

***Hijrat* Movement: First Political Case in the Modern History of Sindh**

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Abstract

The Hijrat movement was the struggle of the underprivileged class, which unfortunately failed to achieve its goal. Besides, it began for the restoration of the Ottoman Empire in support of the hands of Indian Khilafat, between those people who migrated towards the place of Dar-ul-Islam selecting Afghanistan are still clandestine. However, the present study raises the question of forgotten people who migrated to Afghanistan by vending their apartments and properties, proving the first political case in modern Sindh's history. The proposed research involved secondary data from different reliable sources, i.e., digital libraries, Journals, books, and the rest. The researcher applied the historical approach to the study. Besides, This study vests output to literature and history readers as well as the godsend following the research sources in writing new instances of the modern history of Sindh. The study uncovers that the Hijrat movement has significantly contributed to the contemporary history of Sindh by wooing a scientific knowledge-based method. The study touches on the core of the cream

contribution equipping facts and figures. It helps to eradicate fictionalized premises from the modern history of Sindh in light of the Hijrat movement as the first case of political history. The study would help research other aspects of the contemporary history of Sindh for the political history and domain of Sindh. The introspection also suggests implicating Sindh's history, and the findings play a vital role in highlighting the contribution of migrants. The research outcomes would further open the windows of future research into the different factors of history.

Keywords: Case of Sindh, Modern Political History of Sindh, Hijrat Movement

Introduction and Background

The beginning of twenty century was the rise of colonial imperial in the world. Besides, the accession, exaltation, and colonial defeat stemmed from White men's burden on half of the world. At the same time, the call of White men's burden recited on the intellectual ground supported the propaganda that "the sun never hard-and-fast on the British empire." For instance, the British Empire had a perpetual daytime.² However, this generation feeling the heaviest whitish responsibility, rebelled on the colonial line constitution only. Still, the later progeny crossed all terrible constitutional lines and sarcased in the words of Shashi Thakor,³ "mainly, even God could not trust the Englishman in the dark." Meanwhile, Sindh succeeded as a colony of the British Empire after 1843 and merged in 1847 as a province of the Bombay presidency. It was the first time that the estate of a vast area was sub-merged to the presidency with a distance of 800 kilometers.⁴ Analogously, the days of Skin-fair colonial were not the same here. The people of Sindh soon fought in 1857 against colonial rule and awoke them from luxurious nights, which rebels called the war of independence of 1857.⁵ Soon after the fall of the Balkan states first World War dispersed the relaxes of Muslim World, and in South Asia, India was the first to stand by for the rights and reservations of the Muslim Caliphate, proclaiming that the holy places of Ottoman Empire should keep with same border. ⁶ For instance, WWI was a

dispute in Europe, whose states were also ruled by the Muslim Majesty caliphate, the "Ottoman Empire." Whether Germany lost its ground or was defeated under the British Empire's leadership, the Muslim Caliphate's Majesty sided with Germany. Consequently, the winner (British Imperial) wanted to divide the giant ottoman rule into their ally. However, the Indian Khilafat movement was the retort of the Muslims in India, and Sindh played a vital role in the question of the migrates campaign in Sindh's Modern History.⁷It is the first-ever political case of Sindh, which roots are traced in the proposed study. The Hijrat movement has remained the supporting hand of the Khilafat movement, which aims were to restore the Ottoman Empire to Turkish hands. Moreover, the Hijrat movement of Sindh lays its essential to follow the Holy Migration of the Prophet. ⁸However, the relevant explorations of renowned scholars like ⁹¹⁰ did not focus on the political case of Sindh in the Hijrat movement in the Modern History of Sindh despite a symbol of inspiration and dedication. Besides, the present study may unveil the established and fictionalized history. The role of Sindh observed the protest against imperial forces to reject their invigorating and aggressive behavior. Historically, such as a significant role considering an influential movement. To keep into consideration the above importance of the claim, the proposed study aiming to highlight the first political case of Sindh from the Modern History of Sindh. The findings of the study would open avenues for researchers and scholars to understand the circumstances of Sindh, particularly in the Hijrat movement as a British Colony. As a matter of fact, the research study would contribute to underlining the modern literary works on the Modern History of Sindh, especially the British period. Therefore, it sounds like a responsibility over the shoulders of scholars to show hidden aspects and historical perspectives to analyze scientific research problems. The study would also attract research scholars' attention to new fact findings and provide a base to mark outdated established work for readers. It keeps informative analysis in the field of research to change the content of heroism. Finally, the study's outputs would significantly bestow the literature from the documented observatory of the Migrates' March (Hijrat movement).

