

The library at Raj Bhavan's south-east wing is being restored. As is its Record Room. Both are modest of size. But they hold in niches of surprise, volumes and papers that reflect a certain grace-in-age. It has been our special privilege to restore from the dust of neglect several books that belonged to the Governor of the day and were contributed to the library or just 'left behind'. Often bearing their signatures and inscriptions, they tell us something of the Governors' range of reading interests and concerns. And also, of course, of the diversity of their visitors who brought books as gifts.

Professor S. Nurul Hasan's is the largest 'Governor's Shelf' in the Raj Bhavan and it is a privilege to have been able to set it in a semblance of order.

This first issue in the series of Occasional Papers coincides with the 20th anniversary of his assumption on 12.8.1986, of the office of Governor of West Bengal. It offers to the reader a glimpse into that historian-Governor's mind, his varied career, his panoramic scholarship, his generous table, his gift of time to callers and friends. And behind all that, a core of privacy. We bring in this first issue, five appreciations of Professor Nurul Hasan and a list of his books in our library.

Librarian

PROF. S. NURUL HASAN

A MEMOIR

Barun De

On August 12th 1986, Saiyid Nurul Hasan joined at Raj Bhavan, Kolkata, as Governor of West Bengal. With a brief interval of a year in 1990, when he was transferred to Bhubaneshwar as Governor of Orissa, he was to stay here till he passed away in the Presidency General (SSKM) Hospital on 16th June 1993. Among the many Governors who have come to West Bengal, he was one who gained great respect from common people. His mortal remains lay in state in the lower hall of Raj Bhavan from the early hours of the 17th June before being taken in a cortege down Dharamtala Street towards the Airport for interment near other national leaders in the Jamia Milia cemetery in Delhi. Mourners lined the path up to the North Gate of Raj Bhavan and all the way to the suburbs.

The secret of this respect lay in his capacity to combine a international reputation as secularist teacher and erudite scholar of mediaeval and modern history with a remarkable diplomatic capacity to encourage Left Front rulers of this state to steer closer to some elements of the Congress, indeed those who now hold power in the United Progressive Alliance in New Delhi. This was a sort of convergence for national progress, which though

asymptotic, has shown increasingly common points of focus on policies.

My connections with him deepened in those years, though his affection for me went back for at least thirty years before. I first met him at the end of 1958. I had accompanied my teacher, Prof. Susobhan Sarkar of Presidency College (then in Jadavpur University) and his family to the Trivandrum Session of the Indian History Congress. The first Communist state government had just been formed. Many people like us journeyed to marvel at the pioneering efforts to present alternatives to one-party rule, if necessary by coalition with like-minded forces, as much as to attend the somewhat boring paper-reading. The Sarkar family took me with them to call on their old acquaintance, the Chief Minister, E.M.S.Namboodiripad. He was preoccupied and formal: they also visited their friend, the next in the cabinet hierarchy, C.Achutha Menon, who would much later become the CPI Chief Minister and originator of some understanding of Congress policies at the turn of the 70s. Among his suggestions to the Sarkars was that they take the lead in developing understanding of the method of Marx among the professionals in higher education and that we could meet the head of the Party group concerned with such matters, Comrade Damodaran. My friend from Oxford days who had just come back with his brilliant D.Phil on the agrarian system of Mughal India, Irfan Habib, had also

come to the session with Professor Nurul Hasan and his student Iqtidar Alam Khan. It was decided that along with them we would have this small get together. The three of them, Prof.Sarkar, his daughter Sipra and son Sumit, then a M.A student, Prof.Bimalaprasad Mukherjee of Jadavpur and his son Saugata, and myself were present. It was felt that such meetings of like-minded people should be held in subsequent sessions. This has been done in the History Congress till this day and Irfan Habib remains the one constant factor in the group. Professor Nurul Hasan had been quiet and not been very communicative, but at the end said to me that he would like to have a chat when I was free from the sessions.

This we did later in a corridor of the University. That meeting was inspirational for me. He was then a slim, very good looking and elegant man, built small and with a sparkle in his eyes. What he said to me was very new in the country at that time, though I could recognize much of it from the social history thinking of Oxford in the 1950s of Asa Briggs, Trevor-Roper or Christopher Hill. He thought that new teachers of my generation should look at the society and culture of the common people, that we should interest ourselves in the mass appeal of the folk literature related to religious practices, in the poetry and romance surrounding the ballads of the sort which were sung by lovers and brides in his Ghazipur homeland

in eastern UP, grieving over the departure to war of their Purbiya Sipahi young men. In short, we should not be restricted only to administrative policies of the state (in which I told him I had just begun my thesis) but should research into the social and economic system and political culture, of which policy was only the regulatory element. Times would change rapidly, he said. It would be our responsibility to change and mould the outlook, and to give newer and more interesting dimensions to year after year of new students. If we were to build a new movement in historical thinking, we should not remain bogged down even in the latest shibboleths. Our windows should be open to the ever-blowing winds of change. What he did not say was that we should be ready to go past even the fascination of current Marxist ideas, though we should not shy away from its very penetrating insights into the relations and forces of production.

It is possible to discern in this much of the avant-garde thinking about the social sciences that has rolled in over our outlook in the last fifty years - the premises of 'history from below' that men like E.P.Thompson pioneered at least a decade later, of 'cultural studies' whether of the variety begun by Stuart Hall, or varied by Barney Cohn and the Subaltern Studies group two decades later, or the re-fashioning of Marxism away from Soviet regulation into open-ended and firmly academic discourse related to the specificities of

the lives of all classes, rich as well as poor. Mulling over the details, largely un-chronicled, of Dr. Nurul Hasan's achievements, from his youth through his teaching career, his own research, his widespread reading, and on the other hand his public life, as an MP, a Minister for Education, Social Welfare and Culture in Indira Gandhi's cabinet in the 1970s, as Vice Chairman of the Council for Scientific and Industrial Research and then as Ambassador to the Soviet Union in the 1980s, and as Governor, it seems that his greatest achievement was of encouragement to keep our windows open to the prospects of change and improvement, to plan for the future without losing hope in the present, and to steer clear of dogma.

He was born on the 26th December 1921, the son of Saiyid Abdul Hasan, who rose to the rank of Chairman of the Court of Wards in the old UP. His father's revenue and agrarian experience influenced his knowledge of Persian and Hindustani documents that are the archives of rural life in the transition during early modern times from Later Mughal to Early Colonial India. His social origin was among the scholar-gentry, Shia and petty aristocratic without rural Sunni orthodoxy, and with affinity to cultural roots in the vilayet that was not Britain but rather the 'western authority' of Iran and Turan. His maternal grandfather was Sir S.Wazir Hasan, a 'Young Muslim' of the 1916 brief Lucknow Pact between the Congress and the Muslim League.

Unlike M.A.Jinnah or the Raja of Mahmudabad, Sir Wazir Hasan's associates of those days, he remained averse to political communalism. His sons S.Husain Zaheer, S.Ali Zaheer and the communist Sajjad Zaheer, were staunch nationalists, the former a Vice Chairman of the CSIR and Dr. Nurul Hasan's ideal, the second a Minister in the Congress Government in UP.

The young Nurul Hasan read History at the nationalist fountainhead of Allahabad University. His teachers included Dr.Tara Chand, whose book on the interrelation of Islam and Hindu civilization in Mediaeval India had led Jawaharlal Nehru, also an Allahabadi, and Maulana Azad, to entrust him with writing the first history of the Indian freedom movement. Others were Dr.Ishwari Prasad, a specialist on international relations as well as mediaeval India, and Dr.R.P.Tripathi, an eminent systematic thinker on "Muslim Administration in India", whom Dr. Nurul Hasan greatly admired. Their presuppositions about the non-conflictual character of traditional composite culture in India and the need to go beyond the facts of state policy to the structure and logic of its own premises, basing this analysis on only the original language source material, seems to have influenced his thoughts greatly. Certainly, like all scholars conversant with Urdu as their mother tongue, and thus familiar with Arabic and Persian as languages of religion and culture, whether they

were Hindu or Muslim, he did not accept Sir Jadunath Sarkar's obiter dicta on 'Islamic bigotry' and 'Muslim foreignness' as pervasive of mediaeval state power.

In his student years, he was a leader of the newly formed Student's Federation, a leftist pep group still of the national movement: it came under communist control during the War years soon after. In 1967 in an early meeting of the S.Gopal committee of the NCERT of which he was a member and for which I was doing the preliminary work for the Class VIII text book, he asked me if the Biswanath Mukherjee, who had become Minister in the first United Front Ministry was the same as his comrade who had led the SF in 1938. When I said he indeed was, he gave me a letter of remembrance and congratulation to pass on through our common friend, Gautam Chattopadhyay. I think it was in 1943 that Nurul Hasan first communicated a paper to the Indian History Congress - perhaps it may have been his summary of the Russian language view of Academician Dyakov's formulations about 'tribal feudalism' among the Afghans. This marked the former's continuing interest in the ethnic specificities of ruling class behaviour. His sympathy for the Soviets and the Peoples War thesis of the CPI about India's role in the Second War kept him out of the 1942 movement, when as a young lecturer in Lucknow University, he stood among the University authorities

while police lobbed tear gas shells into the crowd of students.

Soon after the War ended in 1945, he left for Oxford to do his D.Phil on "the Chisti and Suhrawardy movements in mediaeval India, to the middle of the 16th century". Completed in 1948, this thesis was never published. I have seen hardly any article published from it. The thesis is a bit of a legend among scholars of Indian social history and looks at the bases of the Sufi mystic orders in Islam in the broadest social and economic terms, and not as just theology or religious inspiration. Presumably he did not ignore the broad, syncretic aspects of this any more than Kshiti Mohan Sen had earlier done for Dadu Dayal and Rajjab or Indu Bhusan Banerjee had done for the Sikh Gurus. Dr. Nurul Hasan seems to have been chary of the mullahs, who might not have accepted his views about the chronological veracity of some of the texts about divines of the Sultanate period. He left the thesis to stay in his bookshelves, from where, rather unwillingly, he showed it to me on one or two occasions. It deserves to be rescued and edited by a scholar today.

After his D.Phil, Dr. Nurul Hasan served briefly as a Lecturer in the London School of Oriental and African Studies. Later he published an entry or two in the Encyclopaedia of Islam, and indeed in later years was to be elected Fellow of the Royal Historical Society, and also Fellow of

the Asiatic Society, London. Much later he was selected as a Corresponding Member of the Academy of Sciences, USSR.

About this time came his final rift with the Communist movement. The myths about him that abounded till the 1960s had it that the puritanical leadership of the CPI, which unseated P.C.Joshi, and the liberal nationalist intelligentsia of the War years, could not stomach Dr.Nurul Hasan's marriage with the elder daughter of a prince, the principal Rohilla chieftain, the Nawab of Rampur. However that may be, Khurshid Begum, known affectionately as 'Dawn' to her intimates - a name supposedly given by their English governess - or as 'Dun Bibi' to her Aligarh admirers, was probably the greatest blessing in his life. She was married when she was eighteen and he would humorously tell stories of how, used as she was to European cooking and dinner table manners, on an early trip to Madras, she burst into tears when he offered her cheap idli and dosa for lunch. A handsome Pathan lady in the 1960s, with a mischievous twinkle in her eyes and a wicked sense of humour even in the most solemn seminars lectured to by ageing Delhi Vice Chancellors, she began to draw him away from his rather introverted sense of privacy in the company of people whom he did not wish to treat as equals. Her father presided over the very valuable Raza Library of manuscripts in Rampur and was an expert on classical music. She herself

under her husband's guidance completed a Ph.D, editing the Ghunyat-ul-Munya, a text on musical canons of the early Islamic period in India.

