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Ayub Khan

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SONRA GELEN DOKÜMAN

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114 AYUB KHAN, MOHAMMAD

of Rama, hero of the *Ramayana* epic, Ayodhya is today a pan-Indian pilgrimage site for Vaishnavite Hindus. [See also Rama and Ramayana.]

USHA SANYAL

AYUB KHAN, MOHAMMAD (1907–1974), Pakistani military and political leader; president of Pakistan from 1958 to 1969. Ayub Khan grew up in a village in the Hazara district of northwest Pakistan. His father was a noncommissioned officer in the British Indian Army. After his early education in local schools and two years at a university, Ayub Khan was admitted to the Royal Military College in Sandhurst, England. He received his commission in the British Indian Army in 1928. While serving in the 14th Punjab Regiment during World War II, Ayub Khan saw action in Burma against the Japanese forces. In 1947, when the British colony of India was partitioned into the two states of India and Pakistan, Ayub Khan joined the Pakistan Army. He was posted General Officer Commanding in East Pakistan in 1948 and 1949. In 1951 he was appointed full general and commander in chief of the Pakistan Army.

As commander in chief Ayub Khan played a key role in negotiating Pakistan's entry into a number of military alliances sponsored by the United States. His opportunity to take over the presidency of Pakistan came in 1958 when President Iskander Mirza

abrogated the constitution and imposed martial law in Pakistan. On 28 October 1958 Ayub Khan dismissed Mirza and proclaimed himself president.

General (later Field Marshal) Ayub Khan's rule is best remembered for the inconclusive 1965 border war with India over Kashmir, the "Basic Democracy," and the "Great Decade." "Basic Democracy" was represented by the constitution of 1962, which instituted indirect elections in Pakistan and gave the president extraordinary powers. The "Great Decade" was the official characterization of development plans executed during the ten years of the Ayub regime, providing special incentives for private enterprise and foreign investment. Ironically, just as the official celebrations of the Great Decade got underway a mass revolt broke out against the economic and political policies of the regime. Ayub Khan resigned in 1969, leaving the country once more under martial law.

[See also Pakistan.]

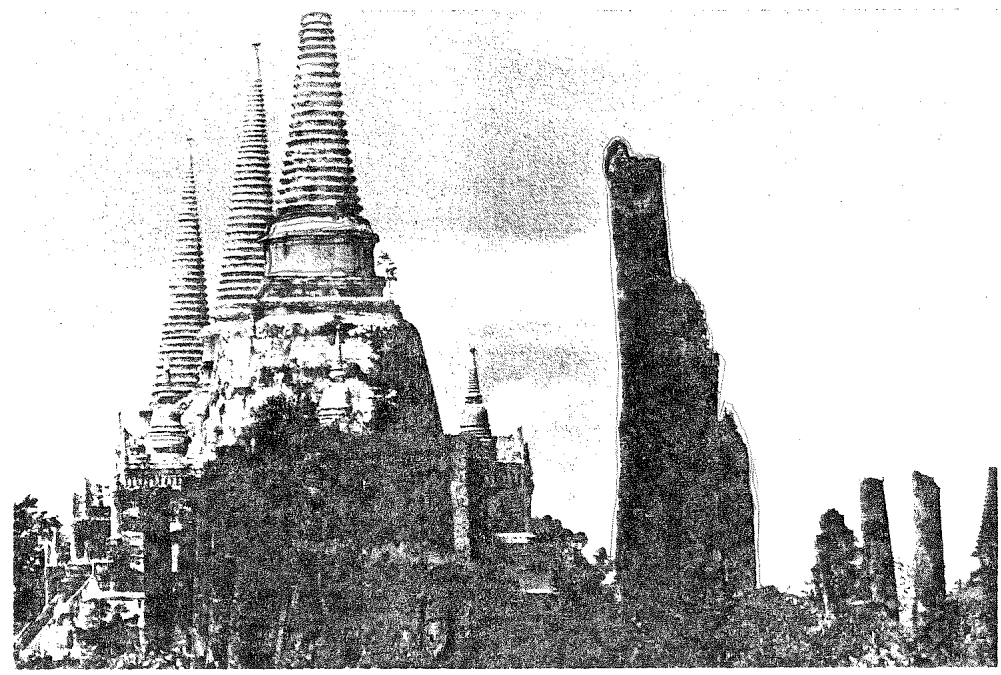
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HASSAN N. GARDEZI

AYUDHYA (also Ayutthaya), classical kingdom of old Siam (1351–1767).