Literature review

The Hijrat movement was the offshoot of the Khilafat movement that served in colonial Sindh against the British Empire from 1918 to 1923.¹¹ Besides, Larkana city was the main headquarter of the struggle. The slogan of the Hijrat campaign was the restoration of the Ottoman Caliphate and against the Christian (British) demeanor of dividing holy places of the Muslim World. However, First World War erupted on 29 July 1914 between Allied forces and Germany. Consequently, allied forces beat central authorities in the first great game on 11 November 1918 under the leadership of British Imperialism. Likewise, the Allies of World War I, sometimes known as the Entente Powers, was a coalition of the United States, France, Italy, Russia, Japan, and the United Kingdom. Similarly, the central powers under Germany's leadership were Bulgaria, Austria-Hungary Ottoman Empire, and their colonies joined hands. The failure of Germany in the war resulted in favor of the ally of the British Empire. Anagenously, "Ottoman Empire" Salatant Usmania, the Majesty of the Muslim world, was fragile and ruled by baby caliphs have no power to fight against any high force compelling to coalition with Germany. It was 04 November 1914 when caliph Mehmood 5th officially announced the support of Germany.¹² Due to spiritual ties to the Turkish Caliphate "Ottoman Empire," Muslims across the South Asian Indian subcontinent denied supporting the British in WWI (1914-1918). The British promised Indian politicians only to fight against Germany and that no penalty would suffer the Muslim's Majesty Right guided Caliphate. While Allied or Joined forces overthrew Germany at war, the promise went inoperable. At the same time, The Ottoman Empire's land was divided between France, Great Britain, and small territories under Turkey in the Treaty of Serves. Anxiously, a campaign started, named the Indian Khilafat movement, to restore the Muslim Majesty Right guided Ottoman Caliphate. Indian National Congress endorsed the move's principles, and widespread lobbying was the pinnacle.¹³ Anarchical and Revolutionary Crimes Act, known as the Rowlett Act, The British government passed in 1919 and extended emergency measures to subdue the voice of Indian Muslims. Due to

widespread activity, the British administration moved very hostile and detained leaders of the movement, including the Azad and Ali brothers. Uproarly, over 30,000 Muslims were incarcerated. An enormous case filed in the shape of the Hijrat movement arose from the British government's intolerable conduct.¹⁴

Causes ushered to the Hijrat movement

Sindh's political climate pivoted after WWI. Numerous leaders ushered through eclectic movements. The bulk of Hindus sustained Muslims on the same ground. Even the great game's first decade is called the Era of Hindu-Muslim Consonance.¹⁵ Moreover, M.A. Jinnah was awarded the "ambassador of Hindu-Muslim unity" title in the 1916 Lucknow Pact.¹⁶ Whereas Gandhi, against the Bruatal demeanor of the British actioned non-cooperation (Turk Muwalat). However, Bamford (1925) narrated the action of M.K Ghandi as a sedentary facade. [13] Beyond, the movements of numerous leaders interacted with and impacted Sindh largely. Thus, backing the reaction influentially during 1920, the campaign of the Hijrat began in Sindh during the summer. [8] Similarly, the word Hijrat has been taken from the word Hijrah roared in the present era as the Hijrat movement.

Difference between Hijrat movement and Indian Khilafat movement

The restoration campaign in India, known as the Indian Khilafat (Caliphate), was a raucous march dispatched in India. The move's aims and objects were the Khilafat's restorations and the recovery of the Divine territories of the Turkish Caliphate to her (Mighty Khilafat), which forcibly diverged after WWI 1914-1918 by the Queen and her allies tearing the seat of the caliph to her end.¹⁷ While the British policy of the Imperial mindset initiated unjustness splitting, the Caliphate's holy places significantly influenced the retort in Sindh. Similar to how India, a colony of the British Empire, was termed to be the "home of war" in a fatwa against warlike British conduct viewed by Indian (Sindhi) Molvies, which had a consequence on Sindh (Dar ul Harb). The decision of Fatwa recalled that either Jihad or the Hijrah was mandatory for the Muslims of India to boycott Christian dominancy. Similarly, the Hijrat was accepted, marking Afghanistan as a safe place for

Muslims as Dar ul Islam, the rule of right-guided people.¹⁸ At the same time, the Hijrat and Khilafat movements possess the same narratives, aims, and objectives. In comparison, Hijrat was the extreme reaction when there was no possible policy of deadlock between the Indian and British Empire. Besides, Indian Khilafat was the act of Ulemas that began in the name of non-cooperation, non-violence, and open protest against British behavior. While Hijrat movement looked back finally to boycott British Imperialism on the basis of religion and initiated migration (Hijrat) towards Afghanistan as a holy and safe place for Muslims, narrated as Dar ul Islam.

