CHAPTER TWO:

SURVEY OF LITERATURE, HYPOTHESIS AND METHODOLOGY

This chapter covers the literature review covering the political and cultural relations between Egypt and India, which may cover the far, near past as well the current writings. It consists of many sections, the first one show an introduction along with the benefits from literature review. The second section explores the works and writings of historians, writers, journalists and political scientists on the subject of Indo-Egyptian relations and related subjects. Other sections cover the methodology of the study, its hypotheses, objectives and limitations.

2.1 INTRODUCTION

The Survey of literature is the key step to conduct any scientific research. It enables the researcher to identify the problem of his research and identify the point from which the research can start. This means building on the accumulated knowledge of a specific topic or subject by adding to it or reconstructing it in a better shape. The following pages are a modest attempt to review and investigate most of the relevant literature in the researched topic. This review would help in diagnosing the status of knowledge on the research topic through screening the quantum of works, which already were carried out by historians, political scientists and other writers. It also shows to what extent the research topic has been touched.

2.2 LITERATURE SURVEY

There is no doubt that literature on this study is scarce; however there are few books, articles and research papers which deal with general Indo-Arab relations where one finds references to Egypt. There are two classics which record the history of Indo-
Arab relations in medieval times reflecting its multi-nature on cultural, commercial, economic and political aspects. Sulaiman Nadwi carried the first definitive work in 1962. It was originally written in Urdu, titled "Arab Wa Hind Ke Taalluqat", but subsequently translated into English. Nadwi's work describes in detail the patterns of economic, social and cultural relations between the Arabs and the Indians in medieval times.

The second work has been published by Maqbul in 1969 under the title "Indo – Arab relations with the Arab world from Ancient up to Modern Times". Maqbul's work carries the research forward from where Nadwi stopped by extending the period of study until the end of the 19th century. Maqbul attempts to analyze the nature of mutual influence between Arab and Indian nations in social and cultural arenas. His work proved the existence of strong commercial and diplomatic relations between the two peoples, the golden era of these relations started in the seventh century until the Twelfth century. The period between the Twelfth and the Nineteenth centuries saw decline in Indo – Arab relations but cultural and social interaction continued slowly. The awakening movements and social, religious reformist movements in both India and Arab world during the Nineteenth century helped the two nations to restore their relations.

A joint effort between Indian and Egyptian scholars under the auspices of Indian Council for Cultural Relations (ICCR) produced an excellent historical work. The title of this work is India and Egypt: Influences and Interaction edited by Saryu Doshi and Mostafa el Abbadi, (1993). The book, which contains ten articles, narrates the history of cultural and commercial relations between India and Egypt in ancient and medieval times. It contains striking archeological and literary evidences, which show the shared legacy of the two great civilizations.

G.S.Bhargava wrote an assessment for the relations between the two countries for the 14 years that followed the July 1952 revolution. He concluded that his:

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2 S. Maqbul Ahmed, Indo – Arab relations with the Arab World from Ancient up to Modern Times, (Bombay: 1969).

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rapid survey of the growth and development of Indo-UAR friendship during the last 14 years highlights the fact that it has throughout been a two-way traffic, serving the best interests of both the countries as well as the larger cause of world peace. Egypt has stood as firmly by India in her difficulties as India has by Egypt. This friendship has flourished because there is not only an identity of outlook and basic principals between the two countries but also a close affinity of national interests.  

Bhargava was an Indian journalist and close observer of Indo-Arab relations. His monograph reviews the salient aspects of Indo-Egyptian relations during Nehru era. It also highlights the close friendship between both Indian and Egyptian leaderships in the 1950s and 1960s.

In 1972, Manorama Misra submitted her thesis on Indo-Egyptian Relations from 1947 to 1967 at Kanpur University. Later, the thesis was published as a book in 1979. Her work gives a survey of some developments of Indo-Egyptian relations. She argues that both India and Egypt have had close cultural relations in the ancient past, and that the emotional sympathy between Indian and Egyptian people was strengthened by the mutual support for their causes. However, the study suffers from major shortcomings. It is a chronological study of some political issues without any deep insight on how these relations were conducted on practice. It is not based on any archival materials or Arabic resources. Her work fails to analyze the nature and determinants of Indo-Egyptian relations.