Ayudhya arose in the heart of the great Central Plain of what is now Thailand, surrounded by thou-

FIGURE 1. Ayudhya.



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The Vanguard of the Islamic Revolution

The Jama'at-i Islami of Pakistan

SEYYED VALI REZA NASR

Ayub Khan, General Muhammad,
41-42, 61, 64, 66, 67, 139, 146,
170-72, 174-75, 194, 219; economic
policies of, 149, 163-64, 254n60;
fall from power, 157-61; and Islam,
148-52, 155, 158-59, 254n49; and
the Jama'at, 122, 147-61, 253n26;
political program of, 151-57

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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Egg-b Han

His skill attracted notice and in 1959 he was given the 'Most Promising Young Cricketer' award in England. In 1961, he was appointed as the captain of the Oxford University cricket team, becoming the first Indian to earn this distinction. He was now seriously involved in cricket and it remained his greatest love for many years.

Unfortunately, in July 1961, he met with a car accident at Hove in England which culminated in almost total and permanent loss of vision in his right eye and he had to discontinue his studies at the Oxford University for one year. Lesser mortals would have cried halt, but he continued. After his return to India, he was selected to represent the country in the Test Match against England at New Delhi in December 1961. This was the beginning of his Test career which terminated in 1975.

During his illustrious career, he captained the Oxford University and Sussex in England, played for Delhi and Hyderabad in the Ranji Trophy Tournament, represented the North Zone and the South Zone in the Duleep Trophy Tournament, toured the West Indies (1962), England (1967) and Australia and New Zealand (1967-68) as a member of the Indian cricket team and played for India in 46 Test matches being captain in 40 against the West Indies (1962, 1966-67 and 1974-75), England (1963-64 and 1967), Australia (1964, 1967-68, 1969-70) and New Zealand (1964-65, 1968 and 1969).

In all first-class matches, he scored more than 14000 runs with numerous centuries and half-centuries. In 46 Test matches, he scored 2793 runs including 6 centuries and 16 half-centuries with 203 not out as his highest score at an average of 35.91.

He was a right-hand middle order batsman of exceptional ability who attained world class in spite of the loss of vision in his right eye. He manfully faced fearsome fast bowlers of the world, and, at times, tamed them in a way only a

genius could do. His magnificent performance was the triumph of human endeavour over a crippling handicap. His cricket career after that serious injury was a saga of courage, industry and determination.

His batting was not built on classical lines; it was robust and explosive. He was a Gary Sobers rather than a Len Hutton. He possessed a wide array of strokes and revealed a romantic flourish even in the rigours of a Test match. He was a master player of the lofted drive, and, where in the best of form, he could give a match winning performance.

He was a dynamic captain who welded the Indian team into a cohesive and competitive unit and turned his spinners into attacking bowlers by provoking them a ring of close infielders. Besides, he was a great fielder, one of the greatest outfielders, in the world. He led by personal example and never showed emotions on the cricket field. The standard of Indian fielding showed distinct improvement during his tenure as the captain of the Indian team. He is a fair, handsome and slim man of medium height who wears coloured glasses and dresses tastefully in the western style. He is reserve and dignified and has an aristocratic touch. But he has never been an isolated figure. There is nothing mysterious about him. He is an intelligent man who is candid in his comments. He possesses a sharp wit and is an excellent after-dinner speaker. He is fond of India music and hunting, especially the big game, and plays the *tabla* proficiently. He was nicknamed as 'Tiger' at his birth and is popularly known so.

He is fond of hockey and billiards and was the President of the Bhopal Hockey Association for some time. He is a fine writer who wields the pen with the ease and confidence of a professional. His book entitled *Tiger's Tale*, editorials and articles bear testimony to it. He has also proved himself as a first-rate broad caster on cricket.

