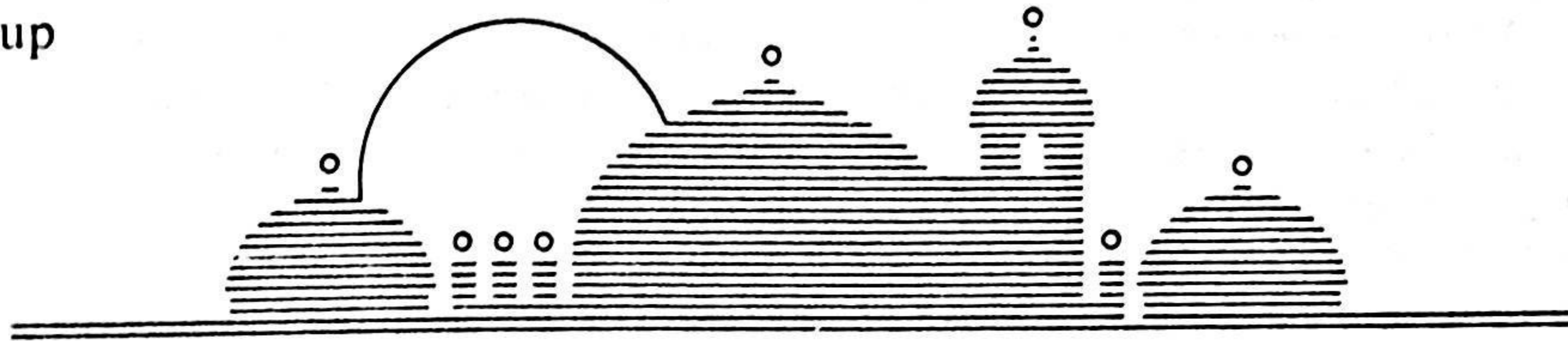


THE CENTRAL ASIAN NEWSLETTER

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RECENT PUBLICATIONS

Albert A. Stahel and Paul Bucherer, Afghanistan. 5 Jahre Widerstand und Kleinkrieg, Huber & Co. AG, Presseverlag, 8500 Frauenfeld, 16p.

X Hans Braker, "Die Islamischen Turkvolker Zentralasiens und die Sowjetisch-Chinesischen Beziehungen", Berichte des Bundesinstituts fur ostwissenschaftliche und internationale Studien, No 37, 1984, 102p.

M. Centlivres-Demont, P. Centlivres, B. Dupaigne, E. Gille, A. Marigo, J. Mathonnat, J.-J. Puig, G. Rossignol, O. Roy, Afghanistan. La Colonisation Impossible, Paris, Editions du Cerf, 1984, 274p.

Michael Barry, Le Royaume de l'Insolence: La Resistance Afghane du Grand-Mogol a l'Invasion Sovietique, Paris Falmarion, 1984, 305p.

Pierre Metge, "L'URSS en Afghanistan, de la Cooperation a l'Occupation 1947-1984", Cahiers d'Etudes Strategiques, No 7, 1984.

✓ Alexandre Bennigsen, "Mullahs, Mujahidin and Soviet Muslims", Problems of Communism, Nov/Dec 1984, Vol 33, No 6, pp 28-44.

Geopolitique, Revue of the Institut International de Geopolitique, devotes most of its Autumn 1984 issue, No 7, to Islam. There are contributions by Maxime Rodinson, Alexandre Bennigsen, Henri Sanson, Guy Georgy, Olivier Carre.

Aslam Abdullah, "Proximity Talks Come Nowhere Near", Arabia, October 1984.

Islam in Tribal Societies, London, Routledge and Kegan Paul, 1984.

NEW RESEARCH MATERIAL

o Since April 1984 the Institute of Strategic Studies of Islamabad, Pakistan, has been publishing a monthly "Report on Afghanistan." The author of the reports is Raja Ehsan Aziz. The reports include a summary perspective, estimate of losses based on Mujahidin and Radio Kabul sources, major military events and political developments of the month. There are useful appendices, including maps of provinces where incidents have taken place, tables listing Mujahidin operations by province, on mobile and immobile targets etc.

