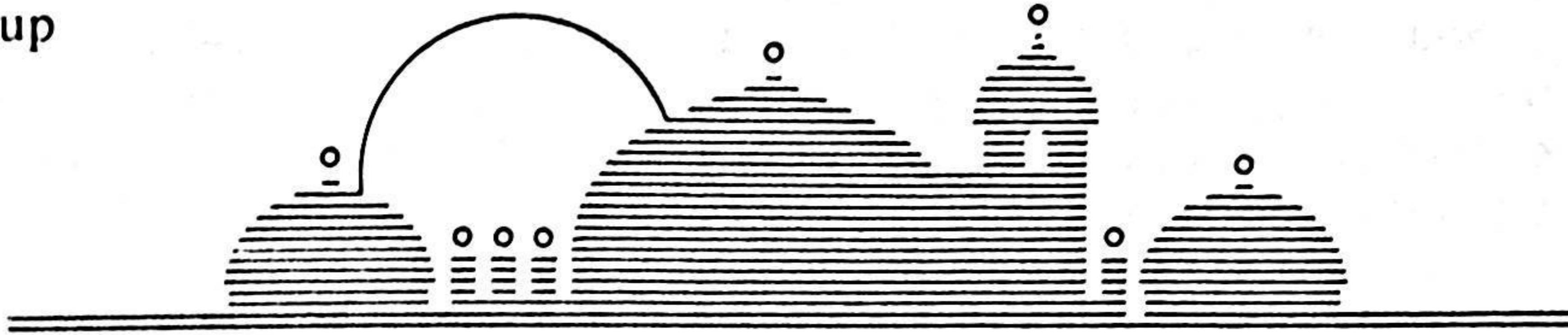


# THE CENTRAL ASIAN NEWSLETTER

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## RECENT PUBLICATIONS

Central Asian Survey, Vol 3, No 1, contains the following articles:  
Eden Naby, "The Uzbeks in Afghanistan"

Borje Almqvist, "The Afghan War in 1983: Strengthened Resistance versus Soviet 'Nazi' Tactics."

A. Rasul Amin, "A General Reflection on the Stealthy Sovietisation of Afghanistan."

Mikhail Volodarsky, "The Russians in Afghanistan in the 1830s."

David C. Montgomery, "'Shohimardon': Forging a link in the Chain of Soviet Uzbek Literary Orthodoxy."

Frederique Diat, "Az I Ja."

H.B. Paksoy, "The Deceivers."

Central Asian Survey, Vol 3, No 2, contains the following articles:

Jody Ememi-Yeganeh, "Iran vs Azerbaijan (1945-46): Divorce, Separation or Reconciliation?"

Chantal Lemerrier-Quellejay, "Islam and Identity in Azerbaijan."

Cosroe Chaqueri, "Sultanzade: The Forgotten Revolutionary Theoretician."

Elizabeth Fuller, "The Azeris in Georgia and the Ingilos: Ethnic Minorities in the Limelight."

Azade-Ayse Rorlich, "Not by History Alone: The Retrieval of the Past Among

the Tatars and the Azeris."

Fanny E. Bryan, "Anti-religious Activities in the Chechen-Ingush Republic of the USSR and the Survival of Islam."

Olivier Roy, "The Origins of the Islamist Movement in Afghanistan."

Biznin Vetem, "The Background of Chinese Aggression Against the Territory of Xinjiang (Eastern Turkestan): The Soviet View."

## RESEARCH GRANTS FOR 1986

The Russian and East European Center of the University of Illinois at Urbana-Champaign announces a programme of Research Grants for Independent Scholars. This programme will be contingent upon the availability of funding from the US Department of Education.

Scholars doing research on Eastern Europe or the USSR are invited to apply. Applications are encouraged especially from retired persons; from those on sabbatical or other leaves; from persons in the government of private enterprise; from those who, although specialists in the Russian or East European field, are not currently employed in it; and from recent emigrants from the USSR or Eastern Europe.

Independent Scholars Grants will be offered for periods between 15 February and 15 May, 1986, for stays of between four weeks at the minimum and three months at the maximum. Scholars will be given modest housing in a room or efficiency apartment near



the campus, a research allowance of \$10 per week, and temporary faculty status, including library privileges. Along with conducting their own research, Independent Scholars are expected to be available for consultation with graduate students, faculty members, and others. They will be welcomed at all Center-related activities, such as research colloquia and roundtables, and may be invited to give talks on the topics of their research.