14 AGUSTOS 2001
MADDE KULLEP...
SONRA...
Khan, Muhammad Ayub (1907 —)

Fame, recognition and honour came to him thick and fast. He earned the distinction of becoming the youngest national captain in the history of cricket. He was only 21 years and 78 days of age when he led India against the West Indies in 1962. He captained India in 40 Test Matches, an Indian record until Sunil Gavaskar equalled it in early 1983. He led India in 36 Test matches without a break which is another shining example of the trust reposed in him by the selectors. He was the first Indian cricket captain to win a Test series outside India. He achieved this distinction in New Zealand in early 1968.

He was rated as one of the finest cricketers of his times. Wisden named him as one of the five outstanding cricketers of 1967. His father, too, earned this distinction in 1932. He was given the prestigious Arjun Award in 1964, an honour every Indian sportsman covets. The President of India decorated him with *Padmashree* in 1966. He ranks among the greatest cricketers produced by India. He would have become one of the all time greats of cricket if he had not lost the vision of his right eye in 1961.

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Khan Mohamed, M.H. (1899 — ?)

M.H. Khan Mohamed was an eminent Tamil writer.

M.H. Khan Mohamed was born at Bodinayakanur in Madurai district of Tamil Nadu

in April 12, 1899. He has published more than 8 important books: *Madinapuri Malai*, 1914; *Gandhi Ammanai* (Songs on Mahatma Gandhi) 1935; *Gandhi Adigal Irangalpa*, 1948; *Urimaikku Chandia*, 1951 (all poems); translated *Asia Chudara (poems)* from Edwin Arnold's *Light of Asia*, 1954; *Gandhi Ammanai*, Pt. 1 (from *My Experiments with Truth*); *Kolkai Manikkovai*, 1959 (based on Edwin Arnold's *Pearls of Faith*).

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Khan Mohammad (1819 — ?)

Khan Mohammad was granted a jagir in Multan worth three thousand rupees annually.

Khan Mohammad was brother of Mir Sher Mohammad Khan of Khairpur in Sind. He came to Lahore in April, 1844 and sought maintenance for himself and his 250 men from the Lahore Darbar in early May in 1844. He was then about 25 years old.

On 3rd June, 1844, his agent was told by the Darbar that this master should go to Rojhan below Mitankot and live there in the manner arranged before by Dewan Sawan Mal. He was granted a jagir in Multan worth three thousand rupees annually and Dewan Sawan Mal was directed to pay attention to the Khan.

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Khan, Muhammad Ayub (1907 —)

Ayub Khan was the first Muslim ruler in South Asia.

-Eyyub Khan

14 AUG 05 2001

MADE IN PAKISTAN
SONE GELER DOZUMAN

of the prestige enjoyed by her and Sukayna, daughter of *Hazrat Imam Husain*, in Madina and Taif.

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Ayisha (20th Century)

Ayisha, a mother of Sayyid Saidush Shafi, was pious and generous lady.

Ayisha was a mother of Sayyid Saidush Shafi, who is the Additional Chief Planner, Town and Country, Planning Commission, Ministry of Works and Housing, Government of India, New Delhi. Aziz is the name of her husband. Sayyid Saidush Shafi was born to her on the 5th May 1930 at Delhi.

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Aysha Bai, Smt KO (1929 —)

Aysha Bai was a leading politician, was the first Mappila woman to become an important public figure.

Aysha Bai was born at Kayamkulam in Kerala on 25th November, 1929 and took degrees in arts and law. She organised the All-India Students' Congress at Trivandrum and joined Communist Party of India in 1953. She was elected Communist Party of India member, Kerala Legislative Assembly in 1957 (Kayamkulam) and

Deputy Speaker Kerala Legislative Assembly. She was re-elected in 1960 (same constituency) and lost the assembly election on Communist Party of India (Muhammadan) ticket (Kayamkulam) in 1965.

She was the first Mappila woman to become an important public figure and a pioneer organiser of the State Mahila Samajam (Women's Society).

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Ayub, Arshad (1958 —)

Arshad Ayub is one of the leading cricketer of Indian team.

