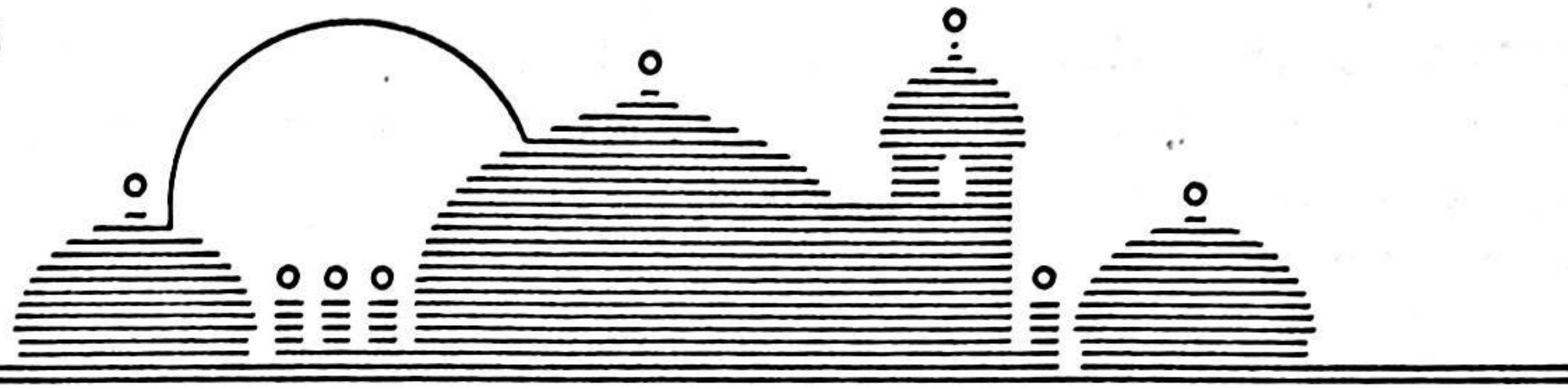


# THE CENTRAL ASIAN NEWSLETTER

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## RECENT PUBLICATIONS

Grace Martin Smith, "The Ozbek Tekkes of Istanbul", Der Islam, Berlin, New York, Walter de Gruyter, Vol 57, Part 1, 1980.

M.A. Shahab, "Azerbaijan" a Lost Islamic Country", The Muslim World League Journal, Vol 10, No 8, pp 51-53.

"Islam in the USSR", Impact International, Vol 13, No 1, pp 9-10.

"The Challenge of Islam", Arabia, No 27, November 1983 (a comparison between Sufi tariqa in the USSR and Jamaat-i Islami of Pakistan).

Howard M. Hensel, "Moscow's Perspective on the Fall of the Iranian Monarchy", Asian Affairs, London, Vol 14, Part 3, pp 297-311.

Betsy Gidwitz, "Demographic Trends in the Soviet Union", The World Today, June 1983, pp 224-230.

## REQUEST FOR INFORMATION

The following was received from Dr Gerald Mars, The Centre for Occupational and Community Research, Middlesex Polytechnic, Queensbury, Enfield, Middlesex, England: "My colleague Dr Y. Altman and I are interested in second economy relationships in the Central Asian republics, particularly those involving regular interethnic contacts eg between Russians, Central Asians and Jews. Linked to this is an interest in the social and economic role of the bazaar - not only the established bazaars in towns but also those that operate out of towns. Any information on these or

related topics would be gratefully received.

## JOURNAL: BUYUK TURKELI

The monthly Buyuk Turkeli was first published in Izmir, Turkey in March 1962 by Hasan Oraltay. It deals with problems of all the Turkic peoples, especially those in the Soviet Union. It continued until its 10th edition. Buyuk Turkeli started once more in 1974, but only two issues were published. It is now planned to publish it as a quarterly journal. The first issue of this "third period" appeared in September 1983 in Izmir, Turkey. The publishers are Mr Hasan Oraltay and Mr A. Kayum Kesici. Address: Postfach 380245, Munich 38, W Germany; and: P.K. 415, Izmir - Turkey.

