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THE MUSLIM REPUBLICS OF THE U.S.S.R.

This is the seventh in a series of reviews of new Soviet literature on the six Muslim republics of the U.S.S.R. and the countries bordering on them. The present article deals with books received between April and the end of July, 1960. It is contributed by the Central Asian Research Centre in collaboration with the Soviet Affairs Study Group of St. Antony's College, Oxford.

I. CENTRAL ASIA

General Ethnography

THE second volume of what is intended to be a review of the ethnography of the peoples of the world has been published, entitled *An Outline of General Ethnography: Asiatic Section* (Ocherki obshchey etnografii—Aziatskaya Chast'. Edited by S. P. Tolstoy, M. G. Levin, and N. N. Cheboksarov. Institute of Ethnography i/n N. N. Miklukho-Maklaya, U.S.S.R. Academy of Sciences, Moscow, 1960. 365 pp.). The first volume of this series, published in 1957 under the same title, covered the culture and way of life of the peoples of Australia, Oceania, America and Africa, and subsequent volumes are to be issued on Europe (including Russia) and on the countries of Asia. The comparatively small size of the book, coupled with the large area covered, necessarily limit the scope of such a volume, though it gives some details on the history, geographic origins and culture of the people of (1) the Caucasus, (2) Central (Srednyaya) Asia and Kazakhstan, and (3) Siberia. The bias of the book is avowedly towards comparing changes in these areas in the Soviet period from those existing previously, with special emphasis on their relations with the Russian people. As the editors say, "light is shed upon the fundamental changes in the economy and in the way of life of the peoples of the U.S.S.R. which have occurred under the conditions of the Soviet system." Perhaps the most useful feature of this book is the provision of excellent maps of the three areas covered showing the locations of the various nationalities and including those areas which are either sparsely populated or completely uninhabited.

History of Kazakhstan

A number of new books on the history of Kazakhstan have appeared recently, the majority of which concentrate on the Soviet period, and, more specifically, on the October Revolution, its causes and aftermath. One book dealing with earlier history is *New Material on Ancient and Medieval History of Kazakhstan* (Novyye materialy po drevney i srednevekovoy istorii Kazakhstana. Kazakh Academy of Sciences, Alma Ata, 1960. 224 pp.). This work, under the editorship of V. Shakhmatov, appears as Volume 8 of Works of the Institute of History, Archaeology and Ethnography of the Kazakh Academy of Sciences, and contains articles trans-



lated from Eastern (Chinese, Arabic and Persian) works, research on historical ethnography, and also a bibliography of Chinese and Manchurian literature on the history of Kazakhstan. The latter is published because of a "strengthening of interest in Eastern (especially Chinese) sources on the history of Kazakhstan, Sinkiang and the Republics of Central Asia." The book is intended for scientific workers, historians (orientologists), teachers and students of this period of Kazakhstan's history. Two of the articles concern the origin of the names "Indzhu" and "Kazakh."

A collection of 508 documents on *The Uprising of 1916 in Central Asia and Kazakhstan* (Vosstaniye 1916 goda v sredney Azii i Kazakhstane. U.S.S.R. Academy of Sciences, Moscow, 1960. 793 pp.) has appeared under the general editorship of A. V. Pyaskovskiy, Doctor of Historical Sciences, who also wrote the introduction and commentary to this work. It is interesting to note that, according to the editor, it was in 1953-4, at meetings of historians in Central Asia, that the character of this uprising was correctly delineated. It was defined as basically an anti-imperialist, anti-military uprising, an unco-ordinated and spontaneous movement, without proletariat leadership or, for that matter, without any centralized leadership at all. It was basically a peasant war, against tsarist autocracy. However, the uprising is also tied up with similar movements elsewhere, especially in Russia, and is treated as having its origins in the 1905 revolution, as well as World War I and the agricultural exploitation of the people by the ruling groups. The immediate cause of the revolt is a tsarist ukase of June 25, 1916, concerning the mobilization of the native population for rearguard action. The first section of the book deals with the causes and immediate occasion for the uprising, and the second with general documents about the uprising throughout Central Asia and Kazakhstan. The next seven chapters concern the uprising in different geographic areas (Syr'-Dar'ya, Samarkand, Fergana, Semirechensk, Transcaspia, Akmo-linsk, Semipalatinsk, Ural' and Turgay). The final chapter is about the methods the tsarist government is supposed to have used in suppressing the uprising, including the "treacherous role of bourgeois-nationalist elements." Within each section, the documents are given in chronological order, and most of them are purported to be published for the first time, though some have appeared in other collections. At the end there are twenty-seven pages of comments and bibliography, a twenty-two page index of the names of all people mentioned in the book, and a twenty-three page index of geographical locations.