Arashad Ayub was born in Hyderabad on August 2 in 1958. He displayed a rich talent and unflinching application. He heralded his announcement in junior cricket, showed his talent in the intermediatory competition (Inter-University) and qualified for Hyderabad in 1979-80. In his first match against Andhra Pradesh, he scored 26 and took three wickets.

From then on, he kept impressing with his batting and bowling. He scored an unbeaten 206 (243 balls, 2 sixes and 23 fours) against Bihar in the semi-final at Hyderabad in 1986-87. In the final against Delhi, he scored 174 and saw his team win the Ranji Trophy Championship after a lapse of 40 years. He indeed was the "man of the match" and perhaps, the 'man of the series'.

Arahad Ayub's physique was striking, if not graceful. He often sported a well-trimmed beard, which not only concealed his anxiety but provided him the much-needed confidence. His action was

certainly not impressive, but it was as natural as a right-hand off-spinner's, should be. When he bowled a quicker one or when he tried to obtain additional 'purchase' from the otherwise docile and hard Indian pitches, he tended to jerk or bend his elbow, which would have been viewed with suspicion by Frank Chester who would have warned him without any loss of time. His run-up was longish. He gave a hint of stumble about it, but he was quite well-poised at the moment of delivery. What initially looked clumsy turned into 'wheeling unity' at the end.

Of the three off-spinners, himself, Shivalal Yadav, his senior and city-mate and Gopal Sharma (U.P.), Ayub looked more like getting wickets. In addition, he was decidedly a much better batsman. He could score runs, if required and could employ dour defence if needed. He was a utilitarian player. He fitted in any role and in the scheme of things of a captain. But sadly he was always on trial. This led to his lacking in peace of mind and confidence, which made all the difference.

He had the selectors shown collective wisdom and judicious consideration to him, Ayub would have served the country better and performed more impressive than his 41 wickets (average 35.07) in 13 Tests. He scored 257 runs (average 17.33) with 57 against the West Indies in 1987-88 as his highest. His best bowling performance was five for 50 against New Zealand in 1988-89. Thrice in Tests, he claimed five or more wickets.

In domestic cricket, Ayub nick-named 'Hyderabad Nawab', was more of an all-rounder than a mere off-spin bowler. He had many impressive feats. He seldom failed. When he did not succeed with his spin, he asserted as a batsman. His service to his team, Hyderabad, was remarkable.

In 32 one-dayer matches, he scored 116 runs (average 11.60) and took 11 wickets (average

39.22) with 5 for 21 vs Pakistan at Dhaka in 1988 as his best.

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Ayub Khan, Mohammad (1907 — 1974)

Mohammad Ayub Khan was President of Pakistan.

Mohammad Ayub Khan was born on 14th May 1907 and educated in Aligarh Muslim University and Royal Military College at Sandhurst. He was commissioned in 1928 and served with British Royal Fusiliers for a year. Later, he became Chairman of 58th Selection Board in Meerut, commanded a battalion of British 14th Punjab Regiment in Burma during World War II and commanded a brigade in NWFP in 1947.

After partition, he became official Adviser to Pakistan on the Army Partition Committee set up by the Defence Council; Major-General and Commander of East Pakistan Division in 1948; Adjutant-General of Pakistan army in 1940; and Commander-in-Chief of Pakistan in 17th January, 1951.

He became Pakistan Minister of Defence from 24th October 1954 to August 1955 in the Ministry of Mohammad Ali Bogra. He was appointed Chief Martial Law administrator by President Iskander Mirza on 8th October 1958 and sworn in as Prime Minister in the morning of 27th October, 1958. At night, he took over power from President Iskander Mirza and assumed power as President of Pakistan and became Supreme Commander of Armed Forces. He abolished the post of Prime Minister and constituted a Presidential type of Cabinet. He was his own Defence Minister and became Field Marshal in

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an honorary chieftaincy. During his tenure as leader and premier, he held the regional ministerial portfolios of local government, finance, and economic planning. He was also chairman of the Regional Economic Planning Commission.

In 1959, confident of an Action Group victory in the federal elections, Awolowo resigned the premiership to stand for election to the federal House of Representatives. About that time he published his second book, *Awo: An Autobiography of Chief Obafemi Awolowo*, in which he once more endorsed federalism as the most appropriate form of government for Nigeria. He also outlined the successful history of the Action Group and looked forward with optimism to Nigerian independence.

