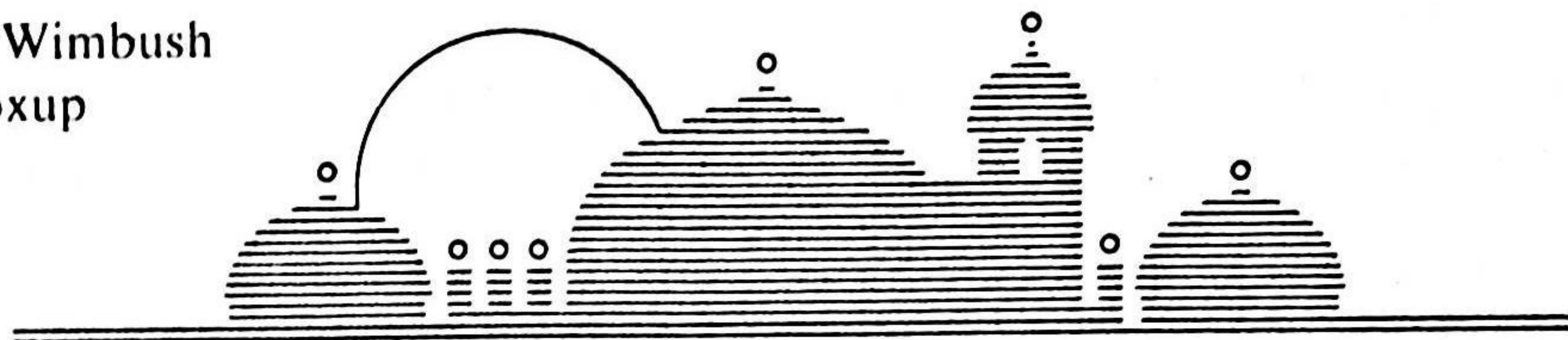


THE CENTRAL ASIAN NEWSLETTER

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RECENT PUBLICATIONS

Thomas T. Hammond, "Afghanistan and the Persian Gulf," Survey, Vol. 26, No. 2(115), Spring 1982.

Muhammad Sharafi, "Caucasus Muslims Flex Their Muscles," The Islamic World Review, December 1982.

Hans Bräker, Der Buddhismus in der Sowjetunion im Spannungsfeld zwischen Vernichtung und Überleben, Berichte des Bundesinstituts für ostwissenschaftliche und unterernationale Studien, No. 36, 1982.

Alexander G. Rahr, "A Biographical Note on Geidar Aliev," Radio Liberty Research Bulletin, RL 496/82, 15 December 1982.

Ann Sheehy, "Andropov Speaks on Nationalities Policy," Radio Liberty Research Bulletin, RL 510/82, 29 December 1982.

Ann Sheehy, "Andropov and the Merging of Nations," Radio Liberty Research Bulletin, RL 516/82, 29 December 1982.

Roostam Sadri, "A Debate on Profitable 'Hobbies' in Kazakhstan," Radio Liberty Research Bulletin, RL 1/83, 5 January 1983.

Robert Rand, "Iran Criticizes Soviet Presence in Afghanistan," Radio Liberty Research Bulletin, RL 3/83, 5 January 1983.

Bess Brown, "Central Asian Deputies to USSR Supreme Soviet Criticize Railway Transport and Complain About Supplies," Radio Liberty Research Bulletin, RL 4/83, 5 January 1983.

Elisabeth Fuller, "The Transcaucasian Republics During Brezhnev Era," Radio Liberty Research Bulletin, RL 13/83, 12 January 1983.

Roostam Sadri, "Resurgence of Interest in Islam Among the Tatar Intelligentsia," Radio Liberty Research Bulletin, RL 18/83, 12 January 1983.

Roman Solchanyk, "Andropov and the Supreme Soviet on the National Question," Radio Liberty Research Bulletin, RL 27/83, 19 January 1983.

