paid short visits, event though he belongs to entire world of Islam in spiritual and intellectual terms.

KıtasındaTürkİmajı, editor: Ahmet Zekiİzgöer, NehirYayımları, İstanbul 2004, 14, 15, 16, 17, 18, 19, XX, XXI; Ağanoğlu, H. Yıldırım, Osmanlı’danCumhuriyet’eBalkanlarınMakûsTalihiGöç, Kum SaatiYayımları, İstanbul 2001, 220-221; İzgöer, Ahmet Zeki, “Osmanlı’nınYıkılışıÖncesinde Hind Hilâl-iAhmerYardımlarive Dr. Ensari’ninFaaliyetleriyleİlgiliBazıNotlar”, Yeni Tıp TarihiAraştırmaları, VIII (2002), 18-19; Ozaydın, Zuhâl, “The Indian Muslims Red Crescent Society’s Aid to the Ottoman State During the Balkan War in 1912”, Journal of the International Society for the History of Islamic Medicine (JISHIM), 2 (2003), 12-18; Wasti, Syed Tanvir, “The Indian Red Crescent Mission to the Balkan Wars”, Middle Eastern Studies, 45/3 (May 2009), 397.

⁶ Zulfiqar, Gulam Hussain, “İkbal’inMüslümanÜlkelerÜzerindekiEtkisi”, Muhammed İkbâlKitabı, Statements from International Symposium on Muhammad Iqbal 1-2 December 1995 İstanbul, İstanbul BüyükşehirBelediyesiYayımları, İstanbul 1997, 68.

⁷ Şahinoğlu, Nazif, “İkbal’de Din Devletİlişkileri”, Muhammed İkbâlKitabı, Statements from International Symposium on Muhammad Iqbal 1-2 December 1995 İstanbul, İstanbul BüyükşehirBelediyesiYayımları, İstanbul 1997, 36.

⁸ Eşref, Ahmet Bahtiyar, “Türklerveİkbal”, tra. ŞevketBulu, Muhammed İkbâlKitabı, Statements from International Symposium on Muhammad Iqbal 1-2 December 1995 İstanbul, İstanbul BüyükşehirBelediyesiYayımları, İstanbul 1997, 58.

According to Zulfiqar, the thoughts of Iqbal on national homeland are universal; all places belong to Allah, and they are homeland of all Muslims. Despite his views on universal homeland, Istanbul has a distinct significance in the heart of Iqbal. In his poem *Muslim Towns*, he describes Istanbul as “heart of Muslim community.”⁹

The first and remarkable poems by Iqbal under influence of Turkish victories are *Khizr-i Rah* and *Tole-e-Islam* (Resurgence of Islam). Even before these two, however, he composed poetry to express heroic deeds of Turks. The most touching of them is *In the Presence of Muhammad*, which he sang at a charity meeting in Lahore for Ottomans at Tripolitanian War. Iqbal describes gallantry of Ottoman soldiers and Libyan mujahidin, as well as his deep respect for “Mehmetçik,” as follows:¹⁰ “I had enough of the grieving condition of the world, and left for another universe. The angels took me to into the presence of Muhammad (a.s.). Our prophet asked: Did you get me any presents from your world? I replied: ‘O Rasulallah; sultans are worthy of sultanate, the poor are worthy of poverty. There is no more peace and comfort on the world. The life we seek is impregnable. There are thousands of tulips and roses in the garden of beings; nevertheless, smell of fidelity is nowhere. For centuries, we have been unable to bring you a present. We could not please you as the lions of Badr or heroes of Uhud. Still, I would like to bring a bottle before you. What is in hereby bottle is so precious that one cannot find it even in heaven. Hereby bottle bears the honour of your community. Hereby bottle bears the blood of martyrs of Tripoli.”

Shortly after the Tripolitanian War, Balkan Wars (1912-1913) broke out. Enemy army besieged Edirne, and the soldiers were running out of provisions due to long-lasting conflicts. Thereupon, Şükrü Pasha, the commander of Edirne castle, began to collect food from locals in order to meet requirements of soldiers. Meanwhile, Qadi of Edirne hears that provisions were collected from non-Muslims as well. Qadi promptly warns Şükrü Pasha to return the staff from non-Turk and non-Muslim minorities, pursuant to Islam rules. Pasha fulfils the request and returns the provisions to non-Muslims. Iqbal treats this noble attitude by Ottomans in his poem *Besiege of Edirne*, saying in glowing terms, “Soldiers never touched the belongings of Jews and Christians again. Muslims had to obey the orders of Allah.”¹¹

