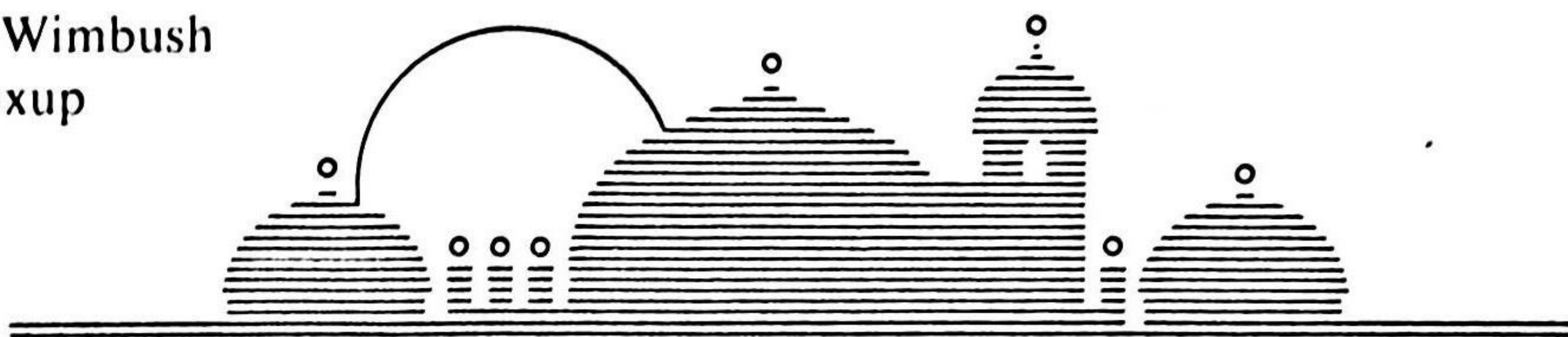


THE CENTRAL ASIAN NEWSLETTER

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AFGHAN MUJAHIDEEN PRESS AND LITERATURE RECEIVED

- o Khalil-ul lah Khalili, Matam Sara (House of Mourning), published by the Society of Afghan Resistance Writers, 1982, 64 pp. Introduction by Shamsuddin Majrooh. Khalili, the greatest living Persian language poet, was Afghan ambassador in Bagdad at the time of the coup d'etat in Afghanistan and adviser to King Zaher. Two large volumes of his poems were published earlier in Tehran; this volume is the third installment. All poems are about Afghanistan after the emergence of the communist regime there; their general thrust is against the Soviet invasion and in favour of Islam and jihad. Khalili has also published a few literary research works and patriotic pamphlets for the Islamic Unity of Afghanistan Mujahideen (the "moderate" alliance). He is equally respected by both "moderate" and most "fundamentalist" Afghan political parties in Peshawar.
- o Paigham (Message), published by the Afghan Information Centre, Peshawar, on the occasion of the International Day of Solidarity with Afghanistan, Peshawar, 32 pp., in Pashto, calligrapher Nisar Rahmat, poems in 172 verses. The poet does not sign his name but the introduction reveals his knowledge of history, philosophy and politics. The poems are inspired by Pashto traditional epic literature, in particular the epic of Adam Khan and Dur-Khanay. Many poems are about a mother exhorting her son to jihad against the Soviets.
- o Dr. Sayyed Makhdoom Rahin, Pasokh ba Nama-e Ostad (Answer to the Letter of the Master), Peshawar, October 1982. Reproduces

- a letter of the poet Khalili congratulating Rahin on his patriotic book Ashk-e Khorassan. In a long poem (12 pages) the author reiterates the attachment of Afghans to their cultural and spiritual heritage and their readiness to sacrifice themselves to preserve them.
- o Khalil-ul lah Khalili, Ganth-ul A'zam (The Great Helper), Peshawar, 36pp. Biography of the Muslim saint Abdul Kadir Gilani (died 1166, founder of the Qadiriya Sufi brotherhood). Persian translation of a booklet by Professor Khalili written in Arabic while ambassador to Bagdad. Describes the role of the saint in the history of Sufism.
- o Jihad, published by the Islamic Unity of Afghanistan Mujahideen, in Persian ("moderate" alliance), No. 1, 80 pp. Articles include: "Quranic quotations", "Geneva Conference About Afghanistan", "Demon on the Throne of Solomon", "Why Marxism is not Acceptable", "I am a Mujahed" (story of a Hazara girl, interviews with Kandahar Mujahideen), "Glory to you Sister Nahid" (tribute to a girl killed by the Soviets during the April 1980 Kabul demonstrations), and poems by Khalili.
- o Al-Jehad, in Arabic, 70 pp., includes many articles published in the Persian version (above) as well as: a summary of the Islamic Unity of the Afghanistan Mujahideen, the position of Afghanistan in international relations, how the Soviet Union was stealing Afghan national wealth before the invasion, what the Soviet are doing in Muslim countries, Soviet plans to eradicate Muslim culture, and the photograph of an identification card of a Soviet soldier (Fahruddin Khudiev) killed in battle.

