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THE IMAGE OF TURKS AMONG INDIAN MUSLIMS: THE CASE OF BALKAN WARS

Hint Müslümanlarında Türk İmgesi: Balkan Savaşları Örneği

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Abstract: An image consists of a person's, a community's and/or a society's positive and/or negative conceptions and attributions towards an object, an event and/or another community. Factors such as ideological approaches, culture, collective memory, past experiences, and/or geography play an important role in forming these impressions. If a society's approach towards another society is a matter of question, the image determines political stance and generates one of the reasons for social reactions. This study does not include examples of factionalized society, culture and/or political formulations but examples concerning positive perceptions of a society of another and how these perceptions are reflected on their reactions. In doing so, the study analyses the contributions of Indian Muslims to the Ottoman Empire and Turkish nation during the Balkan Wars with examples and questions the reasons behind these supports. Indian Muslims attempted to mold public opinion in order to bring attention to the Balkan Wars. They aided Ottomans in kind and cash, sent medical teams and played an active role in battle and organized activities for refugees. This study aims to reveal approaches and sensitivities of Indian Muslims to one of the biggest social problems that Turks faced in the early 20th century through data that were obtained from the Ottoman Archive and several newspapers of that period.

Key Words: Image, collective memory, Balkan Wars, Turks, Indian Muslims

Özet: İmge bir kişi, topluluk ve/veya toplumun bir nesneye, olaya ve/veya diğer bir topluluğa dair olumlu ya da olumsuz (veya her ikisi birden) kavram ve nitelermelerinden oluşmaktadır. Bu izlenimlerde ideolojik yaklaşımlar, kültür, toplumsal hafıza, geçmiş deneyimler, coğrafya ve ekonomi gibi etkenler büyük rol oynar. Söz konusu olan bir toplumun diğer bir topluma yönelik yaklaşımıysa eğer, imge siyasal duruşu belirlemekte, toplumsal tepkilerin nedenlerinden birini oluşturmaktadır. Bu çalışma, -benzerleri çok görülen- ötekileştirilen bir toplum, kültür ve/veya politik oluşum üzerine örnekleri değil, bir toplumun başka bir topluma dair olumlu algılarının, tepkilerine nasıl yansıdığına örneklerini içermekte, Hint Müslümanlarının Balkan Savaşlarında Osmanlı Devleti'ne ve Türk halkına ne gibi katkılarda bulunduğunu örneklerle verip bu desteklerin altında yatan sebepleri sorgulamaktadır. Hint Müslümanları Balkan Savaşlarına dikkat çekebilmek için kamuoyu oluşturma çabalarına girişmişler, Osmanlı'ya aynı ve nakdi yardımlarda bulunmuşlar, sağlık ekipleri göndererek bizzat savaşta etkin olmuşlar ve muhacirlere yönelik faaliyetler gerçekleştirmişlerdir. Bu çalışmada Osmanlı Arşivi ile dönemin bir takım gazetelerinden elde edilen veriler vasıtasıyla, Türklerin 20. yüzyıl başında maruz kaldığı en büyük sosyal sorunlardan birine Hint Müslümanlarının yaklaşım ve duyarlılıklarını ortaya koymak amaçlanmaktadır.

Anahtar Kelimeler: İmge, toplumsal bellek, Balkan Savaşları, Türkler, Hint Müslümanları

Introduction

The origin of image as a concept comes from the Latin word *imago*, which means “a copy, resemblance, any depiction, portrait” or with its plural form “*portrait of ancestors, shadows or spirits of the dead, mental picture, thought, conceptualization*”¹ In Turkish, it is explained as (a) *imaginarily designed and desired thing, dream, imagination, reverie*; (b) “*quasi reflection and display of an object, which is externally perceived by sense organs, on*

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¹ Kemal Atakay, "İmge", *Kitaplık Dergisi*, Issue: 74, 2004, p. 72.

consciousness"; (c) "objects and events appearing on consciousness without a sensual stimulant"² The concept of imagery has a direct resemblance with the word *tahayyül* meaning "dreaming up, visualization"³ There have been many interdisciplinary studies on this concept. Social scientists do research on this issue particularly in the fields of literature, history and psychology and topics of art/culture and nationalism.⁴ The main purpose of these studies is to investigate the reflections of images on art, literature and systems of thought in terms of social and cultural events.⁵ Therefore, the image in the widest sense, can be defined as a way of thinking of a nation about another nation or other nations; this way of thinking stems from collective memory and includes all ideas, dreams and judgments, whether abstract or concrete, about these nations.⁶ The concept of "collective memory", which was widely acknowledged in the social sciences literature thanks to French sociologist Maurice Halbwachs, is associated with history and identity.⁷ Moreover, it is possible to find samples of collective memory building in almost all countries and communities of the world which pursue identity policies.⁸ In this context, particularly history studies that emphasize collective memory include the concept of image. However, history studies concerning the image often move through fractionalization; they try to reveal the story of a conflict/struggle between two opposing (or apparently opposing) and different formations from past to present; they go through the roots of the issue and help us to understand and perceive today's problems. Issues like the Western image of Turks and Islamophobia can be shown as examples of the science of history's research on image. The basic discussion on such studies of image is whether this approach to a particular issue (whatever it is) is in the Orientalist or Occidental context. Orientalism, which can be summarized as the West's approach to the East in the context of Western values⁹, has given birth to Occidentalism, which is the way of analyzing the West by non-westerners.¹⁰ Leaving aside the discussion of objectivity of both approaches, the basic arguments of the East's perception of the East itself are missing. These arguments have not been theoretically analyzed and this is the missing point of history studies on image. In a way this study evaluated the East's perception of the East through the case of Indian Muslims' images of Turks.

The Indian and Turkish worlds have never evaluated each other with an Orientalist or Occidental perspective due to geographical, cultural and historical factors. Contrary to Europe, which has always been a historical "other", the Indian world was never "the other" for Turks. The image of Turks, which has deep roots among Indian Muslims, has a positive connotation. This image is both historical and cultural. This image has become the basic foundation for Indian Muslims' interest in political, military and social events in Ottoman

² Ali Püsküllüoğlu, "imge", *Türkçe Sözlük*, Arkadaş Pub., Ankara 2004, p. 665.

³ Ferit Devellioğlu, "tahayyül", *Osmanlıca-Türkçe Ansiklopedik Lûgat*, Aydın Pub., Ankara 1988, p. 1217.

⁴ Zeliha Nilüfer Nahya, *Avrupa Birliği Bağlamında İmge ve Ötekileştirme - Bir Grup Ankara Üniversitesi ve Ortadoğu Teknik Üniversitesi Öğrencisi Örneği*, Unpublished Doctoral Dissertation, Ankara University Institute for Social Sciences, Ankara 2010, p. 46; quoted from Serhat Ulağlı (Ed.), *Uluslararası İmgebilim Sempozyumu*, Muğla University Pub., Muğla 2006.

⁵ Z. N. Nahya, *ibid*, p. 46; quoted from Serhat Ulağlı, *İmgebilim: 'Öteki'nin Bilimine Giriş*, Sinemis Pub., Ankara 2006.

⁶ Z. N. Nahya, *ibid*, p. 47.

⁷ Jan Assmann, *Kültürel Bellek - Eski Yüksek Kültürlerde Yazı, Hatırlama ve Politik Kimlik*, Ayrıntı Pub., İstanbul 2001, p. 38-39; İlhan Tekeli, *Birlikte Yazılan ve Öğrenilen Bir Tarihe Doğru*, Tarih Vakfı Yurt Pub., İstanbul 2007, p. 135-136.

⁸ Nuri Bilgin, *Tarih ve Kolektif Bellek*, Bağlam Pub., İstanbul 2013, p. 16.

⁹ Above all, Orientalism is an image. According to Edward W. Said, who is known with his studies on this subject, "The Orient is not only adjacent to Europe; it is also the place of Europe's greatest and richest and oldest colonies, the source of its civilizations and languages, its cultural contestant, and one of its deepest and most recurring images of the Other". Edward W. Said, *Şarkiyatçılık - Batı'nın Şark Anlayışları*, Metis Pub., İstanbul 2004, p. 12.

¹⁰ Occidentalism, which can be summarized as stereotypes of non-Western nations in the West, was born due to Orientalism critics; Suavi Aydın, "Oksidentalizm", *Antropoloji Sözlüğü* Ed.: Kudret Emiroğlu-Suavi Aydın, Bilim ve Sanat Pub., Ankara 2003, p. 642-643; Hasan Hanefi, "İslam ve Batı: Çatışma mı Diyalog mu?", *Cogito*, Issue: 40, 2004, p. 276.

geography. It was also the main source of Indians' reaction, which had increased since the last quarter of the 19th century, towards events in the Ottoman Empire. Indian Muslim's pro-Ottoman activities during Balkan Wars are actually because of the existence of the Turk image in their collective memory.