The late 1950s and the early 1960s saw them at their best. In the Aligarh History Department, a group of scholars, which had grown up in free thinking ways, critical of Pakistan and the two nation theory, and also engaged in struggle against the Jan Sangh's chauvinistic version of Hindu communalism, who had learned secular and modernist Indian history and political science from Professor Muhammad Habib, gravitated after Hibib Sahib's retirement, to Prof.Nurul Hasan's leadership. As Head of the Department of History, he organized one of the first UGC Advanced Centres of Study. As Secretary from 1964 to 1967 of the Indian History Congress, he was able to take it away from its old boring and dry-as-dust chronicling towards interesting annual seminar sessions, academic encouragement to young research workers to discuss and criticize weak and unscientific methodology, and to present analytic and imaginative reconstructions of archival or documentary source materials. With the aid of his friends, Professor R.S.Sharma and Dr.Satish Chandra, the Congress popularized the historical study of epigraphy, numismatics, the social context of art and literature, and the history of science (in which they also made unsuccessful attempts to revitalize a

group in the Indian National Science Academy - however, it was with his encouragement later as Minister for Education that Dr.A Rahman started the well known work continued by Deepak Kumar and others on the social history of modern Indian science).

Tragedy struck the family in the late summer of 1967. Earlier that year, Mrs.Nurul Hasan had spoken happily to myself and Sabyasachi Bhattacharya at Flora's restaurant on the steps of Jama Masjid, where they had taken us for kebabs about 'Nuru' being invited to the USA to teach. She also repeated what she had said in 1965 at the Allahabad History Congress, scolding me for not bringing my wife with me to these gatherings. She had an illness in which her blood pressure fell disastrously if a certain injection were given. They went to Kashmir for a holiday with their children, Siraj and Talat. The Professor and their close friend the late Dr.Moonis Raza trekked up to Dachigam forest. In the meanwhile Mrs.Nurul Hasan fell ill and the doctor would not listen when she warned him about the injection. The worst happened and she passed away before Dr.Nurul Hasan could get back to Srinagar. This was a catastrophic loss. I do know that he kept a silver framed photo of her, next to his pillow on his bedside table till the end.

He did go, ironically as Fellow of All Souls College, Oxford a few

years later. In 1968, Mrs.Gandhi nominated him to the Rajya Sabha. His wife would have loved to see his advancement. As it is, he began to neglect the check that she had kept on his health and his friends were dismayed to see the over-indulgence in food; though it must be said that more of it went to feasting his relatives and friends than in personal consumption. The overweight that drastically shortened his life was now to begin. In 1972, he was President of the Indian History Congress, succeeding Prof. Susobhan Sarkar. He was a member of the Indian Government delegation to the United Nations at the time of the Bangladesh War and played a notable part in negotiations with the European and Russian powers in those fateful times: later he was to go to Vienna for discussions about India's role in the production and control of energy resources. Diplomats of the transition towards great power status like S.K.Singh and J.N.Dixit thought of him with respect and affection. As Education, Social Welfare and Culture Minister, his role however was open to controversy.

He obviously wanted to speed up the pace of reform in higher education and expand the base of school as well as informal education with a view to creating greater social welfare. For this purpose he initiated, with the support of the University Grants Commission, to which Prof. Satish Chandra was shifted, from JNU, as Chairman, the upgrading of

the Higher Secondary system of education and increase of collegiate facilities in better schools, the clarification of the 10+2+3 system from primary to bachelor's level, and a radical upgradation of the long-static salary scales of college teachers, where the Centre created initiatives for the states to slowly respond by provision of funds in their budgets. Visiting Darjeeling for a college refresher course in History (a practice which became, now, far more common than it has previously been with the introduction of Academic Staff Colleges in select universities) I was told by a teacher that if Prof. Nurul Hasan went down in history for any one achievement, it would be for this possibility of college teachers all over the country to improve their standard of living. In the cultural sector, he initiated one of the last thrusts in recent time for academic upgradation of museums, for improvement by the last academically trained Directors-General of the Archaeological Survey of India, and - across culture and higher education - for the establishment of centers for research, independent of university faction politics, in the social sciences and economic development, similar to the Centre for Development Studies (affectionately known as '(K.N.) Raj's Institute'), which the then Kerala Chief Minister, C.Achutha Menon had established at Trivandrum, as well as for the establishment of the Indian Council of Historical Research, in addition to the Indian Council of

Social Science Research, that his predecessor, Dr.V.K.R.V.Rao had set up two or three years previously (in which only economic history had been one of very many subjects to be patronized by government grants). Also, right at the beginning of his Ministerial term, in early 1973, he organized and personally participated in a committee of historians to help in the writing of the National Book Trust primer on Freedom Struggle by Bipan Chandra, Amales Tripathi and myself. This marked the 25th anniversary of India's freedom.

One of Kolkata's specific benefits from these policies was his immediate acceptance of a proposal, at the instance of the leading economist and intellectual in the city, Prof. Bhabatosh Datta, made to Shri J.P.Naik in his capacity as Educational Adviser to the Government of India and to Prof. Sukhamay Chakrabarty, then a Member of the Planning Commission, to set up a small unit, completely autonomous, under the aegis of half and half funding by the ICSSR and the State Government, where scholars desirous of working in peace from the pressures of excessive teaching loads, and with a modicum of research support and infrastructure, could form a collegial community. The Chakrabarty Committee that he appointed, with Sukhamay, Naik Sahib, Prof.Datta, Mr.G. Parthasarathi (JNU Vice Chancellor), Dr.Surajit Sinha, Prof. Tapas Majumdar and myself as Members, recommended a

pattern that has been followed not only for the Centre for Studies in Social Sciences, Calcutta, which I was asked to set up, but also for several other similarly funded research institutes initiated by State Governments in the next years in different parts of our country.

The controversies came with the perception in the growing opposition that the nation was being biased towards a leftward, quasi-socialist, and statist tilt, perilously close to the Soviet bloc. The Education Minister's choice of nominees for key positions, big and small were called coterie and clique-based by disappointed aspirants and their intimates. His adversaries picked up these canards. The fact that many of these nominations and appointments were of people with Marxist views was used freely to condemn the initiative taken principally to explicate secular and relatively harmless Nehruvian views of Indian composite culture against the Jan Sangh theories of Hindu majoritarianism. The changes were brought about within a narrow base of the elite, many of whom came from the relatively westernized segments of the middle classes; this meant that they lacked a popular base among the petty bourgeois and affluent peasant sections of small town and educated rural groups in the urban-rural nexus. The latter were creating a social revolution in Indian political culture, quite independent of statist policies from 1967 to 1997. These ideas,

largely populist and related in part to the retrogressive realities of diverse elements in Indian national lives that would thrust themselves up only after 1997, led to an atmosphere in which the Education and Culture Minister's political use of patronage and anti-reactionary policies could be condemned as elitist, ironically, from the right.

When Mrs. Gandhi's government fell in the Elections after the Emergency was lifted, the Minister's policy had been under fire. What seemed to be a political withdrawal of maintenance grants to a new Delhi research centre noted for its social radicalism, and punitive measures taken against a MP academic, who had gone abroad to publicize his criticisms of authoritarianism, were all grist to the mill. This is now long-dead history. It is also a fact that the events of the 1980s changed the contours of the political scene, with the emergence of new kinds of tit-for-tat authoritarianism, and of casteism and political communalism of the most murderous varieties, cutting across many religions.

In a brief spell of teaching back in Delhi University between 1977 and 1983, Prof. Nurul Hasan worked on aspects of Later Mughal social history. One of his articles in a volume on the city in India's urban history has a most interesting insight into the morphology of urban types in pre-modern Mughal cities. Its insights

are similar to those provided for Punjab's small towns by J.S.Grewal in his study of Bhatinda in *The Byelanes of History*. In 1984, just before he left for the USSR, he was invited to give the keynote address to a seminar, organized at Amritsar by Prof.Grewal on India in the 18th century. Here, he challenged both the current Indian idea that it represented and unrelieved picture of decline, first as a result of universal rapacity and plunder by the successors of the Great Mughal ruling class, and then by the creeping corrosion of colonialism, as well as the view, being voiced in Western scholarship by scholars like C.A.Bayly that there was a development of indigenous growth in many pockets in North India itself, in the early part of the century, and that colonialism worked in the comprador interstices of such growth, for the inevitable development of indigenous partnership with it. Also, there is an all-two brief review by him in the *Indian Economic and Social History Review* of the perceptive social account of *The Sufis of Bijapur* by R.M.Eaton. To read it makes one grieve that he was not left free in these years to be tempted to finally publish his own writings on the Chistis and Suhrawardis.

Public duty had, however, become his *métier*. As Vice Chairman of the CSIR for a few years, he showed signal understanding of the problems of the technical workers by resolving a dispute between them and the management of the Birla Industrial

and Technical Museum on Gurusaday Road in Kolkata. He was then posted as Ambassador to the Soviet Union, at a time when it was still a superpower, though Andropov was in the last stages of his illness, the Afghan imbroglio was entering its crisis, and the fantasy of 'convergence' between communism and capitalism as compatible forms of governance was already beginning to implode. I had the occasion to visit Moscow in a large ICSSR delegation on International Relations. Prof. Nurul Hasan was most hospitable to his friends, like Moonis Raza, S.Gopal and myself, regaling us one evening after his formal party delegation, with recordings of cassettes that he had acquired when he had visited Lahore, crossing the border from Amritsar during his seminar journey there. The poems of protest by Pakistani creative artists against General Zia-ul Haq's despotism and his account of literature that he had bought in the bazaars were fascinating as an account of the people-to-people understanding between Pakistan and India that would flower within a year or two after he passed away in 1993.

In 1986, he was posted to West Bengal as successor of Uma Shankar Dikshit, the previous Governor. His speech on assuming office on 12th August set the tone. He was glad, he said, to come back to a state and city in which he had many friends, and not just among the academics. He hoped that he would be able to work in conditions of perfect amity. He faced

unrest in the hill subdivisions of Darjeeling district. The older cadres of the GNLF were going through a phase of violence and arson without any clear political programme, except the break up of older Gorkhaland political groupings and their own assertion of local dominance. Prof. Nurul Hasan spent his first year in restoring some degree of mutual understanding between Shri Jyoti Basu's leadership of the Left Front and Mr. Ghising's party. I had prepared the revision of the Darjeeling Gazetteer a few years before and written a draft on its 20th century political history, which he used extensively. On visits to Darjeeling Raj Bhavan, one had the chance to see the way in which he sought to bring political adversaries into some sort of working relationship, though not necessarily friendly alliance. The opening of a path of autonomy, however constitutionally constrained it may be, for the hills in West Bengal is a measure of his success, though he would have been happy had this been translated during the last decade into economic self-sufficiency.

The revitalization of cinchona plantation, the diversification and improvement of tea estates, the improvement of hill tourism, and the possible development of Swiss-style home industries, such as precision watch making, or the supply of milk from the below-3000ft level of Kurseong Subdivision for updated mechanically fabricated milk products in the Himul factory just below the

hills near Siliguri, were all projects that he envisaged. They did not take off because of Kolkata's lack of enthusiasm in extending help and also because of local apathy and greed - for instance, the jotedars in the plains subdivision of Siliguri, he said, engrossed the milk for khoya and chhana and denuded Himul of milk for cheese. He wanted the Centre for Studies in Social Sciences, Calcutta to organize advocacy of these projects. Unfortunately, the radical trend at that time in the Centre was not interested in such humdrum improvement, sponsored by government. Another theme of his interest was restoration of peace in the higher echelons of Calcutta University, where the Vice Chancellor was at odds with the dominant Marxist group. His constant refrain was to get adversarial elements talking to each other.

