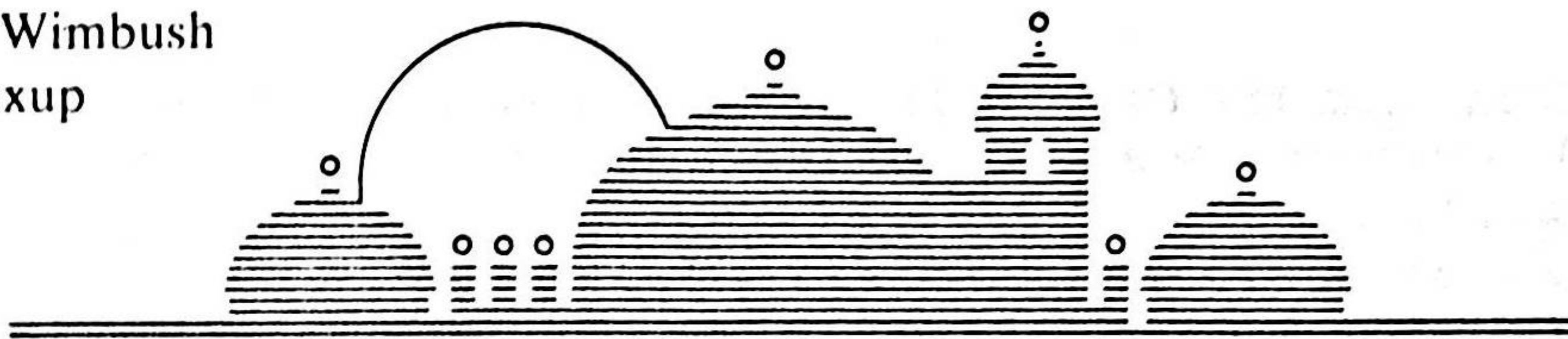


THE CENTRAL ASIAN NEWSLETTER

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RECENT PUBLICATIONS

Erwin Orywal, "Die Balucin Afghanisch-Sistan: Wirtshcaft und Sozio-Politische Organisation in Nimurz, SW-Afghanistan", Berlin, Dietrich Reimer Verlag, 1982, 308 p.

David Montgomery, "Once Again in Tashkent", Asian Affairs, vol XIV, Part 2, June 1983, 132-147 pp.

Howard Hensel, "Moscow's Perspective on the Fall of the Iranian Monarchy", Asian Affairs, vol XIV, Part 2, June 1983, 148-159 pp.

"Mujahideen Shape their own Denstiny", Arabia, No 25, September 1983.

Anthony Davis, "Panjshir Valley's Ceasefire", Arabia, No 24, August 1983.

"The Conflict of Tribe and State in Iran and Afghanistan", edited by Richard Tapper, London, Croom Helm, 1983, 416 p.

Radio Liberty Research Bulletin :

Timur Kocaoglu, "Propaganda Against Religious Fasting in Soviet Central Asia", RL 246/83, 27 June 1983.

Anastasia Gelishanow, "Recruitment and Resettlement of Workers from Tajikistan", RL 247/83 28 June 1983.

Peter Kruzhin, "Soviet Army Places Emphasis on Training for Mountain Warfare", RL 252/83, 30 June 1983.

Robert Rand, "Shultz's Talks in South Asia to Touch on Afghanistan", RL 253/83, 29 June 1983.

Ann Sheehy, "Efforts Stepped up to Improve Russian-Language Proficiency of Draft-Age Uzbeks", RL 156/83, 5 July 1983.

Timur Kocaoglu, "Muslim Chain Letters in Central Asia", RL 313/83, 18 August 1983.

Ann Sheehy, "Prospects for Early Outmigration of Rural Central Asians Remain Bleak", RL 360/83, 28 September 1983.

Timur Kocaoglu, "Noted Writer of Kazak Novels Dies", RL 387/83, 18 October 1983.

Timur Kocaoglu, "Recent Reports on Activities of Living Muslim 'Saints' in USSR", RL 346/83, 15 September 1983.

