

The impact of print media on the relationship between Indian Muslims and the Ottoman Empire 1857-1924

FAZLI PÜSKÜL

Ph.D. Scholar Pakistan Studies, Pakistan Study Center, University of Peshawar, Pakistan

Abstract: *This study focuses on the influence of print media as it examines the complex connection between Indian Muslims and the Ottoman Empire between 1857 and 1924. This study clarifies the interaction of political, cultural, and religious components via the prism of newspapers, pamphlets, and publications written by Ottoman authors. The period is characterized by revolutionary worldwide events. Examining the political participation, the study shows how print media shaped political coalitions and important events like the Khilafat Movement. Additionally, the study emphasizes how print media promoted cross-cultural dialogue by highlighting shared narratives that shaped a shared cultural identity. The study highlights the Ottoman Empire's deliberate attempts to sway Indian Muslims by exposing its clever use of print media. This research fills a major vacuum in the literature by shedding light on the historical processes that influenced transnational Muslim identities and alliances at this pivotal time.*

Keywords: *Ottoman Empire, Indian Muslims, Print media, Transnational identities, Khilafat Movement*

I. Introduction

The years 1857–1924, which are considered a pivotal period in world history, saw revolutionary shifts in socio-political dynamics and the rise of emerging nationalist sentiments in a number of different areas (Smith, 2002). The complex relationship between Indian Muslims and the Ottoman Empire, which developed against the backdrop of colonial power in India and the Ottoman Empire's final days, is a central theme of this era (Ahmad, 2010). The goal of this study is to analyze how print media influenced Indian Muslims' connections with the Ottoman Empire during this important historical period. A thorough knowledge of the historical dynamics that molded the perceptions, interactions, and alliances within the Muslim world requires an examination of this nexus (Jones, 2018).

An amalgam of geopolitical upheavals, anti-colonial movements, and empire collapse defined the last half of the 19th century and the early 20th century (Anderson, 1998). Following the Sepoy Mutiny of 1857, India saw the official establishment of British colonial power, which signaled the beginning of a period of political and cultural upheaval (Gupta, 2005). Simultaneously, the Ottoman Empire, which was once a powerful Islamic empire, encountered several difficulties that led to its final collapse in 1924 (Kedourie, 1966). The relationship between Indian Muslims and the Ottoman Empire emerged as a crucial hub of identity, solidarity, and political aspirations as these two regions struggled with their separate situations (Karpas, 1985).

It is important to comprehend the relationships that existed between Indian Muslims and the Ottoman Empire for a number of reasons (Ahmed, 2017). First of all, it breaks down the complex web

of cross-border ties that exist within the Muslim ummah, going beyond physical borders (Ansari, 2004). As the Islamic world's emblematic ruler, the Ottoman Caliphate was crucial in shaping Muslims' collective consciousness throughout the world, notably in the Indian subcontinent (Ahmed, 2010). Second, this investigation clarifies the intricate relationship between colonial powers and colonial subjects' goals (Metcalf, 2009). Important insights into the agency subaltern communities exercised in constructing their own narratives and identities can be gained from understanding how Indian Muslims viewed and interacted with the Ottoman Empire in the face of British colonial authority (Chatterjee, 1993).

The precise characteristics of the interaction between Indian Muslims and the Ottoman Empire throughout the given period remain underexplored, despite the rich historiography of the Indian subcontinent and the Ottoman Empire (Ali, 2015). The literature that currently exists tends to concentrate on more general topics like anti-colonial movements, nationalist feelings, or the fall of empires, and it frequently ignores the complex relationships that existed between Muslims living on the subcontinent and the Ottoman Caliphate (Khalidi, 2001). The complexities of this relationship, particularly the part played by print media, call for a thorough scholarly analysis that is noticeably lacking from the present state of academic discourse (Roy, 2000).

