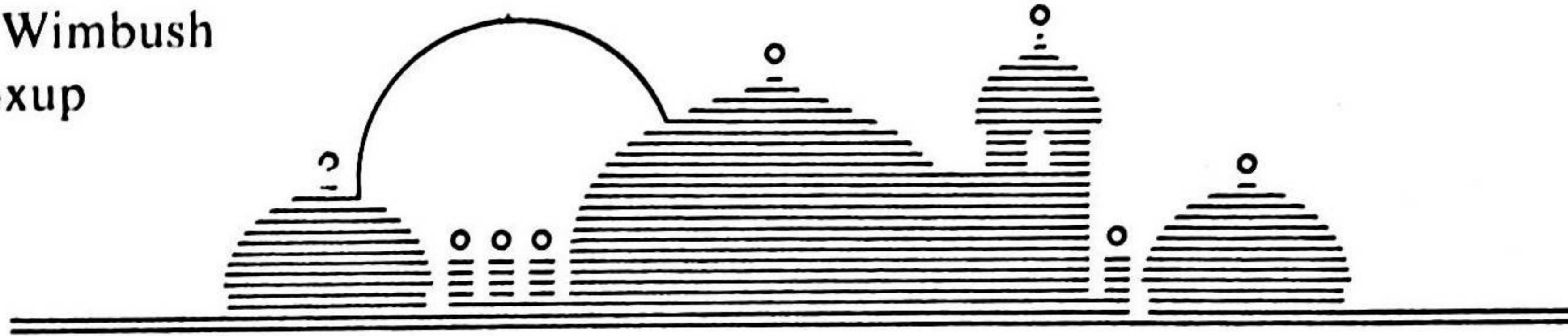


# THE CENTRAL ASIAN NEWSLETTER

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## RECENT PUBLICATIONS

Stephan M. Horak, editor, Guide to the Study of the Soviet Nationalities: Non-Russian Peoples of the USSR. Littleton, Colorado: Libraries Unlimited Inc., 1982, 265pp. Contributors: Marjorie Mandelstam Balzer, David M. Crowe, Kenneth C. Farmer, Stephen Fisher-Galati, Sidney Heitman, Vitaut Kipel, Isabelle Kreindler, Edward J. Lazzerini, Joseph D. McCadden, Shimon Redlich, and James Heizer.

Jacob M. Landau, Pan-Turkism in Turkey: A Study in Irredentism. London: C. Hurst and Co., 1981, 219pp.

Ram Rahul, Struggle for Central Asia. New Delhi: Vikas Publishing House, 1982.

Muzzafer Ozdag, "Sovyet-Rus Tehdidi Onunde Islam Dunaysi ve Turkiye," Turk Dunyasi Arastirmalari, No. 16, February 1982.

Baymirza Hayit, "Bugunku Turkistan," Egitim Kultur (Ankara), No. 14, March 1982.

Michael J. Donnantuono, The Soviet Military as a Vehicle for Central Asian Assimilation. The Afghanistan Council (The Asia Society), Occasional Paper #24, New York, October 1981.

M.S. Shafiuddin, "Muslims Under Soviet Rule," The Indonesia Times, 12 and 19 February 1982.

Baymirza Hayit, "The Strategic Importance of Turkestan for the Soviet Union and the Free World," The Indonesia Times, 18 March 1982.

Baymirza Hayit, "Demographic and Economic Situation of the Muslims of Turkestan," ABN Correspondence (Munich), Vol. 23, Nos. 1&2, January-April 1982.

"The Disputed Area of the Pamirs," Beijing Review, No. 27, September 1981.

X Xia Xuncheng, "Probing the Mystery Lake: Lop Nor," China Reconstructs, April 1982.

Sergei Voronitsyn, "Renewed Polemics Over Siberian Water Diversion Scheme," Radio Liberty Research, RL 154/82, April 6, 1982.

Bess Brown, "Criticism of Siberian River Diversion Scheme Gets Hot Retort From Uzbekistan," Radio Liberty Research, RL 167/82, April 20, 1982.

## CONFERENCE AND WORKSHOPS

o The Ecole des Hautes Etudes en Sciences Sociales, Centre d'Etudes sur l'URSS, l'Europe Orientale et le Domaine Turc, is organising a workshop on "Les Ordres Mystiques (tariqat) dans l'Islam: Cheminements et Situation Actuelle." The workshop will be held on 13-14 May 1982. Presentations on the Sufi brotherhoods will include Joseph Fletcher on China, Alexandre Bennigsen on Central Asia and the USSR, Chantal Lemercier-Quelquejay on the Soviet Caucasus, and Klaus Kreiser on Turkey, with references to Iran and Afghanistan.

o The Permanent International Altaistic Conference (PIAC) will hold its 25th Meeting in Uppsala, Sweden on 8-11 June 1982. Interested parties should contact the President, Dr. Gunnar Jarring, Karlavagen 85, S-114 59 Stockholm (Telephone: 08-614936 or 08-7885318).