Another book on the Civil War is a Party publication, and the second of two volumes—*Kazakhstan in the Fire of Civil War* (Kazakhstan v ogne grazhdanskoy voyny. Institute of Party History attached to the Central Committee of the Communist Party of Kazakhstan, Kazakh State Publishing House, Alma Ata, 1960. 470 pp.). The first volume, "In the Flame of the Revolution" (V ogne revolyutsii) was published in 1957, in honour of the fortieth anniversary of the October Revolution, and both were edited by S. Beysembaev, Director of the Kazakh Institute of Party History. The second volume treats of the "struggle of the workers of Kazakhstan against foreign intervention and internal counter-revolution," as well as the establishment of the Soviet state. Much of the material

includes personal recollections of participants in the fight (Russians, Kazakhs, Ukrainians and others, in that order), who say that the claims of "foreign reactionary historians" that Kazakh workers did not participate in the October Revolution, and that Soviet power was introduced to Kazakhstan from outside are groundless. As would be expected of a book put out by the Institute of Party History, the Party is repeatedly mentioned as the leading and directing force of the fighting and the establishment of the Soviet state. Particular stress is put on the role of women in the Revolution, in the civil war, and in socialist construction. Ten pages of chronology covering the period from October, 1917, to October, 1922, are given, as well as a forty-three page index of all locations mentioned in both volumes.

The History of the Kazakh S.S.R. (Istoriya Kazakh S.S.R., Institute of History, Archaeology and Ethnography, Kazakh Academy of Sciences, Alma Ata, 1959. 735 pp.) is the second of two volumes on the history of Kazakhstan, and is edited by Ts. R. Rozenberg and M. P. Korotovskiy (the latter responsible for the three chapters on cultural questions). Its purpose is to give a history of the Kazakh Soviet Socialist Republic from the time of the October Revolution until 1958, showing how it has developed under the leadership of the Communist Party, with the fraternal help of the Russian and other peoples of the U.S.S.R. There are twelve chapters dealing, chronologically, with the historical, economic and cultural development of Kazakhstan: the Revolution (1917-18); foreign intervention and civil war and the forming of the Kazakh Autonomous S.S.R. (1918-20); the New Economic Policy (1921-5); economic reconstruction and the beginning of industrialization (1926-32); Soviet culture, education, literature and science (1917-32); the "victory of socialism" and founding of the Kazakh S.S.R. (1933-7); continued development (1938-June 1941); cultural development (1933-June 1941); Kazakhstan's role in the war (June 1941-5); post-war construction (1945-53); the continued development of industry and transport, and the virgin lands programme (1953-8); ideological work, education, culture, etc. (1945-58). The thirteenth chapter concerns the Twenty-First Congress of the C.P.S.U. and the new Seven-Year Plan. A fourteen-page chronology appearing at the end of the book contains much that is really not pertinent to Kazakhstan at all, such as Congresses of the Partisans of Peace, All-Union Industrial exhibitions, the Sputnik, and the Tenth Anniversary of the founding of the Chinese People's Republic. Much of the last chapter of the book tends to build up N. S. Krushchev, and clearly identifies him especially as the "initiator and organizer" of the virgin lands programme, as well as the leader of the decisive struggle against the cult of personality of Stalin, and the remains of that cult.