RESEARCH MATERIAL

Radio Liberty Digest of the Native Language Press in the USSR, Caucasian, Central Asian and Turkic, Munich, Vol 1, October 1983, 63 p. {To Specialists in Central Asian Affairs: It has been proposed that the staff of Radio Liberty's planning and Research Department launch a new digest of selected materials from the Soviet daily and periodical nationality-language press. Items for inclusion in this publication will be chosen primarily for their relevance to the key problems currently facing the Soviet leadership (economic reform, utilization of labour resources, ecology, nationality relations, the teaching of Russian, demographic questions, etc.). Volume I

encompasses materials from the Central Asian and other Turkic language press and from the Trans-Caucasian republics. It is hoped that future issues will also cover developments in the Baltic republics, the Ukraine and Belorussia. Your comments on the perceived usefulness of such a publication would be appreciated, as would an indication of whether you would be prepared to pay a nominal subscription fee. If sufficient interest is expressed, it is planned to continue publication on a quarterly basis. Contributions from outside Radio Liberty will be invited, for which a fee will be paid. The Editors}

The Soviet Union and the Middle East, now in its eighth year is a monthly publication of the Soviet and East European Research Centre of the Hebrew University, Mount Scopus, Jerusalem 91905, Israel. Annual subscription: \$12.50 (by air). Objective: to summarize and analyse materials from the USSR and the Eastern Bloc countries on such issues, among others, as Afghanistan and Iran.

RECENT SOVIET PUBLICATIONS

o Mutalib Ahmetovich Usmanov, Islam Eqidiliri va Marasimliri (Dogmas and Rites of Islam), Alma Ata "Kazakhstan", 1980, 144 p., 1000 copies, in Uyghur. The original, in Uzbek, was published in Tashkent in 1975. Serious and for the Soviets relatively objective analysis of the history of the dogmas and rites of Islam, the five pillars of the faith, the Quran, the social life, the cult of the saints etc. The book is written for the advanced specialists of anti-religious propaganda.

o T. Davlatbaev. Avielarga Sighinish va Uning Zararlari (The Cult of the Saints and its Dangers), Tashkent, "Eilim", 1979, 26 p., 500 copies, in Uzbek. Vigorous attack against the "holy places" of Central Asia, especially in Uzbekistan and Karakalpakistan. For low level anti-religious propagandists.

o Khujuma Shukurova. Urta Osiye Respublikalarida Khotin-Qizlar Masalasi hal Etilishini Burzhuacha Sokhtalashtirish (Bourgeois Falsifyers on the Solution of the Women's Problem in the Republics of Central Asia), Tashkent, "Uzbekistan", 1979, 40 p., 8475 copies, in Uzbek. Curious selection of "falsifyers", some well known, others obviously picked at random: Baymirza Hayit, Vincent Monteil (for a book written 30 years ago), Frank Ekker (University of Michigan), Alexander Park, Walter Kolarz, Herbert Dipestein, Geoffrey Wheeler and Norton Dodge.

o Tazhen Izimbetov. Atheism, Religion and Social Life, Nukhus "Karakalpakistan", 1981, 332 p., 1000 copies, in Karakalpak. A new important anti-religious work published in Karakalpakistan. This autonomous republic seems to be with the Khorezm oblast' the main target of the anti-Islamic drive in Uzbekistan.

o E. Iu. Iusupov, Basmachestvo. Sotsial' no-Politicheskaiia Sushchnost' (The Basmachi. Social and Political Essence), Tashkent, Fan, 1000 copies, to be published in the first quarter of 1984. A chapter is devoted to the comparison between the Basmachi of Central Asia in the 1920's and "the present day Afghan Basmachi".

o Islam c SSSR: Osobennosti Protsessa Sekuliarizatsii v Resp. Sov. Vostoka (Islam in USSR: Peculiarities of the Secularization Process in the Republics of the Soviet East), Moscow, Mysl', 1983, 173 p., 30,000 copies.

o S.M. Gadzhiev, Koran bez Chudes (The Qoran without miracles), Makhach Qala, 1982, 96 p., 3000 copies.

o O.P. Kislova, Obshchestvennoe Mnenie - Sredstvo Ateisticheskogo Vospitaniia (Public Opinion - A Mean of Atheistic Education), Tashkent, Uzbekistan, 1982, 31 p., 7327 copies.

o Ch. Kamilov, Nekotorye Voprosy Organizatsii Ateisticheskogo Vospitaniia (Some Problems of the Organization of Atheistic Education), Dushanbe, Irfon, 1983,

63 p., 3000 copies, in Tajik.

o Iz Istorii Vzaimootnoshenii Dagestana s Rossiei i s Narodami Kavkaza (From the History of Interrelation of Dagestan and Russia and the People of Caucasus), Makhach Qala, 1982, 201 p., 300 copies.

o G.B. Abjullaev and others, Estestvoznaniye Protiv Idealizma i Religii (Natural Sciences Against Idealism and Religion), Makhach Qala, 1982, 238 p., 3500 copies, with a bibliography of 213 titles.

o Ia.S. Smirnova, Sem'ia i Semeinyi Byt Narodov Severnogo Kavkaza, Vtoraia Polovina XIX-XX v. (Family and Family Customs of the Peoples of North Caucasus, Second Half of 19th to 20th Century), Moscow, Nauka, 1983, 264 p., 4800 copies.