However, the 1959 elections were to become an important turning point in Awolowo's career, for the Action Group was decisively defeated, and Awolowo found himself leader of the opposition in the Federal House of Representatives, while the deputy leader of the Action Group, Chief S. L. Akintola, remained premier of the Western Region. This situation led to a power struggle within the party which ultimately erupted in 1962 in disturbances in the Western Region House of Assembly. The federal government intervened and suspended the regional constitution. When normal government was restored, the Akintola faction had won; Akintola and his followers withdrew from the Action Group to form the Nigerian National Democratic party, which governed Western Nigeria until 1966.

In 1963 Awolowo was found guilty of conspiring to overthrow the government of Nigeria and was sentenced to 10 years' imprisonment. In 1966, however, an attempted coup d'état led to the suspension of the Nigerian federal constitution and the empowerment of a military government which promised a new constitution. In that year, while in prison, Awolowo wrote *Thoughts on the Nigerian Constitution*, in which he argued for the retention of a federal form of government composed of 18 states. Later in 1966 he was released from prison and in the following year was invited to join the Federal Military Government as federal commissioner of finance and as vice chairman of the Federal Executive Council.

In 1968 Awolowo published his fourth book, *The People's Republic*, calling for federalism, democracy, and socialism as the necessary elements in a new constitution which would lead to the development of a stable and prosperous Nigeria. Although he praised the Federal Military Government for creating a 12-state federal system in 1967, he predicted further political difficulties because these states had not been based on ethnic and linguistic affinities.

Obafemi Awolowo is listed in the Africa study guide (IX, B, 4). Other Nigerian political figures were Nnamdi AZIKIWE and Abubakar TAFAWA BALEWA.

The most thorough treatment of Awolowo's life is his *Awo: An Autobiography of Chief Obafemi Awolowo* (1960). An excellent examination of the growth of the Action Group is in Richard L. Sklar, *Nigerian Political Parties: Power in an Emergent African Nation* (1963).

AYUB KHAN By Ainslie T. Embree

ohammed Ayub Khan (pronounced ä'yööh kähn) was born on May 14, 1907, in the village of Rehanna in what is now Pakistan. His ancestors were Pathans, and his father had served as a *rissaldar*, or a noncommissioned officer, in a cavalry unit in the Indian army. Ayub attended village schools, then went to the Moslem college at Aligarh in 1922. He seems to have been an indifferent student, but his family background, ability at sports, and general intelligence led to his selection to attend Sandhurst, the officers' training school in England. He was among the first group of Indians to receive this training, and his accent, idiom, dress, and bearing always reflected his British army background.

Ayub was commissioned in 1927. He fought in Burma during World War II as second in command of his regiment. When India was partitioned in August 1947, he like most Moslem army officers, chose to serve Pakistan. He received rapid promotion, becoming the first Pakistani army commander in chief in 1951.

Ayub's rise to power was a product of the years of economic and political instability that had followed the death of the two great leaders of Pakistan in its formative phase, M. A. Jinnah and Liaquat Ali Khan.

Ayub tells in his memoirs how, as commander in chief, he watched with growing disgust as corruption spread through every level of the nation and one ineffective government followed another. He and his fellow officers had urged the imposition of strong rule, and on Oct. 7, 1958, he was asked by the president, Iskander Mirza, to take over the government because the civilian officials were losing control. Martial law was decreed, and shortly after taking over as chief administrator, Ayub forced Mirza to leave the country.

Although Ayub controlled the newspapers, dissolved political parties, and imprisoned those politicians he felt were disrupting the country, he did not make Pakistan into a police state. The civil service and the judiciary had a large measure of independence. Martial law had been imposed, Ayub insisted, only for "clearing up the poli-

New York, 1959

Ed: Charles Moritz

CURRENT BIOGRAPHY 1959

ARENDF, HANNAH—Continued

The Charles R. Walgreen Foundation at the University of Chicago invited Dr. Arendt to deliver its lecture series for the year 1956. Her observations, which were collected and published in a volume entitled *The Human Condition* (University of Chicago Press, 1958), were at once recognized as "subtle and scholarly." Brand Blanshard, in the *New York Times* (February 15, 1959), called it a work "of intense and brooding reflection," and Mary McCarty suggested that "the combination of tremendous intellectual power with great common sense makes Miss Arendt's insights into history and politics seem both amazing and obvious" (*New Yorker*, October 18, 1958).