The development of the political system of Kazakhstan from the time of the union of Kazakhstan to Russia until the October Revolution is the subject of Volume I of *Materials on the History of the Political System of Kazakhstan* (Materialy po istorii politicheskogo stroya Kazakhstana. Kazakh Academy of Sciences, Alma Ata, 1960. 441 pp.), a collection of documents gathered by Margarita Genrikhovna Masevich, Candidate of Juridical Sciences. The documents come from the State historical archives

of the Kazakh and Uzbek S.S.R.'s, the city of Moscow and Omsk Oblast', as well as basic ukases of the Tsarist government on questions of the state structure of Kazakhstan from the "Full Collection of Laws" of the Russian Empire. This volume concerns mainly the actual process of the union of Kazakhstan with Russia and the basic statutes of state direction. It was a process taking over one hundred years, ending in the 1860's, and was one that proved that the "union had progressive significance for the economic, political and cultural development of the Kazakh people, which flows from the action of the more advanced economy and advanced revolutionary social-political thought and culture of Russia on Kazakhstan and the guarantee of security on her borders." The revolutionary union of Kazakh workers with those of the Russian people was considered of special significance.

The Triumph of Leninist Ideas in Kazakhstan (Torzhestvo Leninskikh idey v Kazakhstane. Kazakh Academy of Sciences, Alma Ata, 1960. 110 pp.) by the Vice-President of the Kazakh Academy of Sciences, S. B. Baishev (who, by the way, was formerly the Director of the Institute of Party History of the Kazakh Communist Party), is simply a propaganda treatise brought out in honour of the ninetieth anniversary of Lenin's birth. Its interest lies mainly in its many quotes from Khrushchev, as the follower of Lenin, and in its description of Stalin as "one of the important Marxist-Leninists, who did much for Party matters, for its development and strengthening." However, it should be noted that Stalin's name is here used in connexion with a speech of his at the XVII Congress of the Communist Party in 1934, in praise of Marx, Engels and Lenin, and it is currently the policy to credit Stalin with his role in the Party until 1934, and to condemn him for his allowing of the "cult of personality" since then.

Industry in Kazakhstan

A new book, *Light Industry of Kazakhstan and Long-range Plans for its Development* (Legkaya Promyshlennost' Kazakhstana i perspektivy ee razvitiya. Institute of Economics, Kazakh Academy of Sciences, Alma Ata, 1960. 246 pp.), gives the present state and the long-range plans for the development of light industry in Kazakhstan. Statistics are given for the textile, tanning, and sewing industries, but the warning is given that "special attention, as previously, will be given to raising the basic branches of heavy industry."

Kirgizia and Russia

The ever-increasing literature on the influence of the Russian people and nation on the other peoples of the U.S.S.R. has been augmented by the publication of B. D. Dzhamgerchinov's *Union of Kirgizia with Russia* (Prisoedineniye Kirgizii k Rossii. Publishing House of Social-Economic Literature, Moscow, 1959. 434 pp.). It is stated in the beginning that pre-revolutionary historiography studied the joining of Central Asia with Russia, but evaluated this historical fact only as a conquest by Tsarist Russia of the Central Asian khanates. However, "two important prob-

lems were not covered: the attitude of the popular masses of Central Asia to the union with Russia, and the significance of the union for the further history of these peoples. It is understandable that Soviet historians could not let these problems pass by." The study of this historical union is thus made within the context of these conditions. The setting in the nineteenth century is depicted as that of a cruel colonial régime, and the strengthening of social oppression of all nationalities and nations under the Tsar had differing effects, depending partly on the degree of *rapprochement* of the workers of the local nationalities with the Russian workers. In Central Asia there was some migration of the poorer workers, but only on a small scale, as "mass movements were hindered by the colonial régime." In this volume there is a study of the historical relations of the Kirgiz and Russians before their union, of the internal structure of Kirgiz society, of the position of the various classes under the Kokand khanate, and of the attitudes of the classes to union with Russia, including their attitudes on international relations. A brief historical background is given, including an extensive list of all the tribes and their locations, pointing out that though they often shared a common language and territory, they were not at all united. A study is made of the establishment of the Kokand khanate, in the beginning of the nineteenth century. The period is described as being very difficult for the working masses of Kirgizia, with no progress "in economic, in cultural, or in political relations." The authorities were not able to end the strife between the various tribes, nor between them and their neighbours (Kazakhs, Kalmyks, etc.). They remained illiterate, and the few schools that existed were only instruments for the propagation of Islam, were taught in the Arabic language, and were attended only by the sons of representatives of the feudal hierarchy.