AFGHAN MUJAHIDEEN PRESS RECEIVED

Declaration of the Islamic Alliance of Aghan Mujahideen on the Geneva Negotiations Concerning the Problems of Afghanistan, 24 p., published in Dari and Pashto, Summer 1983: After a brief description of Afghan-Soviet relations (where Karmal is compared to the luckless Shah Shuja, an ally of the British, killed in 1842), the pamphlet deplores the U.N. move to give the seal of approval to Soviet intentions by negotiating towards a "political solution" while the genuine representative of the Afghan Nation are ignored and the real causes of the problem are overlooked. The Islamic Alliance therefore feels it necessary to restate its position towards the talks:

o The Soviets have only agreed to negotiate now that they are faced with a military stalemate and the awareness that they miscalculated in Afghanistan. The purpose is to deceive the Afghan Nation and the world at large and give a legal basis for the presence of Soviet troops in Afghanistan. The Soviets meanwhile are strengthening their positions inside the country.

o Military Jihad will go on so long as Soviet troops remain and until the establishment of an Islamic Government.

o The suggestion that there should be a continuing role for the Karmal Government is absurd; over one million people died because they refused to accept their regime.

o There are only two protagonists in the conflict: the Soviet Union and the mujahed Afghan Nation represented by the Alliance. To involve other parties in trying to solve the conflict, and in the process to give recognition to the Kabul regime, is as unrealistic as the Soviet Union presenting itself as a neutral party.

o The mujahed Afghan Nation has proved in the past that it is capable of independent action and of making great sacrifices. Afghanistan will not accept its fate being decided by others.

o Only when the Soviets withdraw and an Islamic Government is installed will the refugees problem be solved. To highlight the present plight of refugees is only a way of distracting attention from the real issue.

The pamphlet finishes by saying "We prefer an honorable death to a mediocre life."

USSR: MUSLIM SPIRITUAL BOARDS

"Along the True Path of Quran", Muslims of the Soviet East, No 1, 1983. In this column the editor criticizes certain customs of Muslims which are not strictly in accordance with Shariat:

o Non-Islamic approach when praying at the tomb of Sufi saints, ie by taking relics from the Mazars and asking the saints to satisfy personal wishes. It is symptomatic that it is not the fact of praying at the mazars which is criticized by the superstitious manner in which it is sometimes done.

o Lavish and exorbitant expenditures while observing after-burial rites.

o Kalym (bride purchase), a habit which according to the editor thrives among Muslims of Central Asia.

Soviet Muslim Delegations Abroad

8th Session of the World Council of Mosques' Mission in Mekke on 15-21 January 1983, Mufti Shamsuddin Babakhanov was invited by the World Islamic League. During the session he had meetings with, among others Sheikh Abdul Aziz Ben Baz, head Mufti of Saudi Arabia, Hasan Khaled, Mufti of Lebanon, Mustafa Kamal, at-Tarzi manager of Islamic Affairs of the President of Tunisia, Kamal Sharif, Minister of Waqfs of Jordan. On his way back to the Soviet Union Mufti Shamsuddin Babakhanov stopped in Egypt and met Sheikh Ibraghim al-Dassuki, Minister of Waqfs, Dr Jamaledin Mahmoud, Secretary General of the Supreme Council of Islamic Affairs, and Mufti Abjulatif Khamza.

In 1983, Abdullah Kalan, representing the Religious Board for Central Asia and Kazakhstan, went to Ethiopia in connection with the "Tajik SSR Days" in this country; the deputy rector of the Tashkent Islamic institute, Muhammadsadiq Mamayusup, went to Ghana; and an Uzbek delegation led by Sheikh Usmanjan Rahimjan, imam-khatib of the Imam al-Bukhari mosque, were the guests of the city of Kerouan in Tunisia.

New Appointments

Mirzayakubov Gulyam Qadir has been appointed imam-khatib of the Jami mosque "Sheikh Zainuddin" of Tashkent.

Upparov Abjukahar, the former director of Mir-i Arab madrassah, has been appointed rector of the Imam al-Bukhari Institute in Tashkent. He studied at Al-Azhar University.