The latest issue of Buyuk Turkeli<sup>n</sup> contains:

1. Editorial articles. These explain some aspects of the latest situation of Turkic peoples abroad.
2. Mustafa Chokay's appeal to Turkestani youth. (This is a speech of Chokay that was recorded in Berlin in 1936)
3. Dr Bugra Atsiz, some aspects of Turkism.
4. Dr Baymirza Hayit, on the 250th anniversary of the Russian occupation of Kazakistan.
5. Hasan Oraltay, on Alash movement in Turkistan.
6. Dr Nadir Devlet, on Mustafa Jamilov.
7. A. Kayum Kesici, on the meaning of the word "Kazakh."
8. Hayrani Ilgar, on the problems of Turkish workers in Western Europe.
9. Dr Timur Kocaoglu, on the terminology of "Turkeli" and "Turkestan."



10. Erkin Alptekin , on Chinese policy in Eastern Turkestan.
11. R. Bogenbay , on the 75th birth anniversary of Alibeg Hakim.
12. Settar Makbil , a poem.
13. C. Kazakbalasi , News from "Buyuk Turkeli."
14. Various poems by Ilgar .

#### POSITIONS AVAILABLE

##### o Research Analyst

American radio station in Munich, RFE/RL, Inc., has vacancy for research analyst of Central Asian and Turkic affairs. Position entails keeping abreast of current developments in Soviet Central Asia, writing, on short notice, concise analyses of events/trends, and working closely with one or more of the Central Asian and Turkic services. Candidates should have a higher education/equivalent experience, a knowledge of Soviet affairs in general, and expertise in Central Asian affairs, preferably as demonstrated by publications. A good command of English and one or more of the Turkic and Central Asian languages (Tatar, Kirghiz, Kazakh, or Turkmen in order of preference) is necessary. A knowledge of Russian is desirable. Good remuneration and other benefits including, in most cases, housing. Candidates should send curriculum vitae to:

Director of Personnel  
RFE/RL Inc  
Oettingenstrasse 67  
80000 Munich 22  
West Germany

##### o Specialist on Islam

American radio station in Munich, RFE/RL, Inc., has vacancy for a specialist on Islam. Position entails working closely with services broadcasting to Soviet Central Asia in the development of their religious programming. Candidates should have higher education and a thorough knowledge of Islam and of Middle Eastern affairs, preferably as demonstrated by publications. A knowledge of Islam in

the Soviet Union is desirable. A good command of English, Arabic and Turkish is necessary. Good remuneration and other benefits including, in most cases,

housing. Candidates should send curriculum vitae to the above address.

#### CONFERENCES

"Identity Problems and Approaches to the Study of Central Asia." Held at the University of Wisconsin-Madison on 17-19 November 1983. The following papers were presented:

- Chantal Lemerrier-Quelquejay: "Levels of National Identity: From Tribe to Umma;"  
Alexandre Bennigsen: "Panislamism and Panturkism in History and Today;"  
S. Enders Wimbush: "The Politics of Identity Change - The Soviet Policy and the Response of the Nationalities;"  
Paul B. Henze: "Central Asian Muslims and Their Brethren Abroad - Marxist Solidarity or Muslim Brotherhood;"  
Michael Rywkin: "The Impact of Socio-Economic Change and Demographic Growth on National Identity and Socialization;"  
Denise Helly: "The Identity and the Nationality Problem in Chinese Central Asia;"  
William Fierman: "Identity and History as Reflected in the Literature of the Nationalities of Central Asia;"  
Louis Dupres: "The Nationality Policy in Afghanistan Before and After the Soviet Invasion;"  
Kemal H. Karpat: "Agenda for Practical Action - The Development of Teaching Programs, Language Training, Sources;"  
Andreas E.J. Bodrogligeti: "The Study of Central Asian Languages - Unified Approach and Method."

Permanent International Altaistic Conference, 26th Annual Meeting, Chicago, 15-20 August 1983. Among others the following papers were presented:

- H.B. Paksoy, "Motifs Common to Dede Korkut and Alpamysh."  
-Kurpulus Oztopcu, "A Comparative Study of Modern Uyghur Proverbs."

#### NEW ASSOCIATIONS

Institute of Turkish Studies, Inc. The purpose of the Institute is to foster and encourage the growth of the teaching of Turkish studies at universities and colleges in the USA. Suggestions as to possible areas of activity for the



Institute should be forwarded to: The Institute of Turkish Studies, Inc., 2010 Massachusetts Avenue, N.W., Washington DC 20036. Telephone 202/296-4502.

RECENT SOVIET PUBLICATIONS

Dokumenty po Istorii Bor'by za Sovetskuiu Vlast' i Obrozovaniia Avtonomii Kabardino-Balarii, 1917-1922 gg. (Documents on the History of the Struggle for Soviet Power and for the Creation of the Autonomy of Kabardo-Balkaria, 1917-1922), Nalchik, El'brus, 1983, 800 p., 1000 copies.