The subscription rate for overseas is US \$60 and can be obtained from the Institute of Strategic Studies, 8 Khyaban-e Iqbal, F-6/3, Islamabad, Pakistan.

o The Department of Defence and Strategic Studies of Quaid-i Azam University of Islamabad, Pakistan, now offers (since Autumn 1984) a semester course on "Strategic Analysis of Afghanistan Crises." The course is taught by Major M. Zafar Iqbal Cheema and covers the following topics: Afghanistan crisis, origin and dimensions; the Soviet Military Intervention (including the intervening operation - December 1979, objectives and motives for intervention, cost/benefit analysis); the Military

Dimension (force levels, Afghanistan, Soviet forces, Iran, Pakistan and the Mujahidin, military operations conducted by either side, weapons and equipment, counter-insurgency) Pakistan's Strategic/Security Concerns; Pakistan's Security Options; Iran's Strategic Concerns and Implications for the Persian Gulf.

MUSLIM RELIGIOUS BOARDS - USSR

Muslims of the Soviet East, 1984, No 2 features a short editorial on the Mawlad (birthday) of the Prophet. Odes in Turkic language written in the 13th and 14th century are sung on this occasion, also Arabic texts by al-Barzanji which are often translated in local languages for the benefit of those who do not understand Arabic.

o An article on the theologians of Bukhara by Abdulgani Abdullaev, interestingly, mentions that at the time of the Mongol invasion theologians began to write short books, available to wide circles, as a means of resisting the invaders attempts to impose their own "Yassa" legislative code.

o The anniversary of the Turkmen Sufi poet Makhtumkuli is also remembered. He is praised among other things for having exhorted the Turkmen tribes to unite against foreign invaders.

Muslims of the Soviet East, 1984, No 3 Sheikh Ratbek Nisanbaev, qadi of Kazakhstan, writes that during Ramadan, it is usual in Kazakhstan to invite friends and ulema for the night meal, "iftar", for religious talks. These talks begin with reading from the Qoran and hadith, which are translated and commented on by the ulema present. "Such talks...are often held in the form of questions and answers."

Sheikh Isabai Hazrat Ataev, imam of the Jami mosque of Derbent, and Sheikh Sabirjan Eminov, imam of the Jami "Hanaka" mosque of Margilan, both stress the importance of sermons: "Our aim is to help every Muslim to join in serving the cause of Islam...With this purpose we are striving to find more accessible ways to the believers minds

and hearts. We improve our sermons' contents, their emotional effect..." Sheikh Atayev writes that "my mosque's flock has become more pious and devout as a result of the sermons."

FOREIGN MUSLIM DELEGATIONS - 1984

Mustafa Nabil Abdulkhalik Mustafa, editor of the magazine Al-Arabi of Kuwait, led a delegation of Kuwaiti journalists to Uzbekistan on the invitation of the Muslim Religious Board for Central Asia and Kazakhstan. The journalists met with professors of the Imam al-Bukhari Islamic institute of Tashkent, which they compared to Al-Azhar University of Cairo and Az-Zaituna and Karautin Universities of Tunisia. (Muslims of the Soviet East, 1984, No 2)

Siraj ul-Haq, editor of the Indian newspaper Bataha, visited the Religious Board of Central Asia and Kazakhstan. Sheikh Yusufkhan Shakirov, deputy chairman of the Board, received a Lybian delegation headed by Muhammad Abu Setta of the Lybian-Soviet friendship society. (Muslims of the Soviet East, 1984, No 2).

In 1983, 7 delegations from Jordan, India, Bangladesh, Kuwait and Afghanistan visited the Soviet Union on the invitation of the Muslim Religious Board for Central Asia and Kazakhstan. The delegations included ulema, educators, newspaper editors and journalists (Muslims of the Soviet East 1984, No 3).

SOVIET MUSLIM DELEGATIONS ABROAD 1984

Mufti Mahmud Gekkiev, Muslim Religious Board for the North Caucasus, led a delegation to the Yemen Arab Republic.

Mufti Shamsuddin Babakhanov and Sheikh Yusufkhan Shakirov participated at a conference of ulema in Kabul on the eve of Nawruz. Mufti Babakhanov made a speech at the conference which is reproduced in Muslims of the Soviet East, 1984, No 3.

OTHER ACTIVITIES

Mufti Babakhanov is now a member of the Uzbek Republic Peace Committee

Presidium.

Since 1984 the Uzbek Society for Friendship and Cultural Relations with Foreign Countries has been publishing a new magazine, Soviet Uzbekistan, in Uzbek, Russian, Chagatay, Arabic, Dari, Persian, Urdu, English, Spanish, German and French. The first issue featured an interview with Mufti Shamsuddin Babakhanov (Muslims of the Soviet East, 1984, No 3).

