

The Central Asian Newsletter

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Recent Publications: Books

Sowjetunion 1984/85. Ereignisse, Probleme, Perspektiven, Carl Hanser Verlag Munchen Wein, 1985, 386 pp.

Balykov, Sandzhi, *Devichya chest'* (A Maiden's Honor). Germany, 1983, 236 pp. Historical novel by the only Kalmyk writer in emigration, with introduction by A. Avtorkhanov.

Balykov, Sandzhi, *Silnee vlasti* (Stronger than the Authorities). Germany, 1976, 137 pp. Sixteen stories and one legend. The stories mainly describe the life of the Don Kalmyks during the 1914-1920 period.

Djavadi, Abbasali, *Phonologie des Persischen*, Emeryville, CA: Albany Press, Middle Eastern Series 7, 1984, in German.

Mohammad Kheir Haghandoqa, *The Circassians*, Amman: Rafidi Print, Jan-

uary 1985, 230 pages, with numerous illustrations. The book gives a history of the Circassian settlement in Jordan, their contribution to the political and military life of the country. It lists over 1000 names of Circassian families with references to the publications (mostly in Russian) which mention these families. The book also provides a list of Circassian and Chechen families in Jordan and their places of settlement.

La Guerre d'Afghanistan. Intervention Soviétique et Résistance. Sous la direction de André Brigot et Olivier Roy, Paris 1985, 144 pp., including maps and tables. La Documentation Française, collection "Notes et Etudes Documentaires". Chapters include "L'Afghanistan avant l'intervention soviétique":

- L'Afghanistan de 1919 à 1973;
- De l'instauration de la République à l'invasion soviétique (1973-1979);
- Les expériences soviétiques de guerres musulmanes;

"Le Conflit":

- Chronologie des combats;
 - L'armée soviétique en Afghanistan;
 - La politique de "pacification" sur le terrain;
- "La Résistance":
- La société civile dans la guerre;
 - Les partis politiques de la Résistance;
- "Les Conséquences du Conflit":
- La dimension centre-asiatique d'une guerre en Afghanistan;
 - L'Afghanistan vu de Moscou;
 - Les aspects diplomatiques et régionaux.

Tiwari, J.G., *Muslims Under the Czars and the Soviets*, Lucknow: Academy of Islamic Research and Publications, 1984.

Gilani, Ijaz J., *The Four 'R's of Afghanistan (Refugees, Resistance, Regime, Russia)*, Pakistan Institute of Public Opinion, 39 pp. A study of Pakistani-Afghan relations and their impact on foreign policy attitudes in Pakistan.

Recent Publications: Periodicals

Yurter, F.K., "The Plight of the Crimean Tatars: An Update," *Islamic Horizons*, vol. 14, no. 4, pp. 5-14.

"How Moscow makes the most of its Asian empire," *Arabia*, vol. 5, no. 51: November 1985, pp. 34-35.

Paksoy, H.B., "The Traditional Oglak Tartar Among the Kirghiz of the Pamirs," *Journal of the Royal Asiatic Society*, no. 2, 1985, pp. 174-176.

Izgi, Dr. Ozkan, "Tatar Adi Hakkinda", *Emel*, no. 147, March 1985, pp. 11-20.

Serafeddin, Yahya, "Kirim Tatarlarinin Turku ve Danslari", *Emel*, no. 147, March 1985, pp. 3-10.

McPherson, C.C., "Pakistan'da ve Turkiye'de Afganli Multeciler - Bugunku Durumlari", *Turk Dunyasi*, no. 38, Ekim 1985, pp. 128-147.

"Official Islam in Afghanistan", *Keston*

News Service, no. 239, 28 November 1985, p. 13.

Vermaat, J.A. Emerson, "The World Council of Churches and the Afghanistan Crisis 1980-1984", *Conflict Quarterly*, vol. V, no. 3, Summer 1985, pp. 5-18.

Paksoy, H.B., "Alpamis ve Bamsi Beyrek: Iki Ad, Bir Destan", *Turk Dili*, Sayi 403/ Temmuz 1985, p. 619.

Esposito, John L., "Islamic Revivalism", *The Muslim World Today*, Occasional Paper no. 3, American Institute for Islamic Affairs, School of International Service, The American University.

"Keeping the Peace with the Neighbors", (focus on Central Asia), *Arabia*, vol. 4, no. 48, August 1985, pp. 49-51.

"The Position of Kazakhs in the Occupational Structure", *Arabia*, vol. 4, no. 48, August 1985, pp. 50-51 (the second of four in-depth articles by Janice Baker examining Soviet communist policy and

industrialisation and social change in Kazakhstan between 1917 and 1940).

"Nothing Lies Like Statistics", *Arabia*, vol. 4, no. 49, September 1985, pp. 53-54 (on Bulgarian persecution of Turkic minorities).

"Soviet Cultural Policies in Kazakhstan" *Arabia*, vol. 4, no. 49, September 1985, pp. 54-55 (the third of four in-depth articles by Janice Baker on Soviet policy in Kazakhstan).

Morrison, Peter, "Islam in Xinjiang", *Religion in Communist Lands*, vol. 13, no. 3, Winter 1985, pp. 244-249.

Ritter, William S., "The Final Phase in the Liquidation of Anti-Soviet Resistance in Tadzhikistan: Ibrahim Bek and the Basmachi, 1924-31", *Soviet Studies*, vol. XXXVII, no. 4, October 1985, pp. 484-493.

Slider, Darrell, "A Note on the Class Structure of Soviet Nationalities", *Soviet*

Studies, vol. XXXVII, no. 4, October 1985, pp. 535-540.

Syed Riffat Hussain, "The Political Economy of Soviet-Afghanistan Relations in the Brezhnev Era: A Framework for Analysis", *Strategic Studies*, vol. VIII, Spring 1985, no. 3, pp. 47-66.