For a comprehensive knowledge of the socio-political processes that molded the Muslim experience in colonial India, it is vital that this gap in the scholarly literature be filled (Aziz, 2013). One important issue that needs scholarly consideration is the influence of print media, which was a powerful tool for propaganda and communication throughout this time (Anderson, 1983). This study looks into print-disseminated narratives in an attempt to identify the ideological foundations that shaped Indian Muslims' views of the Ottoman Empire and vice versa (Hobsbawm, 1983). Filling up this research void is more than just an intellectual endeavor; it advances a more complex understanding of the factors that influenced Muslims in India's collective imagination and interactions with the wider Islamic world (Said, 1978).

This study's main objective is to conduct a thorough analysis of the influence of print media on the interactions between Indian Muslims and the Ottoman Empire in the crucial years between 1857 and 1924. The investigation of the various aspects of how print media worked as a dynamic force in forming, influencing, and molding the interactions between these two communities during a time of notable historical shifts is guided by this overarching goal.

The study's individual goals are outlined within this overarching purpose to offer a comprehensive knowledge of print media's position and influence in this intricate interaction. First and foremost, the study looks at how print media influenced Indian Muslims' opinions of the Ottoman Empire. The study aims to disentangle the narratives and ideological foundations that shaped the Indian Muslim perspective on the Ottoman Empire by closely examining the content published in newspapers, pamphlets, and other publications of the era. Second, the study aims to evaluate the manner in which the Ottoman Empire deliberately employed print media to sway Indian Muslims. By means of a careful analysis of newspaper articles, pamphlets, and other works written by Ottoman authors, the research seeks to clarify the strategies the Ottoman Empire used to promote unity, spread its message, and play on the emotions of the Muslim population in India. This goal is essential to understanding how the Ottoman Empire

deliberately shaped its reputation and affected opinions outside of its geographical boundaries.

The third objective of the research is to investigate how print media has influenced the political and cultural connections between Indian Muslims and the Ottoman Empire. The research attempts to identify the ways in which print media served as a channel for the emergence of political and cultural linkages between these two groups by examining the information pertaining to political events, alliances, and cultural narratives in the print media of the era. This goal is essential to comprehending how information spread by print media influenced the creation or reshaping of cultural and political ties. Largely, the broad and focused goals of this research provide a coherent framework that explores the complex ways in which print media shaped attitudes, influenced tactics, and affected the political and cultural relations between Indian Muslims and the Ottoman Empire in the given historical era.

2. Literature Review

Between 1857 and 1924, India's socio-political environment experienced significant changes brought about by the intricate interactions of nationalist movements, colonialism, and the search for identity (Bayly, 1990; Guha, 2007). An era of profound political and cultural transformations was ushered in by the official foundation of British supremacy during the Sepoy Mutiny of 1857, a turning point in India's fight against British colonial power (Bayly, 1990; Guha, 2007). The establishment of direct colonial administration brought about profound transformations in the domains of governance, economy, and society.

Founded in 1885, the Indian National Congress became a powerful political force, pushing for constitutional amendments and Indian participation in the political process (Brown, 1985; Wolpert, 2006). In reaction to the difficulties brought about by colonialism, socio-religious movements like the Arya Samaj and the Aligarh Movement simultaneously aimed to revitalize and reinvent Indian identity (Metcalf, 2007; Engineer, 1987). An increasingly self-aware and assertive Indian identity was formed during this time of intellectual ferment, which gave rise to a wide range of opinions on India's past, present, and future. The growth of British capitalism in India also brought about considerable changes to the economic landscape. A new urban middle class emerged as a result of the introduction of modern industries, railways, and telegraphs, which changed the economic structure (Roy, 2006). The foundation for a careful examination of the interaction between Indian Muslims and the Ottoman Empire was established during this turbulent time in sociopolitical history.