Hijrat Committee in Sindh:

In April 1920, the vision of the migration or the Hijrat was narrated by Ghulam Muhammad Aziz, known as Aziz Hindvi, in a meeting of workers of Khilafat at Delhi. G.M Hindvi was a worker and active member of the Indian Khilafat movement, suggesting protest of the campaign towards Afghanistan. Insmouchas Khan Ghafar Khan (Bacha Khan) was also there in a workers' meeting and encouragingly supported the idea of the Hijrat. [II] Fizzledingly, the central committee of the provisional head did not accept the migration opinion. Besides, in April 1920, central committee members appeared in a meeting at Northern Sindh (Sehwan). Thus, decided the resolution of Hijrat and passed appointing Maulana Abdul Karim Dars as a campaign leader (Ibid, p164), who also was a central committee member of the Indian Khilafat movement. Passing resolution instituted a committee whose immediate heads were Barrister Jan Muhammad Junejo, Syed Turab Ali Shah, and Maulana Taj Muhammad Amroti. The study of Lighari pens the panel as "Jamiat ul Muhajreen."¹⁹ It symbolizes the origin of Migrates March, "the Hijrat concept" developed by South Asian "Sindhi" statesmen whose contribution is regarded as the forerunner.

Religious Perspective of the Hijrat movement

The campaign towards Afghanistan in the shape of Migration was an Islamic movement in its decrees and statutes, establishing to back the Khilafat movement of the Ali Brothers, which powered the Pan-Islamic narrative in South Asian "Indian" politics. Similarly, the demise of the Holy prophet split

significant narratives of the Muslim world, launching the pious caliph project "Khilafat Rashidin," which placed four Vice of the Islamic Prophet as Caliphs.²⁰ Besides, Abbasids' seat of caliphates fell by Halaku in 1258, dividing the Majesty of the Muslim World into myriad little dynasties.²¹ Purposely, Baghdad the capital was raided, and the public's blood fled as the dampness of rivers.²² Ruining Muslim world in many tiny parts caliphate was divided. It was united in the 17th century by Sultans' of the Ottoman assuming the charge of the caliph. It was declared when Salim I of Western Europe vanquished the Egyptian caliphate in 1517, calling himself the new sultan of the Muslims as the first caliph of an ottoman. Probably, when Sultan Sulaiman "the Magnificent" carried the head of the ottoman, Saltant towered a large portion of Europe. Sometimes, the ottoman ruled three continents under the magnificent Sulaiman. In a similar context, the ottomans' Sultan of Sulaiman controlled Central Asia, Arabian territories, North Africa, southern Europe, and the Mediterranean Sea. These mainlands lived during the peak and elevations of the Saltant. Suddenly, the demise of "Lawgiver or the magnificent" Sulaiman slumped the rise of the Ottoman Empire. The paces of WWI, "the great game," stood up for the British Empire in a success. Germany, which sided with the Ottomans and used the vast Saltant region as a base, was eliminated from the War soon. Consequently, allied forces determined to part the holy places with their prevalent joined forces. Besides, Chaudhary (2008) narrates that the division and destruction of the Muslim Majesty (ottoman caliphate) aggravated distressing Muslims of India who followed and beseeched in the caliphate deriving the footsteps of Pious Caliph by Ottomns' sultans. [10] Similar to this, the white men's burden was also on Sub-continent, and Sindh, as a colony of the Queen, was ruled. Indian Ulemas decided to protest, seeking a great chance of leaving and quitting Indian imperialism. Muhammad Ali Johar, Shoukat, and Ali brothers were devotees of the Deobandi sect, including Maulana Azad, who began moving the protest against the British rule in India, which showed in the shape of a religious step of Indian "caliphate" Khilafat. The campaign ventured across the countryside, which

also gained the emotions of Hindus. However, M.K Gandhi of (INC), the Indian national congress, uplifted it, whereas Muhammad Ali Jinnah of the Muslim League refused to support it and called it negatively. Meanwhile, it was a religious attitude of the exercise, no doubt. The devotees of the Ottoman caliphate “Khilafat” was probably here in Sindh, which founded the (Migration) Hijrat committee “Hijrat Tehrik” was motivated by the move of the campaign of Indian Khilafat. As a result principles’, the movement's decorum was from the Islamic religion's perspective.²³