It has been Dr. Arendt's contention that three types of human activity—labor, work, and action—have existed throughout history, but that in each culture they have been given greater or less emphasis according to the nature of the society. Labor is the energy expended for acts of simple biological survival; work is defined as the making of objects of some duration; action covers man's relationship with his fellow man. Whereas the ancient Greeks glorified action in the free play of ideas and disdained the first two categories, Dr. Arendt "sees the history of the West as the gradual inversion of this Greek conception of life" (*New York Times*, February 15, 1959). She feels that the "banned laboring" will eventually triumph in contemporary society at the expense of man and his soul.

Beginning with the spring semester of 1959, Hannah Arendt took her place on the faculty of Princeton University as visiting professor of politics. "I'm not at all disturbed about being a woman professor," commented Dr. Arendt about her appointment, "because I am quite used to being a woman" (*New York Herald Tribune*, November 12, 1958). The only woman to hold the rank of a full professor, she has the official titles of Class of 1932 visiting lecturer in the American civilization program, and visiting senior fellow of the Council of Humanities. Dr. Arendt is participating with other faculty members in "conducting a special seminar dealing with 'the United States and the Revolutionary Spirit'" (*New York Times*, November 12, 1958).

Since her arrival in the United States, Dr. Arendt has been a frequent contributor to professional and lay periodicals. In 1954 she received a grant of \$1,000 from the National Institute of Arts and Letters and the city of Hamburg (Germany) awarded her the Lessing Prize in January 1959. Dr. Arendt is five feet six inches tall, weighs 132 pounds, and has brown eyes and hair. She is a political independent, and though she has worked in Jewish cultural activities, she professes no religious affiliation. Since 1940, she has been known in private life as Mrs. Heinrich Blücher, wife of a professor of philosophy at Bard College.

A strong undercurrent of pessimism flows through Hannah Arendt's work. Yet to an interviewer from the *Saturday Review* (March 24, 1951) she "conveys absolutely no sense of personal desperation—only wisdom and stabil-

ity; and the quality of mind responsible for that seems mirrored in a quotation from Karl Jaspers: 'To succumb neither to the past nor the future. What matters is to be entirely present.'"

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Obituary

N Y Times p92 lc 21 '59

AYUB KHAN, MOHAMMAD (ایوب خان) (1908?-). President of Pakistan; Army officer. Address: Karachi, Pakistan.

Assuming by proclamation the full powers of President of Pakistan on October 27, 1958, General Mohammad Ayub Khan succeeded the Islamic Republic's first President, Iskander Mirza, who had resigned. A former officer in the British Indian Army and Commander in Chief of the Pakistan Army from 1951 to 1958, he had also served as Minister of Defense during a crisis in 1954-55. In international affairs the new President is committed to observance of Pakistan's defense pacts with the Western powers and in domestic matters, to establishment of a type of democracy "the people can understand."

The son of a noncommissioned officer (bugler major) in the British Indian Army, Mohammad Ayub Khan was born about 1908 in Alibonab in the North-West Frontier Province of what was then the Indian Empire. He comes of Pathan (Indo-Iranian) stock and is a Moslem. His brother, Sardar Bahadur Khan, became a leader in the now defunct Moslem League.

Ayub Khan studied at Aligarh Moslem University and the Royal Military College at Sandhurst in England. He received his officer's commission in 1928 and served for one year with the Royal Fusiliers, before being posted to the First Battalion of the Fourteenth Punjab Regiment. During World War II he saw action on the Burma front, and toward the end of the conflict he was one of the comparatively few natives of India to be given a battalion command. Early in 1947, while still an officer of the British Indian Army, he attained the rank of colonel and was appointed president of a services selection board.

By the terms of the Indian Independence Act, effective August 15, 1947, the former Indian Empire was divided into two self-governing dominions within the Commonwealth of Nations. The division was along religious lines, with widely separated Moslem areas roughly to the west and east of Hindu India forming the new dominion of Pakistan, of which Mohammed Ali Jinnah was the first Governor-General.