Anyone who wishes to apply should write to Marianna Tax Choldin, research director of the Center, indicating his or her research topic and biographical sketch and a list of publications.

In order to receive full consideration applications must be received no later than 1 April 1985. The awards, totaling about twelve person-months, are scheduled to be announced by 1 May or as soon as possible thereafter. Further information about this programme may be obtained by writing to the Russian and East European Center, University of Illinois, 1208 West California Avenue, Urbana, Illinois 61801, USA, or by calling the Center at (217) 333-1244.

#### NEW REPRINT SERIES

The Society for Central Asian Studies announces the appearance of a series devoted to reprinting old documents in their original languages of interest to specialists of Central Asian history and politics. Two titles are currently available:

o M.S. Sultan-Galiev: Articles; reprint No. 1, Oxford 1984, 80 pp, in Russian with introduction in English and bibliography.

o Programs of the Muslim Political Parties, 1917-1920, reprint No. 2, Oxford 1985, 133 pp, in Russian with introduction in English and bibliography.

These publications may be ordered from the Society, PO Box 131, Oxford, OX1 2NJ, price 5 pounds sterling/\$5.50 (US) each.

#### NEW RESEARCH MATERIAL

The Soviet Army: Digest from the Soviet Press, No. 1, published 12

times a year. Annual subscription \$24; air mail \$48, International Research Center on Contemporary Society, 24 Rav Hagan Street, POB 687, Jerusalem 91006, Israel. 1984.

#### FROM THE SOVIET PRESS

#### KOMMUNIST TADZHIKISTANA

19 September 1984, "Novosti Afganistana" (News from Afghanistan). TASS from Kabul according to which, despite the undeclared war waged on Afghanistan by the forces of reaction and imperialism, the economic development and the plans for developing industry are being implemented:

o 308.000 people have received land;  
o there have been celebrations for the 4th anniversary of the union of journalists in Kabul with 1200 members present;

o counter-revolutionaries in Balkh have burned the central library destroying 5000 books - the local population held a meeting in protest;  
o literacy programmes are going well: in 1984 more than 100 courses started in Jowzjan province. In the whole country there are 14.000 such courses. Since the revolution more than one million people have gone through the literacy courses.

4 October 1984, Lt-Col. M. Andreev, "Granitsa Pomnit Svoikh Geroev" (The Frontier Remembers its Heroes). Confirmation of Afghan Mujahidin border crossings. The article begins by relating an incident in May 1924 when 7 border guards, greatly outnumbered, fought heroically and defeated a Basmachi band. Such legendary deeds, writes the author, are part and parcel of the border guards tradition and help feed their dedication to defend their motherland, if necessary with their lives, a duty they may be called to perform at any time. Andreev then gives the following example: On 5 July 1980, "under cover of night a group of armed violators overcoming the river border crossing, trespassed into Soviet territory...setting an ambush." 3 border guards fell in the ambush, there was an exchange of fire and one - Anatolii Reki - was killed.



The intruders are said to have numbered 12 people. Andreev then describes how he recently visited the place of the ambush, comparing its setting to that where the May 1924 incident with the Basmachi took place: "The same hills, like helmets of fairy-tale giants, shielding the valley from the winds. The same unruly border river dividing the valley into two states..." From across the border the guards can observe a caravan of nomads with camels. According to the article there have been several recent attempts to cross the border from the same spot but no more details are given. Because of these incidents, it would seem, the border guards officers, sergeants and soldiers had to undergo special training and examinations in physical fitness and ability to solve such problems. A letter from the mother of the killed border guard - Anatolii Reki - to his comrades is quoted:

"If these scoundrels only dare cross the border - strike them without pity so that it will be known that we will not allow anybody to trample our land."

The article is unusual in its wealth of details: the river is obviously the Amu Daria, the setting of the incident probably to the north-east of Mazar-i Sharif, many of the border guards are named (all have Russian or European names). The article is written in an exceptionally lively style well designed to exhalt and inspire heroism and patriotism. The historical continuity between the fight against the Basmachi and the present is stressed although the "intruders" are never named as "Afghans."