This study aims to demonstrate Indian Muslims' approaches and sensitivities towards one of the biggest political and social problems that Turks faced in the early 20th century through archive materials, data that were obtained from several newspapers of that period and second-hand sources. In short, the term "Indian Muslims"¹¹ refers to people of today's Pakistan, India and Islamic population living in the Jammu and Kashmir regions. This expression indicates a cultural identity that is based on religious belief. Therefore, Indian Muslims that settled in South Africa are also mentioned in this study.¹² In brief, this study questions the reasons lying behind the affinity between two nations living in distant geographies and includes findings and interpretations on Indian Muslims' attitudes towards Balkan Wars and their contributions to refugees who were the most affected masses in these wars.

Of the Connection Between Two Distant Geographies

It is an acknowledged fact that Turkish and Indian Muslim nations feel close to each other.¹³ Turks feel close to Indian Muslims, who "did not leave them alone in their hardest times". Similarly there is a deep sympathy among Indian Muslims towards Turks. It is known that an Indian Muslim (even today) in both process of cultural development in his or her inner circle and interaction during education levels is raised with a deep feeling of sympathy towards Turks and the Turkish world. With regard to this issue Syed Anwarul Haq Haqqi quotes Fairy Tales about Turks that were told by his inner circle and "historical stories" during courses of his school days with the following words: *"I still vividly remember how in our childhood we were introduced to, and felt attracted towards Turkey by the Fairy Tales in which the fairies were said to be living in Mount Caucasus, and were then in our school days greatly impressed by the 'history tales' which recounted the martial exploits and heroic deeds, and the greatness and glory of the Ottoman Turks."*¹⁴

These mutual and positive feelings have also some historical bases. The image of Turks as "the standard bearers of Islam", the fact that the only non-aligned Islamic state was the Ottoman Empire and the influence of caliphate certainly played a prominent role for Muslims in the region to feel close to Ottomans. In this region, Arabic population is not a majority and the area is not under Ottoman rule. For this reason, this interesting connection is worth analysis in an independent study. Because there is a need for detailed academic studies on historical and cultural ties between Anatolian Muslims and Indian Muslims and socio-psychological causes and effects of these relations. Although some studies were done at Turkish Universities, these studies did not include assessments concerning socio-economic and cultural bases of these relations. However, there are not enough meticulous studies on this issue. Nevertheless some sample studies exist. For example, Arzu Süren Çiftsüren's doctoral dissertation should be

¹¹ It was found out that many sources use the expression "Muslims of India" instead of "Indian Muslim". This study preferred to use "Indian Muslims" as it was frequently used in Ottoman archives.

¹² In today's India, Islam continues to be both a political and cultural power as it refers to the second largest religious community. Muslims constitute approximately 10% of India's population. Muslims are in the majority in the Jammu and Kashmir regions. Although a majority of Muslim population immigrated to Pakistan, India has the third largest Muslim population (after Pakistan and Indonesia) in the world. India and Pakistan agreed on a similar population exchange agreement to 1923 Turkish-Greek Population Exchange Agreement, see for details: Tuncay Ercan Sepetcioğlu, "İki Tarihsel 'Eski' Kavram, Bir Sosyo-Kültürel 'Yeni' Kimlik: Mübadele Nedir, Mübadiller Kimlerdir?", *Türkiye Sosyal Araştırmalar Dergisi-Turkish Journal of Social Research*, Vol.: 18, Special Issue: 3, 2014, p. 63.

¹³ As my personal experiences indicate, my generation was exposed to the image of "The Turk has no friends but the Turk". At the same time, it was continuously emphasized that Pakistan is Turkey's closest friend and ally.

¹⁴ Syed Anwarul Haq Haqqi, *Turkey, Atatürk and India*, Middle East Technical University Asian-African Research Group, Ankara 1985, p. 10.

mentioned here. Çiftsüren underlined that there is no organized study in Turkey concerning the image of Turks that is reflected on the “sub-continent”. She stated that people of the sub-continent, who adopted a very diverse point of view than other nations such as Arabs, Iranians and Westerners, still call Turks “brothers” today. In doing so, she attempted to find out the psychological bases of this intimacy.¹⁵

How and why did this connection occur between two societies? Being an Indian Muslim himself, Haqqi looked for an answer to this question. In his study, Haqqi narrated this thought about historical ties concerning Indian-Turkish relations. He stated that there are two reasons for Indians’ interest in Turkey and one of these is connected to Turks’ influence and contribution to social, cultural and political development of India during Middle Ages.¹⁶ In fact, it is possible to talk about a Turkish impact between 1206-1757 in India in terms of both the political situation and cultural and social perspectives. Turkish influence on India’s administrative history began Hephthalites’ arrival to the region c. 500 BC. From 7th century to the early 10th century, Indian rulers were from Afghan and Turkish dynasties. Between 1010 and 1220, we can talk about the Ghazni Turkish Sultanate’s rule, particularly in the northern parts of the region. A Turkish military commander founded a state in north-west India called the Delhi Turkish Sultanate in 1206 and this was regarded as the beginning of Turkish rule in India.¹⁷

Even in the history of India, it is acknowledged that the Medieval Age begins with the Turks' arrival. The most interesting part of Turkish sovereignty in India is that this rule was widely accepted in the country. Although Turkish rule was temporary, the Turkish way of government was accepted without interruption.¹⁸ Even India’s capital, the city of Delhi alone, which had no historical or administrative significance before the Turks, is important evidence indicating the Turks’ permanent influence on the country’s history and culture.¹⁹ Turks also played a significant role in region’s social, political and religious life. In addition, the Turks’ administrative past in India paved the way for Turkish influence on trade, architecture, navigation and fine arts.²⁰ As Indian historian Mohammed Habib stated, no event played a more important role than the spread of Islam with the assistance of Turks in Indian history.²¹ Another factor that Haqqi mentioned and saw it more probable is that Indian Muslims’ sympathy towards another Asian society, whose fate was similar to theirs and who were challenging imperialistic aims of European as a nationalist force. Moreover, Turks have also been revered and honored as “Warriors of Islam” and “Guardians of Sacred Lands”. It is also evident that Ottomans’, particularly Abdulhamid II’s policy about Islamic union and closer relationship between Islamic societies in comparison to other periods also affected Indian Muslims. The

¹⁵ Arzu Süren Çiftsüren preferred to name South Asia including India and Pakistan as the “sub-continent”. In her prominent work, she mentioned Indian Muslims’ support to Turks during the 1877-78 Russo-Turkish War, Italo-Turkish War, Balkan Wars and War of Independence. She identified how these developments were reflected in poems in Urdu and Persian; Arzu Süren Çiftsüren, *93 Harbinden Sonra Hindistan-Pakistan Alt-Kıtası'nda Urduca ve Farsça Şiirde Türkiye ve Türkler*, Unpublished Doctoral Dissertation, İstanbul University Institute for Social Sciences, İstanbul 2013.

¹⁶ S. A. H. Haqqi, *ibid*, p. 10. Some sources date the beginning of Turkish-Indian relations to I. and III. Centuries BC. For details look Selçuk Duman, "Atatürk Dönemi Türkiye-Hindistan İlişkileri", *Turkish Studies International Periodical for the Languages, Literature and History of Turkish or Turkic*, Vol. 9/4 Spring 2014, p. 386-399.

¹⁷ Yusuf Hikmet Bayur, *Hindistan Tarihi - I. Cilt - İlk Çağlardan Gürkanlı Devletinin Kuruluşuna Kadar (1526)*, Türk Tarih Kurumu Pub., Ankara 1987, p. 86; Mübarek Galip, *Hindistan'da Türkler*, Ed. Selahattin Y. Gömeç, Berikan Pub., Ankara 2013, p. 25, 33-34, Hermann Kulke-Dietmar Rothermund, *Hindistan Tarihi*, Trans.: Müfit Günay, İmge Pub., Ankara 2001, p. 235.

¹⁸ Mustafa Keskin, *Hindistan Müslümanlarının Milli Mücadele'de Türkiye'ye Yardımları (1919-1923)*, Erciyes University Pub., Kayseri 1991, p. 5.

¹⁹ Syed Anwarul Haq Haqqi, *The Turkish Impact on India - The First Phase, 1206-1414 (Hindistan'daki Türk Tesiri - İlk Dönem: 1206-1414)*, Trans.: Yuluğ Tekin Kurat, Middle East Technical University Asian-African Research Group, Ankara 1984, p. 41.

²⁰ S. Duman, *ibid*, p. 391.