THE CHINESE ASSOCIATION FOR TURKIC  
LANGUAGE STUDIES

This Association was formed in 1980 and now has more than 100 members in Beijing, Xinjiang, Gansu, and Qinghai. The Director is Professor Burkham, the Vice-Directors are Vice-Professor Khamit and Geng Shimin, and the Secretary General is Vice-Research Fellow Chen Zongzhen.

The Association held a meeting on 5-11 November 1981; 37 papers were presented on various aspects of Uighur, Kazakh, and Kirghiz linguistics. Leaders of Association plan to hold regular meetings and are especially eager to expand their international contacts and exchanges. Correspondence should be addressed to the Association, care of the Chinese Academy of Social Sciences, Institute for Nationality Studies, Beijing, PRC.

AFGHANISTAN RESISTANCE PUBLICATIONS

Jamiat-i-Islami, directed by Prof. Burhanuddin Rabbani, a member of the Islamic Alliance for the Liberation of Afghanistan, together with three other Islamic groups (Hizb-e-Islami of Mr. Younus Khalis, Afghanistan National Liberation Front, and the Afghanistan Islamic Revolution Movements) seems to be one of the most dynamic and successful Mujahideen groups. In January 1982, Jamiat-i-Islami began publication of a journal, in English, Mirror of Jihad, which appears every two months. The new journal includes political articles explaining the aims of the Jamiat-i-Islami and interviews with various Mujahideen. Further, Mirror of Jihad reports regularly from the battlefronts of Parwan, Logan, Balkh, Kandahar, and Wardak provinces and from the Panshir Valley. The organization also has published in English A Pictorial Trip With Afghan Mujahideen and a monthly newsletter, Voice of Islam. The latter is published inside Parwan province. It gives up to date information about the fighting between resistance fighters and Soviet-directed troops. These publications

may be obtained from Political Committee of Jamiat-i-Islami, Post Box 264, G.P.O. Peshawar, Pakistan, or from Prof. B. Rabbani, Account No. 100, Habib Bank Ltd, Kochi Bazar Branch, Peshawar, Pakistan. The cost of Mirror of Jihad is \$3(U.S.); the cost of the other publications is unknown.

FROM SOVIET SOURCES

I. Muhiddinov, "Obychai i obriady pamirskikh tadzhikov, sviazannye s zhilishchem. Konets XIX--nachalo XX v. (Materialy k istoriko-etnograficheskomu atlasu narodov Srednei Azii i Kazakhstana)," Sovetskaia Etnografiia, No. 2, 1982. This is a scholarly and useful ethnographic treatment of some of the pre-Islamic survivals among the Ismaili population of the Pamirs.

B.A. Litvinskii, "Izuchenie drevnei istorii i kul'tury Vostochnogo Turkestana v otchestvennoi i zarubezhnoi nauke," Narody Azii i Afriki, No. 1, 1982. Short analyses of Russian, Soviet, and foreign research on Eastern Turkestan with special criticism of the Chinese "falsifiers," who, it is claimed, for the last few years have been employing historical research for hegemonist aims. Among other things, the Chinese are accused of "denying the role played by the people of Central Asia and East Turkestan and the depth..of ethnic and political ties between the two areas." The article includes numerous bibliographical references in several languages.

N. Ivanov, "Sotsialnye aspekty traditsionno islama," Aziia i Afrika Segodnia, No. 3, 1982. The author offers an apologia for "traditional Islam" and suggests the Ottoman Empire between the 16th and 19th centuries, to the time of the Tanzimat, as an example of the coincidence of traditional Islamic and socialist virtues. The main characteristic of traditional Islam, according to the author, is that it is fundamentally opposed to capitalism. This is true for four reasons: 1) the special attitude of the Ottoman Empire

to private property; 2) the commitment of the Empire to the community--the umma--as opposed to the individual; 3) the progressive economic policy of the Ottoman Porte; 4) the egalitarian philosophy of Islam. Ivanov makes reference to an "interpretation of Islam which emerged at the end of the 19th and beginning of the 20th century, the so-called Muslim Reformation [presumably the jadids]. This "modernized or bourgeois Islam" opposed traditional Islam and fortified capitalism, according to Ivanov. The article concludes with praise for Nasser and for the Algerian constitution and with a warning that there are trends in Islam today that are opposed to socialism, trends represented by Bani Sadr, Mohammad al-Ghazali, Sayyid Qotb, and other leaders of the Muslim Brothers and similar groups.