o Ettehad-e Mujahideen, published by the Islamic Unity of Afghanistan Mujahideen, No. 11, 20 February 1983. Includes articles on: Cordovez visit to the USSR stressing that negotiations should be held with the Mujahideen and not with Karmal's puppet government, Afghanistan and the summit conference of non-aligned countries, an editorial in Pashto giving the point of view of the Islamic Unity with reference to the New Delhi conference, Soviet crimes in Logar, the opening in Peshawar of a photographic museum about the Afghan war, and others.

o Mujahideen Ka Ettehad, published by the Islamic Unity of Afghanistan Mujahideen, in Urdu, Vol. 1, No. 5, 27 February 1983. Lead article by Mohammad Ismail Saddiqi, "Our Islamic Jihad and Country". Other articles are devoted to centres of tension in the Islamic world (Iran-Iraq war, Palestine), appeals to Pakistan and other Muslim countries to help the Mujahideen, three poems in Urdu. Two slogans are repeated throughout: "Soviets out of Afghanistan--Independence in an Islamic Way" and "Mujahideen must be a negotiating party in any political talks on Afghanistan."

o Esteklal, published by the political group Afghan Millat (Afghan Social Democratic Party), 8 issues in 1982 (fourth year of publication). Afghan Millat (the name of the group's earlier publication) was published weekly during the constitutional period under King Zaher until Daoud's coup in July 1973. The editor of the newspaper was Qadratullah Haddad, half brother of Gholam Mohammad Farhad, a German-trained Pushtun nationalist, mayor of Kabul in 1948-1951, and a member of Parliament. Haddad and other members of Afghan Millat were jailed in July 1978 by Taraki and Amin. Farhad was jailed in November 1979 by Amin. Haddad was liberated in January 1980 and went to Peshawar. Afghan Millat (the party) in the past has promoted Pushtun nationalism under the guise of progressive socialism. Afghan Millat (the newspaper) used to publish maps of greater Afghanistan including parts of Eastern Iran and Pakistan. Non-Pushtun Afghans

have claimed that the newspaper received money from the Indian embassy in Kabul; Pakistan considered the party as an enemy. Afghan Millat was also responsible for promoting hatred of the Western world among Pushtuns. Many young Pushtuns, such as Aslam Watan-jar, who became Khalqis later on were connected earlier with Afghan Millat. In 1978-79 Dr. Wakman, an economist living in Delhi spoke forcefully on behalf of Afghan Millat as a nationalist and socialist (but not Islamic) movement. Esteklal, the new organ of Afghan Millat, has now changed its thrust by ceasing to claim the right to a Pushtunistan, which means that its antagonism to Pakistan has evaporated. Its Pushtun nationalist trend has diminished, as has its pro-Indian position. The paper now talks about the unity of all Afghan peoples and has adopted Islamic slogans. (In some issues one reads about Afghan claims on Pang-deh (in Soviet territory, southeast of Merv), which was occupied by Russian troops in March 1885. The newspaper has revived the emblem adopted by King Amanullah in 1928. Afghan Millat is now lead by Shams al-Khuba Shams from Peshawar.

RECENT SOVIET PUBLICATIONS

Afghanistan: Past and Present (Moscow: Oriental Studies in the USSR, No. 3), 271 pp. Published in French, German, Portuguese, Spanish, and Russian.

S.F. Gubarev, "Iz Istorii Stroitel'stva Sovetskoi Shkoly v Natsional'nykh Respublikakh Severnogo Kavkaza" (From the History of the Establishment of Soviet Schools in the National Republics of the North Caucasus), Izvestiia Severno-Kavkazskogo Nauchnogo Zentra Vysshei Shkoly, Rostov na Donu, No. 1, 1982, pp. 64-69. The article deals with the struggle against "fanatical" religious elements who opposed the establishment of Soviet schools in the Northern Caucasus, particularly in Daghestan and Chechnia, in the 1920s. Mullahs are accused of forcing parents to send their children to Quranic schools under threat of not permitting religious burial in Muslim cemeteries to

those who fail to conform. Moreover the mullahs are said to have forbidden the population from joining Soviet collective farms and youth organizations and of destroying government schools and expelling communist teachers. The article goes on to point out that the mekteps and madrassahs of Daghestan were attracting pupils from the age of 7 to 40--including from the neighboring Kabardian, Karachay, and surrounding areas--to the extent that in 1925 there were only 200 government schools with 13,000 pupils in Daghestan against 2000 religious schools with an enrollment of about 40,000. In the village of Staryi Yurt in Chechnia, religious elements were running boarding schools with up to 50 students, who covered their own costs. In 1928, according to Gubarev, there were in the Kabard-Balkar, Ingush, Chechen, Adyghe, and North Ossetian regions some 190 registered religious schools with 5988 students and 51 higher educational institutions with 726 adult students. Pupils often switched from government schools to religious ones, and government teachers, having finished their official duties, often taught in religious schools as well. The article includes tables giving the number of government schools and pupils in the North Caucasus for the years 1926-27.