In these years, he used to speak to us about his views on the besetting problem that he thought bedevilled West Bengal. Agriculture was going through a boom period and the Left Front programme of tenancy reform and protection of rights and empowerment had been a success. However, the surplus was not being reinvested substantially in industrial revitalization of a region whose earlier leading sector from Kolkata to Asansol had become obsolete with the decay of colonialism. The agrarian surplus needed to be unlocked from futile over-consumption in the small towns and to be put to work in new industrial plants spread out over the

countryside and not just around Kolkata. This alone could lead to a boost in jobs, employment, and demand for a wholesale reform in the educational system, so that those who excelled in agriculture could also be trained in the skills of urbanized industry, towards a new outlook of hope in West Bengal social life. I would like to think that such ideas have influenced the new shift in West Bengal policy under the current slogan that "we have accomplished an agrarian transformation, let it support an industrial one".

Revitalization of the objects that used to clutter the Victoria Memorial Hall had been his abiding interest since 1973, when as Minister for Culture, he had formed a committee, with Prof. Niharrajan Ray as Chairman. The Committee could preserve the name of the monument, which youth leaders of that time wanted to be changed to Aurobindo Bhavan. However, Curzon's statue was removed from Queensway to within the Memorial grounds and Aurobindo's statue put up in his place. In 1986, when Prof. Nurul Hasan became ex-officio Chairman of the Memorial, he presided over the lighting up at night of the Hall, initiated by Shri Russi Mody, and then personally supervised the work of historians to draft the script and scenario of the sound and light show in the grounds and the new and richly-illustrated and textually detailed exhibit of the Calcutta Gallery.

One last point remains to be recalled. When he arrived in 1986, Prof. Nurul Hasan used to talk to me at length about what he thought was the moment of potential transformation that he had been witnessing in the USSR, of Chernenko giving way to the younger Gorbachev. Beneath the rhetoric of glasnost and openness (which after all he had been advocating to me since 1958), he saw two possibilities. Either perestroika might collapse and lead to chaos: or there might be a pervasive spread of social humanity on a universal plane that would influence us as well. He thought that these trends should be studied, not necessarily in the Centre for Studies in Social Sciences, but in a specialized Academy with particular reference to contemporary history and Asian affairs. This should focus, not looking down from Moscow, but rather on a view from the South, looking upwards and outwards from India. There were many problems to reconsider, whether of China's new path or the dynamics of oil politics in the Gulf. We could make a new start in Kolkata by focusing a secular look at new changes going on, influenced by the collapse of Afghanistan into anarchy, in Central Asia beyond the Oxus, and further a field in the Islamic lands from Turkey to Indonesia and the Philippines. His theme was the struggle of the immediate future would be between Islamic fanaticism and secularism at bay, and we should study this from the angle of

specificities of the area study approach, backed up by sufficient linguistic training and a critical understanding of Asian religiosity, Buddhist as well as Muslim, and also external affairs.

This was the background of his patient effort from the time of the Maulana Azad centenary in 1988, to set up an institute in the name of India's first Education and Cultural Minister and friend of Nehru, that would give Kolkata an edge of urgency in its new view of the world. He related this to another plan, the upgrading of the Calcutta Madrasa to the level of a first-rate college for new and secular Islamic Studies. He was always in touch with enlightened Muslim opinion in the city: particularly taking the help of the late Mr. Justice Khwaja Muhammad Yusuf and the editor of the Urdu Azad Hind Daily, Ahmed Said Malihabadi, the son of Azad's biographer and amanuensis. These efforts finally led him to set up in January 1993 - with its initial office at Raj Bhavan itself, and a glittering board and society of scholars and bureaucrats from Delhi as well as Kolkata - the Maulana Abul Kalam Azad Institute of Asian Studies, which I was, once again, asked to start. It also led to the Yusuf Committee Report of 1993, and its successor, the Report of Dr.A.R.Kidwai, one of Prof. Nurul Hasan's successors as Governor, on the reform of Madrasa education in Bengal. The Maulana Azad Institute has gone through some vicissitudes,

about which the less I say in this context, the better. I think he would have been happier to see that the modernization of Madrasa education has now been firmly taken up by the Chief Minister and the new Minister for Minority Affairs and Madrasa Education.

This is not a chronicle of Prof. Nurul Hasan's manifold activities. I shall therefore leave out his enthusiastic attempts, to get the Institute kick started on the two campuses that he was able to organize for it, while his health declined shockingly due to his longstanding kidney complaints. The day he left Delhi after the first meeting of the Institute's general body to preside over the convocation of North Bengal University, he wrote a letter to the then Finance Minister, Dr. Manmohan Singh, commending the Institute to the latter's sponsorship. It was during the Siliguri Convocation that he collapsed and was flown back to Kolkata. His last day in the residence, he summoned me to his bedroom and spent much more than an hour that he was permitted, explaining to me the intricacies of tabarraḥ. This is the most intense part of Shia agonistic practices, often by women in private gatherings at Muharram time (such as I had read described by Vikram Seth in *A Suitable Boy*), in which three of the first four Just Caliphs of Islam are reviled and Hazrat Ali is glorified. He said we should find a good faqih or Islamic jurispudent with secular credentials to combat

fundamentalism. Prof. Nurul Hasan in his last days was coming back to the personal beliefs of his forefathers, and had yet retained his own rationalism since he interlarded the explanation with accounts of how women deep in Azerbaijan in 1985 were using the tabarraah as a social protest against godless communism. After he left for the Hospital, he did not speak of such matters, though he would summon up his last remaining strength to sign any files that I had to place before him. The end came mercifully soon.

As Governor, he had initiated the process of supportive friendliness between central authorities and policies in the state of West Bengal on a scale of which we were not aware since the days of cooperation between his predecessors of the time of Dr. B.C.Roy during the 1950s. It was this process that the State Government sought to stabilize during the decade after he passed away. Many of the ideas of adjustment and toleration of apparent opposites, as well as negotiations for accord that are the hallmarks of coalition governance, have come up out of efforts of people like him since the 1980s. It would be worth the while of contemporary historians as well as students of academic institution building and of educational reform in recent India, and also of the social history of mediaeval north India, to carry out intensive research to find the private papers and make extracts from the state documents prepared by

Prof. Nurul Hasan to assess the significance of his role in all this.

In this regard, the cataloguing of his books that were left behind in Raj Bhavan after he passed away is a very useful first step. Raj Bhavan Library is to be congratulated for the accessioning of this material, which reflects the mind of a reader of Urdu and Persian as well as English. One hopes it will continue to encourage more precise research than mine in filling up this account.

NURUL HASAN

Ashok Mitra

Nurul Hasan had missed his century.

His natural habitat would be the Mughal court, consisting of the nobility on one side and distinguished artistes and scholars on the other. Once the favour-seekers were disposed of, the court became an in-house affair of the noble order and the galaxy of musicians, poets, chroniclers and suchlike; the emperor was a somewhat distant listener-cum-observer. Music would flow; perhaps a bandish by a renowned vocalist or a virtuoso performance on the sitar by an equally towering luminary, interspersed with a poetry recital, or the reading of a chapter from an obscure, but important, historical tract recently unearthed at Samarkhand. What would follow might include one

or two Ruba'is by a minor poet in attendance, or an ageing court wit would read out a flowery piece of panegyric address to the emperor.

Nurul Hasan would naturally be seated amongst the nobles. To offer both appreciation and critique to the on-going performances in the court was part of the obligation of being a member of the noble order. Nurul Hasan would fill in that role with finesse and grace. But then, he himself had the stirring of creativity within. Evoking the respect of his fellow nobles and to the amusement of the emperor, would quote a shair, apt for the occasion or give his own interpretation of the contents of the document being discussed. He was however the classical amateur; the scholar or creative artiste in him would goad him into contributing now and then, to the proceedings. He would nonetheless remain detached, remote, beyond the reach of the boisterous court jesters. After all, he was prince.

The nobility was Nurul Hasan's proud inheritance, it was also his tragedy. He was a scholar, who was made a minister. As minister, he had to be careful not to engage in contemporary debates even if the issue concerned scholarly themes in which he had substantial things to contribute. Detachment came easily to him; was he not a noble? This self-restraint conceivably did not serve one hundred per cent the interests of either the academia or the nation. That was

however for others to judge, Nurul Hasan could not care less.

His ability to stay above the day's din was in fact most vividly illustrated during the commotion created by his appointment as a minister despite his not being an elected member of Parliament, but only a nominated member of the Rajya Sabha. That matter too was not his concern, the person who invited him to join the ministry, that is, the prime minister, would deal with it, he himself had other agenda to worry over as a functioning minister.

Even as Governor, he practised the same genre of otherworldliness - which, in this instance, turned out to be a boon. The tension caused by evolving Centre-State relations was rising to a fever pitch during his tenure. Evidence of his dexterity in cultivating aloofness, it did not affect him at all. He remained the Centre's pet and yet was not denied the confidence and affection of those who were in charge of the State Government. That was noblesse oblige all over, dispensing charity in all directions.

As befits a member of the nobility, he loved good food, good music, good literature - and good gossip. There was always a twinkle in his eye whatever the situation. Yes, he was a noble, but you were welcome to confide your problems to him. He would not overly involve himself, but would offer some sage suggestion, you were welcome to take it or leave

it. You could however be sanguine your confidence would not ever be betrayed.

Come to think of it, Nurul Hasan would have been a wonderful President of the country. He would take his early morning stroll in the Mughal Gardens, have breakfast, retire to his study and dictate one or two chapters of his forthcoming memoirs, attend to the daily official chores, cope with the standard flow of visitors, proffer counsel to his ministers if such counsel were sought, but would keep his distance if the ministers kept theirs. In the evenings when there were not formal dinners or banquets, he would call in his personal friends or preside over cultural soirees where not the glitterati, but only the cognoscenti, would get invited. Whether, in the wash, all these activities would contribute in a major way to the overall welfare of the State was a thought which would not particularly detain him. Once the visitors had dispersed and the night happened to be still young, he would perhaps sit down to write a long letter to a dear friend ensconced in Paris. Nurul Hasan loved visiting France's capital not just because it housed the UNESCO; the salons there were his cup of tea.

It is indeed tempting to indulge in some speculation. While he was still young - for instance, a rookie university lecturer at Lucknow - he had the reputation of a radical. No

firebrand, but society's anomalies and inconsistencies troubled him. His discontent found expression in one or two thoughtful essays he published at that time. The burden of nobility soon suppressed those radical urges. One wonders if Nurul Hasan ever engaged in a demure debate with himself. If circumstances were slightly otherwise, would he have dared to join the ranks of the certified radicals? Even when he was a minister, he had aired, in the privacy of his chamber out-of-the-ordinary ideas about restructuring the country's basic education system and the pedagogy ruling higher education. But, discouraged by colleagues who were practising politicians, he stopped short of straying into any wayward path.

For the Cheshire cat, only the smile lingered. Nurul Hasan's twinkle of the eye was similarly for ever. After a good dinner at his place and as the choicest liqueurs were being served, had someone ventured to enquire of him whether he had any left-over regrets, the only response, one can lay a wager, would be another naughty twinkle of the eye.