H. Komatsu and M. Yamauchi, "Zeki Velidi Togan's Memoir," Shi Ho (Published by The Toyoshi-Danwa-Kai, Hokkaido University, Sapporo, Japan), No. 14, January 1982.

Andrew J. Pekarik, "The Cave Temples of Dunhuang," Archaeology, Vol. 36, No. 1, January/February 1983.

Olivier Roy, "Intellectuels et Ulema dans la Résistance Afghane," Peuples Méditerranéens, Oct-Dec 1982; No. 21. A remarkable study.

EXCURSION TO CENTRAL ASIA

The Citizen Exchange Council (18 East 41st Street, New York, NY 10017; telephone 212-889-7960) announces an excursion to Central Asia to take place in May 1984. The planned itinerary is for Leningrad, Moscow, Alma-Ata, Tashkent, Samarkand, Bukhara, and Ashkhabad. The program will be led by Dr. Martha Brill Olcott of Colgate University. The excursion will cost \$2299 per person. Interested parties are encouraged to contact the coordinator, Citizen Exchange Council, at the above address.

SOVIET MUSLIM DELEGATIONS ABROAD, 1982

o Mufti Talgat Tajuddin (Chairman of the Religious Board for European Russia and Siberia) led a Haj mission to Saudi Arabia in 1982. The delegation was received by King Khaleb and by Muhammed Ali Harakan, Secretary General of the World Islamic League. The same delegation also visited Syria.

o 26th January-3rd February 1982; a delegation to Bulgaria led by recently deceased Mufti Ziautdin Babakhanov and Talgat Tajuddin. Muslims of the Soviet East, No. 2, 1982, notes in this context that Bulgaria has 1300 working mosques.

o An inter-denominational delegation to the USA included Sheikh Abdulgani Abdullaev (Vice President of the Muslim Religious Board for Central Asia and Kazakhstan) and the Editor of Muslims of the Soviet East. The delegation visited California and Ohio.

o A delegation led by Mufti Mahmud Gekkiev and including Sayid Gasanov, Djafar Panchayev, Abdurashid Bahramov, and Mirtalib Tursunov, visited Ghana, Benin, Upper Volta, and Mali.

MUSLIM DELEGATIONS TO THE USSR, 1982

o Muslim delegations from Afghanistan were constantly touring the USSR.

o A delegation from Nigeria, including Yusuf Danso (Vice President of the Nigeria-USSR Friendship Society) and Umah Ibraghim (a Shariyat judge), visited Ufa, Tashkent, and Samarkand.

o A delegation from the Republic of Benin visited Central Asia for the first time at the invitation of the Muslim Religious Board for Central Asian and Kazakhstan.

o October 1981: Ahmed Zabara, Supreme Mufti of the Yemen Arab Republic, visited Moscow, Tashkent, and Andizhan.

o A Tunisian delegation visited Tashkent to celebrate a decade of friendly ties between the cities of Tashkent and Tunis. The delegation included Ban Mami, the Dean of Tunis University, and Zakaria ban Mustafa, the Mayor of Tunis. They visited the Religious Board for Central Asia and Kazakhstan, and a meeting was organized at the Tashkent State University in which

Wahid Kazimov, Chairman of the Tashkent City Council, took part.

o 30 March-5th April, 1982: The Supreme Mufti of Syria, Ahmad Kuftaru, visited the cities of Tashkent, Kokand, Ferghana, Andizhan, and Leninabad.