D.A. Zhambulov, Islam i Nauka (Islam and Science), Alma Ata: 1982 (4950 copies, in Kazkah).

A.A. Kuziev, Urbanizatsiia i Ateizm (Urbanization and Atheism), Tashkent: 1982 (7326 copies, in Uzbek).

Razum Protiv Mraka (Reason Against Darkness), Grozny: 1982 (3000 copies).

M.T. Stephaniants, Musul'manskie Kontseptsii v Filosofii i Politike 19-20vv. (Muslim Philosophical and Political Conceptions, 19th-20th Centuries). Moscow: 1982 (5000 copies, resume in English; bibliography).

Uzbekistan: Put' k Sotsializmu, Minuia Kapitalizm (Uzbekistan: the Way to Socialism Bypassing Capitalism), Moscow: 1981 (5600 copies, in Pashto).

Sotsiologicheskoe Issledovanie (Sociological Research), No. 1, 1983: "The Reasons for the Low Mobility of the Populations of the Central Asian Republics." This article was based on a survey conducted in 1978-80 in Turkmenistan and Uzbekistan. The survey reached some interesting conclusions: 1) "more than half the young workers, collective farmers and employees of the countryside did not want to live in towns permanently under any conditions"; 2) private plot farming in the regions under study offered opportunities to increase one's income dramatically; 3) In rural areas, more than one-third of school-age children work in the fields for six months of the year or more, and only 8% are never engaged in agriculture. This trend keeps educational and professional standards low while simultaneously offering income incentives not to migrate; 4) "...of late a tendency for the non-native population to leave the region has been noted. This has significance in two ways. For the country as a whole it is positive, as migration takes place mainly to regions of insufficient labour in the Russian republic, the Ukraine, the Baltic states, etc. This phenomenon has a negative impact on the Central Asian republics, because the low mobility of the rural population means that a significant deficit of manpower in general occurs in the major cities, skilled manpower in particular..." 5) Grown-up children prefer large families. 70% of those questioned desired a minimum of 4 children, about a third were reluctant to establish a limit on the number. In addition, children from large families also show a propensity for large families; 6) The combined income of workers in Uzbekistan is nearly 35% higher than in Western Siberia. Collective farmer income is higher than in several areas and is about the same as the collective farmers in Western Siberia; 7) For inhabitants of Central Asia to leave their native territory usually means a worsening of their material comforts and housing, serious threats to their traditional way of life, "not to speak of the need to adapt as well to new social conditions".

FIRST INTERNATIONAL CONFERENCE
ON TURKIC STUDIES

The Conference was held on 19-22 May 1983 at Indiana University, Bloomington, Indiana. Ilhan Basgoz of the University was in the chair. The following papers were presented, among others.

Rosemarie Crisostomo (Washington D.C.), "The Dynamics of the Soviet turkic Population."

Andrzej Ananicz (Warsaw), "The Personal Pronouns in the Southern Dialects of Contemporary Uzbek."

Barbara Flemming (Leiden), "Uses of the Leiden Turkish Bible for Turcology."

Karl H. Menges (Vienna), "Features of Persistence and Change in the Turkic Languages."

Javad Heyat (Tehran), "The Azeri Cultural Renaissance Under Khomeini."

Edward J. Lazzerini (New Orleans), "The Crimea Under Russian Rule, 1783 to the Great Reforms."

Christopher Beckwith (Bloomington),
* "The Royal Clan of the Turks in Chinese bondage: A Preliminary Note on Turkic 'Military Slavery' in Seventh Century Eastern Eurasia."

† Ching-Lung Chen (Taipei), "Means of Communications as Evidence for the Persistence of Turkic Culture."

† Huang Chi-Huei (Taipei), "Chinese Military Tactics in the Kutadgu Bilig."

* G. L. Penrose (Holland, Michigan), "The Turkic Influences on the Earliest Russo-Chinese Trade and Diplomatic Relations."

Ilse D. Cirtautas (Seattle), "Hodi Zarif and the Study of Uzbek Oral Literature."

Ahmet Yurur (Catonsville, Maryland), "Records of Alevi Liturgy Published Abroad."

David C. Montgomery (Provo, Utah), "Comparative Career Patterns for the Soviet Uzbek Literary Community."

Hasan Javadi (Berkeley), "Tahirzadeh Sabir and the Journal Mulla Nasr al-Din."

M. Zainulabidin (Seattle), "An Introduction to Olmas Umarbekov: Tradition and Innovation in Modern Uzbek Short Fiction."

Catherine Cosman (Washington, D.C.), "A Survey of Cultural, Social and Religious Topics in the Soviet Central Asian Press in 1982."

Paul A. Goble (McLean, Virginia), "The Communist University of the Toilers of the East and the National Delimitation of the Turkic Community of Soviet Central Asia."

Audrey Altstadt-Mirhadi (Chicago), "The Participation of the Muslims in the Revolutionary Movement and Strikes of 1905 and 1913-1914."

David Nissman (Manassas, Virginia), "The Azerbaijani Rapprochement."

Araz M. Mirhadi (Chicago), "Contemporary Artists in Azerbaijan."

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