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PAKISTAN: ISLAM TESTS THE MODERN STATE

**AGRICULTURE: THE GROWING
CHALLENGE IN THE
MIDDLE EAST**



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CHANGE OF ADDRESS
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From 1st July the new address will be:
Islamic Press Agency Ltd., Crown Lane,
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4 Letters: readers' comments, suggestions and opinions.

8 The coup makers: "The concept of a 'just despot' is both a myth and a contradiction." Fathi Osman examines the record of military dictators.

10 Briefing: three pages of news from our correspondents around the world.

14 Pakistan File: We examine the strengths and weaknesses of President Zia's Islamisation drive, the continuing secessionist pressure and Pakistan's role in the Muslim world. Our profile of Zia shows a shrewd politician but one "too modest to institute a personality cult." We go behind the scenes to explain the fall of Aga Shahi.



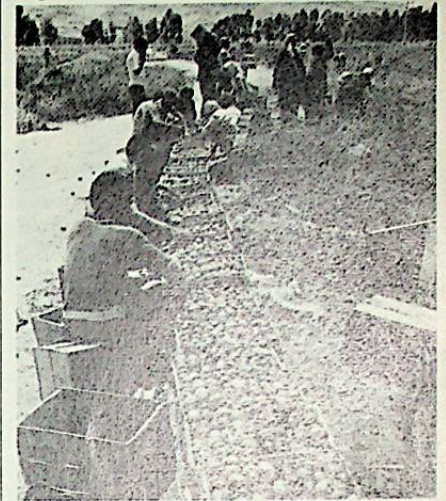
Our investigation of Pakistan's economy sees dangers in Zia's attempts to re-create the laissez faire days of Ayub Khan. We conclude with a review of the country's impressive scientific progress.

23 Politics: Bangladesh – the problems facing the military rulers of the world's poorest country; the isolation of Israel; the mood of Lebanon; Egypt revisited – less Arabism, more Islam; the Gulf war and the dangers of superpower involvement; OAU faces a split over Polisario membership; Eritrea and the failure of Mengistu's Red Star offensive; Malaysia and Indonesia – when the polls closed.

34 International round up: news and comment from the world's press.

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36 Opinion: Ismail Faruqi on how Islam and the US can work together.



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62 Books: Saudi essays; Libya and its leader; the battle for Eritrea; Bani Sadr on the Islamic revolution; profile of Oapec; the Kazakh yurt.

68 Living Heritage: Pomp and pageantry on Lamu Island; the printing presses roll for China's Muslims; London's Science in India exhibition; use and abuse – alcoholism in the Soviet Union and drug dependence in Africa; the history of Saudi stamps; Saudi Arabia's environment protection agency; Dubai driver in Kenya Safari Rally; Ottoman art on show in London.

scientific manuscripts belong to the Muslim period of influence in India. There are some 10,000 manuscripts in Sanskrit, Arabic, and Persian preserved from the Muslim period.

As early as the 8th and 9th centuries, the important Sanskrit treatises had been translated into Arabic and, thanks to the important role the Arabs played as carriers of culture from East to West, these were to influence European thought. In fact the so-called Arabic system of numerals, which is now the internationally accepted system, was really Indian, transported and popularised by the Arabs.

Working in the opposite direction, it was thanks to Muslim influence that the ancient Greek system of medicine was introduced into India. Known by the name of *Unani Tibba* this is now accepted as the traditional Indian medical system. Modern research and development into this system is currently being supported by the Indian government in an unusual project to marry the old and the new.

The Muslim period in India is perhaps best known for its application of science to mechanical and military matters. The Emperor Akhbar was so eager for knowledge on these fronts that his Roman Catholic visitors claimed that, "he tried to learn everything at once, like a hungry man trying to swallow his food at a single gulp." One result was that at the end of the 16th century, it was in India that the heaviest guns in the world were being cast.

Apart from developing military technology, the Muslims introduced the arts of printing, horology and certain aspects of astronomy from China, though such interests were not substantially or systematically followed up until Raja Jai Singh built the great observatories at Delhi and Jaipur in the 18th century.

The third, or post-British period, covered in the exhibition sees India progressing by stages into the nuclear club, the space race and into the region of Antarctic exploration. Results have been impressive. Nowadays India is the largest exporter of nuclear isotopes for medical purposes and is an increasingly active exporter of technology and industrial products to Asia, Africa and the Middle East, Latin America, Europe and Britain. Indian transnational companies now function in 26 countries on projects ranging from electronics to precision tools and from paint to paper products. Muslim countries where India is active in a consultative or administrative capacity include Algeria, Egypt, Iraq, Libya, Nigeria, Syria and Tanzania.