NEW MOSQUES

A new mosque has opened in the village of Turtkul in the Izbasken region of the Andizhan district of Uzbekistan. A young graduate of Mir-i Arab madrassa of Bukhara, Jemaluddin Yuldash, has been appointed imam-khatib.

The Jami "Hanaka" mosque of Margilan is being enlarged with a new two-storied annexe with the help of the local authorities. It should be able to accomodate 5000 people for prayers. According to tradition, the mosque was founded 5 centuries ago by Mawlana Muhammad Daud, a pupil of the poet Abdur Rahman Jami, and served as a hanaka for a Sufi brotherhood. It is referred to as a "Holy place" of Margilan. The imam-khatib is Sheikh Sabirjan Eminov (Muslims of the Soviet East, 1984, No 3).

The Jami mosque "Mawlana Yakub" of Dushanbe has recently been restored. The mosque was built 452 years ago and is named after Mawlana Yakub Charkhi of Ghazni - a pupil of Bahauddin Naqshband - whose mausoleum is housed there (Muslims of the Soviet East, 1984, No 29).

Anvar Sayed is the new imam-khatib of the Jami mosque "Qazi Mahallia" of Chinaz on the bank of the Syr Daria. He is 31 years old and graduated from Iamam al-Bukhari in Tashkent (Muslims of the Soviet East, 1984, No 39).

AFGHAN MUJAHIDIN LITERATURE IN RUSSIA

Recently received: Neskol'ko Urokov Islama, Sostavlenie i perevod Ibadi ot proizvedeniia Said Qutab (Some Lessons of Islam, edited and translated from the works of Said Qotb by Ibadi),

November, 1980, 77p.

INSTITUTE OF TURKISH STUDIES INC

The Institute of Turkish Studies is incorporated in the District of Columbia as a US tax-exempt private foundation whose sole objective is to serve as a support organisation for the academic community of US specialists in the field of Turkish studies. This objective is met by providing grants in a variety of categories, both to individual scholars and to the universities with which they are affiliated. Under its 1985-86 academic year programme the Institute will offer grants with a total value of \$250,000 for support or programmes and individual research projects in Turkish studies.

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CORRECTION

The book Hazarajat mentioned in our Newsletter Vol 3 nos 4/5 is not an original work but a translation from L. Temirkhanov, Khazareitsy: Ocherk Novoi Istorii (The Hazaras - new historical works), Moscow, 1972, edited by the Institute of Oriental Studies of the Academy of Sciences of Tajikistan. Aziz Toghyan is the translator.

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RECENT SOVIET PUBLICATIONS

Iu. Bromlei, "O Nekotorykh Aktual' Zadachakh Etnograficheskogo Izucheniia Sovremenosti" (Some Questions of Ethnografic Studies of Contemporary Life), Sovetskaia Etnografiia, 1983, pp 10-23. General article but as always in the case of Bromlei, one of the leaders of Soviet ethnology, with interesting information. The main points are:

- o "Urbanisation, as is well known, does not mean that traditional peculiarities, national culture and customs disappear completely." (p11)

- o There has been very little migration from rural areas to cities in Central Asia - rural population in Central Asia has increased by 70% in the last 20 years while in the same period the rural population of the European republics decreased by 22% (p 14).

- o Decisions taken at the 26th Party Congress to boost the birthrate of Slavs and Balts (special help for second and third child) "will not basically change the dynamics of birthrate among Slavic and Baltic nations" (p 15)

- o Central Asians maintain strong family ties, compared to Russians, Ukrainians, Belorussians and Baltic nations, a fact which contributes to migration among these nationalities (p 15)

- o "Despite the growing similarities in the family life of all nations, the greatest differences in the family structures among the various nations are to be found among the intellectuals and highly qualified workers. This can be seen in the strict standards of observance of respect for parents elders among the nations of Central Asia and the Caucasus. These standards are equally respected by the different age groups. Despite the fact that nations of Central Asia have substantially changed their attitudes on the role of women in society and in the family, the division of domestic responsibilities between man and woman, and a traditional

family life, are still noticeably preserved, even among intellectuals" (p 16).

- o Villages are maintaining a single nationality structure. This process is in fact increasing, and will have to be taken into account when applying nationality policies (p 19). In certain republics, the rural way of life is gaining prestige. This is demonstrated by the fact that the entrance examination standards for agricultural sciences institutes are higher than those of industrial institutes (p 20). (Although Bromlei does not specify in which republics this is the case, presumably he is referring to Central Asia).