²¹ Salim Cöhçe, "Türk İstiklâl Savaşı ve Hindistan Müslümanları", *Atatürk Araştırma Merkezi Dergisi*, Issue: 37, March 1997, p. 77.

independence and integrity of Turkey has become a supplementary component of the Indian worldview.²² Furthermore, traces of Turkish sovereignty since the early 13th century did not disappear and the concept of “the Invincible Turk” was not erased from memories until 1924.²³

The image of Turks in the minds of Indian Muslims was so strong that we can talk about a great interest since the last quarter of 19th century. For Indian Muslims, events happened in the Balkans during the mid-1870s were a turning points in order to understand the problems and power of Ottoman Empire. The Ottoman Empire was the last Islamic state. As this state declined and lost political significance, it would have turned into an insignificant minority. For this reason, Indian Muslims organized meetings everywhere in India and collected aid for the Ottoman Empire and sent it to Istanbul. Indian Muslims supported Ottomans through two types of activities. First, they collected donations and second, they protested Russia and called on the British to support Ottomans through declarations and petitions.²⁴ Indian Muslims organized demonstrations and raised cash in support of the Ottomans during the 1876 Serbian-Ottoman War and the 1877-1878 War (*93 Harbi*). Even the Ottoman victory during 1897 Greco-Turkish War created great reactions in Istanbul and congratulatory addresses were sent to Istanbul.²⁵ India was among the countries which sent aids to the Italo-Turkish War.²⁶ Indian public (particularly of Indian Muslims) interest in happenings in the Ottoman Empire lasted until the last quarter of 20th century. Therefore, their reactions to abolishment of the caliphate after the foundation of Republic of Turkey can be evaluated in this perspective.

Exactly a century ago, Indian Muslims organized events in cities such as Delhi, Panipat and Rawalpindi for victims of the Balkan Wars. They paid attention to refugees’ problems of food and settling. Indian Muslims even wished that the Ottoman Empire should not accept terms of peace after the Balkan Wars and tried to mold public opinion through organizing demonstrations. This sensitivity of Indian Muslims was not limited to the Balkan Wars only. Thereafter, they made attempts in favor of the Ankara Government during Turkish War of Independence and helped refugees who arrived to Anatolia from Greece in accordance with the Obligatory Population Exchange Agreement that was settled during Lausanne Peace Treaty.²⁷

²² S. A. H. Haqqi, *The Turkish Impact on India...*, p. 10.

²³ Lala Lajpat Rai was one of the extremists in India and claimed that Hindu-Muslim union is not possible. He emphasized the image of Turks in his country on a statement in 1924: “I do not refrain from 70 million (Muslims); however in addition to 70 millions, I do not think we can stand against armed nations who might come from Afghanistan, central Arabia, Mesopotamia and Turkey’s. S. A. H. Haqqi, *The Turkish Impact on India...*, p. 23.

²⁴ Azmi Özcan, *Panislamizm, Osmanlı Devleti, Hindistan Müslümanları ve İngiltere (1877-1934)*, İsamPub., Ankara 1997, p. 85-89.

²⁵ For Indian Muslims’ aid to Ottoman Empire before Balkan Wars and particularly their activities during 1877-76 Russo-Turkish War, see Seçil Karal Akgün-Murat Uluğtekin, *Hilâl-i Ahmer'den Kızılay'a*, Beyda Pub., Ankara 2002, p. 29-30, etc.

²⁶ “The Italo-Turkish “or” Turco-Italian War”, also known in Turkey “*Trablusgarp Savaşı*” (Tripolitanian War) between the Ottoman Empire and the Kingdom of Italy from September 29, 1911 to October 18, 1912. In addition to Muslims of Egypt, Bosnia and South Africa, Indian Muslims also aided the Red Crescent Society operating in Libya; Zuhâl Özeydin, “Osmanlı Hilâl-i Ahmer Cemiyeti'nin Kuruluşu ve Çalışmaları”, *Türkler Ansiklopedisi*, Ed.: Hasan Celal Güzel, et al, Vol.: 13, Yeni Türkiye Pub., Ankara 2002, p. 692.

²⁷ On 30 January 1923, when negotiations for the Lausanne Peace Treaty were going on, the Population Exchange Agreement was signed. Accordingly, the young Republic of Turkey had to take care of refugees’ problems such as transportation, settlement and subsistence allowance alone. The other party of the treaty, Greece was not able to benefit from external aids. The exception in this was continuous aids of the Indian Muslims for half a century (in terms the time period that the event occurred). In order to understand this better, a comprehensive study was done at the Prime Ministry Republican Archive and essential documents were obtained. However due to extensive content and differences of documents at the Republican Archive, it was decided that these documents were not included in the study in the hope that another study might analyze these independently.

Indian Muslims' Interest Towards Balkan Wars and Activities Concerning Assistance

a. Attempts to Provide Moral Support and to Mold Public Opinion

Indian Muslims showed a tendency for Ottomans to end the Balkan Wars in their favor and they regarded Ottoman soldiers as protectors of Islam and its believers. One document stated that "Ottoman soldiers are supplicated to be victorious and they are expected to make great efforts in order to protect rights and interests of Islam and Muslims".²⁸ Another document recorded that "Ottoman soldiers are wished to be victorious and prayers are made for the honor and glory of Islam's authority of caliphate".²⁹ Therefore, the importance of a victory that would be won by Turkish soldiers, who were standard bearers of Islam, for all Muslims of the world and the caliphate was emphasized. Indian Muslims contemplated the Balkan Wars with care that they showed their reactions as the war turned against Ottomans. On a telegram, sent by the administrative committee of a Delhi newspaper called "Comrade" to Istanbul on 07 January 1913, it was written that Indian Muslims wished that peace terms that might affect honor and glory of the Ottoman Empire should not be accepted. The telegram also mentions that an immediate Turkish victory is desired. The expressions and wishes that aim to gather information about events are fine examples that Indian Muslims acted intimately.³⁰

Indian Muslims used two major methods to draw attention of public opinion: demonstrations and press activities... One of these demonstrations was held in Calcutta, which is the capital of the Bengal Province and close to Bangladeshi border. The city was the capital of the Indian Empire between the end of 19th century and 20th century. The demonstration was organized by the Muslim population on 14 January 1913. A telegraph, signed by Arifas a leader of the committee, reached to Istanbul on 14 January 1913. It stated that the attendees of the demonstration wished peace in favor of Islam and the Ottoman Empire.³¹

This effort by Indian Muslims to support their religious fellows was also reflected literary works. Several newspapers and journals such as *Comrade*, *Zemindar*, *El-Hilâl* and particularly *Urdu-u Mualla*, editor of which was Hasret Mohânî, closely followed the situation of Turkish nation day by day.³² For example, articles consisting of memories and expressions were published in the weekly newspaper *Comrade*. News about Turks was given wide coverage in order to mold a bigger public opinion.³³ Furthermore, an article written by Ebû'l Kelâm Azâd on 22 October 1922 in *El-Hilâl* called all Muslims for Jihad to support Turkey.³⁴ Şevket Ali,

²⁸ "We wish from Allah that Ottoman Army win a glorious victory and soldiers give themselves all in terms of protecting rights and interests of Islam and Muslims." Republic of Turkey Prime Ministry Ottoman Archives (*Başbakanlık Osmanlı Arşivi*; hereafter "BOA"). Ottoman Empire Ministry of Foreign Affairs (*Hariciye Nezareti*; hereafter "HR"). Translation Center (*Tercüme Odası*; hereafter "TO"). 542/148 (11.07.1912); see Appendix I for the original text in Ottoman Turkish.

²⁹ "We wish from Allah that Ottoman soldiers win a victory and protect supremacy, honor and glory of Islam." BOA.HR.TO. 543/52 (12.10.1912); see Appendix II for the original text in Ottoman Turkish.

³⁰ "We Indian Muslims demand that peace terms damaging honor and glory of Ottoman Empire are not accepted; we wish an immediate Ottoman victory from Allah and ask to inform us about Supreme Government's policy." BOA.HR.TO. 543/59 (01.07.1913); see Appendix IV for the original text in Ottoman Turkish.

³¹ "Translation of a telegram signed by the chairman of the meeting Arif, organized by Calcutta Islamic community and sent to the Ottoman Court on 14 Kanun-i Sani (January) 1322 (old Ottoman Calendar): Gathered Muslims here respectfully demand from His Excellency and Ottoman nation for a peace treaty that would protect honor and reputation of Islam and Ottoman Empire." BOA.HR.TO. 543/75 (01.14.1913); see Appendix III for the original text in Ottoman Turkish.

³² A. Süren Çiftsüren, *ibid*, p. 153.

³³ A. Süren Çiftsüren, *ibid*, p. 152; quoted from Ebû Salmân Şâhçihânîpûri, Mürettib: Muhammed Yûsuf, birâder-i Hôrd Abdurrahman-ı Şehîd, Gâzî Abdurrahman Şehîd Peşâverî, İzhâr Sons, Karaçi 1979, p. 36.