Visitors to the London Science Museum will come away with a fresh impression of Indian contributions to the field of science and technology over the years. Even if the immediate impulse for India's burgeoning industrial growth can be recognised as influenced by the West, the roots of that success are clearly seen to go much further back into its Islamic and Hindu periods of history.

The exhibition itself is occasionally confusing in terms of layout. Captions to objects are sometimes far removed from the objects themselves, while the arrangements inside the display cases take some sorting out. Nevertheless, one does manage to get the feel of an essentially innovative approach to scientific challenges, whether past or present, and of growing Indian confidence in tackling several of its own most pressing problems.

Indian technology, old and new: satellite (above) and the age-old style of bullock cart

PRESSES ROLL FOR CHINA'S MUSLIMS

Four more books on Islam are due for release this year in China, in the wake of the publication last year of a translation of the Quran. But just how much will all this benefit China's Kazak and Uygur-speaking Muslims?

With the advent of China's official new policy of religious toleration, a programme has been launched for the publishing of books on Islam. This has obvious benefits for the country's Muslim population, but may primarily be aimed at the party cadres dealing with the Muslim community.

Six books, including a Chinese translation of the Quran, have already been published by the official China Social Sciences Publishing Company, under the auspices of the China Islamic Association. Another four are scheduled for release during the course of this year. In addition, the official China Islamic Association has brought out a handbook entitled *Religious Life of the Chinese*, published in Arabic, Chinese and English.

The publication programme has given Muslims access to sources of religious knowledge and Islamic history for the first time since the Communist takeover of the Chinese mainland. Some Islamic material was published in China in the early 1950s but circulation was restricted. During the cultural revolution, this facility was totally denied. With the change of regime, however, a new policy came into existence and Islamic books have begun to circulate at a price within the reach of most people.

The books are few in number, however, especially when compared to the enormous volume of atheistic literature popularised by the state and the party. In addition, some of them have forewords informing the reader of the "metaphysical and biased nature" of their contents.

The Chinese translation of the Quran appeared last year. More recently there have been Uygur and Chinese translations of a selection of Hadith taken from a 1929 edition in Arabic published in Cairo. Forty thousand copies are available in Chinese, while the Uygur version is being sold in both hardback (60,000 copies) and soft cover (90,000). According to observers, both versions are available through most social science bookstores.

There is also a Chinese translation of *The Short History of Islam*, taken from the original work in English by Sayyid Fayyaz Mahmud. This was designed as a textbook for high-

school students in Pakistan and was first published in 1960. The Chinese version includes a foreword by translators explaining that the book will acquaint the reader with the traditional Muslim viewpoint of their history and continues: "Although the traditional Muslim viewpoint of their history has its value, its main purpose is to defend and spread Islam and that is why it is so clearly biased." The book also has footnotes from the translators explaining what they consider to be subjective statements. Otherwise, it is faithful to the original.

The rest of the works comprise a Chinese guide to reading the Quran, an Arabic-Chinese dictionary and a Persian-Chinese dictionary. A book on "Arabic Conversation for Muslims" is said to be in print and an eight-volume *History of Islam and Arabic Culture* is to be published soon. Although the translator's name has been announced, the exact title of the book has not. It is not clear what it is but it seems it will represent the Shi'ite version of early Islamic history.

The China Islamic Association has announced plans for a pictorial book on the architecture of the mosques of China. Most mosques, closed down during the cultural revolution, are now being restored and considerable emphasis is being put on the contribution of Muslims to the design of buildings in China.

All the Islamic books that have been published recently were written or translated during or before the cultural revolution. They were chosen from a large selection of religious and cultural literature which has never been published. Many more are awaiting official clearance.

It is important to note, however, that the bulk of the publications on Islam is in Chinese, catering to the Han cadres serving in the Muslim areas and to the Hui - ethnic Chinese Muslims. Relatively little material has been published in Uygur and Kazak, the languages of the country's Turkic Muslims. The Chinese have always maintained an ambivalence in their treatment of Chinese and Turkic Muslims and Islamic literature for the Turkics seems to be subjected to more scrutiny before publication.

From the viewpoint of the Chinese leaders, Islam is only a religion for the Hui, whereas with the Uygurs and Kazaks, they see it as part of their ethnic and national identity. An Islamic revival among the Huis is anticipated to be easier to manage than among the Turkic Muslims with their ethno-cultural ties across the border in the Soviet Union.