The ICCR in 1994 brought out a special issue of its Arabic Journal "Thaqafutulhind". The title of this volume is "Al Gang Wa Al Neel, Namazeg men laqat wedya". This work deals mainly with the cultural aspects of these relations in ancient and modern times, i.e. the relations between the Indian and Egyptian cinematic songs and the image of India in the modern Egyptian poetry. It is useful in tracing the modern cultural links between Egypt and India. One of the contributors for this volume was Boutros Boutros Ghali, the former UN Secretary General of UN and the architect of

Egypt's foreign policy for 14 years since 1977 and ardent admirer of India's non-aligned policy. In his article titled "Indo-Egyptian relations", Ghali argues:

The long and the short is that Indo-Egyptian relations have its contemporary and historical uniqueness. There is no doubt that the flourishing and growth of such relations is a real gain for both Indian and Egyptian peoples as well as all the peoples of the world and the developing world, the power of these two nations are power for the developing world and their advancement is advancement for this world. Like that were the relations between India and Egypt in the past, present, and as such these relations must remain.

The role of Pakistani/Kashmiri factor in Indo-Egyptian/Arab relations is reflected in Saeeduddin Ahmed Dar's work. Dar's work is an analysis of the factors, which have influenced the relations between Pakistan and Egypt during 1947-1971. Dar explains the domestic, regional and international reasons, which made both Egypt and Pakistan, play the role of the leaders of the opposite camps, instead of joining hands. One of the reasons of the gap between Egypt and Pakistan was their different positions towards the military pacts, according to Dar,

Pakistan's attitude towards the pacts was diametrically opposed to the policy of Egypt. Pakistan welcomed the idea of alliances and joined the pacts without any hesitation ... It was the question of Iraq joining the proposed military pact [Baghdad Pact] which annoyed Egypt. Egyptian apprehensions were exploited by India, which has its own reasons to oppose the pact. India feared that with the American aid Pakistan would be able "to back by force of arms her demands in Kashmir."

Cultural relations between India and the Arabs are explored in the proceedings of the seminar edited by Maqbul Ahmed. Three out of fourteen papers are relevant for this study. Maqbul argues that cultural relation is the core of long last relations, whose "foundations can not be shaken". He described Indo-Arab relations as "good relations", not because what Arab states and India of today are doing but because of what has been don in the past.

The work of Heptulla is a good contribution for the study of the modern relations between Arabs and India. She elaborates the political dimensions of Indo-Arab

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6 ibid, p.5
relations in modern era and asserts the high importance of the friendship between Nehru and Nasser. Chapter VII, titled “Nehru and Nasser: In Era of Crisis”, is devoted to aspects of Indo-Egyptian political relations such as military pacts in West Asia, India and the Suez crisis, and Egypt’s policy towards the Sino-Indo conflict of 1962. She highlighted the nature of Indo-Egyptian relations during the colonial era.

Korany’s work titled “Social Change, Charisma and International Behavior: Towards Theory of Foreign Policy-Making in the Third World” presents a very interesting comparison between the personalities of Nehru and Nasser. It explains how the difference between their personalities influenced their different style of performance in both internal and external policies.

It is evident from the comparison as well as the nature of relationship between the two leaders, as described by Heikal, that Nehru and Nasser complemented each other. Nehru had the wisdom and knowledge to identify problems and its solution and Nasser had the courage, will and determination to carry out the solutions inspite of many challenges.

Karanjia in his work “The Arab Dawn” reflected on the idea that differences between Nehru and Nasser made them complement each other. Karanjia argues that similarities of views and aspirations brought Nasser and Nehru together and their different age and character made them complement each other. He noticed that

Nasser and his colleagues bear the utmost gratitude to Prime Minister Nehru, who has been an example, guide, philosopher and friend to them. Nehru inspired these ardent and patriotic young military officers, who had come into Government wholly unprepared by an accident of history. It was the ideas of Nehru that gave the Egyptian revolution its socio-economic content and the philosophy of non-alignment.  