#### TURKMENSKAIA ISKRA

6 September 1984, "Ateizmu - Atakuiushchuiu Silu" (For Atheism - A Force of Attack). This is a review article of the regional (oblast') press. Despite the recommendation made to the press at the plenum of the Central Committee of the Communist Party in June 1983 to intensify atheistic work, the quality and frequency of articles on atheism and new rites and on demasking various clerics leave a lot to be desired.

For example:

Chardzhouskaia Pravda has only published 2 such articles since the beginning of 1984 - one "Umei Sdelat' Praznik" (Know How to Make a Feast) criticises the local commissions charged with implementing new rites for their superficial work (the commissions are attached to the raion C.P.): "The result of such superficial approach is always the same: wherever educational work slows down, especially with individuals, religion gradually seeps through..." This is exemplified by cases such as witnessed in a kolkhoz of Telman Sayat raion where a feast held for the successful collection of the crops "started with prayers by a grey haired aqsagal who thanked the All Mighty for the rich crop." When student onlookers deplored this they were told that this is the custom ("tak priniato"). Znamia Truda is also criticised for not giving enough coverage to atheism. One article is quoted from this journal which reports how atheists from the sovkhov, "26 Baku Commissars" and "Djebel" repelled "self-proclaimed preachers of Islam" who intended to hold a religious ceremony in the sovkhov. The case was referred to the tribunal which decided against the ceremony.

Another article reports on a new holy place - the aul of Parau-bibi. Parau-bibi was killed by the Iranians for defending her aul. She has now been declared a saint and her aul has become a place of pilgrimage - "nowadays one can find pilgrims and charlatans who mutter prayers and collect tribute from the ignorant visitors."

Tashauzkaia Pravda - in this newspaper M. Tuvakbaev (deputy director of the House of Scientific Atheism of the oblast') writes about the mausoleum of Kara-Kapy - the sayed Ahmed - famous for his missionary work among the Mongol settlers of Khwarezm. Tuvakbaev is criticised for giving a vivid and detailed history of the Sayed while overlooking to mention that his tomb has been taken over at present by "charlatans and parasites of religion."

According to Turkmenskaia Iskra, Tashauzkaia Pravda mentions in several articles that activists



charged with implementing the new rites often "get carried away" and do not notice that in the cases of marriages, for instance, "behind their backs parents are secretly arranging Kalym and religious procedures." Finally according to Tashauzskaja Pravda, the "October raion" holds almost half of the holy places of the oblast': "In the last few years cemeteries have been erected around the 'holy' places. One can see there stocks of building material - bricks, wood, cement. Where do they come from?"

8 September 1984, G. Durdyev, "Zabveniiu ne Podlezhit" (Not Liable to Oblivion). Long attack on Allmurad Khalmurad of the Turkmen service of Radio Liberty.

11 September 1984, N. Mel'kumians, "Rastit' Ateistov" (To Grow Atheists). Self congratulatory description by a medical doctor of various atheistic activities in schools and the enthusiasm of the propagandists.

18 September 1984, A. Sukhoparov, "'Bor'ba za Veru' ili Banditizm" (Fighting for the Faith or Banditism). Novosti Press from Kabul. The article relates the history of a Mujahidin commander of Balkh region Abdul Kuddus. A former driver (izvozchik) Abdul Kuddus nicknamed the "bald" went to Iran and joined Jamiat-i Islami in Teheran. He returned to Afghanistan in 1980 and led a "band" of 25 people, many of whom had received military training in Iran. In 1981 there was a dispute among his group following which he joined Harakat-i Inqilab-i Islami. In 1983 he was caught with 38 other Mujahidin. He was condemned to death with 13 of his companions. The reason for joining the resistance in these articles is always the same: "he believed the counter-revolutionaries propaganda about the threat to Islam in Afghanistan." Predictably Kuddus was accused of burning schools and hospitals and also of killing and torturing women (female teachers of the village of Shulgar).

Jamiat-i Islami is accused of wanting to restore the old feudal order which "condemned the Afghan people to hunger, illiteracy and injustice under

the pretext of "fighting for the faith."