PROFESSOR NURUL HASAN

Tapan Raychaudhuri

The curriculum vitae of the late Professor Nurul Hasan reads like a roll of honour. Just consider some of its highlights. In the public sphere, he

was Minister for Education, Social Welfare and Culture, Government of India 1971-1977, Ambassador of India to USSR, 1983-86, Governor of West Bengal, 1986-89, and of Orissa, 1989- 90. He had held serially all the jobs which were once Alivardi Khan's, he quipped. But he did not have to deal with the Marathas and otherwise was a much worthier representative of the central power, I told him.

The Mughal grandees were seldom very educated. And surely, none of them had an Oxford degree.

Talking of education, the highlights of his academic career were no less impressive than his high profile in the public sphere. A brilliant graduate of Allahabad University and D.Phil from Oxford, he was Professor and Head of the Department of History at Aligarh University as well as the Founder-Director of its Centre of Advanced Study in History, 1954-71, General President of the Indian History Congress, 1973, President, National Institute of Educational Planning and Administration, 1982-83, Fellow of All Souls College, 1968-69, recipient of the Jawaharlal Nehru Centenary Award for outstanding contributions to dissemination of Scientific Temper and Promotion Public Understanding of Science and Culture from the Indian Science Congress Association

In the world of international academic and cultural effort, his roles were equally glittering. He was

elected Vice President, UNESCO and led the Indian delegation to its conferences several times from 1971 onwards, member, Executive Bureau, International Congress of Historical Sciences, 1985 onwards and on the Advisory Committee of the United Nations University, Tokyo, 1982-83.

This grand list could go on and on and cover several pages of closely printed paper. But they leave out much that was central to the man's personality and achievement. We do not learn from his vitae anything about how he groomed his research students, working day after day with them in interpreting and analysing the original source material in Persian, a language which was like mother tongue to him. Nor does it tell us how he built up the research library at Aligarh, collecting all relevant source material in original or copy until it became the finest library of its kind for work on mediaeval Indian history and culture.

The fact that the great historians of mediaeval India in the latter half of the last century, Irfan Habib and Athar Ali, to mention only the two most brilliant members of the tribe, were his acolytes in the first stage of their research career is also not generally known. In view of his contribution to the research of many of his students, he would have been absolutely justified if he claimed co-authorship for the final product of the endeavour. But his aristocratic indifference to academic recognition

made such claims irrelevant to his aspirations. He was a true devotee of the goddess of learning in the spirit of the Gita, however absurd such ascriptions may sound in relation to a totally secular person.

The term secularism is much abused in India's contemporary political discourse. It is a pejorative to some fanatics and covers policies and attitudes which reject special privileges for the majority community and projects a nationalism which encompasses all communities and cultures of our nation state. Nurul Hasan was of course a celebrant of that inclusive nationalism. But he was also a secularist in the dictionary sense of the term, a meaning which we have almost forgotten. That meaning subsumes a rational-logical comprehension and interpretation of reality not dependent on theocentric interpretations. A radical in his political opinion, Professor Hasan had a deep faith in this particular interpretation of secularism. His brilliant Oxford thesis, written under the supervision of Professor Gibb, the doyen of British Arabicists in his days, was remarkable for its penetrating analysis. It is a pity that it was never published. The author's perfectionism was a factor, but probably not the only one behind this negative decision. The volume would not have delighted the narrowly orthodox and as a person deeply involved in politics from an early age, Nurul Hasan had understandable

hesitations about stirring a hornet's nest.

He had a deep delight in things academic and was not particularly concerned about converting that joy into a source of advancement in his academic career.

His favourite bedside reading included Abul Fazl's *Ain-i-Akbari* in the original. I know of only one parallel to this sort of highly specialised taste in reading - Pandit Sakalanarayan Sastri who happily read a chapter from Panini before putting off the bedside lamp every evening. I think that Abul Fazl had a special meaning for Nurul Hasan. The historian and courtier was a pioneer in political secularism, in the sense in which the term is usually if incorrectly understood in India to-day. He was the propounder after his father of the doctrine of *sulh-i kul*, peace with all. What better representative of that noble ideal than the protagonist of this brief essay?

He shared with Abul Fazl another noble proclivity - a love of food. But the mediaeval historian was at least as much a gourmand as a gourmet. He consumed a vast quantity of food every day, estimated at about fifteen kilograms. No, our protagonist did not aim to match that high achievement. As a *bon viveur* in the best sense of the term, in the tradition of northern India's Muslim aristocracy, he loved good food and had an extensive knowledge of food lore. He told me that in his childhood

he knew of twenty-six varieties of biriyani. He himself could cook six of these. On one of my many visits to his Aligarh home I was privileged to taste one of these grand dishes cooked by this great man. I do not hope to go to heaven, but I am sure that if I did, nothing tastier would await me there. A tragic health problem reduced his daily intake of food to an incredibly small quantity of fish and cereal. But he still liked to entertain. Like Motilal Nehru he took great pleasure in seeing his guests eat his favourite dishes while he joined them at table with his medically prescribed diet.

Despite his strongly democratic and radical beliefs, deep inside him somewhere a very proud aristocrat was very much alive. His aristocratic tendencies were typically expressed in an indiscriminating courtesy to all and subdly very much including the domestics and small children. Once having partaken of a wonderful meal at his home in Aligarh I dropped a brick by asking if his cook had come from his father-in-law's establishment, the Rampur nawab's in other words. "No, sir, the man was my mother's cook. " I promptly apologised. The good lady evidently could not bear the thought that her beloved son might starve for want of suitable diet : hence this happy arrangement.

Nurul Hasan had a very clear agenda for the teaching profession. As a minister he was determined that its members should have a decent pay so

that they are not treated with condescension in society. He fought the entrenched prejudices of the bureaucracy to give the university and college teachers pay scales comparable to that of the administrative services. But this was to be no free lunch. The teachers had to show a record of research. I had objected to the idea saying that this would lower the standards of research in the country. "No," he replied, "as of now, few teachers read anything beyond the text books they regurgitate in the class room. If they produce even very bad research, that would involve some use of the brain and out of that vast quantity of output, some would rise to the surface qualitatively." I am now convinced that he was right.

My protagonist for this brief note was a noble man in all senses of the term. I remember with great pleasure the privilege of his friendship, the many hours spent together in different parts of the world, eating beautiful food together and talking of history, politics and, of course, food. Such men are rare in any society. It was my great good fortune that I got to know someone like Nurul Hasan intimately.

A TRIBUTE TO
SRI NURUL HASAN

A.K. Chatterjee

Sri Nurul Hasan was a man of vast learning and diversified academic interests.

As a historian of excellence I found him specially interested in Soviet Economic History. Since I had taken a special paper on Economic History in Part II of Economics Tripos in Cambridge, he was very interested in discussing about complexities of the Soviet Path of development specially as portrayed by Maurice Dobb in his book.

The Institute of Historical Studies in Calcutta, an institute which was formed to write history of India and Bengal from the secular angle was languishing. It was entirely due to his interest and initiative that the Government of India could be persuaded to grant an organization the status of institution of higher learning and extend higher scales to its research scholars to motivate them.

The History Congress was held in Calcutta due to his sponsorship in the early Nineties and eminent histories like Irfan Habib, Romila Thapar participated and all attempts to distort history by fundamental elements were decried. The State gained immensely due to his interest in three premier institutions where he was the

Chairman of the Board of Trustees - the Victoria Memorial, the Indian Museum & the Asiatic Society. As Secretary, Higher Education I was also a member of the Board of Trustees of Victoria Memorials. The Memorial had a rich collection of paintings were becoming faded due to poor maintenance. Sri Hasan took the initiative in contacting expert restorers in U.K. and arranged to bring them over to Calcutta. The restoration work of quite a few paintings were done and a workshop was organised to train local experts in such restoration work. There were many rare paintings in the Burdwan Maharaja's house also and those were also taken up for restoration. The Calcutta Ter- Centenary Fund was established in 1991 in London entirely due to the initiative of Sri Nurul Hasan to provide continuous support to such restoration work. Though Sri Nurul Hasan was an acknowledged historian of eminence, very few people know about his interest in science. I remember when I called on him after joining as Secretary to Chancellor, he was reading the magazine "Nature". He asked me whether I read the magazine. It was an excellent magazine on science for layman and ever since that date I always try to go through it. The library he built in Raj Bhavan contained all outstanding books on science and not merely books on humanities.

The convocation address which he used to deliver in the

Universities was an event to look forward to. Though his printed addresses were distributed, he invariably used to speak extempore in his inimitable style where his utterances were punctuated with wit and humour. The main point which he used to stress in all his convocation addresses was that for the country to attain a higher level in learning, not only universal entire primary education but enrolment of all students leaving primary school in secondary schools is a must. Simultaneously, maximum stress shall be given to train teaches for higher secondary schools. University graduation of India can compete with the rest of the world only when the foundation is strong. At present only a handful of schools were mainly rich parents can afford to send their sons and daughters can attain such global standards. He was very skeptical about the utility of massive spending of literacy drive for adult section of population since they will very soon lapse back into previous status.

Another important focus of Sri Nurul Hasan's convocation address used to be his admiration for science and technology shaping the development of the nation. Fortunately, during his terms the old obstacles put in the state for technological advance were crumbling. The Regional Computer Centre in Jadavpur University where I was also a member of the governing body had embarked on an expansion for computer education, the Jadavpur

University had spread its second campus in Salt Lake for computer education and The Regional Engineering College, Sibpur had attained autonomous status.

In University matters, Sri Nurul Hasan followed an absolutely independent non-political path. For the selection of University teachers he made it mandatory that the Chancellor's nominee must be a person of eminence in that field from outside the state. He also made it mandatory that without his concurrence, no Vice-Chancellor should go abroad at the University's expenses. At his request, the Chief Minister who was looking after the portfolio of Higher

Education used to meet all the vice-chancellors once in three months where mutual problems between the Government and Universities was sorted out. One Vice-Chancellor who had sat in a fast against the Government was called by him and rebuked and he admitted that he was misled by his teacher's union. Sri Nurul Hasan left an indelible mark as a strong administrator in University affairs. As Secretary Higher Education, I received unstinted support from him in all my efforts to tone up the higher education field within the resource constraint and free it from various pressure groups.

A REPORT ON
PROFESSOR NURUL HASAN'S
URDU, PERSIAN AND ARABIC
BOOKS IN THE LIBRARY OF RAJ
BHAVAN, KOLKATA

Raziuddin Aquil

A foremost historian of his time, Professor Nurul Hasan not only transcended beyond the narrow confines of his specialization in medieval Indian history, but also commanded much respect for his wide-ranging interest in a host of disciplinescutting-across conventional boundaries in Humanities and Social Sciences. This small portion of his collection of books in Urdu, Persian and Arabic further substantiates Professor Hasan's ability to keep himself abreast with the contemporary scholarship, literary accomplishments and political movements in the Muslim world.

Most of the books in this collection are in Urdu, majority of which are related to fiction, poetry and biography. Leading progressive intellectuals and writers like Sajjad Zahir and Ali Baqar sent their works to Professor Hasan. They also supplied to him books by poets like Ahmad Faraz and Faiz Ahmad Faiz. Several other poets and authors presented their works to him directly. He had close personal relation with

some of these writers who have addressed him as 'Nuru Bhayya', 'Nurey Bhai', and in one case, by Nawwab Hushiyar Jang Bahadur alias Hush Bilgrami, as somewhat patronizing 'Nuru Miyan'.