³⁴ In his article, Ebû'l Kelâm Azâd made these statements: "God forbid, if Turks cannot stand this evil, disappearance of Turk's honor would be funeral of the Islamic World. I wonder if European polytheists would wave flag of paganism on minarets of Istanbul's mosques where the power of monotheism has risen for six centuries. If Muslims desire to survive, they should go for Jihad. They shall shed blood for justice, rights, properties and themselves. As

with his article published in *Comrade* on 12 October 1912, came with the idea that voluntary troops should be sent to Turkey.³⁵ Religious leaders called for Jihad, Italian products were boycotted in order to support the Ottoman Empire which was shaken by the Italo-Turkish War and Balkan Wars. The formation of an alliance between the Balkan states and occupation of most Ottoman territories in the Balkans and Britain's silence against this injustice led to protests against the British government.³⁶

Newspapers publishing news about Turkey and several aid conferences allowed for poems about the issue. These poems, which presented the situation of Turks, indicated that they were with Turks in any condition.³⁷ For example an Indian poet called Şiblî Numânî read out his piece "Requiem For Muslim Lands" at a conference gathered for aid to Turkey. Eight verses of this long poem are the following:

*Until when the smoke of the laments of the oppressed
would stop this evil flood gushed from Balkans?
All world watches the flutter of the sacrificed animal
Until when these half-alive martyrs would tolerate them?
This is the cry of the oppressed
Until when weak orphans would make them hear this song?
If someone asks, hey the masters of human civilization
Until when would your violence and atrocity last?*³⁸

b. Kind and Cash Assistance

Indian Muslims provided cash assistance to Ottomans at intervals. For example, they sent 80000 Rubles from Bombay to the Red Crescent Society. This sum was followed by 90 Ottoman Liras and 15000 Kuruş to the (Ottoman) Agricultural Bank. 17000 English Lira was transferred through the Treasurer of the Calcutta Branch of the Red Crescent Society Abdüllatif Efendi to the treasury of the Ministry of War. Muslims of the city of Lahore sent a check of 300 Liras to the Caliph for the Red Crescent Society.³⁹

Apart from these aids, charity campaigns were organized by branches of the Red Crescent Society to support veterans, widows and orphans of martyrs. Collected money in British currency was transferred to the Indian National Bank, which was under British control. This sum was sent to Anatolia by installments. The reference number of each money transfer was recorded on the documents in order to check whether the money reached the receiver. For example, as it can be understood from a document dated 7 November 1912 during the war period, Muslims of Delhi in India sent 300 English Liras to compensate the needs of widows and orphans of martyrs. The document also indicates that these aids would continue.⁴⁰ Another letter, which was signed by the Scribe of the Panipat (a city that is located 90 km North of New

praying five times a day is a religious duty, Jihad is the same. Whether they are sub-continent Muslims, Arabs or Turks, they should go for Jihad against Europe. This Jihad can be done through properties, communication or lives. Therefore we have to be ready for Jihadification"; Zekai Kardaş, Ebû'l- Kelâm Âzâd ve El-Hilâl Gazetesi Çerçevesinde Türkiye ve Türkler, Unpublished Doctoral Dissertation, İstanbul University Institute for Social Sciences, İstanbul 2011, p. 98.

³⁵ For an example of activities of the Ottoman Intelligence Service in Ottoman-Indian Muslim relations, see Azmi Özcan, "I.Dünya Savaşı Sırasında İngilizlere Karşı Bir Hind-Osmanlı Planı Yahut İpek Mektup Komposu", *Tarih ve Toplum*, Vol. :18, Issue: 103, July 1992, p. 36-41.

³⁶ A. Süren Çiftsüren, *ibid*, p.151; quoted from Muhammed Ali Çerağ, *Ekâbirîn-i Tahrik-i Pakistan*, Seng-i Mil Pub., Lahor 2003.

³⁷ A. Süren Çiftsüren, *ibid*, p. 155-156.

³⁸ A. Süren Çiftsüren, *ibid*, p. 158-162; quoted from Seyyid Suleyman Nadvî, *Hayat-ı Şibli*, Silsila-i Dar al-Musannifin, Azamgarh 1943, p. 595.

³⁹ S. Karal Akgün-Murat Uluğtekin, *ibid*, p. 115.

⁴⁰ "We demand that the verification of check worth 300 English Liras, which would be used for the treatment of wounded soldiers in Balkan Wars and needs for orphans and widows, sent to Chairmanship of Red Crescent Society in İstanbul. Please send the receipt to us. We will collect more money in Dephi soon and send it to you." BOA.HR.TO. 542/148 (11.07.1912); see Appendix I for the original text in Ottoman Turkish.

Delhi) Branch of the Red Crescent Society Ebu Muhammed Muhiyilislam, dated 10 December 1912. According to this letter, the Muslim population of the city sent 300 English Liras in total by installments; it is mentioned that aids would continue and asked whether the sum arrived safely.⁴¹ In some occasions during the Muslim Feast of Sacrifice, Indian Muslims sent money to Ottomans instead of scarifying animals.⁴²

On 23 April 1914 a long article in *Cihân-ı Islam*, a newspaper published in Istanbul in Turkish, Arabic and Urdu, quoted a widow's words living in Peshawar. These reflect Indian Muslims' willingness to help Turks despite their own hard conditions:

"The hearts of Indian Muslims were with grief because of the Italo-Turkish War. After Balkan Wars broke out, their pain doubled. The reduced two meals in a day to one; they gave up eating meat and began to eat lentils. So they saved some money and sent it. A widow in Peshawar could not donate as she had nothing. Then she took her own child to the aid assistant and said "I am poor, I have nothing, and I cannot help. The only thing I can do is to sacrifice my own child like a ram for their religious fellows. Please accept this, do not leave me in grief."⁴³

c. Medical Services

The Balkan Wars began unexpectedly and the state was unprepared. This was not revealed in military and political fields but in hinterland activities. For example, the Turkish Red Crescent Society's efforts were insufficient against the problems of prisoners of war, wounded and refugees. For this reason, several associations of different countries occasionally worked together. Communities of Muslim countries such as Egypt and India provided support. Egyptian Muslims (just like Indian Muslims) treated the war against Ottomans as a Muslim-Christian conflict. Apart from the several aids sent through Egypt's Red Crescent Society, they sent medical delegations to Istanbul for the treatment of Turkish soldiers and transportation and settlement of refugees.⁴⁴ These associations not only provided medicine, blankets, tents, food and clothes but they also sent medical crews. These crews sometimes worked in hospitals of the Red Crescent Society and sometimes they opened up private hospitals.⁴⁵

Muslim communities watched events in the Balkans with awe and regarded the attack against Ottomans as a Muslim-Christian conflict; so they initiated a campaign for donations to the Red Crescent. Communities, who saw that Muslim population in the Balkans were under threat, were organized.⁴⁶ The Red Crescent Society, which contributed to medical services of the Ottoman Army during war, accepted supports of Islamic countries such as Egypt and India when its own activities were insufficient.

⁴¹ "We have sent hundred pieces of English Liras with 6/50 numbered receipt, which was given by Muslim community of the city of Panipat for the needs of the wounded or martyred Ottoman soldiers' orphans and widows, to you through Indian National Bank located in Delhi. Please let us know with a written statement that you have received three hundred English Liras sent by Red Crescent Society here by two installments. Otherwise there is no other way to convince and satisfy people here that their contributions were sent. The response that you are going to send will help us in terms of continuation of community's aids." BOA.HR.TO. 543/52 (12.10.1912); see Appendix II for the original text in Ottoman Turkish.

⁴² A. Süren Çiftsüren, *ibid*, p. 179; quoted from S. S. Nadvî, *ibid.*, p. 598.

⁴³ A. Süren Çiftsüren, *ibid*, p. 155; quoted from Halil Toker, "Urdu Dili ve Edebiyatında "Türk" ve "Turkî" Kelimelerinin Kullanımına Dair", *Şarkiyat Mecmuası*, Vol.: 9, 2006, p. 75.

⁴⁴ For details concerning this issue, look at Mehmet Korkmaz, "Balkan Harbi'nde Mısır Hilâl-i Ahmer Cemiyetinin Türkiye'ye Yönelik Sağlık ve İnsani Yardım Faaliyetleri", *Askerî Tarih Araştırmaları Dergisi*, Vol.: 10, Issue: 20, August 2012, p. 1-22. Özeydin's study also provides information about Egyptians who worked in Egypt's Red Crescent Society, arrived to Ottoman territories and provided medical services; Zuhâl Özeydin, *Osmanlı Hilâl-i Ahmer Cemiyeti Sâlnâmesi*, Unpublished Master's Thesis, İstanbul University Graduate School of Health Sciences, İstanbul 1987, p. 124-127. For the Red Crescent Society's works on health services, also look at Zekeriya Türkmen, "Balkan Savaşlarında Hilâl-i Ahmer Cemiyetinin Osmanlı Ordusuna Yönelik Sağlık Hizmetleri", *Belleten*, Vol.: LXVIII, Issue: 252, August 2004, p. 487-518.

⁴⁵ Orhan Yeniaras, *Türkiye Kızılay Tarihine Giriş*, Kızılay Bayrampaşa Şubesi Pub., İstanbul 2000, p.83.

⁴⁶ S. Karal Akgün-M. Uluğtekin, *ibid*, p. 109-113.