27 September 1984, R. Karaev, "Povyshat' Kachestvo i Deistvennost' Marksistsko-Leninskogo Obrazovanie" (To Improve the Quality and Effectiveness of Marxist-Leninist Education). Very long article on the need to improve the standards of the Party leadership and of educators. Some information is provided: in the 1983-1984 teaching year stress was put on the teaching of Marxist-Leninist theory. 18.000 communists followed theoretical courses in 721 schools, and some 40.000 teachers and other educators followed courses at 1150 schools of scientific communism.

14 October 1984, L. Korzun and N. Berdyev, "Tovar s Gnilym Dushkom" (Merchandise with a Rotten Smell). Fascinating article which reveals the existence of wide-spread radio cassettes "samizdat." Recording studios are nowadays extremely active and numerous in Turkmenistan. They can be found in every agglomeration, parc of culture, resthouse and so on. Practically everyone is now able to afford a cassette radio and the business of reproducing tapes is therefore very prosperous. Following widespread controls in all areas of the republic a very unsatisfactory situation has now been uncovered: most of the repertoire produced in the studios, with the full backing of the local houses of culture is thoroughly obnoxious. It bears no resemblance to what can be heard on radio and television but enjoys an enormous popularity. What is that repertoire?

1. "Criminal" songs and poems by the 25 year old Akmuhammed Saparov, also called "Akish-bashi", renowned for his "bandit" songs and compositions celebrating supposedly "glorious deeds", but in reality glorifying only, according to the authors, "hooliganism, drunkenness, sexual license and an easy life." In order to be "totally modern" he has also added to his repertoire "high-faluting melodies from foreign highwaymen." Levon Petrosian, Novikov, Ianchuk, Shuftinski, Dimanta, Rosenbaum,



Sorokin and Vinokur have similarly earned popularity by singing the "heroics" of the "criminal world."

2. Another group of people, including Ogulnabat Kulieva, Redzhep Ulugov, Atabai Veliev, Tajmuhammed Hajiev, Tore Garaev, Divan Tashliev from the Tashauz, Krasnovodsk and Chardzhou oblast' have a different line: "using the name of the prophet Muhammad as a publicity..." they are earning a fortune by "trying to awaken religious feelings, religious fanaticism, to spread pessimism and distrust...in the achievements of (Soviet) justice, aiming for the return to long gone customs and traditions. In a word to everything which the Great October Revolution ruthlessly destroyed...thus opening to the people previously intoxicated by religion...a road to light, freedom and happiness..." The authors further write that the people of this group have become frequent guests at weddings and family festivities, especially in rural areas. It is the custom for hundreds of people to gather for such occasions where these "self proclaimed bashi, specialising in religious themes, often offer their 'programmes', not the recorded variety but the original." This group is also accused of "distorting history." The authors complain that some of these people have double personalities some work in kolkhoz, in factories, or even worse, are teachers. They wonder how it was possible for recording studios "almost everywhere in the republic to have become secret centres of distribution for the 'creative work' of slanderers of the Soviet way of life..."

The distribution of the cassettes is not limited to Turkmenistan - in some cases, as with the work of Saparov for instance, recordings have been found in Russian and Azeri language. The authors list some of the studios, operators and engineers caught with the illegal cassettes, and appeal for this "flood of filth" to be stopped. (It is probable that the "bandit" songs refer to the Basmachi as they are said to "distort history." The foreign highwaymen whose songs are included in order to add a modern touch could be Afghan Mujahidin. The Afghan resistance, we know, is a rich

source of oral popular poetry, songs and folklore. As for the religious performances they very likely include loud zikr of Sufi tariqa).

23 October 1984, I. Akmuradov, "Nasha Deiatel'nost' Glazami Zarubezhnykh Musulman" (Our Activity as seen by Foreign Muslims). In the first half of the article foreign Muslim visitors to Central Asia (from Sierra Leone, Syria, Lybia, Sri Lanka, Ethiopia) are quoted as praising the freedom enjoyed by Islam in the USSR. This is followed by an attack on "imperialist inventions." "Imperialism and reaction" are trying to make an issue of religion because: "At all times religions have tried to promote in believers the notion of their own superiority as well as hate and distrust towards nations professing another religion. In this respect Islam is no different from other religions. For centuries it has divided people into 'believers' and 'infidels.' All wars whatever the mercenary aims of the leaders were led under the 'holy' green flag of the Prophet."