The national and international contacts apart, Professor Hasan drew on the important works coming out of the West Bengal Urdu Academy, particularly on the growth and development of Urdu in Bengal and biographies of Urdu poets from the region. Mention may particularly be made here of Abdul Rauf's work on the eighteenth-century poet Mir Baqir Mukhlis Murshidabadi. At the same time, Professor Hasan's contacts regularly presented books brought out from such centers as Bhopal and Hyderabad.

This respect and appreciation from the leading stalwarts of Urdu circles must also be in recognition of Professor Hasan's interest in historical literature in Urdu. This is reflected here in several works on key figures in the history of Urdu literature such as Mir Taqi Mir, Mirza Ghalib and Muhammad Iqbal, spanning over two centuries. Of the several volumes on Iqbal, two were presented by its author, Syed Muzaffar Husain Barani, himself a fellow Governor of Haryana.

Thus, even as this interest in Urdu literature is typical of the cultured, ashraf Muslims of his background, Professor Hasan combined this with his own

professional interest as a historian. This may be seen in his collection of Urdu writings on Amir Khusrau. Further, Khusrau's own Persian works, including the well-known *Miftah-ul-Futuh*, are to be found in the assortment. Another major figure, Dara Shukoh's equally famous Persian work related to Sufism, *Sakinat-ul-Auliya*, is also there. Prof. Hasan had a long-term interest in Islamic mysticism, beginning with his doctoral level research in London, which he could sustain all along despite charting fresh trajectories in many directions. The secularist in Professor Hasan appreciated the Sufis' tolerant attitude towards non-Muslims and their ability to adapt to the requirements of the time.

Like Urdu, Persian literature too was of special interest to Professor Hasan. This field included three volumes of Firdausi's classic, *Shahnama*, brought out by Munshi Newal Kishore from Kanpur in 1893. This is a valuable and rare holding. Surprisingly, for some reasons, which one can only conjecture, there are not many historical works in Indo-Persian in this collection. Professor Hasan might have depended upon local repositories for medieval Indian historical literature when required. An indication of this is provided by the photocopy of Abdul Hamid Lahuri's voluminous Mughal text, *Badshahnama*, published by the Asiatic Society of Bengal in 1867.

Further, the list has two copies of the Quran (one with Bengali transliteration and translation by Maulana A.K.M. Fazlur Rahman Munshi and another with an English translation by Maulvi Sher Ali), both published from Calcutta. Besides, four substantial parts of the Quran may also be found in a series of books, comprising the text in four languages: Arabic, Persian, Urdu and English. The publication is aimed at self-tutoring the Scripture. This interest in the Holy Book reveals that Professor Hasan was not a secularist in the atheist mode. Alternatively, he may have tried to study the text as a historian of religion, even as he supplemented his reading with the biographies of Prophet Muhammad, including Shibli Numani's celebrated early-twentieth-century work in Urdu, *the Sirat-un-Nabi*.

Several other volumes show Professor Hasan closely followed political and intellectual developments in the Muslim world. They include works by Iranian Reza Shah Pahlavi, Ali Shariati and Syed Hussain Nasr, text of a speech by King Fahad Bin Abdul Aziz (1982) and proceedings of the All India Shi'a Conference (1957). A few other titles further confirm his connections with the Soviet Union, while a couple of books on Jawaharlal Nehru and Indira Gandhi point to his commitment to the Indian National Congress.

Professor Hasan combined the roles of a historian, public

intellectual, institution-builder, politician, foreign-policy expert and administrator with considerable finesse. Such personalities are rarely to be found in recent Muslim histories. To conclude on this last observation, a couplet found in one of the publications in the collection, Mufti-i 'Azam ki Yaad Mein, may be quoted below:

Hazaron saal nargis

apni be-nuri pe roti hai

Badi mushkil se hota hai

chaman mein didah-war paida!

PROFESSOR NURUL HASAN'S
ARABIC, PERSIAN, TURKISH
AND URDU BOOKS IN THE
LIBRARY OF RAJ BHAVAN,
KOLKATA

— A LIST —

Arabic

Religion

1. Al Qur' ān ul Hakīm (The Holy Qur' ān) / Translated in English by Mūlavī Sher 'Alī. 4th ed. — Calcutta : Statesman Commercial Press, 1977. 635, 37 p.; 17 cm.

Acc. No. 1552

2. Bondarīfiskī

Algharb Zid ul 'Ālam ul Islāmī / Translated by Ilyās Shāhīn. Moscow :Dār ul Taqdim, 1985. 415 p.; 21 cm.

This was presented to Professor Nurul Hasan by the author on 10 July 1985.

Acc. No. 4665

3. Mehdī Khālsī Kāzmī, Alhāj Shaikh

Muhammad

Alqavā 'id ul fiqiya. -- Khurāsān : [s.n] 1343 / 1965. 87 p.; 20 cm.

Brownish.

Acc. No. 4663

4. Muftī Ziyā ud Dīn Khān

Al Islām ul Muslimīn fi'l bilād ul sūfiyah. — Tāskand : [s.n], 1400 / 1980. 287 p.; 20.5 cm.

Acc. No. 4733

5. Qur' ān Majīd (Arabic with Bengali transliteration) / Edited by Muhammad Rūhul Amīn / Translated by Alhāj Mūlānā A.K.M. Fazl ul Rahman Munshi. Calcutta : Islamia

Library, [no date] 1272 p.; 24 cm.

Acc. No. 4757

Thesis

1. Ishtiyāque Ahmad Zilli

Matan-i inteqādī-i munshāt-i namkīn (A Critical Edition of Munshāt-i Namkīn) – under the supervision of Iqtedār ‘Alam Khan. – ‘Alīgarh : Department of History, ‘Alīgarh Muslim University, 1977. 918 p.; 29 cm.

Wormholes.

Thesis for Ph.D. in History from Department of History, ‘Alīgarh Muslim University, Part II, 1977.

Acc. No. 4793

Persian

General Works

1. Badr ud Dīn Ibrāhīm

Farhang-i zufān gūyā wa jahān pūyā. -- Moscow : Dānish, 1974. 111, 19 p.; 22 cm.

This was presented to Professor Nurul Hasan by Mr. Bāyifiskī on 13 July 1978 by whom the preface of the book is written.

Acc. No. 4742

2. Kūshish hā-i pezūhishī, āthār wa inteshārāt-i ‘ilmī-i dānisgāh-i Tehran. (Tehran University Scientific Activities and list of Publication / Edited by Muhammad Rahmānī. Tehran : Tehran University, 1972.

186 p.; 24 cm.

Acc. No. 4666

3. Pāsdārān-i zabān wa adabiyāt-i Fārsī dar Hind / Edited by Markaz-i tahqīq-i zabān wa adabiyāt-i Fārsī dar Hind. Dehli : Khānah-i Farhang-i Jamhūrī Islāmi-i Iran (Iran Culture House, Islamic Republic of Iran) 1406 / 1984. Vol. 1. 150 p.; 20.5 cm.

Acc. No. 4739

4. Pāsdārān-i zabān wa adabiyāt-i Fārsī dar Hind / Edited by Markaz-i tahqīq-i zabān wa adabiyāt-i Fārsī dar Hind. Dehli : Khānah-i Farhang-i Jamhūrī Islāmi-i Iran (Iran Culture House, Islamic Republic of Iran) 1406 / 1984. Vol. 2. 158 p.; 20.5 cm.

Acc. No. 4740

Religion

1. Dārā Shikūh, Muhammad

Sakīnat ul Aūliyā / Compiled by Dr. Tara Chand and Sayyed Muhammad Razā Jalali

Nābīnī. — Iran : ‘Ilmī, [no date]. 270 p.; 24 cm.

Acc. No. 4718

2. Hashmat ullaḥ Dūlatshāhī

Dīnāmism-i Āfrīnash. --
Tehran: Vahdat-i Navīn, 1967.
644 p.; 24.5 cm.

Acc. No. 4644

3. Husain Nasar, Sayyed

M ‘ārif-i Islāmi dar jahān-i m
‘āsir. — Tehran : [s.n], 1948.
10, 299 p.; 24 cm.

*This was presented by the
author to Professor Nurul
Hasan.*

Acc. No. 4712

Social Sciences

1. Herber Gerish

Siyāsat-i ‘amūmī-i iqtesādī /
Translated by Sayyed Sharīf
Sharf. — Kabul : Franklin,
1971. 308 p.; 21 cm.

Acc. No. 4709

2. Rezā Shāh Pahlavī, Muhammad

Inqalāb-i safīd. — Iran : Bānk-
i Millī, 1345 / 1967. 205 p.;
23.5 cm.

Loose binding.

Acc. No. 4735

Literature

1. Abū’ l Qāsim Lāhūtī

Dīvān-i Lāhūtī. — Moscow :
Publication Department of
Foreign Languages, 1946.

463 p.; 20 cm.

Loose binding.

Acc. No. 4660

2. Amīr Khusrū

Miftāh ul fatūh. — ‘Alīgarh :
Director of the Historical
Research, 1954. 41 p.; 24.5
cm. .

Acc. No. 4734

3. Dīvān-i Mūbad. — [s.l] [s.n]. [no
date] 264 p. 24.5 x 15.7 cm.

Loose binding.

*‘ PROOF COPY ’ is stamped
on every page of this printed
book and on the cover page it
is written that this book is
written by the author of ‘
Dabistān-i Mazāhib’.*

Acc. No. 4755

4. Dīvān-i Mūbad. — Patna : Khudā
Bukhsh Library, [no date].

264 p.; 16 cm.

Loose binding and the last
page of the book is detached.

Facsimile of the manuscript.

Acc. No. 4756

5. Firdūsī, Abū' l Qāsim

Muntakhab-i Shāhnāma /
Compiled by Muhammad 'Alī
Frūghī and Habīb Yaghmayī. -
-- Iran : [s.n]. 1321 / 1943.

552 p.; 22 cm.

Acc. No. 4758

6. Firdūsī, Abū' l Qāsim

Shāhnāma-i Firdūsī. -- Kanpur
: Munshi Naval Kishore, 1314
/ 1893. v. 1. 332 p. 29.5 cm.

Very brittle, wormholes, binding
required.

Acc. No. 4790

7. Firdūsī, Abū' l Qāsim

Shāhnāma-i Firdūsī. -- Kanpur
: Munshi Naval Kishore, 1314
/ 1893. v. 2. 216 p. 29.5 cm.

Very brittle, wormholes, binding
required.

Acc. No. 4791

8. Firdūsī, Abū' l Qāsim

Shāhnāma-i Firdūsī. -- Kanpur
: Munshi Naval Kishore, 1314
/ 1893. v. 4. 332 p. 30.5 cm.

Very brittle, wormholes, binding
required.

Acc. No. 4792

9. Guzīdah āthār-i Amīr Khusrū
Balkhī: Intekhāb-i vāqiā nigārī
u az āthar-i mansūr /
Compiled by A.G. Ravān
Farhādī.-- Kabul :
Baihaqī, 1353 / 1975.

v. 3. 240 p.; 23 cm.

Acc. No. 4661

10. Hayātī Gīlānī

Zamimah-i Tughlaquenama-i
Amīr Khusrū / Compiled and
edited by Sayyed Amīr Hasan
'Ābidī and Sayyed Maqbūl
Ahmad. Delhi : Indo-Persian
Society, 1975. 22 cm.

Acc. No. 4729

11. Kāzim, Muhammad

Yādgār-i Kāzim. — Lucknow :
Qūmī, [no date]. 48 p.; 18 cm.

Loose binding.