ESSAYS ON ISLAMIC CIVILIZATION

Presented to Niyazi Berkes

EDITED BY

DONALD P. LITTLE

Ayyub Khan



LEIDEN

E. J. BRILL

1976

SOME ISLAMIC ISSUES IN THE AYYÜB KHÂN ERA

FAZUL RAHMAN

When Muhammad Ayyüb Khân assumed power in Pakistan through a military coup in October, 1958, the existing constitution, enacted in 1956, was abrogated. This constitution, called the *Constitution of the Islamic Republic of Pakistan*, in order to implement its declared policy objectives on Islam, viz. to enable the Muslims of Pakistan to order their lives in accordance with the teaching of Islam and to provide facilities for this purpose, had envisaged the setting up of two institutions. One was an organization for Islamic research and advanced studies for the purpose of assisting in the establishment of a truly Islamic society in Pakistan, and the other, a commission to assist in the Islamization of the existing law and to suggest what injunctions of the Qur'an and the *sunnah* could be embodied in law.¹ With the abrogation of this constitution and certain statements made by Manzûr Qâdir, then Foreign Minister, in the early days of the new regime, to the effect that Islam could not serve as state-basis in Pakistan because of the variety and divergence of Islamic sects, a strong impression was generally created that the new regime would be secular.

These statements, however, stopped before long and, after a while, definite signs appeared that the government was going to take Islam seriously at the state level. While a new constitution was still in the throes of preparation, Ayyüb Khân's government established the Central Institute of Islamic Research at Karachi in the summer of 1960. It appears that Ayyüb Khân was impressed by representations from the public that, apart from the fact that the people of Pakistan were strongly attached to Islam, Islam's removal from its position as state-basis, would not only contradict the declared purpose of establishing Pakistan but it might become difficult for East Pakistan and West Pakistan to stay together, for apart from their attachment to Islam, linguistically and culturally the two wings had little in common. As time went on Ayyüb Khân became more and more

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convinced of the importance of Islam as the basis of the Pakistani nationhood.

It was obvious, however, that the mere name of Islam could not create a positive nationhood, let alone a progressive nationhood, unless a viable new content was supplied to it in terms of social policies and legal measures. It was obvious, that is to say, that if such a content could be *successfully supplied and accepted*, Islam could not only become a real cementing bond among Pakistanis, but could unleash a vast potential of energy for progress, but that if it either could not be supplied or could not be accepted, Islam as state-basis could become a disaster. The task of working out a content was intellectual; the task of implementing it successfully was a question of delicate but determined policy. This paper will deal primarily with the first part; on the second question only a few observations will be made towards the end.

It may, of course, be said that the distinction between the intellectual and policy aspects of the problem are not so neat as has been suggested, that the nature of the intellectual effort and its target is itself a matter of policy. This question is of capital importance but I do not propose to enter into it here since I have discussed it elsewhere.² In any case, soon after I became Director of the Central Institute of Islamic Research in August, 1962, another body was created, the Advisory Council of Islamic Ideology to which the Institute was partly dovetailed, as it were, since to the Council was left the task of making specific recommendations in the field of Islamic policy and law while the Institute's task was envisaged mainly as interpreting Islam in rational and scientific terms to meet the requirements of a modern progressive society.³ Nor shall I discuss here the Islamic aspects of the constitution because I have dealt with this question in another article.⁴ I propose to concentrate on certain substantive controversial issues that cropped up between the Institute, as the main official exponent of modern Islam, on the one hand, and its critics, the conservative 'ulama', including the Jamā'at-i-Islāmī, the politico-religious conservative-revivalist party led by Abū al-A'lā Mawdūdī, on the

¹ Part XII, Chapter I.

² My article: "Islamic Reform: Its Scope, Method and Alternatives", *IJMES*, I/4 (October 1970), 317-333.

³ "Notification of the Government of Pakistan", *Pakistan Gazette*, July 1961.

⁴ "Islam and the Constitutional Problem of Pakistan", *SI*, XXXII (1970), 275-287.