During the designated time frame, the Ottoman Empire faced both internal and external problems, which finally led to its disintegration in 1924. The Ottoman Empire was very important in the Muslim world at this period, even though it was in decline (Kedourie, 1970; Shaw, 1977). The Ottoman Sultan held significant power over Muslims worldwide as the head of the Caliphate and the metaphorical head of the Islamic world (Hourani, 1991; Ahmad, 2010). Muslims saw the Caliphate as a unifying factor that gave them something to unite around, particularly in the face of colonial intrusions and cultural assimilation (Ahmed, 2011; Toynbee, 1922). The Caliphate of the Ottoman Sultan had political and cultural ramifications in addition to its theological significance. For many Muslims, the Ottoman Empire symbolized resistance to Western aggression and historical legacies of Islamic rule (Deringil, 2003; Khaldi, 1993). The Ottoman Empire holds significant symbolic value in the Muslim world, especially

for Indian Muslims. This makes it imperative to comprehend the intricacies of their connection during the designated period.

The Ottoman Empire's position in the larger context of Islamic unity and anti-colonial sentiment has been studied by a number of academics. Ahmad (2010) explores the Ottoman Caliphate's political and spiritual relevance, highlighting the Caliphate's symbolic significance in the Muslim world. Deringil (2003) offers a sophisticated examination of the Ottoman Empire's endeavors to reinterpret its identity in response to both internal and external obstacles. The literature highlights the Ottoman Empire's function as a center of Muslim identity and resistance within a period of notable worldwide transformation.

Furthermore, the writings of Khaldi (1993) and Toynbee (1922) provide insight into the Ottoman Empire's influence on Muslims living outside of its borders. While Khaldi's analysis of Arab and Islamic responses to Ottoman collapse emphasizes the interconnection of Muslim societies throughout this turbulent period, Toynbee's historical research clearly defines the impact of the Ottoman Caliphate on Muslims outside of Ottoman territory. An equivalent amount of historiography has been written about India's socio-political circumstances between 1857 and 1924. Academics who have conducted thorough assessments of the effects of colonialism on Indian society and the rise of nationalist movements include Bayly (1990) and Guha (2007). Wolpert (2006) and Brown (1985) advance knowledge of the Indian National Congress and its influence on political discourse. The socio-religious forces that shaped Indian identity are examined by Metcalf (2007) and Engineer (1987), while Roy (2006) examines the economic shifts brought about by British capitalism.

Academic interest in scholarly inquiries of the interaction between Indian Muslims and the Ottoman Empire throughout the pivotal period from 1857 to 1924 has persisted. Research conducted in this age by Ansari (2004) and Ahmed (2017) has illuminated the wider relationships within the Muslim world. Ansari (2004) offers a thorough analysis of the political and intellectual currents that affected Indian Muslims, highlighting their involvement in international Islamic matters such as the fall of the Ottoman Empire. By analyzing the transnational networks that linked Indian Muslims to the Ottoman Empire and the larger Muslim world, Ahmed (2017) advances the conversation.

The works of Jones (2018) and Karpat (1985) provide additional insights into this link. In his investigation of the political aspects of Indian Muslims' conceptions of the Ottoman Empire, Jones (2018) reveals the complex relationships that molded their unity in the face of colonial hardships. Karpat (1985) explores the wider context of Ottoman impact on Muslims living outside of its borders, offering a comparative viewpoint that deepens our understanding of the various ways that the Ottoman Empire was viewed around the world. Ansari (2004) and Ahmed (2017) have examined print media's influence on this relationship, but with a more general emphasis on international ties. These findings highlight the necessity of a more thorough analysis of the precise influence of print media on the interactions between Indian Muslims and the Ottoman Empire.

Even while previous research has made significant contributions, there are still some gaps and restrictions in the body of current knowledge. While most research offers a more comprehensive knowledge of the interaction between Indian Muslims and the Ottoman Empire, it frequently ignores the unique role that print media had as a catalyst in forming alliances and influencing public opinions

during this time. While shedding light on the transnational links, Ansari's (2004) and Ahmed's (2017) works do not explore the complex dynamics of how print media facilitated the exchange of ideas and the creation of a common narrative between Indian Muslims and the Ottoman Empire. There is still a lack of research on the precise methods by which print media impacted the connection.

Furthermore, the emphasis on larger intellectual and geopolitical currents occasionally obscures the particular experiences and viewpoints of Indian Muslims. A closer look is necessary at the subtleties of how common people in the Indian Muslim community interacted with and understood the material published in print media. Furthermore, a closer examination of the influence of print media on the political and cultural relations between Indian Muslims and the Ottoman Empire is necessary.

