PREFACE

In modern times, the impact of Turkey on India, has been rather unique, not witnessed between the two other countries of the world. The Indian Muslims viewed, Sultan-Caliph of Turkey, as the symbol of universal fraternity and the only Asian power to deal effectively with imperialism. It was this assumption, that activated the Indian Muslims, to do all they could for the Turks and brought into its fold all sections of people, to fight against the common enemy that is British imperialism. And, Khilafat became a potent weapon, for the liberation of India. This was the reason, that led to Gandhiji to champion the cause of Khilafat, and to further strengthen the Hindu-Muslim unity against the British rule.

While, the Indian national movement was in its formative phase, Turkey with her successful war of liberation under Mustafa Kemal, started the process of secularization, which culminated in the abolition of the caliphate in March 1924. However, in the context of India, it set an example of progressive trend and a new consciousness among the Indian Muslims.

This study attempts to examine the true nature of the pan-Islamic movement in India. Apart from discussing the rise and growth of Pan-Islam in India, this study would also
address itself to the following issues in the backdrop of the abolition of the caliphate by the Turks.

The response to the changes in Turky by Indian Muslims and the institutional relevance of the caliphate in the context of the modern nation state and the contributions of the pan-Islamic movement in India, and after the abolition of the caliphate, its impact on the evolution of Secular nationalist ideology, for the independence of the country.

In conclusion, I tried also to analyse many contentions on the Khilafat movement including whether it was "pan-Indian Islam" or pan-Islamic movement.

In pursuit of this work, I undertook a field trip to London in January, 1994. During my stay there, I had the opportunity to visit the India Office Library and Records, the public Record Office and the British Museum which helped me consult primary sources.

The main credit for completion of this work, goes to my supervisor, Professor Mohammad Sadiq. His cooperative attitude throughout the course of this work was a great source of inspiration and encouragement. I owe him more than he knows.

I am grateful to my cousin Mohd. Israrul Haque and Javed Akhtar who have helped me in innumerable ways. I am also thankful to my friends Ahsan Reza, Rafiullah, Anisur
Rehman, S.Kumar, Abdul Haleem, Javed Akhtar, S.B.Roy, Nezam Hassan, Pradeep Kumar and Ghufran Mustafa who have directly or indirectly lent me a helping hand.

I do not find appropriate words to express my gratitude to my brothers and sisters for providing me emotional support in the moments of despair.

Finally, I am thankful to the Indian Council of Historical Research, for the award of fellowship which relieved me from financial restraints and to JNU, School of International Studies for my field trip to London, without their financial support this work would not have been completed.

New Delhi

(PATEH PAIYAZ)