Due to an increasing number of the ill and wounded during the war and insufficiency of Ottoman health institutions and the Red Crescent Society, new hospitals were founded in Istanbul. Delegations arrived from branches of the Red Crescent Society in Egypt and India served in these hospitals.⁴⁷ As Yeniaras expressed, one of these crews was the Indian Red Crescent, who arrived Turkey as three groups. The first Indian crew consisted of students who were studying in London. These students came to Istanbul and voluntarily worked in hospitals of Haydarpaşa and Ömerli. The second group came to Istanbul on 17 December 1911 as the “Medical Crew of Islamic Party of Bombay” (*Bombay Fırka-i İslamiyye Heyet-i Sıhhiyesi*). They founded a 100-bed hospital in Ömerli. The third crew came to the city on 7 January 1913. They first worked at the Kadırga Hospital and then founded the Gelibolu Hospital.⁴⁸ According to Türkmen, who mentioned the medical crews, the Chairman of the Ottoman Red Crescent Society Hüseyin Hilmi Paşa’s telegram for help created a reaction among Indian Muslims. He wrote that several people came from different regions of India. The crew consisted of 5 doctors and 19 nurses who were graduates of Aligarh University or left university due to political reasons. The crew, with Muhtar Ahmed Ensarı’s leadership, moved from Bombay to Turkey on 15 December 1912. He also stated that they brought cash assistance and 100-bed mobile hospital. He added that a group of young medicine students, who were sent to London for medical education by the Indian Red Crescent Society, came to Istanbul before and served in Haydarpaşa Military Hospital.⁴⁹ Akgün and Uluğtekin also mentioned this issue and stated that Indian delegations served at the Haydarpaşa Hospital, Darülfünun Hospital and Kadırga Hospital as well as mobile hospitals founded on frontline.⁵⁰

Indian medical crews attracted attention not only because of their health services, but also their manners and behaviors. For example, according to news published in *Vakit* Newspaper on 28 December 1912, the Indian Muslim crew consisted of 25 members, who were all well-off and intellectual. It was surprising even for Turks that these people prayed five times a day and bought products only from Turkish and Muslim shops, not from Christians.⁵¹ The contribution of Indian Muslims in terms of medical services was so considerable that, one of them, Mehmet Nazarül-Hak Lağan, who was a doctor of Behabal Court, was awarded with “Mecidî Order”.⁵² A few of them stayed in Turkey for 3-4 months more. A person named Abdurrahman Peşâverî did not go back to India and chose to live in Turkey.⁵³ Indian medical crews were also appreciated in their own country. As the case of medical crew led by Dr. Ensârî, they received a warm welcome in Bombay when they returned to India.⁵⁴

d. Activities Towards Refugees

The process of mass population movements, which deeply affected the Ottoman social structure, also points out disintegration of the empire. This process was accompanied by a long history of migration alongside political and economic events. This history of migration began

⁴⁷ Furthermore, delegations of the Red Cross societies in Romania, England, Germany, Austria-Hungary, Belgium, Sweden, USA, Netherlands, France and Russia also contributed these associations; S. Karal Akgün-M. Uluğtekin, *ibid*, p. 109.

⁴⁸ Orhan Yeniaras, *ibid*, p. 84.

⁴⁹ Z. Türkmen, *ibid*, p. 513.

⁵⁰ S. Karal Akgün-M. Uluğtekin, *ibid*, p. 124.

⁵¹ A. Süren Çiftsüren, *ibid*, p. 152, footnote no:84; quoted from Fatih Kerimî, *İstanbul Mektupları*, Çağrı Pub., İstanbul 2001, p. 147.

⁵² Aysun Gültekin, *Milli Mücadele Dönemi'nde Hindistan Müslümanları ile Ankara Hükümetleri Arasındaki Münasebetler (1918-1924)*, Unpublished Master's Thesis, Balıkesir University Institute for Social Sciences, Balıkesir 2009, p. 43.

⁵³ Peşâverî, due to his services in Turkey, was appointed to Afghanistan as ambassador, was killed by an unidentified person on his way; A. Süren Çiftsüren, *ibid*, p. 152-153; quoted from Salmân Şâhcihânpürî, *Külliyat-ı Şeyhü'l-Hind: Hazreti Mevlânâ Mahmûd Hasan Diyobendikey Kelâm-ı Farisi u Urdu ka Mecmuai Meclis-i Yâdgâr-ı Şeyhülislâm*, Karaçi 1994, p. 15.

⁵⁴ A. Süren Çiftsüren, *ibid*, p. 175.

with the loss of Hungary, revealed its impacts first time with the rebellion in Morea. Particularly with the 1877-1878 Russo-Turkish War (In Turkish *93 Harbi*) and Balkan Wars, the demographic structure of the Crimea, Caucasia and the Balkans changed fundamentally. In addition, this demographic change continued with Obligatory Population Exchange in the first years of the Republic. Furthermore, migration from the Balkans to Anatolia continued at full speed in the 1930s (from Bulgaria and Romania); 1950s (mainly from ex-Yugoslavian territories); and even until 1990s. These population movements caused refugee problems. Issues concerning nourishment and settlement of refugees became one of the most important social problems of both the Ottoman Empire and newly founded Republic of Turkey. Among the refugees, whose numbers reached to the millions, particularly in the last century of the empire, the situation of flocks from the Balkans to Anatolia was especially significant. Indian Muslims, due to their historical, cultural and emotional ties, did not remain unresponsive to this big social problem. They even provided economic and political assistance through some activities.

In the Balkan Wars, which lasted from 8 October 1912 to 29 September 1913, the Ottoman Empire fought against four Balkan states: Greece, Serbia, Bulgaria and Montenegro. This short war caused a disastrous defeat for Ottomans. Almost all Balkan territories were ceded and consequently Muslim population in the area was negatively affected. The most important sign of this impact was revealed by migrations from the Balkans to Anatolia.

On the eve of the war in 1911, the population of European territories of the Ottoman Empire was 2.315.293. After the war, different Greek, Bulgarian and Yugoslavian sources that belong to different years indicate that total Muslim population of ex-Ottoman territories was reduced to 870.114. In this context, decrease of Muslim population was 62%, it is not certain how much of this population migrated and how many were massacred.⁵⁵ Nevertheless McCarthy, who evaluated this issue, indicated that according to the Ottoman Refugee Commission, 413.922 refugees arrived and settled in Anatolia because of the Balkan Wars. However, he underlined that this figure is uncertain.⁵⁶ Refugees were sent to the southernmost Aleppo Province and to the easternmost Mamuretü'l-Azîz Province. Edirne, Aydın and Hüdavendigâr provinces received the most number of refugees. For example, Bursa received 18.000 and Konya received 24.000 refugees although the figures in several provinces remain uncertain.⁵⁷ As this uncertainty points out, refugees of the Balkan Wars who settled in Anatolia faced harsh conditions. Because the Ottoman Empire had to handle refugee waves for more than a century, it was impossible to overcome this social issue. Ottomans were unable to implement transportation and settlement issues and provide subsistence allowances of refugees due to lack of organization and financial potentials. Therefore, an external support was vital for the state to overcome this process. The expected support came from Indian Muslims.

The main problem of a refugee, who has to leave or be forced to leave his or her home is the need for subsistence allowance and shelter. If replacement occurs under difficult circumstances such as conflicts, resolution of this basic problem causes a long process. Balkan Wars refugees, directly or indirectly, benefited from kind and cash assistance of Indian

⁵⁵ H. Yıldırım Ağanoğlu, "Balkanlarda Göç Gerçeği ve Bölgeden Türkiye'ye Göçler", *Balkanlarda Gelecek Tasavvuru - Kültür, Siyaset, Örgütlenme ve İşbirliği Alanları* Sempozyumu Bildirileri, İnsani Yardım Vakfı Pub., İstanbul 2008, p. 165. Due to several reasons such as the chaos brought by the war and serious damage of state order, immediate outbreak of the First World War, occupations and occupation-oriented internal migration, political uncertainty during the War of Independence, today several issues like the number of Balkan Muslims who migrated, their migration routes, information about their journeys and means of transport were not clearly identified; Tuncay Ercan Sepetcioğlu, "Anadolu'ya İskân Edilen Balkan Savaşları Muhacirlerine Dair Tarih Alanındaki Çalışmalara Metodolojik Öneriler", *Balkan Tarihi Araştırmalarına Metodolojik Yaklaşımlar*, Ed.: Abidin Temizer, Libra Pub., İstanbul 2014, p. 320-321.

⁵⁶ Justin MCarthy, *Ölüm ve Sürgün*, İnkılâp Pub., İstanbul 1998, p. 183-186.

⁵⁷ Ahmet Halaçoğlu, *Balkan Harbi Sırasında Rumeli'nden Türk Göçleri (1912-1913)*, Türk Tarih Kurumu Pub., Ankara 1995, p. 70-79; H. Yıldırım Ağanoğlu, *Osmanlı'dan Cumhuriyete Balkanlar'ın Makûs Tarihi Göç*, Kum Saati Pub., İstanbul 2001, p. 189.