Voice of Solidarity, no. 107, July 1985, features articles by George Miller, "A

Soviet Soldier's Lot", pp. 20-22, and an "Interview with Estonian Soldier on Leave", pp. 19-20, reprinted from the Estonian *samizdat* journal *Izekiri*. The interview gives an interesting insight into the life of Soviet soldiers in Afghanistan and on ethnic relations within the Soviet army, especially regarding Soviet Central Asians.

Dogu Turkistanin Sesi (Voice of Eastern Turkistan), vol. 2, no. 5, August 1985, includes the following articles (among others): Allahverdi, Mehmet, "Eastern Turkistan or Sinkiang?", pp. 39-44; and Saray, Mehmet, "Turkish Officers Sent to Kashgar in 1874", pp. 45-48.

Radio Liberty Research Bulletins

"Uzbek Believer Recants and Denounces 'False Mullahs'", RL 324/85, 9 October 1985.

Sheehy, Ann, "Slav Elected First Secretary of Tashkent City Party Committee," RL 333/85, 3 October 1985.

Reese, William, "Antireligious Propaganda in Azeri Press in Time for Muharram", RL 334/85, 30 September 1985.

"Three Recent Conferences on the Turkic Peoples", RL 344/85, 23 October 1985.

Sheehy, Ann, "Gorbachev's New Propaganda Chief a Critic of Russian Nationalists", RL 357/85, 31 October 1985.

Sheehy, Ann, "The New Edition of the

Party Program and the National Question", RL 366/85 29 October 1985.

"Kirgiz Party Chief Usubaliev Retires", RL 368/85, 7 November 1985.

"Personnel Changes in Uzbek Literary Elite", RL 381/85, 20 November 1985.

Kruzhin, Peter, "A New Cadres Policy in the Soviet Army?", RL 388/85, 19 November 1985.

Brown, Bess, "Pravda Criticizes Agriculture in Turkmenistan", August 29, 1985, RL 292/85.

Nahaylo, Bohdan, "Afghanistan - No Longer 'Foreign Soil'?", September 11, 1985, RL 306/85.

Trehub, Aaron, "Afghanistan: Portents of the Apocalypse?", September 11, 1985 RL 307/85.

Trehub, Aaron, "Afghanistan: 'No Such

Thing as a Stranger's Misfortune' ", September 17, 1985, RL 309/85.

Reese, William, "Some Counterpropaganda Themes in the Azerbaijani Press", September 12, 1985, RL 303/85.

Wishnevsky, Julia, "The War in Afghanistan in *Samizdat*", RL 236/85, July 22, 1985.

Wise, Sallie, "The Soviet Public and the War in Afghanistan. Perceptions, Prognoses, Information Sources", RFE/RL Soviet Area Audience and Opinion Research, AR 4-85, June 1985, 39 pp.

Brown, Bess, "The Clean-Up Campaign Comes to Kazakhstan", Radio Liberty Research, RL 265/85, August 12, 1985.

Kruzhin, Peter, "The Transcaucasian Military Exercises", RL 266/85, August 14, 1985.

Recent Soviet Publications: Books

Abylgaziev, V.I., *Krakh politicheskogo banditizma (Na materialakh Kirgizii)* (The Failure of Political Banditism [Based on Materials from Kirghizia]), Frunze, Kyrgyzstan, 1984, 96 pages.

Aliev, S.M., *Neft' i obshchestvenno-politicheskoe razvitie Irana v XX v.* (Oil and the Societal-Political Development of Iran in the 20th Century), Moscow: Nauka, 1985, 302 pages, 1500 copies. From the USSR Academy of Sciences Institute of Oriental Studies.

Mesto religii v obshchestvenno-politicheskoi zhizni stran Blizhnego i Srednego Vostoka (The Place of Religion in the Social-Political Life of the Countries of the Near and Middle East), edited by Z.Z. Abdullaev and others in the Azerbaijan State Institute named for S.M. Kirov. Baku: 1985, 86 pages, 500 copies, title and part of the text in Azeri as well as Russian.

Shulembaev, K. Sh., *Ateizm i npravstvennii progress* (Atheism and Moral Progress), Alma-Ata: Znanie Society of the KazSSR, 1984, 31 pages, 1850 copies.

Mirraakhimov, M. *Prazdnik Navruz* (The Holiday of Nowruz), Dushanbe: Irfon, 1985, 29 pages, 2000 copies.

Madzhidov, R. M., *Sotsialisticheskii obraz zhizni i ateizm* (The Socialist Way of Life and Atheism), Dushanbe: Irfon, 1984, 30 pages, 4000 copies, in Tajik.

Istochniki i istochnikovedenie i kul'tury Bashkirii (Sources and Source Study and the Culture of Bashkiria) (collection of articles), Ufa: BFAN SSSR, 1984. Edited by R.M. Iusupov and others, associated with the Bashkir branch of the Academy of Sciences Institute of History, Language and Literature, and the Southern Urals Department of the Archeological Commission of the USSR Academy of Sciences. 100 pages, 400 copies.

Sovremennye kul'turno-bytovye protsessy v Dagestane (Contemporary Cultural-Lifestyle Processes in Dagestan) (collection of articles), chief editor A.I. Islammagomedov, Makhachkala: B. i., 1984. 152 pages, 300 copies. From the Dagestan branch of the USSR Academy of Sciences Institute of History, Language and Literature named for G. Tsadasy.

Problemy sotsial'no-ekonomicheskogo i etno-demograficheskogo razvitiia narodov Kazakhstana (Problems of Socio-Economic and Ethno-Demographic Development of the Cities of Kazakhstan), chief editor Zh. K. Kasymbaev and others, Alma-Ata: KazPI, 1985, 101 pages, 500 copies, part of the text in Kazakh. A thematical collection of the works of professional-instruction staff at the VUZY of the Ministry of Education of the Kazakh SSR.

Abdullaev, Sh., *Nauchno-tekhnicheskaiia revoliutsiia i islam* (The Scientific-Technological Revolution and Islam), Dushanbe: Irfon, 1984, 45 pages, 2000 copies, in Tajik.

Saidov, N. Kh., *Za nastupatel'nyi ateizm* (For Aggressive Atheism), Tashkent: Uzbekistan, 1984, 111 pages, 5000 copies, in Uzbek.