Dewan Berindranath in his work “Nasser: the Man and the Miracle” devoted one of his chapter for the Indo-Egyptian relations. He titled his chapter as “A Bond Eternal” and described the relations between Cairo and Delhi as the “alliance for freedom”. He

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pointed out how Egypt defended India during its crises. Berindranath pointed out how Egypt supported India during the Sino-Indian conflict. The Presidential Council of the U.A.R. released a resolution, which amounted to a condemnation of the Chinese invasion. The resolution suggested that the Chinese forces should go back to the pre-invasion line all along the boundary so that negotiations could begin between the two sides. Nehru paid a warm tribute to Nasser while opening the Lok Sabha debate on the Chinese invasion. Nasser first moved in the matter of calling a conference of nonaligned countries to support India and to end the dispute. During Colombo conference, India found Egypt to be the most steadfast supporter of its stand, which asserts that China cannot gain any territory through aggression.

Nasser has consistently supported India's contention that the issue of Kashmir could best be solved between the two neighbours themselves. It was due to the tremendous influence exerted by the U.A.R. delegation during the Arab summit conference held at Casablanca that prevented the condemnation of India. Nasser has consistently taken the stand that no foreign intervention is called for in the settlement of the Kashmir dispute.  

India and West Asia: Continuity and Change by AK Pasha explores different aspects of the political and cultural relations between India and the West Asian countries with two chapters devoted to Indo-Egyptian relations. He argues that Indo-Egyptian relations were growing up all along since the beginning of Twentieth century. The highest point was the years between 1956 and 1964. Both Shastri and Sadat were blamed for cooling of relations between Cairo and New Delhi, but Indira and her son Rajiv Gandhi and Mubarak activated the relations again but could not maintain the same degree as it was during the Nehru era.

Egypt in a Changing World by AK Pasha includes an important chapter on “Indo-Egyptian Cultural Relations: Retrospect and Prospect”. This chapter explains how Indo-Egyptian cultural ties have evolved over centuries by giving a historical narrative of this relationship. It examines also the role of Maulana Azad Centre for Indian Culture (MACIC) in strengthening the cultural relations between Egypt and

10 AK Pasha, India and West Asia: Continuity and Change, (Delhi: 1999).
India. MACIC has established at Cairo in 1992. It also gives suggestions for further strengthening, deepening and widening the cultural relations.\textsuperscript{11}

*India and the Islamic World*, edited by Riyaz Punjabi and AK Pasha,\textsuperscript{12} contains 15 articles. Two articles deals with Indo-Egyptian relations, in its political and economic aspects. Kashmir as a factor in Indo-Egyptian relations is discussed in Jagdish Prasad Sharma’s article. Akhtarul Wasey explores the historical links between India and Egypt. Sharma reviewed the history of Indo-Egyptian relations since independence until 1994, especially how Kashmir was an influential factor for these relations. According to Jagdish Sharma,

Despite repeated efforts by hostile states to break the bonds of friendship, India, with the help of friendly nations of West Asia and North Africa like Nasser’s Egypt and Arafat’s Palestine, successfully countered such moves, each coming to the help of the other in times of crisis. The success of Indian diplomacy during Suez crisis was offset by the problems of the Kashmir issue. Kashmir was an important facet of Indian national interests and the protection of national goals is a determining factor of any country’s foreign policy. \textsuperscript{13}

*Indo-Egyptian Perspectives: Global and Regional Concerns* edited by Girijesh Pant\textsuperscript{14} contains ten articles of a symposium between JNU and Cairo University. An article on “Egypt and the Kashmir Dispute”, by S.B. Farajallah, an Egyptian expert in international law, discusses Egypt’s policy towards Kashmir, especially, in the UN. This is a new version of Farajallah’s early paper on Kashmir question, which appeared in *Al Syas Al Dawlyia*.\textsuperscript{15} Farajallah argues that Egypt maintained a non-aligned position concerning the Kashmir issue. Egypt always worked for softening any anti-India resolutions in the Arab League or OIC. He argued that Egyptian masses have been largely unaware of the Kashmir issue, and that only Islamic institutions and Islamic movement have strongly supported Pakistan’s stand on the Kashmir issue except for some discordant voices.