Up order to fill up these gaps, the current study aims to give a more thorough and contextualized account of the interactions between Indian Muslims and the Ottoman Empire, with a focus on the role that print media played in the crucial years between 1857 and 1924. This focused inquiry seeks to close the gaps in the literature and add a nuanced viewpoint to our comprehension of this historical interaction.

3. Methodology

The impact of print media on the connection between Indian Muslims and the Ottoman Empire is examined in this study using a mixed-methods approach (1857-1924). Both primary and secondary sources—which include newspapers, archives, correspondence, and other pertinent materials—are carefully chosen for the study strategy. A thorough analysis of print media content from the designated time period is part of the data collection process. A comparative study looks at the similarities and differences between different sources, whereas a qualitative analysis concentrates on identifying themes, ideologies, and narratives in print media. The objective of this methodological framework is to offer a comprehensive comprehension of the ways in which print media shaped the attitudes and exchanges between Indian Muslims and the Ottoman Empire in this particular historical period.

4. Print Media and Indian Muslims' Perception of the Ottoman Empire

4.1 Analysis of Print Media Content

4.1.1 Newspapers, pamphlets, and other publications

Analyzing print media content is essential to understanding the complex dynamics of Indian Muslim perceptions of the Ottoman Empire in the wake of its transformation from 1857 to 1924. Pamphlets, newspapers, and other publications from this era provide insights into the methods in which ideas, narratives, and information were received and distributed, and they also act as windows into the collective consciousness of Indian Muslims.

Newspapers have become important forums for information and idea sharing. Notable periodicals such as "Al-Hilal," edited by Maulana Abul Kalam Azad, and "Comrade," edited by Maulana Mohammad Ali Johar, were essential in influencing the perceptions of Indian Muslims (Naim, 1981; Ahmed, 2017). These periodicals, which were frequently bilingual or multilingual, acted as platforms for the Muslim minority in India to express their opinions about the Ottoman Empire. The terms chosen, the way in which events were framed, and the news pieces chosen all helped to create a narrative that shaped opinions. Even though they were less mainstream, pamphlets

and smaller periodicals had a crucial role in spreading particular viewpoints and ideologies. Through their pamphlets, leaders such as Allama Iqbal promoted Islamic unity and stressed the Ottoman Caliphate's value as a symbol of Muslim unity (Ansari, 2004). These tiny publications, which were frequently distributed among particular intellectual groups, contributed to the development of the Ottoman Empire's discourse.

4.1.2 Representation of the Ottoman Empire in Indian print media

The way the Ottoman Empire was portrayed in Indian print media involved a complicated interaction of religious, cultural, and political factors. Newspapers frequently published articles about the Ottoman Empire's decline, its battles with outside forces, and the political maneuverings of the European powers. These accounts presented the Ottoman Empire as a victim of imperial assault, evoking feelings of sympathy and solidarity among Indian Muslims (Ahmed, 2017; Jones, 2018).

Concurrently, an intentional endeavor was made in Indian print media to foster a favorable perception of the Ottoman Caliphate as a uniting factor for Muslims across the globe. It was underlined how crucial the Caliphate was symbolically in promoting Islamic identity and opposing colonial oppression. Newspapers like "Al-Hilal" were utilized by leaders such as Maulana Abul Kalam Azad to spread the notion that maintaining the Ottoman Caliphate was necessary to protect the interests of the Muslim community as a whole (Naim, 1981). Newspaper editorial positions, in addition to news stories, were a significant factor in influencing public opinion. Nuanced assessments were common in editorial writings that argued in favor of maintaining the Ottoman Caliphate as a symbol of Islamic sovereignty and a barrier against cultural assimilation (Ahmed, 2017; Ansari, 2004). These editorials served as tools for forming the collective narrative of Indian Muslims in addition to being opinion pieces.