- o The use of Russian as an international language has increased, "however, until now approximately 40% of the non-Russian nationalities do not speak Russian fluently (in some republics the percentage goes up to 50% of the native population). What is more, in certain republics, young people know less Russian than middle-aged people...especially in the rural areas of Central Asia, Transcaucasia and Moldavia." (p 21) Bilingualism depends to a great extent on the ethnic composition of the work environment. "The problem is that although in the last 20 years nearly 5 million Russians have migrated outside RSFSR, in certain republics (especially in the South) their percentage has decreased either proportionately or in absolute numbers. This will undoubtedly affect the stimulative role played by the environment in spreading the Russian language and especially the usage of Russian." (p 21)

- o "National identity is formed in a dichotomy, 'us versus them', ie through the kaleidoscope of 'one's own' cultural values..." (p 21)

- o "Substantial problems face ethnographers in the struggle against religious survivals...in the present time when many religious manifestations are masked and presented as national rituals and customs." (p 22)

- o Regarding new rituals, Bromlei stresses the need to study their consequences, as many of them have been used as a screen for the revival of bourgeois customs and traditions, especially in Central Asia and

Transcaucasia. (p 22)

A. Asankanov, "Izmeneniia v Kul't Zhizni Sel'skogo Naseleniie Kirgiz SSR" (Changes in the Cultural Life of the Rural Population of Kirghizia), Sovetskaia Etnografiia, no.1, 1984, pp90-98. Results of a field survey conducted between 1981 and 1983 in the Naryn and Alamedin oblast's. The majority of school children and elderly show a preference for historical literature and national songs (Manas, Kurmanbek, Er Tabyldy, Er Toshtuk). Most prefer films produced in Kirghizia, such as Aitmatov's "Belyi Porokhod" (The White Boat). In theatre, also, the favourites are Kirghiz dramatists such as Chingiz Aitmatov and Abdymomunov. The favourite artists of all layers of society are the traditional bards.

B. Kalyshev, "Mezhnatsional'nye Braki v Sel'skikh Raionakh Kazakhstana. Po Materialam Pavlodarskoi Oblasti. 1966-1976" (International Marriages in the Rural Raions of Kazakhstan. Based on Sources from the Oblast' of Pavlodarsk), Sovetskaia Etnografiia, 1984, No 2, pp 71-77. Very interesting article which gives the breakdown of mixed marriages by nationality. Similar studies are only available for certain areas of the North Caucasus. The area studied, Pavlodarsk, has a strong European majority (Russians, Ukrainians and Germans), the Kazakhs accounting for only 26.7% of the population. Three raions have been surveyed: Baianaul (with a majority Kazakh population), Ermakov and Irtysh (with a European majority). The percentage of inter-ethnic marriages is high and is near that to be found in the cities. Despite this, the Kazakhs account for only between 2.7% and 5% (depending on the area) of all inter-ethnic marriages. For the other nationalities the figures are as follows:

<u>Russians:</u>	Baianaul	34.9%
	Ermakov	37.8%
	Irtysh	49.5%
<u>Ukrainians:</u>	Baianaul	72.4%
	Ermakov	74.7%
	Irtysh	67.7%

Germans' intermarriage ranges between 32.8% in Baianaul and 58.2% in Ermakov. When Kazakhs marry outside their ethnic/religious group, they appear to marry mainly other Muslims. Kazakh men marrying foreign women:

Baianaul	4.4%
Ermakov	7.3%
Irtysh	6.3%

Kazakh women marrying non-Muslim men account for only the following:

Baianaul	0.9%
Ermakov	2.4%
Irtysh	1.9%

"A similar situation is characteristic not only of North Kazakhstan, but also of Central Asia" (p 73). "The Kazakhs still have strong traditional notions of the suitability of choosing a marriage partner among related nationalities" (p 75) which means that they give preference, in the cases of mixed marriages, to other Turkic nationalities (in this area to Tatars and Bashkirs in particular). Among the two diaspora nations represented in the area--Tatars and Belorussians -- the percentage of mixed marriages is high, between 60 and 65% for the Tatars and over 85% for the Belorussians. The author confirms what has already been noticed by some Western demographers that Slavs tend to choose a Slavic partner in the case of European nationalities, and Kazakhs choose from among the Turkic nationalities. The author shows (with graphics) that there has been a discrepancy between official forecasts and what has actually happened for the period studied. In the case of the Kazakhs, real trends are contrary to earlier predictions. In fact, Kazakh mixed marriages decreased between 1966 and 1976 in all three raions. The article features good bibliographical references in the footnotes.