\textsuperscript{13}ibid, p.104.
\textsuperscript{14}Girijesh Pant, *Indo-Egyptian Perspectives: Global and Regional Concerns* (New Delhi:1999)
\textsuperscript{15}Al Syasa Al Dawlyia, [International Politics Journal], Cairo, 1965.
Asha Hans’s work titled “Indian Diplomacy in the Suez Crisis” was a reaction for an academic need to highlight India’s role in Suez Crisis. However, her study did justice for the crisis itself but gave a brief narration about India’s role in the crisis. She concluded that

Though India recognized Egyptian sovereignty over the Canal, it did not approve of the method adopted by Egypt while nationalizing the Canal. India would have preferred to see nationalization carried out in a less dramatic manner, with adequate notice given to the parties concerned. In the Indian view, such precipitate actions would have a harmful effect on the developing nations whose economy depended upon the aid received from the developed states.  

She also argues that India’s major achievement in the Suez Crisis was that it helped localize the conflict. Besides, this established India as an important determinant in West Asia.  

*India and the Middle East* by Prithvi Ram Mudiam  

critically examines India’s relations with the Middle East in terms of India’s political, security and economic interests in the region between 1947 and 1986. Mudiam criticized Indian policy towards West Asia for what he considered it as “misperceptions and fallacies” that governed India’s relations with West Asia. The factors, which shaped Indo-Egyptian relations as well as a review of its development, are explored in the first chapter of Mudiam’s work.

*History, Culture, and Society in India and West Asia* by N.N.Vohra, (New Delhi: Shipra Publications, 2003), contains about 24 articles on different aspects of Indo-West Asian relations. Mostafa Abbadi’s paper resolves the controversy concerning the location of Punt. It gives clear historical evidence, which proved the existence of Punt in Africa, and not Asia as we were told by other researchers.

*West Asia and India’s Foreign Policy* edited by Verinder Grover is a large collection of articles (more than 40 articles) concerning Indo-West Asian relations in ancient, medieval and modern times. Few articles touch on the topic. The most relevant for the

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19 Verinder Grover (ed.), *West Asia and India’s Foreign Policy* (New Delhi: 1992).
topic of this study is Faiz Abu Jaber’s article on “The Development of Indo-Egyptian Relations”. Abu Jaber’s article appeared for the first time in 1970, at the Indian Political Science Review. His work is a profound analysis of the main factors, which led to cementing of Indo-Egyptian relations in 1947-1956. Abu Jaber pointed out that Nehru’s foreign policy as early as 2 September 1946 was to renew the contacts of India with the Arab world. One year before Independence, Nehru predicted, “the future is bound to see a closer union between India and the Southeast Asia on the one side and Afghanistan, Iran and the Arab world on the other”. Abu Jaber’s main argument is that “Indo-Egyptian relations were developed and nourished on the basis of a mutuality of interests and similarity of actions and reactions to a variety of challenges to both since the Second World War”

*Nehru and Resurgent Africa* by Hari Sharan Chhabra gives a brief survey of Indo-Egyptian relations for the period from 1947 until 1956. Interestingly, Chhabra pointed out the role of Hyderabad factor in India’s recognition of Israel in 1950.

Nehru has pronounced "pro-Arab" policy and his inclination to view developments in Egypt with deep understanding and empathy, received a minor jolt when Egypt voted against India and in favour of Pakistan in the discussion on the Hyderabad issue, which was before the UN. Apparently, in retaliation, India recognized Israel in September 1950, although it did not agree to have diplomatic relations with the Zionist state.

This explanation is very rare in the literature of Indo-Arab relations and it is so valid in explaining India’s policy towards both the state of Israel and Palestinian question.

*Egypt's Policy of Non-Alignment* by Satyanarayan Pattanayak offers an overall view of Egypt’s policy of non-alignment as well as its role in the Non-alignment movement during Nasser and post-Nasser period. His work argues that the Egyptian Policy of non-alignment followed an unsteady graph under the different ruling elites. Nasser’s
policy touched the zenith but Sadat’s policy witnessed the nadir. Mubarak follows the middle path.

Kozicki’s paper that appeared in 1985 gives a brief review of the history of Indo-Egyptian/Arab relations. It illustrates the aspects and factors, which helped in sustaining and encouraging the continuity of India’s pro –Arab policy. His paper argues that India’s policy vis-à-vis Arab world during Indira and Rajiv eras was a continuation of India’s policies, which has been initiated by the Indian National Congress before Independence and Jawaharlal Nehru after Independence. According to Kozicki: “The Reasons for India’s continuing close ties with the Arab world and support of Arabs causes are historical, socio-cultural economic as well as political and strategic. They are not always exclusive and sometimes dearly overlap...”