The cultural characteristics of the Ottoman Empire were also shown in the media. Pamphlets, newspapers, and novels with poetry and cultural criticism all contributed to the romanticized portrayal of the Ottoman Empire. This cultural depiction served to create connections that went beyond the geopolitical environment of the time and gave Indian Muslims a sense of pride and nostalgia (Ansari, 2004; Ahmed, 2017). That being said, not everyone saw it this way. Within the Muslim population in India, there were internal discussions about how well the Ottoman Empire led the Muslim world. Various viewpoints, which were frequently represented in the media, brought attention to the complexity of Indian Muslims' perceptions. Diverse viewpoints within the community were demonstrated by some who questioned the Ottoman Caliphate's effectiveness in the face of both internal and external pressures (Jones, 2018; Ahmed, 2017).

The examination of print media information demonstrates the complexity of Indian Muslims' ideas about the Ottoman Empire in the given time frame. Print media provided a dynamic platform for the dissemination of knowledge, the construction of ideologies, and the development of a global collective consciousness. This analysis is in line with the research of academics that have examined how print media shapes the political and cultural discourse within the Indian Muslim community, including Ansari (2004), Ahmed (2017), and Jones (2018). These studies offer a theoretical framework for comprehending the ways in which print media functions within marginalized communities as a means of creating and distributing collective identities. The research's emphasis on

newspapers, pamphlets, and cultural representations adds to the body of knowledge by offering a particular lens through which to view the dynamics of Indian Muslims' perspectives of the Ottoman Empire.

In summary, the analysis of print media content underscores the agency of Indian Muslims in constructing a narrative around the Ottoman Empire. Newspapers, pamphlets, and other publications served not only as sources of information but as powerful tools in shaping the perceptions, ideologies, and cultural ties between Indian Muslims and the Ottoman Empire during a period of significant historical flux.

4.2 Ottoman Empire's Use of Print Media to Influence Indian Muslims

4.2.1 Analysis of Ottoman-authored articles, pamphlets, and newspapers

The examination of Ottoman-authored articles, pamphlets, and newspapers provides a critical lens through which to understand how the Ottoman Empire strategically utilized print media to influence the perceptions and sentiments of Indian Muslims during the pivotal period from 1857 to 1924. Ottoman propaganda, disseminated through various print sources, reflects a concerted effort to engage with the Indian Muslim community and foster solidarity across geographical boundaries.

Ottoman-authored articles, often featured in newspapers like "Osmanlı" and pamphlets circulated within the Indian subcontinent, served as a direct channel for conveying Ottoman perspectives on political, cultural, and religious matters. These articles aimed to articulate the Ottoman Empire's position on issues pertinent to the Muslim world, presenting a narrative that emphasized the Caliphate's significance and its role in safeguarding Islamic interests globally (Ahmed, 2020; Karpas, 2001). In particular, pamphlets were essential for getting specific messages across. Pamphlets written by Ottoman authors and widely disseminated throughout India addressed issues like cultural integration and colonial rule that were of particular interest to the Muslim minority in India. These booklets featured contributions from academics such as Jamal al-Din al-Afghani and Rashid Rida, who defended the Ottoman Caliphate as a symbol of resistance against Western imperialism and a force that united Muslims around the globe (Ansari, 2008; Ahmed, 2020).

Analyzing newspapers written by Ottoman authors sheds light on how the Ottoman Empire maintained a consistent media presence while interacting with the Muslim community in India. "Osmanlı," an Istanbul-based Turkish-language newspaper, included stories about the Ottoman Caliphate's participation in international events and its defense against outside influences. The intention behind the distribution of this kind of material was to help Indian Muslims develop a feeling of common identity and destiny (Ahmed, 2020; Ansari, 2008).

4.2.2 Examination of Ottoman strategies to appeal to Indian Muslims

Ottoman tactics included political, cultural, and religious elements in their efforts to win over Indian Muslims. Using print media as a tool, the Ottoman Empire positioned itself as the guardian of Muslim interests around the world, using the Caliphate as a symbol of solidarity against foreign enemies.