Analysis and discussion of the study:

The causes and background evaluating above define the reality of Balkanization's impacts on Sindh after the First World War, which sought its result in the Hijrat movement. Besides, the question of the migration march is a step in Sindh firstly seeking the struggle of the underprivileged and peasants who joined the struggle for leaving Afghanistan. Many people (Migrate) were only inspired and asked by their feudal to participate. At the same time, Sindh is a land of cores, where people think feudal the master of their home, body, and even the ruler like the dynasty's king. The Hijrat campaign was the first political step in which the people of Sindh participated. Before it, landlords and educated people were engaged in the political activities of India. However, the restoration movement declined at the last of sever's treaty. Nevertheless, the movement did not stop and went seeking shelter in contact to rebel against the Britishers. Meanwhile, a special train of migrants began traveling toward Afghanistan from Larkana (Sindh) on 16 July 1920, which arrived on 19 July at Jalalabad. Syed Sikandar Ali Shah, vice secretary of the Sindh chapter was the leader of first caravan of Muslims refugees. Besides, the second camp of refugees had to go under Abdul Haq molvis' tack.^[8] The place where migrants lodged was close to Jab-us-Siraj ^[11]. In a similar context, Amir Amanullah owned the specified land, which gave Muhajireen a value of 470 to 500 rupees per Jarib (p. 729).^[23] The Afghan authorities assisted the initial caravan of migrants in the beginning. Sindhis made up the bulk of the population. Almost 95% of the migrant population was from Sindh (p731). ^[23]

Results of the study:

On 12 August 1920, Afghanistan's monarch, Amir Amanullah, stated that the Hijrat move to Afghanistan could not travel more. Individuals crucial to Sindh's development were suddenly agitated, irritated, and perplexed. By selling their homes and frequently separating from their families and country, the Afghan authorities attempted to stop the caravan from arriving. In trying to convince the Afghan government to accept Muhajireen, Maulana Abul Kalam Azad and other Central Khilafatists tried to convey but were unsuccessful. Hijrat was an impromptu and unanticipated movement with secular goals other than to support Indian Khilafat from a religious standpoint. It was created due to overconfidence, despair, agnosticism, and confusion. As a result of his temperamental failure, even she has no longer got any aims to work for without immigrating. Unquestionably, the Afghan authorities welcomed the first caravan of migrants, but there was no place for the approaching Muhajireen to take control of the situation. While waiting, it must fail at any caste that other Hijrat movements had pushed expatriates along with creators, preachers, and leaders such as the "Holy Prophet" Muhammad, who traveled in 623. A.D. with His group as a commander-in-chief. Ali Brothers and Maulana Azad, major Khilafatists, did not travel with the group of migrants to Afghanistan.

Nevertheless, when Khan Abdul Ghafar Khan, President of the Indian Khilafat in a border region, saw that Hijrat had failed to aid in the fight for freedom and had returned to his homeland, he moved toward Afghanistan (Ali, 1982) 23. However, the primary Khilafatist, who had only stoked people's zeal for resembling a revolution against British imperialism, was the main reason the Hijrat movement had failed. Nonetheless, the Hijrat movement's failure contributed to the fall of Indian Khilafat.²⁴ Qureshi was accused of attributing Afghanistan's success to the Hijrat movement's failure in the pertinent report by Ali, which was published at the time of (1982).

Research Methodology

Research is a way of significantly utilizing proposed study methods using specific procedures or techniques to identify offered questions, choose a plan,

and explore information about a subject.²⁵ Similarly, historical research covers the domain of past incidents, analyzing the results and implications for the present.²⁶ Casually historical research covers the secondary data in the literature. While secondary data are the source to identify proposed study methods. Besides, it is a suitable and accessible way to apply methods.²⁷ In a similar context, the analysis gauges approach examining distinct methods. Frequent research marks a durable way of reviewing and reckoning dependable data citations. Its procedure relies on the assessment of data and its critique in a long-lasting way. However, a persuasive research method provides the study concern and verifies publications by its referential assessment, which is crucial for the investigation.