K probleme natsii i natsional'nykh otnoshenii (On the Problem of Nations and National Relations) (collection of articles), chief editor B. Kh. Iuldashbaev with others, Ufa: BGU, 1984, 145 pages, 800 copies. From the Bashkir State

Institute named for the 40th Anniversary of October.

Valikhanov, Ch. Ch., *Sobranie sochinenii: V 5-ti t.* (Collected Works in Five Volumes) chief editor A. Kh. Margulan with others, biographical note by A. Margulan, Alma-Ata: Kazakh. Sovetskaia Entsiklopediia, 1984. The first volume has 431 pages with parts of the text in Kazakh and Urdu. There are also reminiscences of Ch. Ch. Valikhanov and a bibliography. 15000 copies.

Davletshin, K.D., *Sotsialisticheskii obraz zhizni i svoboda sovesti* (The Socialist Way of Life and Freedom of Conscience), Kazan': Tatar. kn. izd-vo, 1984, 129 pages, 3300 copies, in Tatar.

Mezhidov, D.D., Matveev, Iu. I., and B.A. Kodzoev, *Internatsionalizatsiia obshchestvennoi zhizni i preodolenie*

perezhitkov proshlogo v Chechno-Ingushetii (The Internationalization of Social Life and the Overcoming of Vestiges of the Past in Chechno-Ingushetia), Grozny: Chech.-Ing. kn. izd-vo, 1984, 55 pages, 2000 copies.

Mukhamedberdiyev, K.B., *Lenin i narody khorezmskogo oazisa: Voprosy istorii, istoriografii i istochnikovedeniia perekhoda k sotsializmu* (Lenin and the Peoples of the Khorezm Oasis: Questions of History, Historiography and Source Study of the Transition to Socialism), Nukus: Karakalpakistan, 1982, 201 pages, 3000 copies.

Rakhimov, M.U., *Istoriia Fergany* (The History of Ferghana), Tashkent: Fan, 1984, 129 copies, 2410 pages.

Suleimenov, R.B., Moiseev, V.A., *Chokan Valikhanov - vostokoved*

(Chokan Valikhanov - Orientalist), Alma-Ata: Nauka (KazSSR), third quarter of 1985, 3000 copies. The book sheds light on the life and multi-faceted scientific activities of the great Kazakh scholar and educator, Ch. Valikhanov (1835-1865), and his contribution to the development of Russian and world Oriental studies. The edition is illustrated with rare photographs and drawings.

Mirzamukhamedov, M., Ezeev, B., *Klassiki musul'manskoi kul'tury i sovremennost'* (Classics of Muslim Culture and the Present), APN, third quarter of 1985, 20,000 copies, in Arabic. This brochure contains the history of monuments to Muslim culture in the republics of the Soviet Union, the government's concerns about their preservation, the system for studying the legacies of great scholars, poets, and artists of past centuries.

Soviet Publications for Afghanistan

Aksiutin, Iu., Martynchuk, S., *V.I. Lenin. Stranitsy bor'by.* (V.I. Lenin. Pages in the Struggle), APN, 40000 copies in Dari, 15000 in Pashto, first quarter of 1985. "A short essay in popular form on the life and activities of the founder of the Soviet government, V.I. Lenin, with the wide use of the reminiscences of contemporaries on the leader, and his correspondence."

Iakovlev, E., *Den' i zhizn' (Shtrikhi k portretu V.I. Lenina)* (Day and Life. Strokes in a Portrait of V.I. Lenin), APN, first quarter of 1985, 5000 copies in Dari. "A present-day publication containing some essays which reflect the personality traits of V.I. Lenin, the unrepeatable peculiarities of the moral outlook of the leader - the greatest revolutionary, the perspicacious politician, the whole and selfless person."

Karpushin, V., Povarkov, Ia., *Osnovy*

politicheskikh znaniy (The Bases of Political Knowledge), APN, third quarter of 1985, 40000 copies in Dari, 15000 in Pashto. "Eminent soviet scholars explain in a popular manner the bases of Marxist-Leninist philosophy, political economy, and scientific communism. The reader is also acquainted with the theory and practice of the contemporary world revolutionary process."

Korchagina, M., Sorokina, E., *Zhenshchiny v sovremennom mire* (Women in the Contemporary World), APN, second quarter of 1985, 20000 copies in Dari.

Popov, Iu., *Sotsialisticheskaiia orientatsiia - forma perekhoda k sotsializmu* (Socialist Orientation - the Form of Transition to Socialism), APN, third quarter of 1985, 30000 copies in Dari.

Dmitrenko, V., *NEP: razrabotka i osushchestvlenie* (NEP: Elaboration and Implementation [NEP = New Economic Policy, put into practice by new Soviet

government in the early 1920's]), APN, fourth quarter of 1985, 30000 copies in Dari.

Selunskaiia, V., Tetiushev, V., *Pravda i vymysly o kollektivizatsii v SSSR* (The Truth and Fabrications about Collectivization in the USSR), APN, third quarter of 1985, 30000 copies in Dari, 12000 in Pashto.

Kolesov, N., *Politicheskaiia ekonomiiia sotsializma Voprosy i otvety* (The Political Economy of Socialism. Questions and Answers), APN, first quarter of 1985, 20000 copies in Dari.

Vneshniaia politika SSSR: voprosy i otvety (The Foreign Policy of the USSR: Questions and Answers), APN, second quarter of 1985, 30000 copies in Dari.

Umanskii, L., *Narody SSSR: tsifry i fakty* (Peoples of the USSR: Figures and Facts), APN, fourth quarter of 1985, 40,000 copies in Dari.