Articles written by Ottoman authors that emphasized the difficulties the Ottoman Empire

faced and portrayed it as a brave protector of Islamic sovereignty were obviously political in nature. The geopolitical conflicts, particularly those involving World War I, were presented in a manner designed to elicit sympathy and backing from the Indian Muslim minority. Political rhetoric was deliberately employed by Ottoman publications and pamphlets to appeal to the common interests of Muslims in various locations (Ahmed, 2020; Ansari, 2008). Ottoman propaganda was heavily reliant on cultural appeals, utilizing common historical and cultural connections to create a sense of unity. Indian Muslims who desired a link to a wider Islamic past found resonance in the Ottoman Empire's historical record as the Caliphate's seat. Cultural narratives in print media written by Ottoman authors sought to unite Indian Muslims through a shared sense of pride and nostalgia, bridging geographical gaps (Ansari, 2008; Ahmed, 2020).

An important component of Ottoman propaganda was the use of religious arguments, with a focus on the Caliphate's spiritual importance. Religious discourse was a common component of essays and pamphlets written by Ottoman authors, who portrayed the Ottoman Sultan as the legitimate Caliph and the guardian of Islamic principles. By portraying the Caliphate as a spiritual ruler deserving of unshakable allegiance, this theological component sought to deepen the emotional and spiritual ties between the Ottoman Empire and Indian Muslims (Ahmed, 2020; Ansari, 2008).

The Ottoman Empire employed a complex and focused strategy to align political, cultural, and religious narratives while using print media to sway Indian Muslims. The Ottoman Empire was well aware of the influence print media had on influencing public opinion and creating a transnational Muslim identity, as seen by this calculated communication. The significance of Ottoman propaganda in the larger framework of Islamic resistance and unification has been emphasized by academics like Ahmed (2020) and Ansari (2008), who have also offered a theoretical framework for comprehending the media tactics used by the Ottoman Empire.

In conclusion, a careful and subtle attempt was made by the Ottoman Empire to use print media as a tool for influencing Indian Muslims, as evidenced by the examination of articles, pamphlets, and newspapers written by Ottoman authors. The Ottomans used a variety of tactics to try and tell a story that spoke to the hopes and worries of the Muslim minority in India and encouraged a sense of unity and common destiny.

5. Impact on Political and Cultural Ties

5.1 Examination of political events influenced by print media

An important area of inquiry is the connection between political developments, Indian Muslims, and the Ottoman Empire in the years between 1857 and 1924. Print media was essential in influencing events, forming political discourse, and encouraging Indian Muslims to get involved in politics.

Analyzing how print media impacted political events shows how information flow and political mobilization interact dynamically. Periodicals such as "Al-Hilal" and "Comrade" kept a close eye on important political events, such the Khilafat Movement, which aimed to preserve the Ottoman Caliphate. In addition to providing a forum for the dissemination of knowledge, print media also

acted as a catalyst for the growth of political groups that mirrored the goals of the Indian Muslim community (Ahmed, 2017; Ansari, 2004).

5.2 Role of print media in shaping political alliances

The power of print media to express and disseminate political beliefs makes it clear how important it is in forming political coalitions. Newspapers and pamphlets provided platforms for political intellectuals to promote particular alliances and partnerships through editorials and opinion articles. For example, the Khilafat Movement saw the blending of religious and political attitudes among Indian Muslims, partly due to the print media's involvement in creating a shared narrative (Jones, 2018; Ahmed, 2017).

Political leaders could speak with the public directly through print media, which helped to create a feeling of cohesion and purpose. Political coalitions that spanned national boundaries were forged in part by newspaper editorial positions and their coverage of political events. This connectivity, made possible by print media, emphasizes the crucial part it played in influencing Indian Muslims' political environment and creating a shared political identity (Ahmed, 2017; Jones, 2018).

5.3 Analysis of cultural narratives in print media

The manner in which shared cultural narratives were created and spread to fortify the cultural bonds between Indian Muslims and the Ottoman Empire are revealed by the examination of cultural narratives in print media. A feeling of common identity was bolstered by the expression of cultural values, customs, and historical links through print media.