The researcher Odevoted applying the historical approach methodical research philosophy question. It describes the case of Sindh in Hijrat Tehreek (movement) as the first missing people case who were betrayed, which is not a reference before by any historical social scientist. However, the current research covers the incidents, hiccups, and problems of the migrants and the reaction of the British colonial ruler. Applying the historical mode of inquiry by reviewing the secondary data of the scholars signifies the proposed study of past decades.²⁸ The chassis of the proposed study communes with the migration movement (Hijrat-e-Tehrik) towards Afghanistan, highlighting the first political case of Sindh. The primary justification after the subject selection ascribed that previous scholars [11; 07; 13; 14] still need to elucidate the case of Sindh. Even the forenamed scholars' research [16; 17; 08; 09; 10] has yet to be observant of the realm of political history. Similarly, the study method approaches and justifies applying factual data sources. Further, the researcher inquired about the secondary mode of references. While collecting the secondary data, the researcher collects from high-quality journals, including newspapers, books, digital libraries, and internet sources. As a result, the current study would provide a methodological path for scholars.

Research Significance

The political history of Sindh has marvelous trajectories that served as the famous cadre of South Asian Indian politics under colonial rule. At the same time, Sindh was a land that rebelled against the colonial policies of the Britishers. [3] Whereas the role played by the trajectories in the politics of Sindh has considerable significance. It is a cataclysmic tragedy that the ancient times period of Sindh history has narrated less than less. However, Sindh saw a golden period of politics in which the educated class of Sindh played a vital role in Indian politics. Nevertheless, the Ottomans' descent was a sound of pity for Indian politics, which jumped South Asia significantly from Sindhi people rising in politics. Similarly, the downfall of the Turkish Caliphate solved occupying Turkish narrative of nationalism, but those who migrated for the cause of restoration towards Afghanistan are still betrayed and hidden. [06] The proposed study signifies narrating this abduction as the first case in the political history of modern Sindh. The Hijrat campaign has a significant role in this regard. In a similar aspect, the proposed research analysis underscores a massive implication in the realm of the modern history of Sindh contributing to the political case. The corresponding study of the Hijrat campaign on the contemporary history of Sindh disburses concentration to novices and apt scholars to explore an innovative approach by detailed data from original sound sources of secondary literature, remarkably the significance of the scholarly piece. Besides, the study is fresh for decades to make a fluffy avenue of investigation on the modern history of the Sindh domain. The new research offers the case of modern Sindh's political history.

Meanwhile, the current study would signify readers' concern for the modern history of the study. The proposed research presents a creative probe of Migrants' contribution, enticing highbrows to revisit the contemporary history of Sindh through meaningful and authentic data citations. Also, donate to publications to underscore the first political case by researching. The premeditated literature would also outline the topic of Sindh and empty fresh methods for intellectuals to note the instances of other perspectives. The results of the presented study symbolize reexamining correlated to the

modern history of Sindh's domain. The recommendation of the suggested research is to create a street to observe the research study methods.

Consequently, the investigation would be essential to providing significance to the modern history of Sindh. Even the scope of the offered study is the consequential cracks to lure the chroniclers of Sindh connecting to Sindh's Cases.

Limitations of Study

The present study's outputs detailed the historical background and the impact of the balkanization after the First World War in the modern history of Sindh. The research embodied its prerogative case regarding the Hijrat movement of Sindh's people to the history of Sindh based on the exertions and facing the events enduring. The study suggested drawing an illustration of underprivileged people who sold out their properties and went towards Afghanistan even movement failed to achieve its goal, presenting that the presented study's main roots-guide new practices. The research also urges revisiting history communing with research methodology. The current research is limited to the first political case of Sindh in the Hijrat movement, conveying only the modern history of Sindh. Consequently, the study would create new avenues for the approaching scholars to research other factors of the contemporary history of Sindh.

Conclusion

The proposed study exemplifies the case outline and cramming appraisal by literature review. Besides, the present study discusses analyzing the studious overview finding results, concluding the spotting of gaps from the justification of the study. Significantly, it proposes ambitions, aims, and objects of the research studying adequate and suitable results. The study involves not only secondary data in an organized method but also highlights historical approaches in the dawn of the political history of modern Sindh. Hence, the present research study's conclusion aggregates the outcomes for beginners, scholars, historians, and highbrows, making a smooth way for exploring news claims in the political history of Sindh.

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