Though limited, this new policy of religious tolerance and of enrolling the support of religious leaders on the side of the government and the party, is causing problems with China's hardline party members. Nevertheless, it seems to be going one step further than the usual united front tactics and indicates willingness on the part of the Chinese leaders to go beyond the symbolic liberalism experimented within the East European states, as well as in China itself, before the cultural revolution. The real reason behind the new interest in Islamic history and the recent publications on the subject might, however, lie in educating the cadres who deal with Muslims, helping them to understand the background and psyche of the people so as to operate more effectively among them.

ALCOHOLISM GROWS IN RUSSIA

Today a third of Soviet workers are classed as "habitual drunkards." The Soviet Union's Muslim areas, rapidly becoming the country's main producers of alcoholic beverages, have not escaped the problem

The abuse of alcohol is being increasingly recognised as a nationwide problem in the Soviet Union. Over the last decade, sales of alcohol through the state-run outlets alone have grown by almost 80 per cent, and the incidence of problems related to excessive drinking has increased.

According to an official survey, whereas in 1925, only 11 per cent of Soviet workers were said to be "habitual drunkards," the figure is now about 33 per cent. The problem is particularly acute among the young. Before 1925 less than 17 per cent of the population began drinking before the age of 18 - now the figure is 90-95 per cent. This has occurred despite a steep sales tax on alcohol, which brings substantial revenue to state coffers.

While the state may be gaining economically on one level, however, it is losing on another. Losses through industrial accidents, low productivity and absenteeism have all been aggravated by increased alcohol consumption. A recent study in the Republic of Georgia, for example, concluded that economic losses caused by excessive drinking exceed the tax revenue on alcohol collected by the state.

Unfortunately, the country's Muslim areas have not been exempted from the problem. Already more than one-third of all traffic accidents in Kirghizstan are now attributable to drunken driving. Similarly, in neighbouring Uzbekistan, the most frequent cause cited by women appealing for divorce through the courts (44 per cent of cases) is the husband's heavy drinking and consequent abusive behaviour.

The problem may well get worse with the Soviet Muslim areas rapidly becoming the country's main producers of alcoholic beverages. In the last decade, production of grapes in Central Asia has more than tripled, the region now accounting for about 40 per cent of the country's total output. In the mainly Muslim Republic of Azerbaijan, production has grown fourfold in the same period, making it the country's largest single grape-growing area, with a record 1.6 million tonnes harvested in 1981. The largest viticulture agro-industrial complex, consisting of some 300 specialised state farms and processing plants, is located in Azerbaijan.

It is a similar story in other Muslim areas. In the autonomous area of Dagestan, in Russia's Caucas region, the state-run enterprise "Dagvino" is the largest producer of grape products and is best known for its up-market, dry white table wine. The area devoted to this enterprise

has doubled over the last 10 years.

It is likely that production of grapes and wine will increase further in Central Asia in the near future. Already the rate of productivity of grapes per hectare there is 23 per cent above the national average, while that of Kirghizstan is about 18 per cent higher. According to Yunus Rzayev, Chairman of the Republic's Viticulture and Wine Producing Committee, grape production in Azerbaijan is planned to increase to 2.5 to 3 million tonnes a year within the next 10 years.

While some of the increased output of alcoholic beverages may be exported, the bulk will be marketed domestically, so it can be expected that the consumption of alcohol in this region will also rise and with it the problems entailed in alcohol abuse.

As Soviet doctors and scholars have concluded, such phenomena are symptoms, rather than causes of problems, and are social rather than biological. For example, a high number of alcoholics is to be found among recent migrants to the urban areas. These individuals have been torn from their traditional roots and way of life and are often unable to

adjust to what is perceived as a strange and uncaring social milieu. Another susceptible group are those engaged in dull, routine factory work.

Paradoxically, an improved economic status may only serve to exacerbate the situation. According to some Soviet experts, with an increase availability of leisure time, more individuals are finding themselves faced by boredom which they attempt to solve through alcohol.

What is not mentioned in official discussions of the problem among Soviet experts is the effect of the state's exclusion, as far as possible, of religion from society. In the past, religious bodies were free to carry out their work among the people, part of which would have been their call for either moderation or total abstinence of the Muslims, total abstinence from wine.

Soviet central planners and the Central Asian authorities, in particular, face a difficult choice in coming years. According to economic criteria, the expansion of the wine industry in Central Asia seems particularly attractive, with high economic returns on investment in a labour-intensive industry.

Central Asia accounts for 40 per cent of the Soviet Union's grape output