FROM THE SOVIET PRESS

o Turkemskaia Iskra (The Flame of Turkmenistan)

--1 December 1982. K. Kuliev, "Central Asia: A Great Experience in Forming New International Relations" (Sredniaia Azia; Velikii Opyt Formirovaniia Novykh Mezhnatsional'nykh Otnoshenii). "The Soviet republics of Central Asia are an example of a profound, truly humane solution to the nationality problem." It is for this reason, the author asserts, that the bourgeois world is involved in "frenzied hatred" to discredit Soviet achievements there. Kuliev writes that Central Asia never went through a genuine nationalist movement comparable to that of India, for example, because the classes which could have provided the backbone of such a movement were defeated by the newly emergent bourgeoisie and the feudal and clerical classes, which were trying to preserve Tsarism. He writes further that "Nowadays when the capitalist system does not have any decisive voice in world affairs, imperialist circles openly and insolently support the rights of small, economically under-developed nations to national independence." Presumably, this refers to Western criticisms of the Soviet invasion of Afghanistan. Kuliev concludes that there can be no reason in the USSR for any national antagonism, due in large part to the beneficence of the Russian people. Whereas before the revolution not a single book was published in Turkmenistan, Turkmen people now are lucky enough to be able to read the works of Marxism-Leninism and world literature "in Russian".

--7 December 1982. G. Zgerskii (Major-General, Commander of the KGB Border Military Units of the Central Asian Military District), "Protecting our Southern Borders" (Na Strazhe Iuzhnykh Rubezhei). This important article retraces the history of the Border Guard units, whose roots are in the bloody and cruel struggles of the 1920s and 1930s with the Basmachi. The

USA and other Western governments are accused of aiming, through their secret services and anti-Soviet emigre organizations, to subvert the USSR ideologically: "they are trying to send us their emissaries, using any legal or illegal means to smuggle across the border their ideological subversive materials...Our own units guarantee a reliable defense against the attempts to infiltrate terrorists in our country and of smuggling in the means of terrorism and subversion." This could be the first Soviet official reference confirming recent reports in the Western press of Afghan mujahideen units crossing the Soviet border to engage in terrorist activities in Central Asian republics.

--18 January 1983. S. Gulmuradov, "But the Caravan Goes On..." (A Karavan Idet...). This is the second article of the same title violently attacking the staff of Radio Liberty, Murat Tachmurat, and the brothers Kurre, and Aman Berdimurat (the first part was published in Sovetskaia Kirgiziia on 5 February 1982 attacking Azamat Altay, also of Radio Liberty).

--25 January 1983. M. Gapurov (First Secretary of the Central Committee of the Communist Party of Turkmenistan), "For Ever in One Family" (Naveki v Sem'e Edinoi). This is a typical "policy" article, full of praise for the republic's economic achievements. Articles of this kind do not normally carry attacks on religion. Hence, it is interesting to find the following: "We consider that fanning the fires of religious prejudice is one of the means that imperialist powers, led by the USA, are now using in their exacerbated psychological war against our country...[to that end] they are using religious survivals (perezhitki) which still remain in the consciousness and behavior of some people, in order to idealize the feudal-patriarchal past, to spread the ideas of the 'Islamic Revolution', thereby creating the basis for a nationalistic and anti-Soviet atmosphere. Therefore the atheistic education of the toilers takes an important place in the ideological work of the Party organizations.

Lectures, individual talks with believers, scientific conferences are given everywhere. We have increased our efforts to denounce so-called 'holy places' and the activity of various self-appointed sheikhs--i.e. religious charlatans." In this context, "Islamic Revolution" probably refers to fundamentalist trends among the Afghan resistance fighters; thus far, the Soviets have been reluctant to criticize Iranian fundamentalism too openly. The article is reproduced from the Journal of the Central Committee of the Communist Party, No. 12, 1982, under the original title, "Political Self-Education" (Politicheskoe Samobrazovanie).

o Pravda Vostoka (Truth of the East)

--2 December 1982. L. Shek, "Soldier of the Revolution" (Soldat Revoliutsii). This article celebrates the 90th anniversary of the birth of B. Shegabutdinov, one-time minister of defense of the People's Republic of Bukhara, killed by Basmachi on 20th October 1920.