The imam-khatib of "Said Vakkas" mosque, Kimsanbai Abdurrahmanov, has been appointed director of the Mir-i Arab madrassah in Bukhara. He graduated from the theological faculty of Amman University.

Great stress is laid in this issue of Muslims of the Soviet East on the unity of the Muslim umma and the fact that Soviet Muslims are an integral part of the umma. There are references to some great ancestors who were "ardent supporters of Sufism"; and also to the fact that some people of the

Ferghana valley had embraced Islam before the arrival of Quteiba ibn Muslim in 711-712 - this could be an answer to Soviet propaganda which often refers to the fact that Islam is a foreign religion imposed by the forces of arms in Central Asia.

FROM THE SOVIET PRESS

o Pravda Vostoka

15 February 1983, "Intensivnyi Obmen Dukhovnymi Tsennostiami" (Intensive Exchange of Spiritual Values), long article on the "blossoming" (raztsvet) of national cultures into one "Soviet" culture and the predominant role played by the great Russian people and Russian language in this process. Sblizhenie (getting nearer) of the various national cultures is a natural historical phenomenon which had already started in the pre-Revolutionary era, claims the author. The article states that among some 23,000 books published recently in Uzbekistan, more than half are in Russian or other (than Uzbek) Soviet languages.

18 February 1983, "Internatsionalizm - Znamia Stroitelei Kommunizma" (Internationalism - the Flag of the Builders of Communism), report on a conference held in Tashkent on 17 February 1983 on "Bratskoe Sotrudnichestvo Narodov SSSR na Etape Zrelogo Sotsializma" (Fraternal Cooperation of the Peoples of USSR Towards a Mature Socialism). Almost a third of the communiques, most of them made by various Central Asian academicians were about Western falsifiers, entitled: "Efforts of Bourgeois Ideologists to Use Islam to Weaken the Friendship Among (Soviet) Nations," "Development of the Friendship of the Nations of USSR and the Ideological Strategy of anti-Communism," "The Socio-Political Nature of the Dasmachi and its Misrepresentation by Contemporary Bourgeois Ideologists," "Some New Trends in Bourgeois Central Asian Studies," etc. In his opening speech, Academician P. Fedoseev says that the "friendship and unity of Soviet nations are now more solid than ever. But this does not mean that all the problems of international relations are yet resolved." One must watch out against such anti-Soviet manifestations as "chauvinism ... nationalistic deviations, nationalist

narrow-mindedness, isolationism, particularities of national egoism and arrogance, preservation of outdated customs and historically outlived traditions."

Quoting the statement of the 26th Congress of the Soviet Communist Party that "We are against trends which would artificially wipe out national characteristics", Fedoseev adds that "in the same way we consider their artificial inflation totally unacceptable."

3 April 1983, S. Kurtseitov, "Klevetnik s Pretenziiami" (A Slanderer with Pretensions), report on a trial in Tashkent. The accused Nurfet Murakhas, probably a Crimean Tatar, formerly an engineer working at Tashkent University, had already been jailed in 1968 and 1970 for slandering the Soviet state, virulent nationalism, for spreading false rumours about the forced russification of the smaller Soviet nations and uttering threats against the state. This time Murakhas is accused of spreading and reproducing foreign printed enemy literature as well as his own slanderous writings, of playing on people's emotions and using moral blackmail in order to get people to sign petitions. He seems not to have been the only one involved in these enterprises - 3 others are mentioned: Kemal Mustafaev, Ali Chakal and Edem Umerov. He was active first in Moscow, then in Ferghana Oblast', Tashkent and Samarkand. Members of the Institute of Philosophy and Law were called to testify at his trial. He was condemned for 2 years in a "strict regime" camp.

21 April 1983, S. Frolova, "Torzhestva na Rodine Babura" (Festivities in the Motherland of Babur), article to commemorate Babur's 500th anniversary, praising his literary work Babur-nemeh. No reference is made to Babur as emperor, to his historical role nor to the dynasty he founded. It is also claimed absurdly the Babur wrote in Uzbek. Uzbek, a new literary language created in the 1920's on the basis of living dialects, is far enough removed from the Chagatay language used by Babur that it requires to be translated into Uzbek. Alisher Navai, claims the author, is also said to have expressed the wish in

1483, to poets writing in the Uzbek "mother" language!

22 June 1983, K. Normatov, "Vsestonnonnee Razvitie Lichnosti" (All-round Personality Development), mentions that in Uzbekistan 80,000 Party organizations are actively working on the ideological-political education of the masses. In one way or another, over 3 million people (70% of the work force of Uzbekistan), including Party and non-Party members, receive Marxist-Leninist training. 20,000 houses of political knowledge, with more than 135,000 lecturers of the society "Znanie" are engaged in spreading the word.