R.Kh. Khashkhozheva, Adygskie Prosvetiteli Vtorio Poloviny XIX - Nachala XX Veka (Adyghes Educators of the Second Half of the 19th - Beginning of the 20th Century), Nalchik, El'brus, 1983, 244 p., bibliography pp 228-242, 1000 copies.

M.F. Dzhaliilov, Nauchno-Tekhnicheskaiia Revoliutsiia i Ateisticheskoe Mirovozzreniia (Scientific and Technical Revolution and Atheistic Outlook), Baku, 105 p., 8000 copies.

Razgrom Kontrrevoliutsionnykh Sil v Kirgizii v Gody Inostranoi Interventsii i Grazhdanskoi Voynoi. Sbornik Dokumentov, 1918-1920 (Collapse of the Counter-revolutionary Forces in Kirghizia at the Time of Foreign Military Interbation and Civil War. Collected Documents 1918-1920), Frunze, Ilim, 1983, 541 p., 850 copies.

I. Khodzhamuradov, Trudovye Traditsii i Ateisticheskoe Vospitanie. (Labour Traditions and Atheistic Education), Tashkent, Uzbekistan, 1983, 40 p., 7326 copies.

A.V. Belov, Ulybka Drakona. Ocherki o Sueveriiakh. (The Smile of the Dragon. Essay on Superstitions), Kazan, 1982, 105 p., 10500 copies, in Tatar.

M.A. Daniialov, Sovetskii Daghestan v Zarubezhnoi IstorioGRAFFI. (Soviet Daghestan in Foreign Historiography), Moscow, Nauka, 1982, 128 p., 1000 copies.

"Chislo Semei i gruppirovka ikh po Razmeru v Avtonomnykh Respublikakh i Oblastei." and "Sostav Semei." (Number of

Families and Distribution by Size in the Autonomous Republics and Oblast. And, Composition of Families), Vestnik Statistiki, No 2, 1983, 60-80 pp.

Iu.V. Bromlei, "Etnograficheskoe Izuchenie Sovremennykh Natsional'nykh Protsessov v SSSR." (Ethnographic Studies of Contemporary National Processes in USSR), Sovetskaia Etnografiia, No 2, 1983, pp 4-14. Interesting general article based on the 1979 census and various ethnographic field research conducted by the Institute of Ethnography in Uzbekistan, Tatarstan, North Caucasus and elsewhere. Although the author does not give any new data his article is unusual in its honesty. The author stresses the importance of ethnographic research in order to understand the "ethnic aspects of national development" because "even in an environment of advanced socialism, nations are not so much social entities as in fact ethnic communities." Traditional customs, way of life and language explain differences in outlook. For example: surveys have revealed that whereas 21% and 26% of Uzbek and Russian rural dwellers respectively are attracted by city life, only 5.5% of Uzbeks would be prepared to move out of the countryside compared to 21% of Russians. Attention should be paid to the fact that although "nearly 5 million Russians moved outside the borders of RSFSR in the last 20 years, their share (of the total population) especially in the Southern republics has diminished either relatively or in absolute terms." He states that the Soviet Union has undergone a process of "ethnic consolidation" whereby smaller nations have been assimilated by stronger ones; this process has reached its peak, although it is still going on. Assimilation is only noticeable now among people living outside, or without, a national territory such as the Jews, Mordves and Karelians. Family customs are the most resilient. Since the late 1970's there has been a greater interest in folkloric music. "In general, one notices everywhere an increased interest in the various aspects of national creative works. Many of these works undergo a second birth and in this 'new' form often serves as ethnic symbols." He notes a "strange phenomenon": in certain republics ... young people know less Russian than middle aged people." He

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also states that surveys have demonstrated that new multi-national communities, whether in the raions or the cities, often have ethnic problems, unless these communities have benefited from long standing harmonious contacts. The author advocates a better study of ethnography in order to be able to apply suitable tactics to fight the national narrow-mindedness" of various ethnic groups, concluding "One is not born a patriot and internationalist."

"Vsesoiznaia Perepis' Naseleniia. Sostav Semei." (All-Union Population Census - Family Composition), Vestnik Statistiki, No 8, 1983, pp 66-80.