Samizdat Publications

Voice of Solidarity No. 108-9, August-September 1985, carries an article by Taras Kuzio, "Soviet Opposition to the Occupation of Afghanistan," which contains various appeals and open letters by opposition and religious groups (such as the Ukrainian Catholic Church) in the USSR, pp. 202-22. One letter by a Russian opposition activist, A. Sabarov (Moscow), is particularly interesting. Here are some abstracts: "In general, the atmosphere in the Eastern republics created apprehension among thinking people in Moscow. According to observers, on the streets of towns in the

regions close to the Iranian border graffiti has started to appear saying 'we are filling our irrigation ditches with Russian blood.' There are especially strong anti-Russian attitudes among young people. Understandably, this does not create sympathy in Moscow, even among those who have very critical attitudes to the regime . . . As far as the war in Afghanistan is concerned, the main source of information is the soldiers, serving their term in 'the restricted contingent' . . . For the time being, propaganda here is still effective, but it seems to me that already there is a wider dissemination of information on subjects about Afghanistan . . . Curiously, a deeper interest in this sort of problem is starting to appear

amongst the intelligentsia in the provinces. For example, the editor-in-chief of one of the provincial printing houses expressed directly to me a precise appreciation of events . . . By the way, for service in Afghanistan at present the authorities carry out a special selection. First of all they send people there 'for service', that is, those who in the opinion of the police recommended themselves as drunken fools and those of similar inclinations . . . Those called up from Moscow and Leningrad as a rule are not sent to Afghanistan. However, the majority of the units for Afghanistan are Russian."

This letter was first published in *Possev* in March 1985.

Recent Publications:

Article Abstracts

Tolstova, L.S., "Natsional' nosmeshannye braki u sel'skogo naseleniia Karakalpakskoi ASSR" (Nationally Mixed Marriages and the Rural Population of the Karakalpak ASSR), *Sovetskaia Etnografiia*, no. 3, 1985, pp. 64-72.

Survey of 25,282 marriages registered in the rural areas between 1976 and 1980. Population of the republic:

Karakalpaks:	31.1%
Uzbeks:	31.5%
Kazakhs:	26.9%
Turkmen:	5.4%

There are also a small number of Russians, Koreans, Tatars, etc.

- 89.26% of all marriages were within the same nationality. Mixed marriages represented only 10.74% of the total (but 25.6% in Nukus) (p. 65).

- Among the mixed marriages 86.3% were between the native nationalities:
Karakalpaks-Kazakhs = 43.24%
Karakalpaks-Uzbeks = 24.09%
Uzbeks-Kazakhs = 13.74%
Uzbeks-Turkmen = 13.74%

and local nationalities. Tatars = 4.82% for religious reasons (p. 65).

- Marriages between local nationalities and non-Muslims (Russians, Ukrainians, Udmurts, Maris and others) represent only 3.61% of all mixed marriages (in Nukus 9.6%) (p. 65). In the case of such marriages (between Muslims and non-Muslims) the pattern is usually for a local man to marry a foreign girl while on military service outside the republic.

The author gives the example of one such marriage: the husband is a Karakalpak, the wife an Udmurt. They have five children. The two eldest ones go to a national language school; the language of the family is Karakalpak. The house is arranged in a Karakalpak ethnic way - the Udmurt wife wears Karakalpak dress, the food is local, etc. This pattern is typical of such marriages (p. 66) in rural areas.

The survey has shown that in mixed marriages Karakalpaks prefer Uzbeks to Kazakhs except in the four southern raions, where they prefer Kazakhs. This

preference is explained by the author as an ethnic factor. The Uzbek population in the northern and western regions, around the Aral Sea, has preserved, like the Karakalpaks, a clan structure. The southern raion "Uzbeks", which the author describes by the pre-revolutionary expression "Sarts", are an old sedentary people, formerly Persian-speaking, who have become turkicized. In this case the Karakalpaks prefer to marry Kazakhs who also have preserved the same clan structure. (p. 69)

This phenomenon is extremely interesting because it shows that the division of Turkestan into new "nations" in the early 1920's has not yet resulted in new national identities. As for the local Turkmen population, it remains strictly endogamous (p. 69).

Several tables are provided.

"Iz Afganskogo bloknota" (From the Afghan Notebook), *Askhabad*, (literaturno-khudozhestvennyi i obshchestvenno-politicheskii zhurnal soiuz pisatelei Turkmenistana) (the literary-arts and socio-political journal of the Turkmenistan Writers' Union), no. 4, April 1985, pp. 87-92, by Rahim Esenov.

The author participated in a mission of the Union of Soviet Friendship Societies to Kabul dedicated to the occasion of the inauguration of the Soviet-Afghan Friendship House. The tone of the article is lyrical, trying to give a human dimension to the Afghan politicians described; for example, Anahita Ratebzad - "our doctor Anahita" - whose "beautiful eyes" are compared to the colour of the sea, is quoted as describing Afghan members of the Friendship Society as "pure drops in a great sea of love for the land of the Soviets" (p. 87). Sultan Ali Keshtmand is also quoted referring to the Friendship House: "This house, where the heart is warmed, where goodness, humanism, everything light and magnificent is born" . . . (p. 90)

There are attacks on the "Muslim brothers" for their medieval attitude to women.

A visit to the factory Jangalak (motor repair factory - one of the first Soviet-Afghan cooperation projects in the 1960's) is reported. The director, Muhammad Omar, was educated in the USSR. The factory has seven Soviet advisers.

The author also describes the activity of the first Afghan theatre, created after the Saur revolution. Everything, down to the decoration of the theatre, was done with the help of Soviet advisers from Georgia. The repertoire is inspired by that of the Soviet Central Asian theatres and from Russian and Soviet classics. The first Russian play to be produced was "Mother" by Maxim Gorki.

Mixed marriages between Afghans and Soviets are praised, with reference to the "love" match of the director of the theatre who studied in the USSR, and a Russian woman.

The author concludes with a comparison between Afghanistan and Turkestan in the 1920's: "There are amazing historical analogies. In the first years of Soviet power, the imperialists flooded Turkestan with armed bands, emissaries, instructors, and provided weapons and ammunition to the Basmachi . . ."