Muslims.⁵⁸ In accordance with the suggestions of the chairman of the Indian medical delegation Dr. Ensârî and editors of *Zemindâr* Newspaper Zafer Ali Hân and Muhammed Ali the “Benefit Society For Rumelian Refugees” was founded. This society arranged activities for fulfilling the needs of refugees. Dr. Ensârî and Zafer Ali Hân wandered Anatolia and worked on the identification of settlement zones. According to these studies, the Adana region was found convenient but this plan was not realized due to the outbreak of the First World War.⁵⁹

Indian Muslims were concerned about the events in war. They expressed these concerns on international platforms as well. At a congress arranged between 22-23 March 1913 in Lucknow, Chairman Muhammed Şafî considered the Balkan Wars as a Crusader fanaticism and offensive and strongly condemn the massacre of Muslim Turks including women and children by so called civilized Europe.⁶⁰ As the end of war was disadvantageous to Ottomans and most of the Muslim population in the Balkans (with the exception of the ones who stayed there despite everything and the ones who were massacred) arrived to Anatolia en masse, Indian Muslims, who aided veterans and families of martyrs, also made attempts for refugees. For example, the assistance of Indian Muslims, who settled in the city of Bloemfontein in South Africa, was the most distant aid provided for refugees. This sensitivity was due to the contact established with Muslim population there during the reign of Abdulhamid II.⁶¹ However there were some difficulties to transfer aids to Istanbul; charity activities were not always achieved in proper conditions or with ease. Nonetheless, Indian Muslims’ deep interest in Turkey was not limited to the Balkan Wars only. Indian Muslims certainly followed the First World War and Turkish War of Independence. They always supported the Turkish nation morally and financially. After the declaration of the Republic, Indian Muslims sent financial aids to refugees arrived to Turkey from Greece in accordance with Population Exchange. They not only dealt with refugees, as seen in the case of Madras, organized under the association called the “Benefit Committee for Widows and Orphans in Turkey”. They also sent considerable financial aid to widows and orphans of martyrs during the Turkish War of Independence. The Prime Ministry Archive of the Republic includes tens of documents concerning several events such as Indian Muslims’ support to the Anatolians population, the delegation that went to India with decelerations signed by Mustafa Kemal Atatürk, the activities of this delegation and distribution rates of Indian charity money to eight provinces in Anatolia.

Conclusion

An image consists of a person’s, a community’s and/or a society’s positive and/or negative conceptions and attributions towards an object, an event and/or another community. Factors such as ideological approaches, culture, collective memory, past experiences, geography play an important role in forming these impressions. If a society’s approach towards another society is a matter of question, the image determines political stance and generates one of the reasons for social reactions. A perception of a society towards another and its image among that society affects political decision makers. Both political structure and the relationship between two communities might be built upon this. This perception can be realized through polarization,

⁵⁸ For detailed information concerning Ottoman Red Crescent’s kind and cash assistance to Balkan Wars refugees and established hospitals, look Zuhâl Özaydın, *ibid*, p.106-117. This study presents very valuable visual materials for readers.

⁵⁹ Zuhâl Özaydın, "The Indian Muslims Red Crescent Society's Aid to the Ottoman State During the Balkan Wars in 1912", *Journal of the International Society for the History of Islamic Medicine (ISHIM)*, 2(4), 2003, p. 13; A. Süren Çiftsüren, *ibid*, p. 153; quoted from Salmân Şâhcihânî, *ibid*, p. 33.

⁶⁰ Mim Kemal Öke, *Güney Asya Müslümanlarının İstiklâl Davası ve Türk Millî Mücadelesi - "Hilâfet Hareketi" (1919-1924)*, Kültür ve Turizm Bakanlığı Pub., Ankara 1988, p. 18.

⁶¹ Benefit activities of the Muslim community of South Africa for Balkan refugees is an interesting research topic. However, as a result of racist policies pursued in Republic of South Africa, Muslims in the region had been evicted. There is a possibility that they still have the archive which has not yet been explored. Ottoman records were inadequate to fill necessary gaps in order to enlighten the issue. BOA.HR.TO. 545/58 (04.18.1913); BOA.HR.TO. 545/73 (12.17.1913).

alliance, image or memory. This study does not include examples of factionalized society, culture and/or political formulations but provides examples concerning positive perceptions of a society on another and how these perceptions are reflected in their reactions. The study deals with the image of Turks in the Indian Muslim worlds and how it was reflected on Balkan Wars.

In doing so, the study analyses the contributions of Indian Muslims to the Ottoman Empire and Turkish nation during the Balkan Wars with examples and questions the reasons behind these supports. The study aims to reveal approaches and sensitivities of Indian Muslims to one of the biggest social problems that Turks faced in the early 20th century through data that were obtained from the Ottoman Archive and several newspapers of that period. Since the 1876 Serbo-Ottoman War, Indian public opinion closely followed political, economic and social events in the Ottoman Empire and did not stand idly by during the Balkan Wars, the First World War, the Turkish War of Independence and Population Exchange Agreement. The support from a distant geography because of historical and cultural ties was worth investigating although not analyzed enough.

The image of Turks among Indian Muslims has an historical origin dating from 13th century. Besides, Indian Muslims have deep sympathy to the Turkish society, which is also Muslim. Being the only independent Islamic State, standard bearer of Islam against the West and certainly the caliphate helped to form this sympathy. Apart from these, Indian Muslims established a connection between Ottoman Empire and the English rule in their country. The success of Ottomans might have been used as a trump against the English rule; whereas a failure might have been an obstacle for abolition of this rule. For this reason, Indian Muslims did not remain unconcerned with the Balkan Wars because of their historical, cultural and emotional ties and event provided economic and political contributions through several activities.

Indian Muslims were sensitive to the Ottoman Empire's political, military and social status during and after the Balkan Wars. They organized demonstrations and tried to mold public opinion through the press. In addition, they collected kind and cash assistance and provided effective and beneficial medical services. Indian Muslims also organized activities for refugees whose numbers exceeded hundreds of thousands. They also desired that the Ottoman Empire should not accept the peace terms set after the Balkan Wars. They achieved all these despite all obstacles and British rule. There have always been contacts between the Muslim communities of Istanbul and of other cities (mostly Red Crescent Society members) such as Delhi, Panipat, Rawalpindi and even the city of Bloemfontein, South Africa. However, these contacts were under strict English control. Indian Muslims' contributions during and after the Balkan Wars stem from several factors: The reactions of Indian Muslims towards political and social formations and changes of recent history were determined by the image of Turks, which has always existed in their minds. This image is historical and based on cultural reasons.

The deepness and extent of the image of Turks in the Indian Muslim world can only be understood clearly through different examples concerning this issue. In order to perceive the Indian Muslim point of view of the Ottoman-Turkish world in a wider perspective, it is essential to look at relationships before and after the Balkan Wars. The Indian world is a large geography; so inhabitants of Bangladesh, Sri Lanka, Madagascar and South Africa can also be taken into consideration. Certainly archives in above-mentioned countries that were not included in this study would offer more exploratory data about the issue. In terms of comparison, further research might investigate perspectives of the Muslim world towards the Ottoman Empire, which had never been under Ottoman rule (for example populations of Central Asia, the Russian Federation and China).

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APPENDIX I: BOA.HR. TO. 542/148; p. 1-3. (In Ottoman Turkish)

Bâb-ı Âlî

Nezâret-i Hariciye

Umûr-ı Siyasiye Müdüriyet-i Umumiyesi

Tercüme Şubesi

Numara: 342

Tarih: 13 Teşrîn-i Sâni sene [1]328

Mesned-i Celîle-i Sadâret-i Uzmâ'ya 7 Teşrîn-i Sâni sene 1912 tarihî ve Hindistan'da kâin Dehli (Delhi) Şehri a'yân ve mu'teberânından on zâtın imzâsıyla takdim kılınan arızanın tercümesidir.

Balkan Muharebesi'nde mecruh olan asâkir-i Osmaniye'nin tedavisine ve asâkir-i merkûmeden şehîd olanların eytâm ve erâmilinin tehvîn-i ihtiyâcâtına medâr olmak üzere zât-ı sâmi-i fahîmânelerine leffen takdim eylediğimiz üç yüz İngiliz lirasını nâtik çekin Dersaadet'deki Hilal-i Ahmer Cemiyeti Riyâseti'ne îsâl ve meblağ-ı mezkûrun vusulünü müş'ir makbuz ilmühaberinin taraf-ı âcizânemize lütfen irsâl buyrulmasını istîrhâm eyleriz.

Asâkir-i Osmaniye'nin şanlı bir muzafferiyet ihrâz eylemelerini bârgâh-ı kibriyâdan niyâz ve tazarru' eder ve asâkir-i merkûmenin dîn-i mübîn-i İslam ile Müslümanların hukuk ve menâfi'ini müdâfaa hususuna sarf-ı mâhasal gayret eyleyeceklerini kâviyyed ümid eyleriz.

Dehli'de [Delhi'de] yakın bir zamanda daha çok para cem' ve tahsil ederek zât-ı sâmi-i Sadâret-penâhîlerine takdim eyleyeceğimizi ümid ederiz.

Beyân-ı hâli arz-ı me'âsir-i ihtirâm-kârîye zerî'a ittihâz kılındı.

Makbûz ilmühaberi âfideki adrese irsâl buyrulmalıdır.