23 June 1983, A. Kudinov "Kogda Voennye^{ve} Rulia" (When the Military are Leading), accusing General Zia-ul Haq of Pakistan of leading a pro-US foreign policy, especially in his stand towards Afghanistan. But for him there would have been no springboard for the Afghan resistance. The author also claims that there are more than 100 training camps in Pakistan on which the USA have spent more than \$218 million in 5 years. Khan Abdul Ghaffar Khan and Abdul Wali Khan are both praised for their views.

o Sovetskaia Kirgiziia

14 April 1983, V. Kiiutin, "Pod Chuzhim Flagom" (Under a Foreign Flag) Yet another attack on A Bennigsen and E Wimbush "Muslim National Communism in the Soviet Union" which according to the author should have a label "beware poison" and on James Critchlow for supporting the same views. Any references to Pan-Islamism and Pan-Turkism are attacked particularly strongly.

o Bakinskii Rabochii

24 February 1983, F. Kocharli and R. Kurbanov, "Pravda Zhizni i Vymysly Falsifikatorov" (The Realities of Life and Inventions of Falsifiers), the falsifiers are: University of Indiana which has published some 30 text-books on Soviet languages and russification policies, A. Bennigsen, E. Wimbush, C. Lemercier-Quellejay and B. Gurevich. Academician Kocharli's article is unusual in

that, instead of simply vilifying the Western specialists, it raises and answers specific points in these authors' works. The main issue at stake is "Muslim National Communism."

E Kafarova, "S Liubov'iu i Interesom" (With Love and Interest), this refers, predictably, to the "language of friendship", ie Russian. Mentions that up to 14% of all studies in local language schools in Azerbaijan is devoted to studying Russian.

o Kommunist Tadzhikistana

5 February 1983, Kh. Sharipov, "Gero Granitsy" (Hero of the Border), review of a theatre play in Dushanbe about the Basmachi war.

9 January 1983, A. Skazov, "Poet i Filosov Dehvali" (The Poet and Philosopher Dehvali), review of a new book by M. Radzhabov "Philosophical Social and Ethical Ideas of Amir Husrav Dehvali", published by "Ifron." This is yet another example of mirasism: Dehvali was a Sufi Naqshbandi poet who wrote in Chagatay. His works were forbidden during Stalin's era.

o Kazakhstanskaia Pravda

22 April 1983, A. Nysanbaev and R. Kurbanov, "My - Sovetskii Narod" (We are a Soviet Nation), attack on F. Shakespeare and Raymond Bauer for denying the existence of a "Soviet man" and A. Bennigsen for encouraging discord among Muslims and Russians.

The following abstracts were supplied to Central Asian Newsletter by a regular reader of:

o "Sovettyk Kyrgyzstan"

12 June 1982, a long article by T.U. Usulbaliev, the Kirghiz First Secretary, gives the following statistics: out of 500,000 pupils in 1000 Kirghiz language schools, one fourth study on a bilingual basis, 29.4% consider Russian as their second mother tongue; Russian is taught 9

hours a week in the 8th grade, 11 hours in the 9th grade and 10 hours in the 10th grade; in Russian language schools, between 90% and 95% of the pupils are non-Russians.

11 June 1982, 94 "Mothers-Heroes" with more than 10 children have been decorated. All are Kirghiz, 88% coming from the Yssyk-Kol, Naryn and Osh districts.

8 July 1982, a long review of O. Alapaev's book "On religion and its Nocivity." The reviewer insists that assimilating religion to national customs is particularly obnoxious, that Islam in Southern Kirghizia was introduced by force of arms and by "colonialists" from Kokand, it has been "fading" since the disappearance of the khanate of Kokand, that Islam cannot be considered as a source of moral purity because of the greediness of mollahs and ishans. The reviewer considers that the author should have insisted more on such "still flourishing practices" as religious nikah and burials, circumcision, offerings, fast and ritual meals to honour the dead.

11 August 1982, new set of measures advocated to ensure that every single school, collective body and family should have a perfect knowledge of Russian especially in schools and mountain areas. Young people are sent to RSFSR and Ukraine to study.

21 August 1982, a review of M. Abdulaev's book "Introduction to an Atheistic Ideology in Kirghizstan", Frunze, 1982, which stresses that it is necessary to reactivate anti-religious education in schools and radically change the conditions of everyday life and its very "frame."

HOW TO SUBSCRIBE

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