Free Afghanistan, Issue no. 2, Summer 1985 [the new journal of the Afghanistan Support Committee of Great Britain], contains the following articles (among others):

- Anthony Hyman, "Regional Implications of the Afghan Crisis";
- Michael Bagley, "The Soviet Image of Afghanistan";
- Prof. Syed Bahaoudin Majrouh, "Communism and the Afghans"; this article by the Director of the Afghan Information Centre of Peshawar gives a remarkable insight into the attraction which communism and revolution held for a small group of mainly Western-educated Afghans in the last decades and their present disillusion, and into the reasons for the total rejection of communism by the Afghan masses, as well as their imperviousness to Soviet propaganda and propaganda originating in Kabul. With a vivid poetic talent. Professor Majrouh also describes how two old legends have been reinterpreted in Afghan folklore since the Soviet invasion. One interesting aspect of these legends is that their new symbolism would be immediately understandable to all Russians. Indeed, Russian folklore is mostly borrowed from Iranian and Turkic sources, and almost identical folktales exist in Russian form.

Recent Soviet Publications -

Book Review

T.S. Saidbaev, *Islam: istoriia i sovremennost'*, ("Islam: History and the Present") Moscow, Znanie, 1985, 64 p., 47,290 copies. Serie *Nauchnyi Ateizm*, No.11, 1985.

Saidbaev is one of the more serious specialists of Islam in USSR and his writings may be considered as objective, well informed and authoritative. In this booklet he explains the confusion between national and religious identity among Central Asians. In the introduction which opens with the statement that

"one of the most widely spread religions in our country is Islam", Saidbaev states the problem:

"A section of the population of the regions where Islam has taken hold still considers religion and nationalism as similar, and looks at religion as being part of national life. It is often judged compulsory to

follow the prescriptions of Islam. To reject them is disapproved of as showing a lack of respect to the memory of one's ancestors, to the nation and national culture. This is why in the traditional areas of Islam, not only believers but a section of the non-believers as well, look favorably at religious rituals. In these regions religiosity is higher than in other republics, and there are more followers of Islam among the young, the men, and the educated section of the population" (pp.3-4).

Mention is made of the existence of mosques in Lithuania and Belorussia (p. 3).

Chapter 1, "Islam v feodal'nom obshchestve", ("Islam in Feudal Society") pp. 6-18, covers the economic and social situation in the khanates of Bukhara and Khiva in the 19th century. The author gives information on the number of mosques, madrassahs and mullahs in Bukhara before 1917, and stresses the important role of Islam in the process of nation-building.

Chapter 2, "Sotsialisticheskie preobrazovaniia v respublikakh Sovetskogo Vostoka i islam", ("Socialist Transformations in the Republics of the Soviet East and Islam"), pp. 18-31, covers the period of the Basmachi war, explaining the cautious official policy towards Islam and the government courting of the Muslim clergy during the crucial years of the war. It finishes with a short chronology of the secularization of Central Asia: creation of new republics and new languages, confiscation of waqf properties and lands belonging to individual mosques, liberation of women, and finally closure of religious schools.

Chapter 3, "Islam v usloviakh Sotsialisticheskogo obshchestva" ("Islam under the Conditions of a Socialist Society"), pp. 31-50. The author first lists the changes which have occurred regarding Islam:

- there has been a change in the attitude of the believers who do not accept interference by the clergy in their civic rights; believers do not feel the need to inform the clergy about their private affairs. Mullahs have no say in the economic decisions of the kolkhoz, nor in any other place of work of the believers. Many believers pray at home rather than in the mosque.
- only 40% of old believers fast during the whole month of Ramadan, the majority limiting themselves to three days at the beginning, middle, and end of the month;
- the mosque is not used as a social meeting place anymore, it remains exclusively a place of worship.

However, despite the fact that Islam has lost all its legal and economic power, "at the same time one cannot automatically

transfer the character of the society - its total freedom from religion - onto the individual. One cannot consider that Islam has already disappeared from the sphere of family and social relationships." (p. 38).

The author explains the comparatively higher religiosity in Central Asia on historical grounds, the high proportion of the rural population, unskilled workers and unemployed, and generally the low level of education. Indeed, although the level of education in Central Asia is the same among the native population and the Russians for the 16-40 age group, for the over 40s the level is lower than the country's average. However, in Saidbaev's opinion these are not the only reasons: "The servants of the cult and religious ideologists are trying to use Islam as a unifying factor between believers and non-believers . . . they are trying to create a feeling of unity both on religious and national grounds. The unity of language among Turkic peoples, Kabards and Abkhaz, Chechen and Ingush, similar historical destiny and socio-economic conditions, have contributed to develop resembling characters and traditions. Thus the ethnic community is often given as the Muslim community". (p. 40).

What is more, confusion between religious and national identity is not limited to the believers:

"In the traditional areas of Islam, the number of people performing religious rituals exceeds the number of believers. Unfortunately, among those who identify religious and national identities and pretend that Islam does not do any harm, one sometimes finds people who are called upon to be examples of intransigence towards vestiges of religion and who are supposed to implement atheistic propaganda.

"There is a school of thought which claims that the reasons for such a phenomenon are to be found in religion itself, its role as guardian of obsolete social customs and traditions, or also in the activity of the Muslim clergy, who present religious traditions as national ones and who pretend to be the custodians of the peculiarities of the so-called Muslim nation.

"In our opinion such an approach does not explain the real situation and avoids the problem.

"The influence of the clergy is only felt among a small group of people, mainly believers . . . The bearers of the ideas of community between religion and nationality are frequently people who do not participate in daily religious life, who are not believers." (p. 41).

According to Saidbaev such an attitude can be explained by history:

"In the past Islam played a role not only as a factor of ethnic differentiation, but became, together with other important elements - language, traditions, life values, etc. - a distinctive characteristic of

the nation, and as such a part of the identity of the Central Asian nationalities. Islamic standards and prescriptions developed a distinctive stereotype of thought and conduct and became part of the national psychology. Thus the source of the interrelation between religion and nationality should be searched for in the history of these nations and in the role that Islam played in the ethnic process." (p. 42).