In the beginning of the second half of the nineteenth century the tribes began to accept Russian domination, mainly because of their extremely hard lives. They saw the Russians as appearing "more advanced in cultural and economic attitudes, and more powerful militarily than all their neighbours." They were also interested in trade relations with Russia, though Russia was interested in them as a market and a source of raw materials, which is depicted as a part of the development of Russian capitalism. The history continues with the struggle of Russia with the Kokand khanate, and the strengthening of her position in North Kirgizia, with the acceptance of Russian citizenship by the Chu and T'yan' Shan' sections in 1863. Russia then consolidated her sovereignty in Kirgizia, and "despite the reactionary colonial policy of tsarist autocracy," the Kirgiz people were happy to join "the richness of the material and spiritual culture of the great Russian people." At the same time they were exposed to revolutionary influences. Description is made of the progress the area made under Russian influence, and especially since the October Revolution, though it is admitted that while in all of Turkestan on the eve of the Revolution one-third of one per cent. of the local nationalities (even less in Kirgizia) were in the working class, by 1926 93 per cent. of the people were still engaged in agriculture. Four interesting maps appear in the book: (1) the conquest of Kirgizia by the Kokand khanate (showing the routes used from 1819-31); (2) Turkestan at the end of the nine-

teenth century; (3) the administrative divisions of Kirgizia and contiguous areas under Tsarism; and (4) the movement of migrants and the location of settled areas in Kirgizia. The eight-page bibliography is divided into four sections: classics of Marxism-Leninism; material relating to Party Congresses, plenums of the Central Committee, and speeches of Party and Government leaders; general and special literature; and periodicals and collections.

Industry in Kirgizia

In the first of two books appearing on the industrial position of Kirgizia, *Industry of Kirgizia* (*Promlyshlennost' Kirgizii*. Kirgiz State Publishing House, Frunze, 1957. 164 pp.), N. S. Yesipov studies the origins of the creation of socialist industry in Kirgizia, and its development under the Soviet State. The book covers the basic developments, including the selection of personnel, factors of growth of production, the significance of industry, the geographical distribution of enterprises and their chief branches, and a few pages on the sixth five-year plan. In the preparation of his data, the author strove, in the characterization of various occurrences in industrial development, to give general conclusions of facts "in the light of decisions of the Party and Government, examining the forms of production and its contemporary state from the viewpoint of the development of the demands of objective economic laws of socialism, issuing out of the well-known position of the leading role of large-scale industry in the whole national economy." In interpreting the completion of the construction of socialism and the gradual transition to communism, the author says that there will be a growth in the significance of industry in assuring an uninterrupted growth and perfection of production, and in deciding the basic economic tasks—that is, of catching up with and exceeding the chief capitalistic countries in the volume of *per capita* production, and in overcoming the considerable difference between city and country, and between mental and physical labour. In a brief analysis of Russian capitalism before the Revolution, Yesipov says that despite its negative sides, it played an objective and progressive role, and the bringing together of the Kirgiz and the great Russian people helped the formation of the proletariat. As in the last book reviewed, the author acknowledges that the rate of growth of industrial workers of native origin in proportion to agricultural workers is still far too slow. Whereas before the Revolution only 55 out of 10,000 people (of native origin) were workers, there are still only 12 per cent. in that category. In his presentation of figures on the number of trained specialists in Kirgizia, he admits that "however, the proportion of engineers and technicians of Kirgiz origin, to their (total) number, is still insignificant." Finally, a listing is given of the basic directions of industry in the Sixth Five-Year Plan: the optimum use of mineral wealth; the best utilization of agricultural raw materials in industry (especially in livestock production); the expansion and specialization of machine construction enterprises; the increased development of power by hydro-electric stations; the improvement of the repair base; and a more balanced industry between geographic areas in the use of materials.