Dehli'de Havili Hüsameddin Haydar'da

(Yazar Yalimarak?)da Hafız Mehmed Yakub Mehmed Yusuf

Aslıyla beyazı Sadaret Evrak Odası'na, fi 13 Teşrîn-i Sâni sene [1]328

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Tebyîz

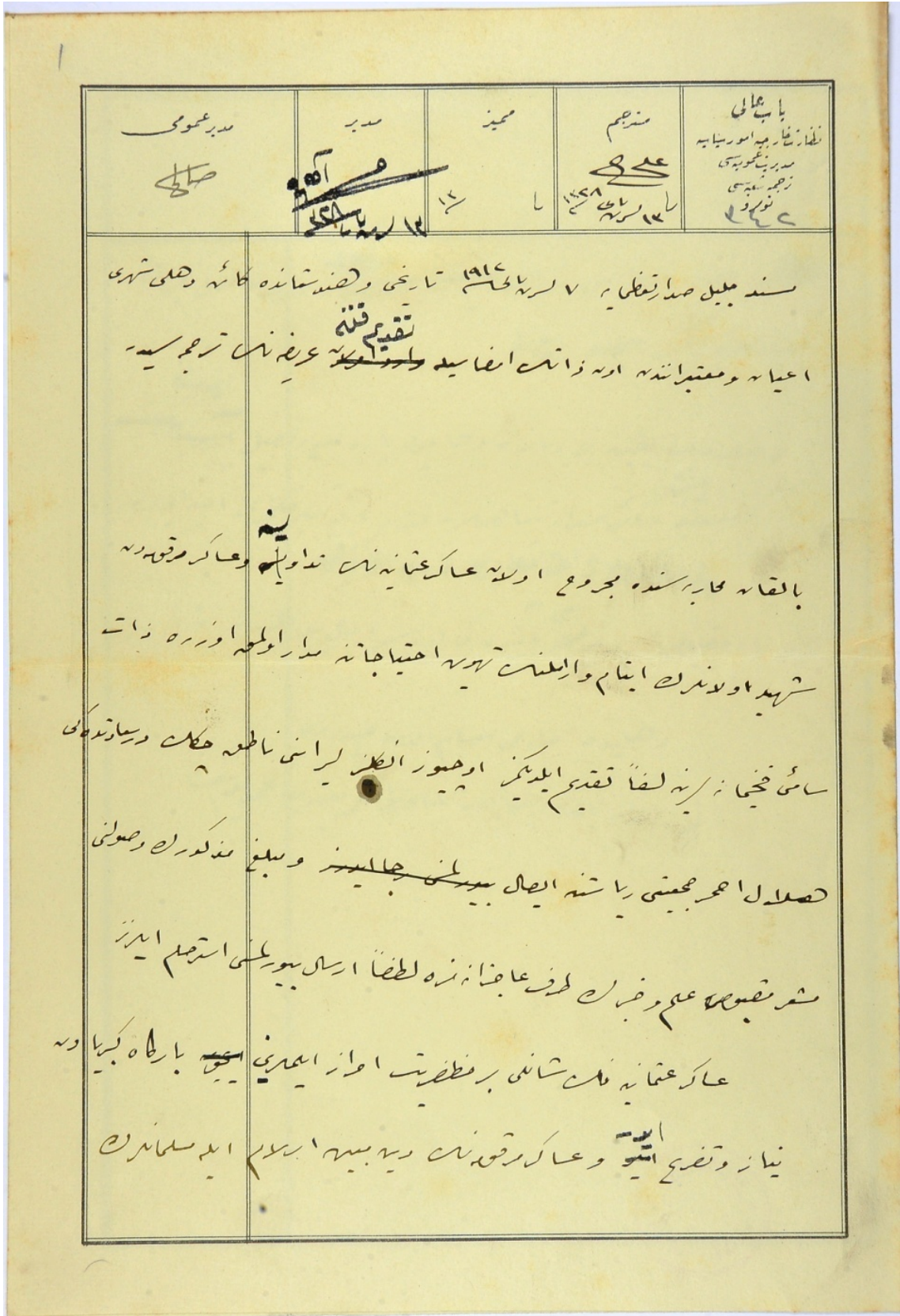
Mukâbele olundu.

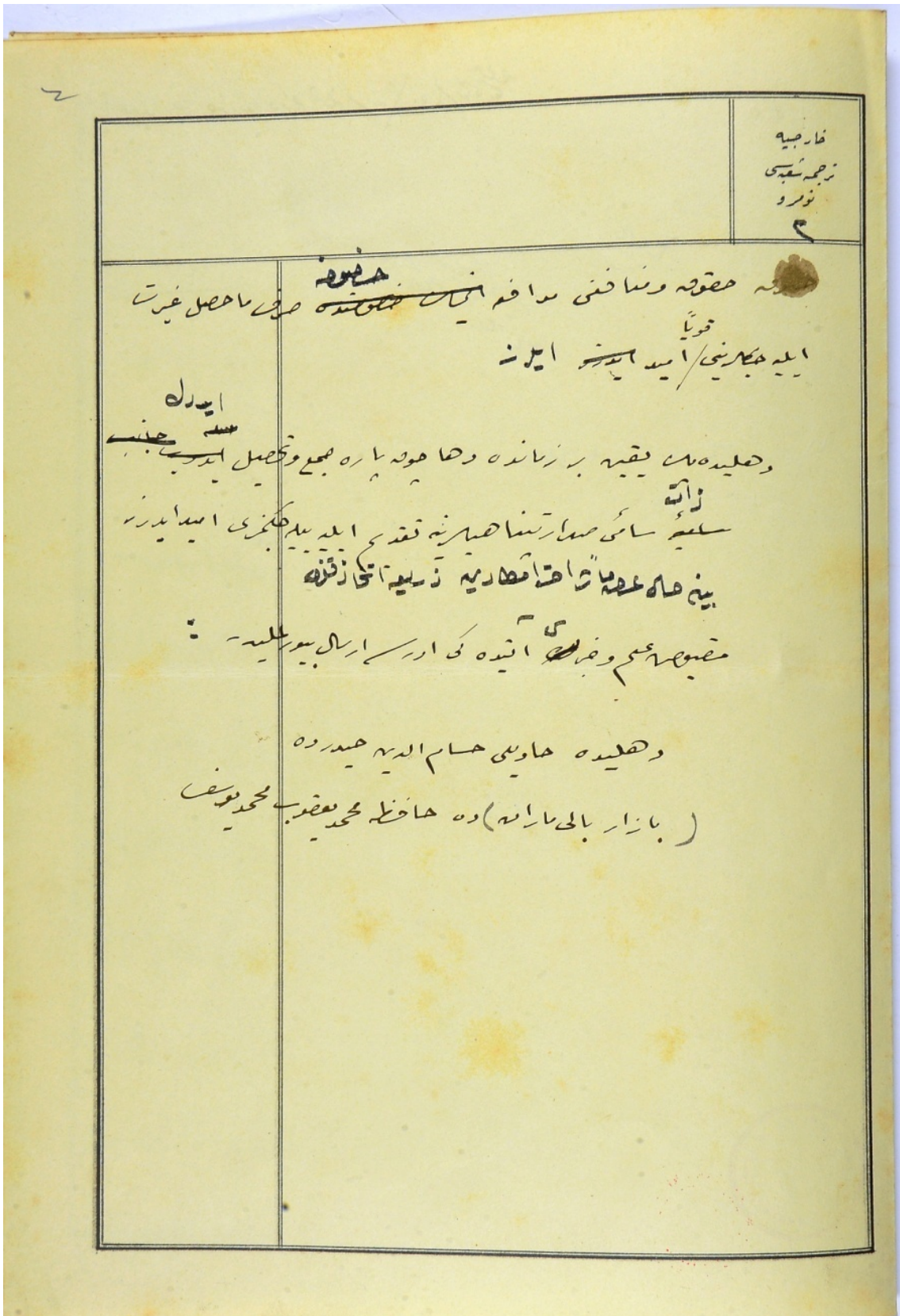
Nuri

Mukâbele olundu. Fî 13 Teşrîn-i Sâni sene [1]328

Nâfiz

BOA.HR. TO. 542/148; p. 1, 2.