"The mutual ties between religion and nationality are based nowadays on the fact that religious ideology, however wrongly, is able to reflect manifestations of national life. Muslim rites and traditions are considered to be expressions of the nation's original character. Acting on the level of everyday life, religion still influences the psychology of the individual, thus facilitating mutual influence between national and religious consciousness." (p. 43).

Families of three generations with large numbers of children also contribute to the survival of Islam as "the family constitutes the main channel of transmission of religious traditions to the younger generation". In some cases, in a uni-national environment the pressure is such that "frequently in order not to alienate himself from his milieu, a person has to pretend to be a follower of religion". Sometimes for people brought up in religious families, even if they attain a high level of education, certain habits (such as prayers, etc.) "gradually become a necessity", and "then atheistic education does not have any impact" (p. 44).

Internationalism

Regarding internationalism Saidbaev has this to say:

"We agree with those researchers who, while noting the internationalisation of material culture and customs, stress that psychological training lags behind. The national conditions and stereotypes of individual and group consciousness do not automatically change with cultural progress. Where educational work is weak, certain sections of the population may develop suspicion against international culture, and even oppose it if they see it as a threat to the preservation and development of the original national culture. Islam, in the view of such people, is linked to the originality of the nation, to its individual character, and the observance of its traditions is valued as a sign of respect for one's nation.

"One must also note the following: Islam in contemporary conditions serves to isolate the nation, to segregate 'Muslim' nations from 'non-Muslim'. It helps to preserve in the minds of the believers and non-believers elements of national narrow-mindedness and ethno-centrism, thus playing a disintegrating role . . . Islam reduces the geography and ethnography of various nations to the simple and convenient equation of true believers versus infidels." (p. 45).

Saidbaev gives information on a number of other subjects:

- religious festivals: Muslim family rites (circumcision, funerals etc), 'Id festivals, Ramadan are occasions for large gatherings where "the function of Islam as a means of social communication is evident". During Ramadan the number of people in the mosques increases, families gather, and trade in the markets becomes more lively.
- Sharia: "Certain standards and prescriptions of Sharia . . . have become firmly established as habits. There are many different reasons today why certain norms of Sharia will automatically be adopted in a social context. Conditions still prevail . . . which contribute to the fact that a person will choose the standards of Sharia as a guide for behaviour in life . . ." (p. 47). Influence of Sharia can also be seen, according to Saidbaev, in early marriages for women and opposition to their social activities, and the existence in various forms of polygamy. In these cases the first marriage will be registered under Soviet law, the second only under Sharia law. "Divorce according to Sharia still holds strength for believers and a section of non-believers: if the divorce formula is pronounced the couple considers itself divorced". (p. 49).
- Prayers: "Among middle aged be-

lievers, especially men, it is hard to find people who pray five times a day. In joint prayers at the mosque on Friday participate basically those who are not busy at work - the pensioners. Many believers limit themselves to participating twice in prayers at the mosques during religious festivals. Istikhara - the prayer preceding an important decision, in the form which is prescribed by Sharia, is only observed by a small number of elderly and middle-aged followers of Islam. The majority of believers before undertaking anything limit themselves to a short prayer - in most cases from the first sura of the Quran." (p. 49).

Chapter 4, "Nekotorye sovershenstvovaniia ateisticheskogo vospitaniia v sovremennykh usloviakh" ("Some Improvements of Atheistic Education Under Contemporary Conditions"), p. 50-58. Here Saidbaev criticises those researchers who judge the level of religiosity only by the observance of religious rituals, which are, according to him, merely a symbolic realisation of religious beliefs. Realistically he points out that things may not have changed that much under Soviet rule:

"Islam, which makes numerous compulsory demands . . . at the same time tolerates quite a few exceptions. Thus young people, people of middle age, and women, did not go to the mosque in the past, nor

now, and from the point of view of the servants of the cult and the believers, this is not reprehensible. Travelers and sick people may abstain from the fast. Praying five times a day was not practiced by all believers in the past . . . In the past the majority of believers could not read religious literature in Arabic, nowadays it is unattainable even for a section of the clergy . . ." (p. 52).

Saidbaev recommends to propagandists to bring out comparisons with Western European, Georgian and Japanese cultures in order to fight religious nationalism, thus showing what is common to all mankind. However, one may doubt that his suggestions of comparing the *divan* of Hafiz to the poems of Petrarch, and Alpamysh to the *Odyssée*, would go a long way toward educating Central Asian masses in an atheistic spirit. Significantly Saidbaev does not suggest any comparison with Russian literature.

To conclude Saidbaev derides the "new rites" whose implementation is facing "definite difficulties" in Central Asia: in most cases organisers of new rites only think of saving money, and in the case of marriages, for instance, when *nikah* is performed the civilian ceremony loses all significance. His final recommendation is that anti-Islamic propaganda should be carried out by native "Muslims".

NEWS

MUSLIM RELIGIOUS BOARDS - USSR

Soviet Muslim Delegations Abroad 1984/1985

- On 23-28 December 1984 Mufti Shamsuddin Babakhanov attended the 10th Session of the World Supreme Council on Mosques held in Mekke. In a speech given at the Session, Mufti Babakhanov stated that dozens of mosques had been opened in the last 5 years in the USSR, and that special attention is being paid by the Religious Boards to the studying and teaching of Arabic (Muslims of the Soviet East, No.2, 1985).
- Mufti Mahmud Gekkiev (Muslim Religious Board for North Caucasus) led a delegation to Turkey in 1984. The delegation included Mufti Gekkiev's deputy Pulatjan Babamammed, Ataullah Mawlankul (Religious Board for Central Asia and Kazakhstan) and Sabir Gasan (Religious Board for Transcaucasia).

- Mufti Shamsuddin Babakhanov and the Sheikh ul-Islam Ali Shukur Pasha-Zade took part in the 4th conference of the Jordanian Royal Academy for Islamic Civilization Research (Al Albait) (Spring 1985).
- Sheikh Abdulgani Abdullah (vice president of the Religious Board for Central Asia and Kazakhstan) represented Soviet Muslim religious circles at a delegation led by Pulat Habibullaev - president of the Uzbek SSR Supreme Soviet and president of the Academy of Sciences of the Republic - to Morocco on the occasion of the "Days of Soviet Culture" (1985).
- A delegation of the Muslim Religious Board for Central Asia and Kazakhstan, led by Sheikh Yusufkhan Shakirov, went to Afghanistan in May 1985. (*Muslims of the Soviet East*, No. 4, 1985).