"Vsesoiuznaia Perepis' Naseleniia. Raspredelenie Muzhchin i Zhenshchin v Gorodskoi i Sel'skoi Mestnosti po Istochnikam Sredstv Sushchestvovaniia po SSSR i Soiuznym Respublikam." (All-Union Population Census. Distribution of Men and Women in Urban and Rural Areas of USSR and Union Republics according to their means), Vestnik Statistiki, No 10, 1983, pp 77-80.

N.G. Volkova, "Araby na Kavkaze." (Arabs in the Caucasus), Sovetskaia Etnografiia, No 2 1983, pp 41-51. Scholarly article on the Arab conquest of the Caucasus and Arab settlements.

R.N. Musina, "Sotsial'no-Etnicheskie Aspekty Sovremennoi Dukhovnoi Kultury Sel'skikh Tatar." (Socio-Ethnic Aspects of Spiritual Culture of Rural Tatars), Sovetskaia Etnografiia, No 5, 1983, pp 88-97. Article on the findings of a survey conducted by the Institute of Ethnography of the Academy of Sciences of USSR in 1980. Main conclusions are that more than 80% of rural Tatars prefer national forms of culture (reading, music, dancing); 1 in 5 will reject any foreign form of culture. There is a greater interest in foreign culture among the intelligentsia and a greater taste for "professional" as opposed to national music among young people. There is more bilingualism in mixed villages: in Pestretsakh 66.3% of Tatar families speak both Tatar and Russian at home whereas in purely Tatar villages this is extremely rare. The survey

differentiated between Muslim Tatars and Kryashens (Christians) but found their taste for national culture identical.

#### SUMMER RESEARCH LABORATORY AT ILLINOIS

The Russian and East European Centre at the University of Illinois at Urbana-Champaign will offer in 1984 its twelfth annual Summer Research Laboratory on Russia and East Europe. The program is designed for scholars who wish to use the resources of the University Library. Graduate students doing dissertation research are also eligible. Associateships will be available for any period of time between 11 June and 4 August. In addition to full library privileges, Associates will be offered free dormitory lodging for up to fourteen nights, and are welcome to stay longer at their own expense, at a cost of about \$50 per week.

In addition to carrying on independent study, Associates will have the opportunity to meet with their colleagues for the presentation of papers and the discussion of current research.

Application forms and additional information are available from Dianne Merridith, Russian and East European Centre, University of Illinois, 1208 West California, Urbana, Illinois 61801.

#### RESEARCH GRANTS FOR 1985

The Russian and East European Centre at the University of Illinois at Urbana-Champaign announces a program of Research Grants for Independent Scholars. This program will be contingent upon the availability of funding from the U.S. 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 or 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, 1985, 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 an efficiency apartment near the campus, a photocopying 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 Centre-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 Centre, indicating his or her research topic and desired period of residence. The applicant should enclose a recent biographical sketch and a list of publications.

In order to receive full consideration, applications must be received no later than 1 April, 1984. 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 program may be obtained by writing to the Russian and East European Centre, University of Illinois, 1208 West California Avenue, Urbana, Illinois USA 61801, or by calling the Centre at (217) 333-1244.

#### FROM THE SOVIET PRESS

##### Nauka i Religia

A. Germanovich and L. Medvedko, "Vozrozhdenie Islama' ili Probuzhdenie Naroda?" ("Revival of Islam" or Awakening of a Nation?), Nauka i Religia, No 7, 1982, pp 56-59. Throughout the centuries anti-feudal popular movements in the Muslim world have taken the form of religious movements. Quoting Maxime Rodinson's "Islam and Capitalism" the authors write that Islam is one of the slogans which can mobilize the poor. In

many cases the desire to return to "true" original Islam of many contemporary social movements should be understood as a wish to rid Islam of those aspects which go against the interest of the masses. But this does not mean that those popular movements which use Islamic slogans are a sign of "Islamic revival", as presented by Western propaganda, which refuses to see the social aspects of such "religious" movements. Examples from the past quote the Kharidjites whose movement "expressed the protest of the toiling masses against the arbitrary rule of the local feudals", Shiism and Babism. The Iranian revolution is praised as a rejection of the social and economic models imposed by the West and as a protest against neo-colonialism, but there is a warning that if the leaders of the "Islamic revolution" try to implement medieval dogmas nowadays, it may substantially weaken the progressive character {of the revolution}." A distinction is made between the positive, ie. social aspects of Islam, and the purely religious, ie. fanatical, which are being exploited by the West to fight national liberation and social aspirations as in Afghanistan. Muslim Brothers are accused of being tools of Western imperialism and of Peking.