Sawant’s work (1980) gave a review of events of Indo-Egyptian relations in the period between 1971 and 1976. The paper of Sawant did support the argument of this study that Nasser-Nehru era was the golden era of modern Indo-Egyptian relations. According to Sawant,

Indo-Egyptian relations achieved a real breakthrough only after the July Revolution when President Nasser came to power. Since the aims of the Revolution were to drive out colonialism and reconstruct the Egyptian society, President Nasser found in Pandit Nehru a friend, philosopher and guide in a world divided by cold war. Anti-colonialism (including opposition to military pacts), non-alignment and the reconstruction of their respective societies were the issues on which the two leaders developed a wide measure of agreement. Nehru and Nasser together greatly strengthened the hands of friendship between India and Egypt based on mutual interest.

However, Sawant did argue that the relations did not decline after 1970; even so he did produce a lot of evidence which challenge his argument.

The examination of Indo-Egyptian relations reveals that, though, during the period under review (1971-1976) or at least in the early period of it, there was less warmth

and cordiality in Indo-Egyptian relations, the basic relations between the two countries were unaffected, yet the feeling had developed that the relations between the two countries were not as they were in Nehru-Nasser era.

Pradhan’s work draws the place of Egypt in the broad context of India’s West Asian policy. He argued that Egypt’s position has moved from being the center of this policy during the Cold War to be in its periphery during the Post cold war. This changing policy was guided by the Cold War logic until 1990 and by the post-cold war compulsions after that. He argues that while political and ideological factors were dominant in conducting India’s relations with West Asia during the cold war, the economic factor became the dominant one in post-cold war era. It is argued that Israel, Iran and Saudi Arabia replaced Egypt and Palestine as the core of India’s West Asia policy in post cold war era.

The reason behind this change was both politics and economics together as Pradhan explained it:

India’s West Asia policy, both during the Cold War and after that, operated within a given international context, Nehru’s Cairo-centric policy, Indira Gandhi’s active Palestine policy and the decision to establish closer relationship with Iraq were the best available options for India during the Cold War when the basic thrust of the country’s foreign policy was on political and ideological issues of the time like anti-imperialism, non-alignment, anti-colonialism.

The common struggle against colonialism was one of the main foundations, which shaped Indo-Egyptian friendship in modern times as it provided a common ideological ground to fight back. The commonality of suffering at the hands of Western colonialism gave the two peoples the sense of sharing troubles. Both common ideology and the sense of sharing provided the political and intellectual genesis for Afro-Asian solidarity movement, which became famous as non-alignment movement (NAM). NAM became the political frame in which both Egypt and India developed their bilateral and international relations. The changes in the perception of

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26 ibid, p.212.
National Indian Congress vis-à-vis colonialism from local dimension to global one has been reflected in the work of Mallik.

2.3 HYPOTHESES:

This study will test the validity of these hypotheses:

3.1 A complex of simultaneously linked struggles between India and China, the struggle between Arabs and Israelis, the inter-Arab rivalries, the Sino-Soviet rift in the Arab world and the Soviet-American rivalries in South and West Asia, conditioned the interaction between India and Egypt.

3.2 Indo-Egyptian relations were developed and nourished based on mutuality of interests and similarity of actions and reactions to a variety of challenges to both since the Second World War.

3.3 The similarity in foreign policy of either one of the two countries does not necessarily mean friendship between them. Similarly, it would also become clear that whatever kind of relations at the cultural level may exist between two countries or more, they would be neutralized or become ineffective when more important political or/and economic issues are involved. The hard reality of separate national interests asserts itself against all these.

3.4 India has all along been sensitive to Western feelings even at the risk of Egyptian good will or interest.

3.5 There are two conflicting hypotheses which need to be explained:

(i) The Indian sympathy and friendship for the Egyptians found expression in vague and general phrases but not in any concrete and/or substantial measures and actions. In spite of the lack of any significant support to the Egyptians, India has always demanded the support from Egypt in her own hour of crisis.

(ii) India supported Egypt and its causes all along; but in return, India did not receive any substantial/enough support from Egypt.