APPENDIX II: BOA.HR.TO. 543/52; p. 1-3. (In Ottoman Turkish)

Bâb-ı Âlî

Nezâret-i Hariciye

Umûr-ı Siyasiye Müdüriyet-i Umumiyesi

Tercüme Şubesi

Numara: 455

Tarih: 22 Kânûn-ı Evvel sene 1328

Mesned-i Celil-i Sadâret-i Uzmâ'ya 10 Kânûn-ı Evvel sene 1912 tarihi ve Hindistan'da kâin Panipat Şehri'nde kâin Hilal-i Ahmer Cemiyeti Kâtibi Ebu Muhammed Muhiyilislam imzasıyla vârid olan mektubun tercümesidir

Muharebe-i hâzırada mecruh ve şehîd olan asâkir-i Osmaniye'nin eytâm ve erâmilinin tehvîn-i ihtiyâcâtına medâr olmak üzere Panipat Şehri ahali-i İslamiyesi tarafından i'tâ olunan yüz aded İngiliz lirasını nâtk ve 6/50 numara ile murakkam bir kıt'a havalenâmeler (Dehli'deki Hindistan Milli Bankası'nın havalenamesidir) leffen zât-ı sâmi-i fahîmânelerine takdim kılındı. Buradaki Hilal-i Ahmer Cemiyeti'nin ikinci taksitini teşkil eden mezkûr yüz aded İngiliz lirası ile birinci taksitini teşkil etmiş olan iki yüz aded İngiliz lirasının vusulünün lütfen iş'âr buyrulmasını istihâm eyleriz. Zira iâne i'tâ edenleri memnun ve iânâtın mahall-i maksuda vâsıl olduğuna dair onları iknâ etmek için başka bir çare yoktur. Taraf-ı sâmi-i fahîmânelerinden vârid olacak böyle bir cevabın cem'-i iânât hususunda bize fevkalâde teshîlât bahş eyleyeceği müstağni-i beyandır. Asâkir-i Osmaniye'nin muzafferiyetiyle makam-ı hilâfet-i İslamiyenin muhâfaza-i şân ve şerefini bütün âlem-i İslam ile bârgah-ı kibriyâdan tazarru' ve niyâz eylemekdeyiz beyân-ı hâl arz-ı me'âsir-i ihtirâm-kârîye zerî'a ittihâz kılındı.

Ashyla beyazı Sadâret Evrâk Odası'na, fi 22 Kânûn-ı Evvel sene [1]328

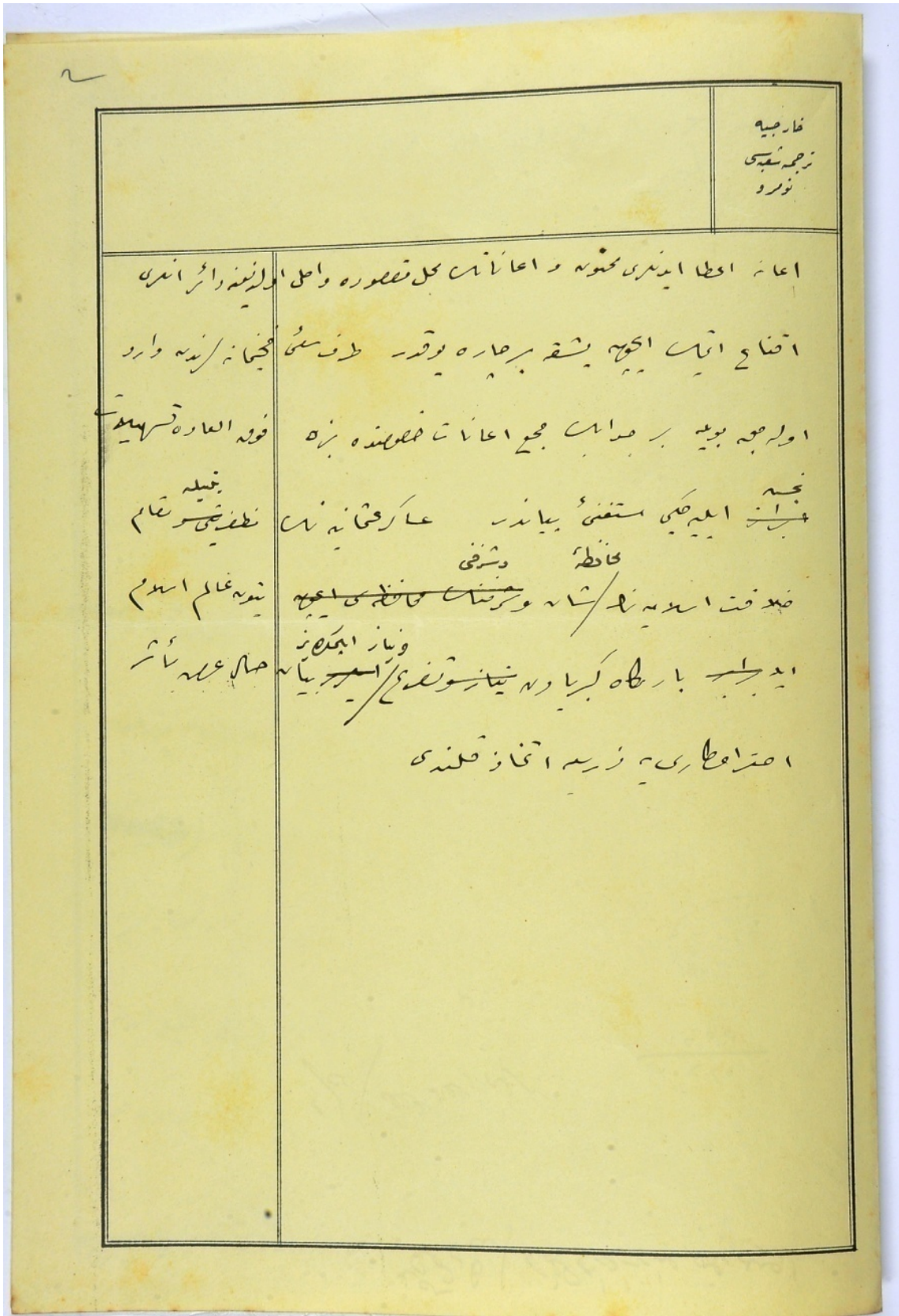
Tashîh, Ferid Bey'e, fi 22 Kânûn-ı Evvel sene [1]328

330/455

Tebyiz ve mukâbele olundu. Fî 22 sene-i minhû

Nâfiz

BOA.HR.TO. 543/52; p. 2.



APPENDIX III: BOA.HR.TO. 543/75; p. 1-2. (In Ottoman Turkish)

Bâb-ı Âlî

Hariciye Nezâreti

Umûr-ı Siyasiye Müdüriyet-i Umumiyesi

Atebe-i ulyâ-yı cenâb-ı mülûkaneye Kalkûta'da ahali-i İslamiye tarafından münakid miting reisi Arif imzası ile keşide kılınan 14 Kânûn-ı Sâni sene [1]322 tarihli telgraftâmenin tercümesidir.

Miting halinde içtima eden müslimîn akd-ı sulh edilerek İslamiyet ile Devlet-i Osmaniye'nin müdafaası şân ve şerefi uğrunda akd-i peyvend-i ittifâk etmelerini zât-ı hazret-i padişahîleri ile millet-i Osmaniye'den bâ-kemâl-i ihtirâm niyâz ederler.


Ashyla beyazı Sadaret Evrak Odası'na, fi 3 Kânûn-ı Sâni sene [1]328

374/22

Tebyiz ve mukâbele olundu. Fi 3 Kânûn-ı Sâni sene [1]328

Nâfiz

BOA.HR.TO. 543/75; p. 1.


 خاتمه طاریفی
 امور سیاسی مدیریت عمومی

ملفوظات	مدیر عمومی	امور سیاسی شعبه مدیر	ممیز	مسود	قیدنوموسی	قارطون	خصوصی	عمومی
								تاریخ
								خلاصه
<p> عتبه علیا ر حجاب مدینه / طه ره بگتلف اهل اهدیه طینه منقد شیخ ربی عارف انصاریه تین قنده ۱۶ لایه ناریه تدفانیت </p> <p> زعمیه شیخ حاکمه اخراج ایدیه مسلمیه شیخ انور اسلامیه ایدیه رولت عثمانیه مدافع شاه عثمانیه انورنده عقیده انفاقه ایدیه رات جفت یارک هیدر ایدیه مدف عثمانیه بانه ایدیه بنایه </p>								

HR. TO 543/75

APPENDIX IV:BOA.HR.TO. 543/59; p. 1-2. (In Ottoman Turkish)

Bâb-ı Âlî

Nezâret-i Hariciye

Umûr-ı Siyasiye Müdüriyet-i Umumiyesi

Tercüme Şubesi

Numara: 3

Tarih: 27 Kânûn-ı Evvel sene 1328

Atebe-i ulyâ-yı hazret-i hilâfet-penâhîye 7 Kânûn-ı Sâni sene 1913 tarihiyle Dehli'de intişâr eden "Comrade" gazetesi heyet-i idaresi tarafından takdim kılınan telgraftâmenin tercümesidir.

Hindistan Müslümanları Devlet-i Aliyyelerinin şân ve şerefini muhil şerâit-i sulhiyenin kabul buyrulmamasını istihâm ederek ve Osmanlılara âcilen bir muzafferiyet ihsân buyrulmasını bârgâh-ı kibriyâdan niyâz ve tazarru' eyler, Hükümet-i Seniyyelerinin hatt-ı hareketi hakkında taraf-ı çâkerânemize malumat i'tâ buyrulmasını da istihâm eyleriz. Fermân.

450/3

Tebyiz ve mukabele olundu. Fi 27 Kânûn-ı Sâni sene [1]328

Nâfiz

Mukabele olundu. Refet

BOA.HR.TO. 543/59; p. 1.