World War I was a fight for survival for Ottomans. Despite being left alone under unfavourable circumstances, Ottoman Empire did manage to gain great victories in Dardanelles and Gallipoli Campaign (18 March 1915) and Siege of Kut Al Amara (Baghdad, September 1915). During the war, however, Sharif Hussein betrayed Ottomans and began to act on the side of British. The attitude of Sharif wounded Iqbal deeply. Thereupon, in his *Khizr-i Rah*, he described the tragedy of Ottomans as below: “The Hashemite stand up the honour of Muhammad’s religion. The suffering Turkmens lay on the soil, drenched in blood.”¹²

Some betrayals during World War I, like treachery of Sharif Hussein, caused disintegration among Muslim Arab public within Ottoman Empire; consequently, Germans were beaten. Thereupon, Ottoman Empire could no longer continue on its own. In the wake of the war, negotiations began between Allied Powers and Ottoman Empire, and Treaty of Serves was signed on 10 August 1920. Following the Treaty, Allied armies entered in Istanbul, ready to share Turkey out. Upon dissolution of Turkish forces, the slavery was about to be yoked around neck of hitherto unbeaten Turkish nation, just like other Muslim societies. Iqbal expressed the situation of Muslim world in these couplets in his *Payam-i-Mashriq*(Message from the East):¹³ “Egyptians are sucked into the vortex of Nile. Lethargic Turanians have become clumsy camels. Ottomans are within torturing claws of time. East and West have become a rose garden, albeit in blood. Islamic tradition of love is gone.”

The success of Ottoman Empire at Gallipoli Campaign swallowed the pride of Western colonialist powers. The movement under leadership of Mustafa Kemal won Battle of Sakarya in 1919, before dispatching the Greeks from Izmir 1922, whereupon Allied Powers had to withdraw their armies from Istanbul. As a result, Turkey became a centre of interest and hope in the eyes of entire Muslim world under captivity. Indeed, ceaseless onslaughts by Western nations did not rasp, but reinforced the determination of Turks. They preferred honourable death to cowardly life, and made a brand new history of valour and bravery.

⁹ Zulfiqar, “İkbal’in Müslüman Ülkeler Üzerindeki Etkisi”, 68.

¹⁰ Eşref, “Türklerve İkbâl”, 59-60; Asrar, Nisar Ahmed, “Muhammed İkbâl’in Eserlerinde Türkiye ve Türkler”, Muhammed İkbâl Kitabı, Statements from International Symposium on Muhammad Iqbal 1-2 December 1995 Istanbul, Istanbul Büyükşehir Belediyesi Yayınları, Istanbul 1997, 77.

¹¹ Asrar, “Muhammed İkbâl’in Eserlerinde Türkiye ve Türkler”, 78.

¹² Eşref, “Türklerve İkbâl”, 59.

¹³ Eşref, “Türklerve İkbâl”, 58.

This is why, Iqbal pinned his faith upon Turks, even while complaining about the collapse of Muslim sphere. Hence, among all Muslims on the world, only Turks went into a struggle of independence at the time, proving their passion for freedom.¹⁴ Ghazi Mustafa Kemal declared the movement called National Struggle to entire world of Islam, with statements such as “Protect Turkish nation who strives in order that all Muslim hearts beat as one”, and “the flags of Islam, subject to defeats in every other region, have now gathered in Anatolia.” Indian land promptly responded to his call. As a matter of fact, Iqbal read the statements by Mustafa Kemal during a long speech at Badshahi Mosque in Lahore, in presence of 250,000 Muslims who gathered for Salat al-Eid al-Adha (Prayers at Feast of the Sacrifice):¹⁵ “Let’s pray, brothers, that flag shall not fall down those bastions till doomsday. May the sun of Islam remain bright; may Allah help Mustafa Kemal, the great leader who defends Muslims against Christians. May Allah bestow victory upon the last soldiers of Islam.”¹⁶ Iqbal wrote his renowned poem, *Dawn of Islam*, upon victory in Battle of Sakarya during National Struggle. In a couplet of the poem, he asks Muslims to take righteousness, justice and courage as principle.¹⁷ Again, in his *Tolu-e-Islam*, Iqbal hails heroic deeds by Turks against many betrayals, remarking, “The subsistence of life on the world comes by virtue of faith; Look, Turanians have surpassed even Germans in endurance!”¹⁸

Muhammad Iqbal adopted a cold-blooded attitude towards decision on abolishment of Caliphate, following the success of National Struggle which he supported in high hopes; he considered the abolishment as a judicial application.¹⁹ This is because for him, Islam would survive even without caliphate for a while.²⁰ Nonetheless, it is well known that he believes in the necessity of Caliphate institution. According to Iqbal, all Muslim countries, even if not today, should primarily become independent and then gather under the flag of Caliphate in order to establish effective political union of Islam.²¹ Iqbal hopefully considered the Westernisation movement and consequences following the abolition of caliphate as a transition period; nevertheless, once he concluded this was not case, he explicitly criticised the goings-on, expressing his grief as follows: “It did not renew the life garment of Kaaba. Instead, there came al-Lat and Manat of Europe.”²²