Acc. No. 4731

12. Mīrzā Tarsūnzādeh

Gulchīn-i Ash 'ār / Compiled
by Kamāl 'Ainī Valāyaq Shīr
'Alī. Moscow : Adārah-i
Nasharyāt, [no date] 471 p.; 17
cm.

Acc. No. 4736

13. Mutafarriqāt-i Ghālib / Compiled
by Sayyed Mas 'ūd Hasan
Rizvī. Rampur : Hindustan
Press, 1947. 185 p.; 18 cm.

Wormholes.

Acc. No. 4747

14. Nāmeḥ hā-yi dastnavīs-i 'Abd ur
Rahmān Jāmī az muraqq 'a-i
'Alī Shīr Navāī / Compiled by
'Asām 'ud Dīn Arūnbāyaf /
Tāskand : Fun, 1982. 104,

160 p.; 22 cm.

Loose binding.

Acc. No. 4753

15. Sa'dī Shīrāzī, Muslih ud Dīn

Būstān / Compiled by
Muhammad 'Alī Frūghī Zakā
ul Mulk. Tehran: Jāvidān,
1319 / 1941. 275 p.; 17 cm.

Loose binding.

Acc. No. 4732

16. Sabāh ud Dīn 'Abd ur Rahmān,

Sayyed

Hind az dīdgāh-i Amīr Khusrū
Dehlavī / Translated by
Professor Nurul Hasan Ansari.
– Delhi : Anjuman-i Farsi,
1985. 72 p.; 21.5 cm.

Acc. No. 4766

Language

1. Shah Abbās Mansūrī, Sayyed

Khud āmūz-i tarjumān ul Qur'
ān. — Hyderabad : Naj' ul
Balaghā Society, Part VIII.
1978. 1527-1718 p.; 22 cm.

Acc. No. 4689

2. Shah Abbās Mansūrī, Sayyed

Khud āmūz-i tarjumān ul Qur'
ān. — Hyderabad : Naj' ul
Balaghā Society, Part IX.
1978. 1719 – 1942 p.; 21cm.

Acc. No. 4690

3. Shah Abbās Mansūrī, Sayyed

Khud āmūz-i tarjumān ul Qur'
ān. — Hyderabad : Naj' ul
Balaghā Society, Part X. 1979.
1943 - 2135 p.; 22 cm.

Acc. No. 4691

4. Shah Abbās Mansūrī, Sayyed

Khud āmūz-i tarjumān ul Qur'
ān. — Hyderabad : Naj' ul
Balaghā Society, Part XI.
1980. 2134 - 2348 p.; 22 cm.

Acc. No. 4692

History

1. 'Abd ul Hamīd Lāhūrī, Mullāh

Bādshāhnāmah / Edited by
Mūlavī Kabīr ud Dīn Ahmad
and 'Abd ur Rahīm, under the
superintendence of Major
W.N.Lees. Calcutta : Asiatic
Society of Bengal, 1867. vol-
1- A. 544, 46 p.; 20 cm.

Loose binding.

Xerox copy.

Acc. No. 4672

2. 'Abd ul Hamīd Lāhūrī, Mullāh

Bādshāhnāmah / Edited by
Mūlavī Kabīr ud Dīn Ahmad
and 'Abd ur Rahīm, under the
superintendence of Major
W.N.Lees. Calcutta : Asiatic

Society of Bengal, 1867. vol-
1- B. 359, 91 p.; 20 cm.

Loose binding.

Xerox copy.

Acc. No. 4671

3. ‘Abd ul Hamīd Lāhūrī, Mullāh

Bādshāhnāmah / Edited by
Mūlavī Kabīr ud Dīn Ahmad
and ‘Abd ur Rahhīm, under the
superintendence of Major
W.N.Lees. Calcutta : Asiatic
Society of Bengal, 1867. vol-
2. 759, 178 p.; 20 cm.

Loose binding.

Xerox copy.

Acc. No. 4670

4. Hāshim Āsif, Muhammad

Rustam ut tawārīkh / Compiled
by Muhammad Mushīrī.
Tehran : Siphār, 1348 / 1970.
548 p.; 20 cm.

*This was presented to
Professor Nurul Hasan by
Ra’īs ‘us Sādāt on 1
September 1979.*

Acc. No. 4730

5. Hashim, Sayyed Muhammad

Majmū ‘ah-i tārīkh m ‘arūf be
tārīkh-i ā’inā-i jamāl. —

Jaunpur : [s.n.], 1933. 129 p.;
18 cm.

Acc. No. 4728

Journals

1. Adab, vol. — No. 1 — Kabul :
[s.n.], [no date] — v. : 24 cm.
Edited by Qiyām ud Din Rā ‘ī.

Library has : vol- XVIII. No. 1
and 2 1970.

Loose binding.

Acc. No. 4719

2. *Biyāz*, vol. 1 — No. 1 — . — Delhi :
Delhi : Anjuman-i Fārsī, [no
date]. — v. : 21 cm.

*Edited by Professor Sayyed
Amīr Hasan ‘Ābidī.*

Library has : vol. 3. Jan — June.
1983. ; vol. 4. July —
December, 1984. vol. 5. 1985.
Acc. No. 4686

(Jan — June, 1983)

Acc. No. 4687

(July — December 1984)

Acc. No. 4688 (1985)

3. Dānish, vol. 1 — No. 1 — . —
Islamabad : Cultural
Counsellor, Islamic Republic
of Iran, Islamabad, [no date]. —
v. : 25 cm. Edited by Sayyed
‘Ārif Nūshāhī.

Library has : Series-1.
Number-1. 1985

Acc. No. 4667

4. Kitāb- hā-yi Māh, vol. 1 – No. 1 – .
– Tehran : Association of the
editors, [no date]. V. : 23 cm.

Library has : Number 3. 1339 /
1961.

Acc. No. 4662

Turkish (Āzarī)

Literature

1. Sāilān Asarlār

Mukhtam Qulī. --
Turkministān : 'Ilm,
'Ishqabād, 1983. 629 p.;
20.5 cm.

Acc. No. 4641

Urdu

General Works

1. All India Shi'ā conference : Rū'
dād. -- Lucknow : Sarfarāz
Qūmī, 1957.[various pagings] ;
24 cm.

Brittle.

Acc. No. 4720

2. Bhārat Bānī, The Spirit of India /
Edited by Bishambar Nath
Pandey, New Delhi : Asia
Publishing House, 1974. 179
p.; 30 cm.

Acc. No. 4673

3. Jawaharlal Nehru : Soviet
Dānishvarūn kī nazar mein. — Delhi :
Navyug, 1975. 119 p.; 22 cm.

Badly damaged.

Acc.No. 4697

4. Mukhtār Islāhī

Itteb'ā aūr unkī Masīhā. —
Bombay : Nāzim ul Islāhī,
Yūnānī Tibbī Research
Institute, 1987. 312 p. : ill.; 23
cm.

Acc. No. 4760

5. Muftī-i 'Āzam kī yād / Compiled
by Hafiz ur Rahmān Wāsif. —
Delhi : [s.n.], 1386 /1967.
228 p.; 25 cm.

*This was presented to
Professor Nurul Hasan by the
author on 13 November
1977.*

Acc.No. 4717

6. Yūgindar Behl, Tishnā

Bhīm Sen Zafar Adīb. —
Delhi : Ghālib Welfare
Society, 1986. 144 p.; 22
cm.

*This was presented to
Professor Nurul Hasan by the
author on 6 April 1987.*

Acc. No. 4748

Religion

1. Ahsān ullah Khān

Mazhab aūr science. — Delhi :
Bait ul Hikma, 1981. 64 p.; 20
cm.

Acc. No. 4715

2. ‘Alī Sharī ‘atī

Shahādat / Translated by
Sayyed Ghulām Hasnain
Krārvi. [s.l.] : Ittehad-i
Anjuman ha-ye Islāmī-i
Dānishjūyān-i Irānī-i Hind,
1981. 144 p.; 21 cm.

Acc. No. 4711

3. Azhar Gaurī

Tīsrī Islāmī chūṭī conference
aūr ‘Alam-i Islām. — Delhi :
Dār ul ‘Ilm, 1981. 144 p.; 21
cm.

Acc. No. 4716

4. Hakīm Sayyed Muhammad Kamāl

ud Din Husain Hamdānī

Sirāj-i Munīr. — ‘Alīgarh :
[s.n.], 1978. 114 p.; 17 cm.

*This was presented to
Professor Nurul Hasan.*

Acc. No. 4713

5. Jām’a-i Abbāsī.-- 5th ed / Delhi :
Yūsufī, 1933. 356 p.; 23 cm.

Brittle.

*“ Belongs to H.E. Professor
Nurul Hasan ” is written on
the cover of book.*

Acc. No. 4765

6. Shahāb ud Dīn Nadvī

Islām aūr ‘asar-i hāzīr. —
Bangalore : Furqānī Academy,
1973. 194 p.; 22.5 cm.

*This was presented to
Professor Nurul Hasan by the
author on 7 December 1981.*

Acc. No. 4761

7. Shāh Misbāh ud Din Shakīl

Sīrat-i Ahmad-i Mujtabā
(saw). -- Calcutta : Al
Rahmān, 1988. 390 p.; 22
cm.

*This bears a note to the effect
that this book is presented to
Hajj pilgrims by the publisher
free of cost.*

Acc. No. 4676

8. Shiblī N‘mānī

Sīrat un Nabī . — 16th ed.
Ā‘zamgarh : [s.n] 1984, Part 2.
440 p.; 24 cm.

Acc. No. 4664

9. Taqrīr-i Jalālat ul Mulq Fahad Bin ‘Abd ul ‘Azīz (Text of the message addressed to the nation by His Majesty King Fahad Ibn ‘Abd ul ‘Azīz of Saudi Arabia during the glorious Ramadan Feast.) / Delhi : Dār ul ‘Ilm, 1402 /1982. 22 p.; 21 cm.

Acc.No. 4714

Social Sciences

1. Rūdiūnūf .N

Soviet - Hind Mushtarkah commission. — Delhi : Embassy of the Soviet Union, [no date]. 63 p.; 21 cm.

Acc. No. 4710

2. Sabt Hasan

Navaid-i Fikr. — Karachi : Malick Nūrānī, Maktabah-i Dānīyāl, 1984. 304 p.; 22 cm.

This was presented to Professor Nurul Hasan by Janab Zākīr Sarwar in June 1985. Janab Sarwar addresses Professor Nurul Hasan “ Nooray Bhai ”.

Acc. No. 4643

3. Soviet Union kī Communist Party kī satāisvīen Congress: Dastāvīz aūr Qarārdādein (27th CPSU Congress : Printed

Documents and Resolution). — Delhi : Embassy of the Soviet Union, 1986. 391 p.; 21 cm.

Acc. No. 4708

4. Untitled (Book on Islamic Revolution of Iran). — New Delhi : Iran Culture House, [no date]. 70 p.; 21.5 cm.

Few pages at the beginning and end are missing.

Acc. No. 4669

Language

1. ‘Abd ur Raūf

Magrabī Bangāl mien Urdu kā Lasāniyātī irteqā. — Calcutta : West Bengal Urdu Academy, 1997. 180 p.; 22 cm.

Acc. No. 4749

2. Amīn, Muhammad

Mukhtasar Banglā – Urdū dictionary. — Calcutta : West Bengal Urdu Academy, 1989. 216 p.; 21 cm.

Acc. No. 4723

3. Hafīz ur Rahmān Wāsifī

Urdu Masdarnamah. — Delhi : [s.n.], [19..]. 424 p.; 26 cm.

Loose binding.

This was presented to Professor Nurul Hasan by the author on 17 October 1977.