N.P. Borzykh, "Mezhnatsional'nye Braki v SSSR v Seredine 1930-kh Godov" (International Marriages in the USSR in the mid 1930s), Sovetskaia Etnografiia, 1984, No 3 pp 101-112. It is interesting to compare the data of this article

with Kalyshev's above. It shows that there has been little or no change in the pattern of mixed marriages between Russians and Muslims.

"Vsesoiuznaia Perepis' Naselenii Sostav Semei" (All-Union Census Composition of Families), Vestnik Statistiki, 1983, No 7, pp 68-80

V. Moisenko, "Vliianie Migratsii na Formirovanie Naseleniia. Po Materialam Vsesoiuznoi Perepisi Naseleniia 1979g." (Influence of Migration on the Composition of the Population Based on the Data of the 1979 All-Union Census), Vestnik Statistiki, 1983, No 7, pp 8-14.

L.I. Lavrov, Etnografiia Kavkaza. Po Polevym Materialam 1924-1978 gg. (Ethnography of the Caucasus. Based on Field Research between 1924-1978), Leningrad, Nauka, 1982, p 224. The research covers Adyghe, Kabardo-Balkar, Karachay-Cherkess, Abhaz, Daghestan and Georgia regions.

E. Doroshenko, "Shiitskoe Dukhovenstvo v Irane" (Shia Clergy in Iran), Nauka i Religiiia, 1983, pp 54-56. Scholarly article on the ayatollahs and the present political situation. The author shows a certain sympathy towards the Iranian clergy, especially Ayatollah Shariat Madari.

M.V. Vagabov, Islam i Voprosy Ateisticheskogo Vospitaniia (Islam and Problems of Atheistic Education), Moscow, p 161, 5000 copies. Bibliography pp 155-159. (Manual for university students and professors).

K.Kh. Rakhmatullin, Zvezdy: Nauka i Sueveriia (The Stars: Science and Superstitions), Alma-Ata, Kazakhstan, 1984, p 64, 15500 copies (Conversations between scientists and believers).

S.B. Ashurbeili, Gosudarstvo Shirvanshakhov - VI-XVI vv (The Rule of the Shirvanshah), Baku, Elm, 1983, p 343, 6500 copies, (Bibliography, pp 304-342).

Vostochnyi Turkestan i Sredniaia Aziia Istoriia, Kul'tura, Sviazi (Eastern Turkestan and Central Asia. History, Culture and Relations), editor B.A. Litvinski, Moscow, Nauka, p 239, 2600 copies.

G.G. Osmanov, Genesis Kapitalizma v Sel'skom Khozaistve Dagestana (Origin of Capitalism in Daghestani Agriculture), Moscow, Nauka, 1984, 152pp., 1300 copies.

Rabochii class Dagestana v Period Stroitel'kstva Sotsializma - 1920-1940 (The Working Class of Daghestan in the Period of the Building of Socialism), editor G.Sh. Kaimarazov, Makhch-Qala, 1983, p 127, 300 copies.

A.V. Avksent'ev and R.R. Mavliutov, Kniga o Korane (A Book about the Qoran), Stavropol, 2nd edition, 1984, p 191, 15000 copies.

Basmachestvo. Sotsial. Polit. Sushchnost' (The Basmachi. Social and Political Essence), editor B. Lunin, Tashkent, Fan, 1984, p 155, 1700 copies (Collected articles).

Khorezm i Mukhammad-al Khorezmi (Khwarezm and Muhammad al-Khwarezmi), Dushanbe, Donish, 1983, p 209, 1000 copies.

P.G. Makhmudov Ateisticheskaiia Propaganda v Kommunisticheskom Vospitani (Atheistic Propaganda in Communist Education), Baku, Azerneshr, 1983, p 91, 8000 copies, in Azeri.

E. Narmatov, Iskusstvo i Ateisticheskoe Vospitanie (Art and Atheistic Education), Tashkent, Uzbekistan, 1983, p 24, 13569 copies, in Uzbek (in the series Questions of Communist Moral, No 7).

Konferentsiia Molodykh Istoriikov Srednei Azii i Kazakhstana - Dushanbe 1984 (Conference of Young Historians of Central Asia and Kazakhstan), Dushanbe, Donish, 1984, p 143, 460 copies, (For the 60th Anniversary of the Tajik SSR).