A later publication is *Kirgizia in the Seven-Year Plan* (Kirgiziya v

Semiletke. State Publishing House of Political Literature, Moscow, 1960. 78 pp.), by K. D. Dikambayev, Chairman of the Kirgiz Council of Ministers. This is one of a series put out in each Republic, following the publication of the new Seven-Year Plan, and it does not contain very much new information, though it does list those areas of production which will be most important in the future: non-ferrous metallurgy, oil, gas, coal and food industries, and, in agriculture, the production of cotton, beet-sugar, meat and sheep. Once again, the aid of the "great Russian people" is acknowledged, and more attention is to be paid to propaganda. One may note that according to the author, the level of development of agriculture did not correspond with the technical equipment of the kolkhozes and sovkhoses until the September, 1953, Plenum of the Central Committee of the C.P.S.U. Especially important in the new plan is the fact that 40 per cent. of all capital investments in the U.S.S.R. is now being directed to eastern areas of the country, so that they might better use their natural resources. Among the more interesting statistics, it is reported that there are 4,580 enterprises in Kirgizia, including 735 major (krupnyye) factories and plants, 411 kolkhozes, 63 multi-branches sovkhoses, two machine-tractor stations and 44 machine-repair stations. It is pointed out, however, that much remains to be done on the mechanization and electrification of agriculture. On the question of housing (for city residents), eight square metres of housing are planned for each person by 1965, compared with the five square metres existing in 1959.

History of Tashkent

Tashkent in the Second Half of the XIX Century (Tashkent vo vtoroy polovine XIX veka. Uzbek Academy of Sciences, Tashkent, 1959. 241 pp.), is the title of a new outline of the social-economic and political history of the Uzbek capital by F. Azadayev. It describes the union of Tashkent with Russia in 1865, and gives information on the growth of the population and economic development of the city, against the background of the "classic struggle of the workers of Tashkent against the yoke of the Tsarist colonizers and local exploiters." The author complains that the earlier works on this subject have defended tsarism and the colonial status of Tashkent. Central Asia was brought into the sphere of the economic, political and cultural development of bourgeois Russia, when Tashkent became the "centre of colonial direction of tsarism, and together with this, the centre of the progressive influence of advanced Russian culture, Russian revolutionary thought and the working movement." A study of the events of this time is considered important for a correct understanding of the progressive role of the union of Central Asia with Russia, and the process of uniting the militant union of local workers and the Russian working class in the struggle against tsarism and the bourgeoisie. It is clearly stated, though, that this is a social-economic and political study rather than any evaluation of the culture of the area, and that Marxist principles of study are being used. The data comes from the Central State Historical Archives of Uzbekistan, including documentary publications, memoirs, statistical materials, and daily press reports. A map of Tashkent in 1890 is included, as well as tables showing the occupational

division of the population of the city in 1897, including lists of the industrial enterprises, the years they opened, and the number of people employed by various major plants.

Cultural-Enlightenment Work in Uzbekistan

The question of propaganda and "agitation" (agitatsiya) comes up for study in the book *Cultural-Enlightenment Activity of the Soviet State in Uzbekistan* (Kul' turno-Vospitatel' naya deyatel' nost' sovet'skogo gosudarstva v Uzbekistane. Uzbek State Publishing House, Tashkent, 1959. 141 pp.), by Khaydar Pulatov. Such activity has had many facets, including communist agitation and propaganda, the creation of a new Uzbek written language and the liquidation of illiteracy, the emancipation of women and their inclusion in the construction of socialism, and the development of education, science, literature and art. Before the Revolution the Uzbek language used the Arabic alphabet, which was complicated and difficult to master. In 1927-8 it was put into Latin script, and finally, in 1940, into Russian script, and this is described as the "greatest achievement of Uzbek socialist culture." Khrushchev is quoted as saying that in a new stage of construction of communism, many functions of the state organs will gradually be transferred to social organs, such as trade unions, Komsomol, co-operative and other organizations, and the programme of the XXI Party Congress is quoted as pointing out the need for "strengthening ideological enlightenment work of the Party, the raising of communist consciousness of workers and, primarily, of all the rising generations, their education in the spirit of the communist attitude toward labour, Soviet patriotism, and internationalism, and overcoming the survivals of capitalism in the people's consciousness, the struggle with bourgeois ideology." An important theme of the book is the role of communist propaganda and agitation as the most important component part of the cultural-enlightenment work of the Soviet State, and special attention is drawn to the taking of education out of the hands of the clergy. The question of the emancipation of women in Uzbekistan is studied mainly in its relation to the position of women in the Muslim religion.