Yu. Izmailov, "O chem beseduyut veterany," Nauka i Religia, No. 3, 1982. A rather turgid account of the reunion in Azerbaidzhan of several elderly atheist propagandists but which nevertheless gives some interesting information. For example, the main characters note the "discovery" of the tomb of the 12th Imam, near the village of Bitdili (no date is given but it is implied that the discovery took place during collectivization in the 1920s and 1930s. This discovery has generated a resurgence of fanaticism in the region. It is said that fanatics have even forbidden believers, in the name of the Imam, to join a kolkhoz. They note further that people still believe that the sayyids--descendants of the Prophet--are endowed with "magic" qualities. Believers give the sayyids presents to gain their good will. The discussants note that none of the sayyids can prove direct descent from the Prophet. The article ends by explaining that the outlook of believers is today different, that they are first and foremost Soviet citizens, not Sunni or Shia. "However, we cannot forget the past...We all know what happens on religious feast days around the holy tomb of Imam-zade. And not only on feast days do people go there, even children. And young people also come."

Sh. Ismailov, "Vyshe uroven' ateisticheskoi raboty," Sovetskii Dagestan, No. 1, 1982. This article is by the Secretary of the Oblast Committee of the Communist Party of Daghestan. It deals with the activities of the Sufi brotherhoods in Daghestan, particularly the Kunta Haji tariqa with information about the localities where the tariqat are most active.

#### SOVIET PUBLICATIONS RECEIVED

V.A. Kuroedov, Religiia i Tserkov v Sovetskom Gosudarstve, Moscow, 1981 (100,000 copies published). Kuroedov is the Chairman of the Committee for Religious Affairs of the Central Committee of the Communist Party. The book, therefore, represents the Soviet official viewpoint. Kuroedov is concerned mainly with the Orthodox Church but makes interesting references to Islam in the USSR. For example:

--He notes the cooperation between the Tsarist regime and the Muslim "clerics" (p. 39) and collaboration between Muslim reactionaries and Kolchak (p. 78);

--He mentions recent religious publications, including the journal Muslims of the Soviet East and "Al-Sahih" of Al-Bukhari, but he becomes confused when discussing the "Prophet Termizi," where he probably intends to refer to the Sufi writer and philosopher Muhammad ibn 'Ali al-Hakim at-Tirmidhi, the author of "The Seal of the Saints" and commentary on the Koran (p. 130).

--He launches a violent attack against the "obscurantists" and refers to "holy places" operated by Sufi brotherhoods, which are centers of opposition to the Soviet regime: "Hadj Baba Pir" and "Taji Efendi Pir" in Azerbaidzhan, Uzbekistan, Daghestan, and Kazakhstan (pp. 199-200);

--He describes various Islamic

conferences organized by the Mufti of Tashkent, Ziauddin Babakhanov, which seem to be taken quite seriously by Soviet authorities. Curiously, no mention is made of the last international Islamic conference, held in Tashkent in October 1980, which was boycotted by many Muslim delegations and condemned, because of the Soviet invasion of Afghanistan, by many others.

#### NEWS IN BRIEF

o Jamiat-i-Islami, Voice of Islam [See section on Afghanistan Resistance Publications], Vol. 3, February 1982, reports that a radio station called "Voice of the Mujahideen of Afghanistan" has been broadcasting on the FM band for the last three months. Broadcasts are at night. The station claims to speak on behalf of all Mujahideen.

o Kazakhstan has a new chairman of the KGB, Zakash Kamalidenov. This marks the first time in nearly twenty years that a Kazakh has held that post. Usually, KGB chairmen are Slavs, frequently Russians. For a revealing biography of Kamalidenov, readers are referred to Radio Liberty Research, RL 139/82, March 25, 1982.

o TASS reported on 24 March 1982 a speech by Leonid Brezhnev in which the Soviet leader offered some thinly veiled criticism of Uzbeks for their attachment to their own cultural heritage. Brezhnev pointed out to his listeners and readers in Tashkent and elsewhere that Uzbekistan's greatest achievements have occurred under Soviet aegis. He went on to warn of the dangers of "national narrow-mindedness" and to praise Soviet culture.

#### CENTRAL ASIAN SURVEY

The first issue of this new journal is now at the printer. The expected publication date is late June or early July. The first issue of Central Asian Survey will include articles by Alexandre Bennigsen, Chantal Lemercier-Quelquejay, Azade-Ayşe Rorlich, Geng Shimin, Isabelle Kreindler, David Morison, Richard Newell, and Anthony Hyman. George Chowdhary-Best will pay special tribute to the late Sir Olaf Caroe. In addition to these articles, chronicles, and research aids, the journal will contain book reviews and other information. All subscribers to the Newsletter will receive automatically in the near future information regarding subscription conditions for Central Asian Survey.