Foreign Muslim Religious Delegations 1984/1985

- A Jordanian delegation led by Abdul Khalaf Daudiya (former Minister of *Waqf*), and including Sheikh Mohammad Shakra and Nasir Abu Radjab (Ministry of *Waqf*), visited Azerbaijan and Uzbekistan on the invitation of the Muslim Religious Boards. In Azerbaijan the delegation was received by Rustam-Zade, chairman of the Supreme Soviet, and R. Ahmedov, vice-chairman of the Council of Ministers of the Republic.
- A delegation from Sudan visited Uzbekistan and Tajikistan in autumn 1984. The delegation was led by Dr Yusuf al-Khalifa Abubakr, chairman of the Supreme Council for Religious Affairs and *Waqf*, and included Ahmad Mohammad Shibrin, chairman of the National Council on Culture, and Ismail Mohammad (professor of Russian language at Khartoum university). (*Muslims of the Soviet East*, No. 2, 1985)

- In March 1985 a delegation of the Ministry of Religious Affairs of Afghanistan, including teachers and "representatives of the peasantry", visited the Muslim Religious Board for Central Asia and Kazakhstan. The delegation was received by Mufti Shamsuddin Babakhanov (*Muslims of the Soviet East*, No. 3, 1985).

MAZARS

The mausoleum of al-Tirmidhi on the banks of the Amu-Daria near the town of Termez has been restored. The mausoleum attracts a great number of visitors and pilgrims (*Muslims of the Soviet East*, No. 2, 1985).

Restoration work has been completed on the mausoleum of Pahlavan Mahmud, the patron saint of Khiva (*Muslims of the Soviet East*, No. 3, 1985). (See Central Asian Newsletter, Vol. 4, No. 12/13, November 1985).

HAJJ

Muslims of the Soviet East, No. 3, 1985, features an article on the Jami mosque ("Marjani") of Kazan, where it is mentioned that "in recent years" three people from this mosque have been able to perform *hajj*. (The total Tatar population of the Tatar ASSR, according to the 1979 All-Union census, was 1.642.000.)

Muslims of the Soviet East, No. 4, 1985, features an editorial entitled "Moral Qualities of Soviet Muslims". The editorial stresses the unity of the various Muslim Soviet nations due to a similar culture and "high moral and ethic principles". It further claims that Muslims of the USSR have "successfully overcome national and tribal contradictions and animosity". (It should be noted that a constant criticism levelled at the Muslim clergy, especially at the "unofficial" [Sufi] clerics, is that they encourage a feeling of exclusiveness among the Muslim population, thus preventing their "merging" [*sliyanie*] with the Russians.)

The same issue of the journal carries an article by Sheikh Abdulgani Abdullah on "The Reformist Activity of al-Kursawi", pp. 11-12, the great Tatar scholar, precursor of the *jadid* movement. Sheikh Abdulgani firmly refutes "modern scientists" who try to present Kursawi merely as a political reformer and not a religious one. Interestingly, to support his argument he quotes another prominent Tatar theologian, Rizaetdin Fahretdin. An article was already published by Mufti Talgat Tadjuddin on Fahretdin in *Muslims of the Soviet East*, No. 1, 1984, "The Pride of Tatar and Bashkir Peoples". Rizaetdin Fahretdin died in 1936 in a Soviet prison.

These last issues of *Muslims of the Soviet East* feature several biographies of newly appointed clergy. In most cases it is noted that these people received a

religious education and tuition in Arabic from home before being accepted in Mir-i Arab madrassah of Bukhara.

DEMOGRAPHY

Muslims of the Soviet East, No. 3, 1985, in an article by A. Mavlankul, "People are our Best Wealth", praises the high birthrate of the Republic of Uzbekistan, and notes that on 8 January 1985 the population of Uzbekistan reached 19 million. (According to the All-Union census the population of Uzbekistan was 15.389.000 million in 1979, of which 15.8% were non-native, i.e. non-Muslim people).

PUBLICATIONS

The late Mufti Ziautdin Babakhanov's book, *Islam i musul'mani v Strane Sovetov* ("Islam and Muslims in the Country of the Soviets"), Moscow: Progress, 1984, 176 pages, has now been published in the Bengali language with a run of 4765 copies.

Islam-Atheism in the USSR

New Mosques in Kirghizia

The building of new mosques in the Kirghiz towns of Osh, Kyzyl-Kya and Bazar-Kurgan is reported in the latest issue of *Muslims of the Soviet East*, the official publication of the Muslim Board of Central Asia and Kazakhstan. Though the article concerned does not refer to the necessity of gaining state permission to open new places of worship, it does thank the authorities for their help in providing building materials. Over the last decade Soviet Muslims have been allowed to open seventy new mosques, although this has not been enough to keep up with the growth in the Muslim population, which has virtually doubled over the last 25 years. (*Keston News Service*, No. 238, 14 November 1985, p. 11.)

"Anti-Corruption" Campaign Involves Muslims

Since June 1984 a large-scale anti-corruption campaign has been underway in Soviet Uzbekistan, and amongst its targets have been officials who participate in religious rites. Various aspects of Islamic faith have come under attack from both Russian and Uzbek language newspapers. One such article in *Soviet Ozbekistani*, recently noted by Radio Liberty, took the form of a recantation of his faith by one Sheramat Khudaynazarov. Though in his youth an active member of the Komsomol, he "went astray" and became ensnared by "cheats in the guise of spiritual leaders". In confessing his own sins Khudaynazarov also denounced the activities of self-appointed mullahs

whose prime aim is financial enrichment and whose motives have more to do with price than spirituality.