II. AZERBAIDZHAN

Azerbaijdzhan Culture

In M. K. Kurbanov's *The Culture of Soviet Azerbaijdzhan* (Kul' tura sovet'skogo Azerbaijdzhana. Azerbaijdzhan State Publishing House, Baku, 1959. 137 pp.) a study is made of the history of the republic's culture, acknowledging its very ancient origins, dating back to the eleventh century, but praising particularly its development after its union with Russia. Many great names of Azerbaijdzhan history are mentioned, with the rather novel approach of admitting that they flourished before their union with Russia, but saying that since ninety per cent. were illiterate, the masses did not benefit from this culture. A study is made of the development of various phases of culture. The written language dates back as far as the eleventh century B.C., and schools were known as early as the third century A.D., though at first they were only attached to religious institutions, and

limited to very few people. Now there are 103 people per 10,000 population in higher educational institutions, compared to three in Persia, and thirty-eight in France. Besides education, similar comparisons are made for science, the press, literature, art (including the theatre, music, cinema, circus, fine arts and applied arts), cultural-enlightenment institutions, and radio and television. An interesting chapter appears on Azerbaydzhan's cultural links with foreign countries, listing the foreign writers most translated into Azerbaydzhan: Flaubert, Balzac, Hugo, Byron, Dickens, Thackeray, Dreiser and Rolland. Shakespeare's works are regularly produced on the stage, and it is claimed that he "finds his second homeland in the Soviet Union." The most popular operas are Bizet's "Carmen," Verdi's "Rigoletto," Puccini's "Tosca," Rossini's "Barber of Seville," and Smetana's "The Bartered Bride." The list of countries whose films are shown in Azerbaydzhan is interesting for the order in which they are given. First are listed the countries of the Soviet bloc in (Russian) alphabetical order, and then other countries, presumably in the order of frequency, thus: Albanian, Hungarian, Chinese, Korean, German, Rumanian, Czechoslovakian, Yugoslav, English, Argentine, French, Mexican, Italian, Indian, Greek, Egyptian. The book ends with a listing of long-range plans in industry and agriculture, as well as education, with figures on capital construction, two pages of statistics on planned increases in industrial production, and another page on agriculture.

A biographical handbook of *Writers of Soviet Azerbaydzhan* (Pisateli Sovetskogo Azerbaydzhana. Azerbaydzhan State Publishing House, Baku, 1959. 213 pp.) contains the biographies of fifty-nine twentieth-century Azerbaydzhani writers, and one may note that all the writers chosen have written works about the historical, cultural and literary links between the Russian and Azerbaydzhani peoples, writings on classical Russian literature, the influence of Russian literature on Azerbaydzhani literature, and/or the patriotism of the Soviet people and their love for the Communist Party.

III. THE BORDERLANDS

Afghanistan

In his recent book *Failure of British Aggression in Afghanistan* (Proval britanskoy agressii v Afganistane. Publishing House of Social-Economic Literature, Moscow, 1959. 209 pp.) N. A. Khalifin makes what he calls a study of "British aggression in Afghanistan and the heroic struggle of the Afghan people for independence, unmasking the provocations and diplomatic intrigues of British agents striving to worsen relations between the Afghan state and Russia." The period covered includes the nineteenth and beginning of the twentieth centuries, with special emphasis being made on the three Anglo-Afghan Wars (1838-42, 1878-81, and 1919). The author pictures Afghanistan as gaining its independence in 1919 after almost one hundred years of struggle against "British expansionism," and he extols the influence of the October Revolution on the development of the anti-colonial movement in Afghanistan, and the formation of the country as an independent state. He uses unpublished documents of the military archives in Moscow, as well as diplomatic and military archives

of Uzbekistan, and documentary publications, memoirs, autobiographies, historical research and articles, both by Soviet and foreign authors.