Acc. No. 4782

4. Rashīd Hasan Khān

Zabān aūr qavā 'id. — Delhi : Taraqqī Urdū Board, 1976. 502 p.; 21 cm.

Brittle and loose binding.

Acc. No. 4727

5. Urdu Lasāniyāt. — 2nd ed. / Compiled by Dr. Fazl 'ul Haque. Delhi : Department of Urdu, Delhi University, 1981. 392 p.; 21.5 cm.

This was presented to Professor Nurul Hasan by the compiler on 25 May 1982.

Acc. No. 4675

Literature

1. 'Abādat Braylavī

Jashn-i Iqbāl. — Lahore : University Oriental College, 1977. 72 p.; 24 cm.

Wormholes.

Acc. No. 4642

2. 'Abd ul Mannān

Bangāl mein Urdu tazkira nigārī. — Calcutta : West Bengal Urdu Academy, 1988. 164 p.; 22 cm.

Acc. No. 4783

3. 'Abd ur Raūf

Mīr Bāqir Mukhlis Murshidābādī. — Calcutta : West Bengal Urdu Academy, 1982. 317 p.; 22 cm.

Loose binding.

Acc. No. 4685

4. 'Ābid Razā Bedār

Untitled / [s.l.] : [s.n.], [no date] 102 p.; 17 cm.

Binding and a few pages are missing.

Acc. No. 4722

5. Ahmad Frāz

Nā Yāft. — Ravalpindi : Yūsuf Publisher, [no date]. 158 p.; 22 cm.

This was presented to Professor Nurul Hasan by Zakiya Sarwar from Karāchī on 13 November 1981 and addresses Professor Nurul Hasan as "Nooray Bhai".

Acc. No. 4684

6. Ahmad Frāz

Sab āwāzein merī hain. — Lahore : Sufi Akram, 1987.

122 p.; 21 cm.

This was presented to Professor Nurul Hasan by Zakiya Sarwar.

Acc. No. 4724

Nurul Hasan as “ Nūrū Bhayyā ”.

Acc. No. 4775

7. ‘Abd ul Haque

Tanqīd-i Iqbāl aūr dūsrey mazāmīn.--Delhi : Department of Urdu, Delhi University, 1976. 160 p.; 22 cm.

This was presented to Professor Nurul Hasan by the author on 25 September 1980.

Acc. No. 4645

10. ‘Alī Bāqir

Khushī ke mūsam. — New Delhi : Seema Publication, 1978. 237 p.; 18.5 cm.

This was presented to Professor Nurul Hasan by the author in November 1978. The author addresses Professor Nurul Hasan as “ Nūrū Bhayyā ”.

Acc. No. 4654

8. Āl-i Ahmad Sarūr

Iqbāl : Nazarya-i Sh‘ar aūr Shā ‘irī. — Delhi : Department of Urdu, Delhi University, [no date]. 96 p.; 21.5 cm.

This was presented to Professor Nurul Hasan by Fazl ul Haque.

Acc. No. 4649

11. ‘Alī Bāqir

Shab-i Dard.-- Lucknow : ‘Alī Bāqir, 1987. 104 p.; 22.5 cm.

This was presented to Professor Nurul Hasan by the author on 25 February 1988.

Acc. No. 4764

9. ‘Alī Bāqir

Jhūtey vādey sacchey vādey. -- New Delhi : Seema Publication, 1984. 232 p.; 18.5 cm.

This was presented to Professor Nurul Hasan by the author on 17 June 1984. The author addresses Professor

12. Amīr Khusrū Dehlavī :

Ahvāl-u āthār / Compiled by Dr. Nurul Hasan. -- Delhi : Kūh-i Nūr, 1975. 378 p.; 22.5 cm.

Acc. No. 4768

13. Asfāque Husain

Iqbāl aūr Insān.-- Andhra Pradesh Sahitya Academy, 1974. 8, 208 p.; 22.5 cm.

Acc. No. 4647

14. Asfāque Husain

Iqbāl aūr Insān. — Andhra Pradesh Sahitya Academy, 1974. 8, 208 p.; 22.5 cm.

Acc. No. 4648

15. Athar Husain, Sayyed

Kalām-i Athar. — Lucknow : Sayyed Athar Husain, 1981. 320 p.; 18.5 cm.

This was presented to Professor Nurul Hasan by the author on 2 May 1981.

Acc. No. 4779

16. ‘Azīz Hasan, Muhammad

Tasavvurāt-i Ghālib. — New Delhi : Ghālib Academy, 1987. 212 p.; 22 cm.

This was presented to Professor Nurul Hasan by Janab Naqvī of Ghālib Academy on 22 October 1988.

Acc. No. 4754

17. Bangal mein Urdu Sha‘rī : Sukhan-i Showra / Edited by ‘Alqama Shiblī. Calcutta : West Bengal Urdu Academy, 1985. 264 p.; 22 cm.

Acc. No. 4738

18. Burhān Husain, Muhammad

Chund kalyān Nishāt kī.-- Hyderabad : Zindā Dilān, 1981. 100 p.; 19 cm.

This was presented to Professor Nurul Hasan by the author.

Acc. No. 4774

19. Būris Polīvāye

Chirāgh jaltā rahā. -- 3rd ed. / Translated by Anwar Azīm. — Moscow : Dār ul Ashā ‘at Traqqī, 1982. 452 p.; 20 cm.

Acc. No. 4707

20. Dīvān-i Zūque

(Poetic Collection of Zūque). - -Lāhore : Azad Book Depot, [no date]. 356 p.; 23 cm.

Very brittle, wormholes, first six pages and cover are missing, binding required.

Acc. No. 4789

21. Dīvānjī (Poetic collection of Zarīf Lucknawī) / Compiled by Safī Lucknawī. -- Lucknow : Mirza Samar, 1949. 503 p.; 22 cm.

Very brittle.

This was presented to Professor Nurul Hasan by Janab Jaffri on 7 December 1975.

Acc. No. 4771

22. Faiz Ahmad Faiz

Matā ‘-i lūh u qalam. — 5th ed. / Compiled by Mirza Zafar ‘ul Hasan. Karachi : Maktaba-i Dāniyāl, 1987. 360 p.; 21.5 cm.

This was presented to Professor Nurul Hasan by Zakiya Sarwar with the inscriber addressing Professor Nurul Hasan as “Nooray Bhai”

Acc. No. 4788

23. Fazl ul Haque

Divān-i Shākirnājī.-- Delhi : Idāra-i Subh-i Adab, 1968.

334 p.; 18 cm.

Acc. No. 4778

24. Fazl ‘Alī Fazlī

Karbal kathā. --Delhi : Department of Urdu, Delhi

University, 1961. 246 p.; 24cm.

This was presented to Professor Nurul Hasan on 28 September 1976.

Acc. No. 4737

25. Hāmīd Sa ‘īd Khān

Kalām-i Hāmīd. -- Bhopal : Madhyapradesh Urdu Academy, 1981. 112 p.; 22 cm.

This was presented to Professor Nurul Hasan by Janab Fazl Tābīsh, Secretary, Madhya Pradesh Urdu Academy, Bhopal on 8 May 1981.

Acc. No. 4680

26. Hindustānī Kī Pānchvī Kitāb. — 2nd ed. Hyderabad : Ā‘zam Steam Press, [no date]. 52 p.; 18.5 cm.

Wormholes.

Acc. No. 4656

27. Hārūn Khān

Daccanī Culture. — Delhi : Department of Urdu, Delhi University, 1971. 59 p.; 21.5cm.

This was presented to Professor Nurul Hasan by the author on 25 May 1972

when he was Education
Minister, Government of India.

Acc. No. 4762

Loose binding.

Acc. No. 4682

28. Hūsh Bilgrāmī

Tūfān-i Muhabbat. --
Hyderabad : [s.n], 1365 /1946.
297 p.; 22.5 cm.

Wormholes and loose binding.

*This was presented to
Professor Nurul Hasan by the
author on 2 December 1950.
The author addressed
Professor Nurul Hasan and his
wife as " Nūrū Miyān and
Duran Bībī "*

Acc. No. 4679

29. Iqbāl : Ā 'ina khāney mein /
Compiled by Āfāque Ahmad. -
- Bhopal : Madhya Pradesh
Urdu Academy, 1979. 178,

9 p.; 23 cm.

*This was presented to
Professor Nurul Hasan on 8
May 1981 by Janab Fazl
Tābīsh, Secretary, M.P. Urdu
Academy.*

Acc. No. 4776

31. Jān Nithār Akhtar

Khāmūsh Āwāz. -- Bhopal :
M.P. Urdu Academy, 1981.
400 p.; 22 cm.

*This was presented Professor
Nurul Hasan on 8 May 1981
by Janab Fazl Tābīsh,
Secretary, M.P. Urdu
Academy.*

Acc. No. 4785

32. Kalām Haidarī

Alīf Lām Mīm. -- Gaya :
Culture Academy, 1979.

176 p.; 23 cm.

*This was presented to
Professor Nurul Hasan by the
author on 23 May 1981.*

Acc. No. 4759

33. Kalīm Urfī,

Raziya Sultāna. -- 4th ed.
Allahabad : Maktaba-i Jāwaid,
1983. 271 p.; 18 cm.

Acc. No. 4653

30. Ja 'far 'Alī Khān, Nawāb Mirzā

Urūs-i Fitrat. -- Delhi : Nirālī
Dunyā Bāzār, Sitaram, 1962.
152 p.; 19.5 cm.

34. Kāmil Quraishī

Āsrār-i Bekhūd. -- New Delhi :
Māh-i Kāmil, 1980. 175 p.; 21
cm.

- Acc. No. 4741
35. Kanwal Siyālkūti
 Chund yādein. -- Delhi :
 Dipak, 1978. 192 p.; 22 cm.
*This was presented to
 Professor Nurul Hasan by the
 author on 6 April 1987.*
 Acc. No. 4746
36. Khusrū Shanāsī / Compiled by Z.
 Ansārī. — New Delhi :
 National Book Trust, G.I.,
 1975. 360 p. : ill.; 21 cm.
 Loose binding.
*This was presented to
 Professor Nurul Hasan by
 Janab ‘Abd ul ‘Alīm on 28
 October 1975 by whom the
 preface of the book is written.*
 Acc. No. 4770
37. Kulliyāt-i Makhmūr / Compiled
 by Badar Makhmūr. -- Delhi :
 Badar Makhmūr, 1987. 234 p.
 : ill.; 22 cm.
*This was presented to
 Professor Nurul Hasan by the
 compiler on 30 August 1987.*
 Acc. No. 4772
38. Makātīb-i Sir Sayyed Ahmad
 Khān / Compiled by
- Mushtāque Husain. --
 ‘Alīgarh : Friends Book
 House, 1960. Part 1 & 2 in 1v.
 404 p.; 18 cm.
 Loose binding.
 Acc. No. 4652
39. Matā ‘-i Sukhan / Compiled by
 Dr. ‘Abd ul Haque. — Delhi :
 Educational Publishing
 House, 1978. 432 p.; 22 cm.
 Loose binding.
*This was presented to
 Professor Nurul Hasan by the
 author.*
 Acc. No. 4769
40. Mujtabā Husain
 Qissā-i Mukhtasar. --
 Hyderabad : Hassāmī Book
 Depot, 1984. 145 p.; 19 cm.
*This was presented to
 Professor Nurul Hasan by the
 author on 22 August 1986.*
 Acc. No. 4780
41. Muntakhabāt-i Nazam-i Urdu. --
 2nd ed. / Edited by
 Muhammad ‘Azīz. -- ‘Alīgarh :
 Educational Book House,
 1947. 116 p.; 18.5 cm.
 Loose binding.
 Acc. No. 4696

42. Mushtāque Naqvī

Mujāhid-i Āzādī: Mīr Wājid
'Alī. — Lucknow : Nizāmī,
1985. 155 p.; 21 cm.