--27 January 1983. "To Form a Generation of Blazing Patriots-Leninists" (Vospityvat' Plamennykh Patriotov-Lenintsev). This is a report of a Plenum of the Uzbekistan Komsomol (held on 26 January 1983) in the presence of First Secretary of Uzbekistan Rashidov and a number of Russian generals of the Turkistan Military District. The Plenum findings insist on the necessity of young people developing a good knowledge of the "marvellous (chudesnyi) Russian language" in order to become good soldiers.

o Kazakhstanskaia Pravda (Truth of Kazakhstan)

--19 January 1983. A. Tursunbaev, "Truth Against Lies" (Istina Protiv Fal'shi). This is the review of a book, The Strength of Truth Against the Impotence of Lies (Sila Pravdy Protiv Bessilie Lzhi), edited by A. R. Akhmetov (Kazakhstan, 1982). The book is devoted to criticism of Western "falsification" of the history of Kazakhstan.

--6 January 1983. "Lies on the Radio

Waves" (Lozh' v Efire). This is yet another attack against Radio Liberty, this time against the Kazakh staff. Singled out for vilification are: Zhakibai Bapishev, Kabyl Diusupov, and Hasan Oraltay. The pattern follows that of similar attacks published recently in the Turkmen and Kirghiz press against Radio Liberty. Radio Liberty is accused of using material from the Kazakh press and twisting its meaning. In each case examples are given. We would speculate that these persistent attacks could mean several things, including the possibility that the radio broadcasts are having a significant impact, forcing Soviet authorities to explain themselves to the local population. These attacks may also be a warning to the local press not to give institutions like Radio Liberty ammunition for their broadcasts. Importantly, the article is signed by a "political observer" from TASS.

o Sovetskaia Kirgiziia (Soviet Kirghizia)

--29 October 1982. "Contempt of the People" (Prezrenie Naroda). This is an attack on Radio Liberty of the kind mentioned above, only this time directed at Azamat Altay of the Radio's Kirghiz Service.

o Leninchil Zhash (in Kirghiz)

--25 November 1982. M. Tentimishv, "Need for a Common Effort" (Zhalpy Kuch-Araket Kerek). The author claims that religion in the USSR is "like an ant drowning in a river". Islam, like all others, has been completely uprooted. However, the author explains, recently a number of "solid young Muslim believers", even members of the Komsomol (Soviet Youth Organization) are making pilgrimages to holy places and express the desire to go to study in the madrassah of Bukhara. There are several mentions of clandestine mosques, Sufi adepts, religious marriages and insufficient anti-religious propaganda; even Soviet civil servicemen are said to be interested in religion. The tomb of Shakh Fazil in the Alabuka district is said to be particularly active with pilgrims, who come from Kirghizia and Uzbekistan.

o Kommunist Uzbekistan

--No. 9, 1982; E. Iusupov, "Islam and the Ideological Diversion of Imperialism" (Islam i ideologicheskaiye diversii imperializma). The author attacks Columbia University, Radio Liberty, Voice of America, and an unnamed association of Turkestanis in West Germany and the USA, an association of Turkic emigrants in Turkey, Western exploitation of Muslim countries, the "Peking hegemonists", the Economist, Spiegel, London Times, and the Daily Telegraph. The author denies that there has been any spill-over of events from Iran, Afghanistan, or the Middle East into Soviet Central Asia.

FROM THE TURKISH PRESS

(Submitted by H.B. Paksoy)

"A Muslim 'Slap' Exploded at the Russian Face" is the page one, six column heading of the lead new article in Tercuman in its 1st January 1983 issue. Basing its news on BBC reports of 30th December 1982, Tercuman states that the Kirghiz, Uzbek, and Tajik Turks who currently serve with Soviet forces in the occupation army in Afghanistan are collaborating with the resistance forces. These Turks, who have been assigned to guard duties, cleared a path through a protective minefield around Jelalabad airport. Utilizing this mine-free path, the mujahideen then attacked the airport, killed forty communists, and destroyed numerous aircraft. According to the article, this was the second attack of its kind on Soviet military targets around Jelalabad within one week.

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