Persia

P. P. Bushev, in *Herat and the Anglo-Iranian War of 1856-7* (Gerat i Anglo-Iranskaya Voyna 1856-7. Publishing House of Eastern Literature, Moscow, 1959. 250 pp.), makes a study of the Herat conflict of 1851-63 and the Anglo-Iranian War of 1856-7, from the viewpoint of what he calls the "aggressive foreign policy of England in the middle of the nineteenth century, her interference in the affairs of the Eastern states, especially in the affairs of Iran and Afghanistan." He starts off with a study of British colonial policy in Persia in the first part of the nineteenth century, which he sees in the context of a world-wide policy involved with improving communications and getting raw materials for the development of British industry. This is followed by a study of Anglo-Persian relations between 1851-5, the seizure of Herat by Persia, the military-political situation in the Middle East on the eve of the British invasion of Persia, the Anglo-Persian War and the Paris Peace Treaty of March 4, 1857. The latter is tied up with a change in international relations which, he claims, marks closer relations between France and Russia, with both opposed to Britain in the Persian area. He says that disagreements among the capitalist powers forced Britain to end the war. The book ends with a discussion of Taylor's mission to Herat and Anglo-Persian relations after the war, and his final conclusion that the invasion of 1856 was not connected with the defence of the independence of Herat, as British historians would have it, but rather part of Britain's expansion in the East, especially in Afghanistan, Persia, Central Asia and China. The book includes nine pages of bibliography, including doctoral dissertations in various languages, and the texts of twenty-four documents, treaties and letters.

A history of the development of philosophical and social-political thought, "under the banner of the struggle of materialism with idealism," is the subject of S. N. Grigoryan's *From the History of Philosophy of Central Asia and Iran, 7-12 Centuries* (Iz istorii filosofii Sredney Asii i Irana, 7-12 v. Institute of Philosophy, U.S.S.R. Academy of Sciences, Moscow, 1960. 329 pp.). The controlling feudal class is described as having declared as heresy everything which opposed the spirit and letter of Islam and "cruelly persecuted the representatives of scientific thought." However, as a counter-balance to Islam's dominance over the development of society, the outstanding thinkers of the peoples of Central Asia and Persia are described as having expressed the interests of the advanced forces of society, coming out with ideas and theories not in agreement with religious theories. The rationalist and material ideas of these medieval progressive thinkers of the peoples of the Near and Middle East are also depicted as having served as a weapon in the struggle against the "reactionary ideology of the (Roman) Catholic Church." The author does not pretend that this is an all-inclusive study of the history of philosophy and social-political thought of this period or area, but rather a presentation of some sides of this problem, especially emphasizing the struggle for ideas in this early medieval period and the activities of a series of outstanding

thinkers. Some of the works of Farabi, Gazali and Maimonides are quoted, mainly to show the conflict among the dogmatic theories of religion, but the author admits that the excerpts are carefully chosen, and have been used by the "other side."

Pakistan

In Search of Light (V poiskakh sveta. State Publishing House of Children's Literature, Ministry of Education, R.S.F.S.R., Moscow, 1959. 168 pp.) is a tale of Pakistan written by an Uzbek writer, Aybek (Musa Tashmukhamedov). This story is of interest for its political overtones, especially for the introductory comments of the background of the author and views on the separation of Pakistan and India. The writer is a Communist, and a member of the Uzbek Academy of Sciences, and has been particularly interested in the countries of the East. He last visited India in 1949, and saw the division of India and Pakistan as a British plot to keep control over the country, "consciously kindling the long religious hostility between the Muslims and Hindus," and causing great hardship by resettling many people. Comment is made on the struggle of the Pakistani peasants, workers and progressive intelligentsia with the landowners, bourgeoisie and reactionary Muslim clergy, "with all those who aided the British colonizers to realize the division of India." The story itself concerns a teacher who was fired from his job, because of a suspected sympathy for the communists, and is interpreted as a "struggle for peace, the growth of national self-consciousness of the peoples of Pakistan, and the rallying of the workers in the struggle for the freedom and well-being of their country."

ALAN BERSON.