3.6 India's policy towards Egypt was considered pro-Arab but it did not mean being "anti-Israel" as India refused to endorse the extreme demands of some Egyptian leaders concerning Israel.
3.7 The personality factor (the close personal friendship between Nehru and Nasser) helped in bringing the two countries close to each other and the lack of personal rapprochement between the leaders of the two countries reduced the momentum of cooperation between the two nations.

3.8 Due to mounting threats from Israel and West, Nasser decided to accept non-aligned policy and this brought him closer to Nehru, USSR and the socialist bloc. Although there was cooperation in the field of non-alignment, still there was intense competition between the two countries, especially in Africa.

2.4 OBJECTIVES OF THE STUDY

The objectives of this study are as following:

a) To examine and analyze Egypt’s relations with India on the basis of unexplored archival data in Egyptian Archives and Indian Archives, as well as the various Arabic Sources in order to provide an Egyptian perspective of the development of this relationship.

b) To understand the nature of this relationship and its determinants;

c) To describe the various facets of this relationship with a view to understand the basic assumptions and motivations those having propelled India to interact intensely with Egypt during the period of study.

2.5 METHODOLOGY

This study will follow the methodology of historical criticism as explained by Charles-Victor Langlois and Charles Seignobos (1898) in their “Introduction aux études historiques”28. It will be useful here to state that we agree with the definition of Petrie (1968) for what is “methodology”, according to him,

A methodology is a set of logical relations between sentences expressing the facts of a subject matter and sentences specifying

28 Charles-Victor Langlois and Charles Seignobos (1898), Langlois was a great French historian and teacher. He had had the privilege of being trained at the Ecole des Chartes and at the Sorbonne. He published a lot books and articles on French History. For his biography, see R. Fawtier, “Charles Victor Langlois”, The English Historical Review, vol. 45, no. 177. (January 1930), pp. 85-91.
investigative behavior. The methodology is generally expressed in the form of heuristic rules. The successful methodologist is the one whose work is not vitiated by the facts of the subject whether he explicitly follows the "rules formulation" of the methodology or not.  

The work of Langlois and Seignobos has been translated into English (1966) under the title "Introduction to the Study of History". Arab historians translated this work, which influenced generations of Arab historians. Gilbert J. Garraghan pointed out that the historical method/criticism is:

a systematic body of principles and rules designed to aid effectively in gathering the source-materials of history, appraising them critically, and presenting a synthesis (generally in written form) of the results achieved. More briefly, it may be defined as a system of right procedure for the attainment of [historical] truth.  

This methodology has its own limitations. One of these limitations is the nature of historical knowledge. It is the traces of the past, which allow a historian to construct history and if these traces are limited, the chances are high for historian to commit errors in making his ready-made narrative. According to Langlois and Seignobos, the facts of the past are only known to us by the traces of them which have been preserved. These traces, it is true, are directly observed by the historian, but, after that, he has nothing more to observe; what remains is the work of reasoning, in which he endeavours to infer, with the greatest possible exactness, the facts from the traces. The document is his starting-point, the fact his goal. Between this starting point and this goal he has to pass through a complicated series of inferences, closely interwoven with each other, in which there are innumerable chances of error; while the least error, whether committed at the beginning, middle, or end of the work, may vitiate all his conclusions. The "historical," or indirect, method is thus obviously inferior to the method of direct observation; but historians have no choice: it is the only method of arriving at past facts, and we shall see later on how, in spite of these disadvantages, it is possible for this method to lead to scientific knowledge.

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For reconstructing the historical image, a historian should go to collect his data without prior notions about the historical phenomenon; he should keep a neutral mind and give the collected data a chance to draw the dimensions of the phenomenon. This historical picture "ready-made history" should depend, mainly, on primary sources. The secondary sources will be called to fill gaps, which may not be covered by the primary sources.  