*This was presented to " Dr.
Nurul Hasan " by the author
on 27 September 1986.*

Acc. No. 4705

43. Mumtāz Husain

Amīr Khusrū Dehlevī : Hayāt
aūr Shā'rī. — New Delhi :
Maktaba-i Jami 'ah, 1982. 478
p.; 21.5 cm.

Loose binding and few pages
from end are missing.

*This was presented to
Professor Nurul Hasan by the
author on 10 January 1986.*

Acc. No. 4668

44. Muzaffar Husain Burnī, Sayyed

Iqbāl aūr qūmī yakjahtī. --
Chandigarh : Haryana Sahitya
Academy, 1984. 62 p.; 22.5
cm.

*This was written when the
author was the Governor of
Haryana.*

Acc. No. 4646

45. Muzaffar Husain Burnī, Sayyed

Muhibb-i Vatan: Iqbāl. --
Chandigarh : Haryana Sahitya
Academy, 1985. 168 p.; 22
cm.

Acc. No. 4639

46. Nabī Hādī

Mughalon ke Malakushsho'ra.
-- Allahabad : Shabistānī,
1978. 352 p.; 22.5 cm.

Acc. No. 4781

47. Nasar Ghazālī

Bangālī Sh 'urā'. -- Calcutta :
West Bengal Urdu Academy,
1986. 18 p.; 22 cm.

Acc. No. 4677

48. Na 'yīm ud Dīn

Hindustān mein Fārsī adab.--
Delhi : Dr. Na 'yīm ud Dīn,
1985. 200 p.; 22.5 cm.

*This was presented to
Professor Nurul Hasan by
Sayyed Amīr Hasan 'Ābidī, the
learned scholar of Persian on
21 August 1985.*

Acc. No. 4773

49. Nazar-i 'Ābid / Compiled by
Mālik Rām. -- New Delhi :
Majlis-i Nazar-i 'Ābid, 1974.
383 p.; 22 cm.

Acc. No. 4674

50. Rafiqe Husain, Sayyed

Afsānvī usūl aūr Fasāna-i
'Ajā'ib. -- Allahabad : Rāi
Sahab Lālā Rām Diyāl
Agarvālā, 1975. 499 p.; 18.5
cm.

*This was presented to
Professor Nurul Hasan by the
author on 6 December 1980.*

Acc. No. 4650

51. Rāi Ānand Rām Mukherjee

Muraqqa-i Mukhlis / Compiled
by Dr. 'Abādat Brailvī. —
Lahore : University Oriental
College, 1975. 146 p.; 24 cm.

Brittle.

Acc. No. 4750

52. Rashīd Jahān

Voh, aūr dūsrey afsaney,
drāmeey. -- New Delhi : Rashīd
Jahān Yādgār Committee,
1976. 303 p.; 22.5 cm.

Loose binding.

*The preface in this book is
written by Professor Nurul
Hasan when he was the
Education Minister,
Government of India.*

Acc. No. 4752

53. Raziya Sajjād Zahīr

Sultān Zainul 'Abedīn
"Budshāh". -- New Delhi :

National Book Trust, G.I.,
1975. 88 p.; 16 cm.

Loose binding.

Acc. No. 4655

54. Raziya Sajjād Zahīr

Zard Gulāb. -- New Delhi :
Sīma, 1981. 246 p.; 18.5 cm.

Acc. No. 4704

55. S 'ādat Nazīr

Sh 'ar u Shā 'ir.-- Hyderabad :
Hyderabad Urdu Academy,
1974. 169 p.; 18 cm.

Acc. No. 4726

56. Sābir Hasan Sābir

Tilism-i Andīsha. -- New
Delhi : National Publishers,
[no date] 144 p.; 22 cm.

Acc. No. 4678

57. Sābir Kamāl

Yādūn kī bārāt. — Hyderabad
: 'Imād Press, 1976. 248 p. :
ill.; 20 cm.

*This was presented by the
author to Professor Nurul
Hasan when he was the
Education Minister,
Government of India.*

Acc. No. 4725

58. Sa 'īdah Guzdar

Āg Gulistān na banī. —
Karachi : Pakistani Adab,
1980. 208 p.; 19 cm.

*This was presented to
Professor Nurul Hasan by the
author on 13 November
1981. The author addresses
Professor Nurul Hasan as “
Nūrey Bhāi”.*

Acc. No. 4787

59. Sajjād Zahīr

Pighlā Nīlam. — Delhi : Kūh-i
Nūr, 1964. 143 p.; 18.5 cm.

*This was presented to
Professor Nurul Hasan by the
author on 8 May 1966. The
author addresses Profesoer
Nurul Hasan as “ Nūrey
Bhāi ”*

Acc. No. 4786

60. Salīm Dard Wārsī, Muhammad

Matā- 'i Dard. -- Bombay :
Bhave, 1990. 207 p.; 22 cm.

*This was presented to
Professor Nurul Hasan by the
author on 30 October 1990.*

Acc. No. 4745

61. Shanti Ranjan Bhattacharya

Rābindrānāth Thakur : Hayāt
aūr khidmāt. -- Calcutta : West

Bengal Urdu Academy, 1990.
256 p.; 22 cm.

Acc. No. 4519

62. Sharf Rashīdūf

Patthar Patthar Phūl khiley /
Translated by Muhammad
Nazīr. Tāskant : Dār 'ul Ashā
'at Traqqī, 1976. 519 p.; 21
cm.

Acc. No. 4706

63. Shārib Radūlvī

Ifkār-i Sūdā. -- Lucknow :
Nusrat, 1972. 285 p.; 18 cm.

*This was presented to
Professor Nurul Hasan by the
author when Professor Nurul
Hasan was the Education
Minster, Government of India
and author's teacher.*

Acc. No. 4751

64. Shiblī N 'umānī

Muwāznah-i Anīs wa Dabīr. --
Delhi : Maktabah-i Jami 'ah
Limited, 1982, 304 p.; 17.5
cm.

Wormholes.

Acc. No. 4683

65. Shri Nivās

Chek vīr Rajindar / Shri Nivās
(Māstī Venkatesh Āyengār);

translated by Rāshid Sahasvāī.
-- New Delhi : National Book
Trust, G.I., 1974. 400 p.; 20
cm.

Wormholes.

Acc. No. 4659

Silk-i Murvārīd. -- [s.l.] :
[s.n.], [no date]. 176.p.; 18 cm.

Loose binding.

*A reproduction of Smt. Indira
Gandhi's letter dated May 20,
1965 is placed on the first
page of the book.*

Acc. No. 4721

66. Shu 'īb 'Āzmī

Fārsī adab be 'ahd-i salāfīn-i
Tughlaque. — Delhi :
N'umānī Press, 1985. 334 p.;
21.5 cm.

Loose binding.

*This was presented to
Professor Nurul Hasan by
Professor Sayyed Amīr Hasan
'Ābidī, the learned scholar of
Persian on 21 August 1985.*

Acc. No. 4681

70. Zabīh ullāh Safā

Fārsī nathar kī tārikh /
Translated by Dr. Sharīf
Husain Qāsimī. Delhi : Indo--
Persian Society, 1981. 240 p.;
22 cm.

*This was presented to
Professor Nurul Hasan by the
translator on 18 August 1981.*

Acc. No. 4777

67. Shāh Sulemān, Sir

Intekhāb-i Mathnavyāt-i Mīr. -
- Badāyūn : Nizāmī Press,
1930. 132 p.; 24 cm.

Wormholes and loose binding.

Acc. No. 4744

71. Ziyā ud Dīn Ansārī

Tiftah aūr Ghālib. — New
Delhi : Ghālib Academy, 1984.
230 p.; 22 cm.

*This was presented to
Professor Nurul Hasan by the
Ghālib Academy on 22
October 1988.*

Acc. No. 4763

68. Urdū afsāney / Compiled by
Raziya Sajjād Zahīr. New
Delhi : National Book Trust,
G.I., 1974. 248 p.; 20.5 cm.

Acc. No. 4651

69. Vidiyasagar Qamar, J.C.

History

1. Hindustān ke Musalmān
hukmarānūn ke 'ahad ke

tamaddunī jalvey / Compiled by Sayyed Sabah ud Dīn ‘Abd ‘ur Rahmān. ‘Āzamgarh : Muārif, 1980. 623 p.; 25 cm.

Loose binding.

This was presented to Professor Nurul Hasan by the compiler on 22 August 1983.

Acc. No. 4784

2. Tārīkh-i Sindh / Compiled by Ghulām Rasūl Mehir. Hyderabad : [s.n.], 1958. v. 6. 572, 15, 16 p.; 22 cm.

Loose binding.

Acc. No. 4767

Travels

1. Muġtabā Husain

Jāpān chalū Jāpān chalū. — Hyderabad : Husain Book Depot, 1983. 170 p.; 19 cm.

This was presented to Professor Nurul Hasan by the author on 16 October 1983.

Acc. No. 4658

Journals

1. Acādmī, vol. 1- No.1-- . -- Lucknow : Uttar Pradesh Urdu Academy, [no date] — v. ; 22 cm.

Bio-monthly. Edited by Muhammad Yūnus Nigrāmī.

Library has : vol. 9. No. 5 and 6 March-June 1990.

Acc. No. 4657

2. Fikr wa Nazar, vol. 1 – No. 1 – . -- ‘Alīgarh : ‘Alīgarh Muslim University, [no date] – v. ; 24 cm. Quarterly. Edited by Dr. Yūsuf Husain Khān.

Library has : April, July, October, 1962.

Loose binding.

Acc.No. 4693 (April, 1962)

Acc. No. 4694 (July, 1962)

Acc. No. 4695 (Oct. 1962)

3. Mushā’rah : Numā’sh-i ‘Aligarh 1963. (‘Aligarh Exhibition 1963) vol. 1 – No. 1 – . -- ‘Alīgarh : . -- ‘Aligarh : ‘Aligarh Muslim University Press, 1963 – v. ; 24 cm.

Compiled by Sayyed Muhammad Shifā ‘t Naqvi.

Library has : 1963.

Brownish and loose binding.

Acc. No. 4743

4. Siyāsāt, vol. 1 – No. 1 – . -- Hyderabad : [no date]. 1940. – v. ; 24 cm. Edited by Yūsuf Husain Khān. n – Oct. 1940.

Library has : Jan. 1940. Jan-
Oct. 1940. April, 1941. Oct.
1941. Oct. 1941 and Oct.
1942.

Brittle, few pages of

Acc. No. 4700 are missing.

Acc. No. 4698 (Jan. 1940)

Acc. No. 4699

(Jan-Oct. 1940)

Acc.No. 4700 (April, 1941)

Acc. No. 4701 (Oct, 1941)

Acc. No. 4702 (Oct, 1941)

Acc. No. 4703 (Oct, 1942)

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i-Tahqiqat-i Islami,
Islamabad, 1987.*
2. Kamshad, H. *History of
Persian Prose Literature,
Cambridge University
Press, 1966.*
3. Nabi Hadi. *Dictionary of
Indo-Persian Literature,
IGNCA, New Delhi 1995.*
4. Steingass, F. A
*Comprehensive Persian-
English Dictionary,
Routledge & Kegan Paul,
Great Britain 1977.*