M. Mirrahimov, "Navruz: Segodniashnii Den' Drevnego Prazdnika" (Nowruz: Today's Interpretation of an Old Feast), Nauka i Religia, No 5, 1983, pp 17-20. Nowruz is a "progressive" feast whose origins go back to pre-Islamic Iran. Nowruz is now being used by anti-religious propaganda because "feasts and rituals have a great importance in the formulation of a scientific materialistic outlook ..." "People's walk" and various other propaganda measures are taken during the Nowruz festivities.

S. Muslimov, "Ne Zria v Narode Govoriat." (There Are Good Reasons for Popular Sayings) Nauka i Religia, No 7, 1983, pp 18-21. Quoting proverbs and short stories from oral tradition, the author tries to prove that the people of North Caucasus, especially Chechens and Ingushes have a long anti-clerical and even atheistic tradition. The article equates religion with feudalism and



ridicules the mullahs.

G.P. Snesarov, "Khorezmskie Sviatye. Sultan-Vais." (Khorezm Saints. Sultan=Vais), Nauka i Religiiia, No 8, 1983, pp 33-36. The introduction of this very interesting article says: "The cult of saints, pilgrimages to places linked with their names, has become the norm of Muslim religious behaviour. In any district of the traditional implantation of Islam in our country one can find so-called holy places. Many have lost their original meaning, have been suppressed, and are seldom visited by believers. Others, on the other hand, are venerated even today; it is one of the basic manifestation of contemporary religiosity." The holy place is supposed to be the tomb of Uwais al-Qarani, the Yemeni saint who was a contemporary of the Prophet. (Fariduddin Attar relates that the saint spent his days and nights in prayers. For later Sufis he became the prototype of the inspired sufi who has been guided solely by divine grace, knowing of the Prophet without outward connection following the "path" without formal initiation.) The sanctuary is situated on the lower reaches of the Amu Daria, far from populated areas, on the southern flank of a mountain called Sultanuizdag. The holy place includes the "tomb" of Uwais al-Qarani (locally known as Sultan-Vais or Sultan-bobo), the tomb of another saint Chinar-bobo, said to have been the ustad or muezzin of Uwain al-Qarani. A female saint Sambar-ona is also connected with the mazar.

In the 1950's life was extremely active around the mazar, with a mosque and a whole "service" including a hotel, kitchens and even a bank. The author claims that the mazar is not as lively as in the 1950's but adds "however, there is no reason to believe that this holy place has been suppressed for ever. Even nowadays it attracts pilgrims." The pilgrimage is supposed to help against sterility, women ailments generally and mental disorders. Sultan-vais mazar is one of the most popular holy places of Khorezm. There are strong indications that the mazar was the place of a pre-Islamic pagan cult: Chinar-bobo is probably a mythical saint (Chinar means

plane tree) and the holy place includes a sacred pond where people do ritual ablutions and feed the fish, which the author interprets as a totemic symbol. The author compares the assimilation of the pagan cult by Islam to that of the mazar of Shah-i Zinda in Samarkand (presumed to be the tomb of Qutham ibn Abbas a cousin of the Prophet.) Both saints are connected with the first steps of Islam and their "appearance" in Central Asia confirms, in the author's opinion, that the first saints introduced by Muslim missionaries were those connected with Jihad. The local legends say that the saint was visited by Abu Bakr, Umar and Osman and that he participated in Ali's campaigns where he became shaheed. The article is scholarly, with references to Bartold, Henri Masse and medieval Arabic scholars.

#### Sovettyk Kyrgyzstan

27 August 1982, "Let Us Develop Scientific Atheistic Propaganda." The article recalls Brezhnev's words at the 26th Congress of the Communist Party: "We respect Islam and all other religions professed by men", but in the USSR religions are remnants of the old world. They remain dangerous as means of infiltration by enemies. "In certain mosques, some mullahs go as far as preaching persecution of non-Muslims ... especially among young people." They are also accused of collecting money and organizing sacrifices in Osh and Jelalabad. Anti-religious propaganda must be intensified in the mountain areas.

10 September 1982, lead article: Ukaz from various city councils about the best way to "implement and develop new Soviet customs" (at birth, upon delivery of a first "passport", final exams in high schools, wedding etc). These are organized by local committees in each village, suburb, or street with official help. They are supposed to choose among old customs those which can be kept as reflecting a spirit of collectivism. There is no opposition to these new rites except among old people from remote areas like Yssyk-Kol, Naryn, Panfilov and Kemin raions.