The inductive methodology will be used also to help in reconstructing the history of this relationship, as it existed in the past. Oral history and interview techniques will try to find answers for questions, which the written data will fail to give satisfactory answers for it, According to Linda Shopes,

Oral history might be understood as a self-conscious, disciplined conversation between two people about some aspect of the past considered by them to be of historical significance and intentionally recorded for the record. Although the conversation takes the form of an interview, in which one person—the interviewer—asks questions of another person—variously referred to as the interviewee or narrator—oral history is, at its heart, a dialogue. The questions of the interviewer, deriving from a particular frame of reference or historical interest, elicit certain responses from the narrator, deriving from that person's frame of reference, that person's sense of what is important or what he or she thinks is important to tell the interviewer. The narrator's response in turn shapes the interviewer's subsequent questions, and on and on…

However, scholar could not be the hostage of a specific methodology only but rather its master. Methodology is one of the tools of the scholar in his pursuit to produce scholarship. As Jones (1979) pointed out correctly,

the mastery and the meaning (the magic, if you will) [of a scholarship] come not from methodology (unless defined in the Emersonian sense) but rather from the presence of the scholar-person, from the voice and vision of the individual.

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This study had limited itself for the period between 1947 and 1964 for two methodological reasons. One reason is that this period is the golden era of Indo-Egyptian relations and therefore it distinct itself from the period before or after it. The second, this study is a modest attempt to write some of the history of Indo-Egyptian relations based on the available archival materials. These archival materials were not available beyond 1957 but in rare and invaluable few documents. Moreover, the period of the study starts in 1947, because India was able to shape its own independent foreign policy only after its independence, and the study will end in 1964, the year, which witnessed the passing away of Nehru, the architect of Indo-Egyptian relations and India’s foreign policy. Nehru’s death affected to far extent Indo-Egyptian relations because of the close friendship that tied Nehru with Nasser. The changes in Indo-Egyptian relations after Nehru was gradual but it is easily noted that Nehru death signal a new era of relations between India and Egypt. The final touch of the new era came with Nasser’s death in 1970.

2.6 SOURCES

The contribution of this study will be made in two ways; one is to assert the facts known of the research topic or to deny it based on the archival data on Indo-Egyptian relations. The archival data has been based mainly on two archives; one is the National Archives of India, Janpath, and New Delhi. The second archive is Dar El Wathaeq Al Qawmyia (The House of National Documents), Bolaq, Cairo. The Researcher has been waited for one year to get the permission to access these documents at the House of National Documents. As copying is not allowed at the House of National Documents, The researcher spent more than two years in checking file by file to find any relevant data for the topic of research. All relevant data has been noted down by hand. The Egyptian Archive was so generous in allowing much information about the period from 1947 until 1957, while the National Archives of India, Janpath do not give much information about the relations between India and Egypt but many files on Egyptian affairs were available. These files will be of much use for any one who is doing research on the modern and contemporary history of Egypt. These reports will provide a kind of objective view of Egyptian affairs except when it comes to two issues: ‘Muslim Brotherhood and the Pakistani activities in Egypt where Indian diplomat will be more sensitive. At the Dar El Kotb Al
Qawmayia [National House of Books], Cairo, many useful data has been accessed from the old Egyptian newspapers for the period from 1947 until 1957. Other secondary data were accessed at different libraries in Egypt and India. These libraries include Maulana Abu Kalam Azad library, American Embassy Library, AUC Library, Cairo University libraries and Minufyia University library in Egypt. Other useful libraries are the Central library of Jawaharlal Nehru University, Aligarh Muslim University libraries and the Library of Indian Council for World Affairs in India. There was nothing substantial on Indo-Egyptian relations to be found at the State Archive of Baroda but only stating the fact that Gujarat was importing Sugar from Egypt. Other libraries were consulted and different scholars offered me a very useful material.

The discussions that followed researcher’s lectures on the topic of this study and related topics at Minufyia University, Ain Shames University, Cairo University, Jamia Millia Islamia, M.S. University of Baroda and Jawaharlal Nehru University raised many important questions and enriched this study. Many academicians, diplomats and retired diplomats contributed to these discussions on different issues of relevance for Indo-Egyptian/ Arab relations. In this regard, formal and informal discussions with Ambassador Mohamed An sari, Ambassador S.K.Bhutani, Ambassador Gosh, Ambassador Tami Ahmed, Ambassador Jihad Made and Ambassador Khairuddin Abdel Latif regarding different aspects of Indo-Egyptian relations provided a great deal of information for this study. In addition, discussions with other experts like Prof. MS Agwani, Qamar Agha and some Egyptian Professors, especially Prof. Mohamed Moheiddin, Professor Mohamed Abdel Rahman Bourg and other scholars and researchers contributed in different ways to this study.