It is well known that Muhammad Iqbal was skilful in date deduction regarding notable individual and historical incidents by means of abjad calculations. Indeed, he used Hijri-Lunar calculation and deducted the date 9 September 1922 upon liberation of Izmir from invaders, through the expression “Goft Iqbal, İsm-iAzam Mustafa”(The great name is Mustafa, said Iqbal).²³

¹⁴ Eşref, “Türklerveİkbal”, 59-60; Asrar, “Muhammed İkbâl’inEserlerindeTürkiyeveTürkler”, 77.

¹⁵ Asrar, “Muhammed İkbâl’inEserlerindeTürkiyeveTürkler”, 78; Cöhçe, Salim, “TürkİstiklalMücadelesi and Hindistan”, Statements from Symposium on Turk-Indian Relations in History, TTK, Ankara 2006, 147.

¹⁶ As Iqbal remarks in his poem, Indian Muslims consider Mustafa Kemal Pasha as a great mujahid of Muslim world, granting him titles such as *Saif al-Islam* (Sword of Islam), *Mujahid al-Khilafat* (Warrior of Caliphate), and *Mundji al-Khilafat* (Saviour of Caliphate). See Qureshi, M. Naeem, “HindistanHilâfetHareketi”, DİA, 18, 111; Öke, Mim Kemal, *HilafetHareketleri*, Ankara 1991, 83; Hussain, Fida, *HindistianMatbu’atındaTürkKurtuluşSavaşıVeİnkılâbı*, Unpublished PhD Thesis, AÜ ISS, Ankara 2012, 132.

¹⁷ Zulfiqar, “İkbal’inMüslümanÜlkelerÜzerindekiEtkisi”, 75.

¹⁸ Eşref, “Türklerveİkbal”, 62-63.

¹⁹ Özcan, Pan-İslamizm, 249.

²⁰ Kiani, Muhammad Khan, “Muhammed İkbâl: SiyasiVizyonu Olan BirŞair”, tra. F. Mehveş, *Muhammed İkbâlKitabı*, Statements from International Symposium on Muhammad Iqbal 1-2 December 1995 Istanbul, Istanbul BüyükşehirBelediyesiYayınları, Istanbul 1997, 94.

²¹ Esposito, “Muhammed İkbâlve İslam Devleti”, 207; Şahinoğlu, “İkbal’de Din Devletİlişkileri”, 35; Erkilet, “Muhammed İkbâl’deİslâmcılıkDüşüncesi”, 77.

²² Aydın, “İkbal, Muhammed”, DİA, X12, 22; for views by Iqbal on the issue, also seeÖke, *HilafetHareketleri*, 126-131. For the views of Indian Muslim intellectuals on Mustafa Kemal and Turkey, also see Fazlur Rahman, “Muhammad Iqbâl and Atatürk’s Reforms”, *Journal of Near Eastern Studies*, 43/2 (Apr. 1984), 157-162; al Mujahid, Sharif, “Muslim Nationalism: Iqbal’s Synthesis of Pan-Islamism and Nationalism”, *American Journal of Islamic Social Sciences*, 2/1 (jul 1985), 29-40; Qureshi, M. Naeem, “Muslims of British India and the Kemalist Reform in Turkey, Iqbal, Jinnah and Atatürk 1924-1938”, *Atatürk AraştırmaMerkeziDergisi*, July 1996, 12/35, 379-387; Hussain, *HindistianMatbu’atındaTürkKurtuluşSavaşı*, 149-155.

²³ Asrar, “Muhammed İkbâl’inEserlerindeTürkiyeveTürkler”, 78.

Conclusion and Evaluation

The first quarter of 20th century witnessed significant political changes regarding Muslim world. Muhammad Iqbal has an indispensable place among Indian thinkers who closely followed the goings-on in this era.

Observing the Muslim world closely, Iqbal looked for remedies for revival of Islamic societies. Indeed, he managed to stir Indian Muslims via speeches and touching poems for defending Ottoman Empire and Caliphate.

Iqbal praises Turks as the only Muslim nation to retain its independence during colonial period; besides, he thought Turks had the potential to realise Islamic Renaissance. The role of Turks within Islam history and their heroic deeds against Western colonialists aroused admiration and hopes of Iqbal for a better future.

Muhammad Iqbal conceived abolition of sultanate and caliphate as a daring judicial implementation; nevertheless, he did not refrain from criticising certain policies in Turkish Republican era.

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