27 October 1984, V. Khoroshev, "Novostroiki BAMA" (New Constructions in BAM). Mentions that since 1981 Turkmenistan provided 112 people to work on BAM in Siberia.

4 November 1984, V. Slushnik, "Vozmezdie" (Retribution). Another attack on the Turkmen staff of Radio Liberty.

#### KAZAKHSTANSKAIA PRAVDA

3 August 1984, "Vynuzhdennyi Manevr Pakistana" (The Forced Manoeuvres of Pakistan). TASS from New York. Comments on the bomb explosion at the offices of Hizb-i Islami in Peshawar. It claims that "the inimity in the country (Pakistan) towards the Afghan counter-revolutionaries has grown into open warfare..." About the Mujahidin's attempts to create a united front TASS writes that this is not easy because the counter-revolutionary "bandits" are busy "dealing in narcotics, armed robberies and collecting tributes from the local population of Pakistan."



26 September 1984, "Banditskaia Aktsiia Kontrrevoliutsionerov" (Acts of Banditry of the Counter-Revolutionaries). TASS from Kabul quoting Bakhtar, acknowledging the rocket attack and grounding of a DC-10 of Aryana Airline by Afghan Mujahidin.

9 October 1984, M. Mitin, "Torzhestvo Leninskoi Natsional'noi Politiki" (Triumph of Lenin Nationality Policy). Mentions that the Academy of Sciences of the USSR, the Academy of Sciences of Kazakhstan and the society Znanie have sponsored a conference in Alma Ata on "Lenin's teaching on the way to overcome social, economic and cultural backwardness in the former national borders of the USSR, and the lack of substance of its falsifiers." The author - an academician - draws parallels between problems of nationalism and religion. One paragraph seems interesting although it is rather obscure:

"Marxism has not only given a scientific idea of the origin of religious consciousness and nationalism, it has also proved their interrelation, and indicated their common fate in the history of mankind. However, as nations get closer through non-antagonistic social relations, distrust of nations towards each other and religious dissension disappear. Lenin's nationality policy utterly rejects a voluntarist action against exacerbated national consciousness which does not take into account the objective and subjective conditions of its 'withering away.' Rejecting on principle any form of nationalism it proceeds from the theory that a nationalistic frame of mind among masses is overcome gradually through the combined constructive efforts of various nations and the increase of their cultural standards. On the contrary a voluntarist refusal of tradition, a rapid and brutal break from traditional relations lead to the disorganisation of society, even in the case of one highly organised, and to social chaos. It is exactly such a scientifically based, truly dialectical approach that we need now when analysing the meaning of national consciousness of the people of the USSR as a possible means of

manipulation by our ideological enemies."

23 October 1984, two articles on the same page by officers of the KGB border guards units - Captain O. Shilin, "U Kromki Rodnoi Zemli" (On the Edge of the Mother Land); Lt. V. Maliutin, "Trevozhnaia Noch'" (A Troubled Night). Both stories, set in the present time, mention infiltrators crossing the Soviet border. Another article on the same page glorifies army life and tradition.

#### CENTRAL ASIAN SURVEY

The forthcoming issue of Central Asian Survey, Vol 3, No 3, will contain:

Chantal Lemerrier-Quelquejays: From Tribe to Umma.

Nazif Shahrani: From Tribe to Umma: Comments on the Dynamics of Identity in Muslim Soviet Central Asia.

Alexandre Bennigsen: Supranational Identity pan-Turkism and pan-Islamism in history and today.

Paul B. Henze: The Central Asian Muslims and their Brethren Abroad - Marxist Solidarity or Muslim Brotherhood

S. Enders Wimbush: The Politics of Identity Change: Soviet Policy and the Central Asians Response

Michael Rywkin: Impact of Socio-Economic Change and Demographic Growth on National Identity and Sociolisation.

Denise Helly: Identity and Nationality Problem in Chinese Central Asia.

H.B. Paksoy: Nationality and Religion: Three Observations from Omer Seyfettin

Louis Dupree: Religion and Politics in Muslim Society: A Review Article with a Few Side Comments.

The British Academy is holding a Special Academy Lecture on: The Present State of the Turkish Language to be given by Dr Geoffrey Lewis FBA on Wednesday 6 March in the Academy Lecture Hall at 5 pm.