Publications such as newspapers and pamphlets frequently published literary pieces and articles honoring the Ottoman Empire's rich cultural legacy. The goal of presenting Ottoman culture favorably was to make Indian Muslims feel a sense of pride and camaraderie. Print media narratives that highlighted cultural practices' commonalities promoted a common view of legacy that transcended national and regional borders (Ansari, 2004; Ahmed, 2017).

5.4 Influence of print media on shared cultural practices

The spread of cultural norms and ideas is a clear indication of print media's influence on shared cultural behaviors. Print media encouraged cultural exchanges that included poetry, art, and literature reflecting the diverse Islamic cultural tapestry. Poets and writers had a forum to contribute to a common cultural identity that crossed national boundaries through newspapers such as "Al-Hilal" and "Comrade" (Ahmed, 2017; Ansari, 2004).

Print media actively contributed to the shaping and reinforcement of common cultural practices in addition to reflecting pre-existing cultural linkages. Indian Muslims felt more at ease and united as a result of print media's portrayal of Ottoman cultural events, customs, and rituals. A global Muslim identity that transcended political concerns was greatly aided by this cultural interchange, which print media made possible (Ansari, 2004; Ahmed, 2017).

In summary, print media had a significant influence on the political and cultural relations between Indian Muslims and the Ottoman Empire from 1857 to 1924. Print media had a vital role in molding political participation, swaying coalitions, and cultivating a shared political identity. It also had a significant impact on cultural interchange, spreading stories that bolstered common cultural traditions and enhanced a sense of community among Muslims worldwide. Academics like Jones

(2018), Ansari (2004), and Ahmed (2017) have all drawn attention to the complex ways that print media shaped the historical relationships between Indian Muslims and the Ottoman Empire.

6. Conclusion

In summary, the years 1857–1924, which saw the rise of nationalist sentiments and socio-political upheavals, were a pivotal phase in world history. With a focus on the influence of print media, this study has examined the complex interaction that existed between Indian Muslims and the Ottoman Empire throughout this crucial period. Analyzing this historical connection has illuminated the intricate dynamics that molded the views, relationships, and coalitions within the Muslim world. It has also shown the intricate interplay of political, cultural, and religious components.

The relationship between Indian Muslims and the Ottoman Empire has several facets, which makes it important to research. First off, print media's promotion of political engagement was crucial in determining how important events were portrayed, especially during the Khilafat Movement. Periodicals such as "Al-Hilal" and "Comrade" were not just informational resources but also political mobilization engines that shaped the collective consciousness of Indian Muslims and aided in the establishment of cross-border political coalitions.

Second, the development of a common cultural identity has been greatly assisted by the cultural interchange made possible by print media. Newspapers and booklets featured cultural narratives that praised the Ottoman Empire's past, fostering a sense of pride and camaraderie among Indian Muslims. Beyond merely representing common cultural practices, print media actively shaped and strengthened the cultural bonds that united the two populations.

Furthermore, print media was a calculated tactic used by the Ottoman Empire to sway Indian Muslims. Newspapers, pamphlets, and articles written by Ottoman authors were very important in spreading stories about politics, culture, and religion that aimed to sway the opinions of the Muslim minority in India. The Ottoman Empire demonstrated a sophisticated and focused approach to its use of print media, demonstrating its knowledge of the media's ability to shape public opinion and promote a transnational Muslim identity.

By offering a thorough knowledge of the influence of print media on the connection between Indian Muslims and the Ottoman Empire, the research has closed a significant gap in the body of previous literature. The approach has been influenced by the research of academics who have examined how print media shapes the political and cultural discourse within the Indian Muslim community, including Ahmed (2017), Ansari (2004), and Jones (2018).

Essentially, the analysis of print media between 1857 and 1924 sheds light on a period of history in which the exchange of knowledge crossed geographical boundaries and fostered a sense of unity among heterogeneous Muslim groups. Understanding the historical relationships between Indian Muslims and the Ottoman Empire offers important insights into the ongoing influence of media in forming transnational identities and alliances within the Muslim world, as we negotiate the challenges of the present and future.

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