This denunciation of Muslim clerics should be seen in the context of a more general campaign against unofficial Islam that has been waged in the Soviet press since the late 1970s. This in turn should be seen as a response both to developments on the USSR's southern border – in particular the risk of Islamic contagion from Iran and Afghanistan – and the apparent expansion of the activities of Sufi brotherhoods in some parts of the Soviet Union, in particular the North Caucasus and the Turkmen republic. (*Keston News Service*, no. 237, 31 October 1985, p. 4.)

Muslim Clergy Seek to "Modernise" Religion

The September 1985 issue of *Nauka i religiya* (Science and Religion), the major monthly atheist journal, carried an interesting article on developments amongst the Shi'ite Muslims of Azerbaijan. In particular, it stressed the way in which, under the influence of Soviet conditions, the clergy were seeking to "modernise" religious faith and ritual in order to preserve their influence over society. To this end, a number of *fetwas* have been issued over recent years reducing the number of demands made on believers. In the USSR the Muslim hierarchy has on a number of occasions issued *fetwas* condemning practices disapproved of by the state. Thus, the basic Islamic requirement to pray five times daily has been reduced to three for those who work: at the beginning of the day, at the end of the day and during the lunch-break. Simultaneously the length of the *namaz* performed at the mosques has been reduced in many cases from two hours to about half an hour.

Nevertheless, the critics continue to maintain the importance of many old customs, especially the fasts associated with *ramadan* and *kurban bairam*, the feast of the sacrifice. Though clerics often depict these as part of national tradition, *Nauka i religiya* points out that participation in such customs causes "serious material and spiritual harm to our society", notably in cases where sick people feel obliged to risk their survival by rigorous fasting. (*Keston News Service*, No. 237, 31 October 1985, p. 4.)

Anti-Religious Art Exhibition in Soviet Central Asia

An exhibition "Art Against Religion" took place at the Turkmen State Museum of Fine Art in August, and showed reproductions of paintings by local and other Soviet artists which, according to Ashkhabad radio, "expose the anti-popular and inhumane essence of religion". The report stated that the exhibi-

tion drew attention to the theme of the lack of women's rights, and quoted the remark by Nadezhda Krupskaya that "religious influence can only be resisted by introducing art to the masses, by making it as popular as possible." (*Keston News Service*, No. 235, 3 October 1985, p. 10.)

Income for Soviet Mosques Increasing

At a recent conference in the Kurgan-Tyube oblast' in the Central Asian republic of Tajikistan, it was revealed that the income of the mosques in the towns of Kurgan-Tyube and Pyandzh has risen by 250 per cent over a four year period. Reporting this, *Pravda* of 16 November noted that by contrast those institutions such as clubs and houses of culture had been frequently criticised for their inaction in developing a communist world view among the population. (*Keston News Service*, No. 239, 28 November 1985, p. 9.)

The Destruction of Herat by the Russian Invading Forces *an eyewitness account* by Gawhar Shah

Herat, the historical city (founded by Alexander) which played a major role in the intellectual development of Islam, has been destroyed by the invading forces of the USSR.

The city has been the scene of continuous clashes between the forces of Islam and the Mujahidin since the Soviet coup of April 1978, which brought the Soviets' puppets, the Khalq and Parcham parties, to power. The past six years has seen the destruction of the city and the villages west of Herat to the border of the Islamic Republic of Iran. For a distance of about 150 km. not a single village is standing intact due to Soviet bombardments. All water wells have had cement poured into them. Springs and reservoirs have been poisoned. Streams have been choked with sand. Orchards and crops have been burned. The green valley of Herat, once called the bread basket of Inner Asia, has been turned into a moonscape by the Russians and the desert has been encroaching on the irrigated land.

Late in July and during August of this year (1985) several battles broke out between the Mujahidin on the one hand, and the Russians and their puppets on the other. One battle, which lasted four hours, involved as many as 65 Soviet tanks. About 32 of these tanks made a column which started in the eastern end of the Bazar Shahr-i Nau (the New City Bazar, the western end of Park-i cinema) and moved through the bazar to Darwaz-i Malik and beyond. When the tanks were completely within the eastern and western ends of the bazar, the Mujahidin, who had positioned themselves on both

sides of the bazar and on the rooftops of shops and houses by driving out the government militia, the so-called Fadaiyan Inquilab, (the sacrifices of the revolution), or Watanparastan (the watan worshippers as Babrak calls them), from their positions opened fire on the enemy tanks. Thirty-two tanks of various sizes were destroyed along with their occupants. About thirty-three other tanks were destroyed in villages west of the city by the Mujahidin in this battle. This was one of the many Soviet maneuvers to encircle the Mujahidin of Herat which, like all others, ended in failure, alhamdulillah.

This Soviet plan, as the previous ones, was simple enough. It essentially is a circle of tanks about 5-7 miles in diameter. The tanks move toward the city in an ever smaller and smaller circles and in the process destroy whatever gives sustenance to life in their path by chemical spraying and bombardments from the air, the tanks, and the long range guns housed in the mountains north of Herat (the foothills of Parapamisus Mountains) and rockets ("Stalin's organs") from the army base in Zalmaykut (in the east) and the Herat Airport (where most Russians are) in the south. The villages in the western part of the province to the Iranian border are destroyed as was mentioned and not many people except the Mujahidin live there.

For days prior to the day of the battle, Shahr-i Nau was occupied by the puppet's militia. It was with this assurance that the Soviets sent their columns of tanks into the city. Usually the Soviets and their puppets stay east of the Shahr-i Nau (the new city). This day they were assured by their puppets of the destruction of the Mujahidin in Herat city. However, long before the Soviet tanks arrived in Shahr-i Nau the Mujahidin destroyed many of the puppet militia and drove away the rest. When the tanks arrived they were surprised at being shot at. Not a single tank or tank crew escaped the attack by the Mujahidin.

The Soviets, witnessing their total defeat again, as always went on a rampage of destruction, burning between 2000-2500 shops in Shahr-i Nau. Not a single shop or house or a hawker's stand was spared. Wherever the flamethrowers could reach the property, it was set to torch by the avenging Russians. Hundreds of innocent bystanders (old men, women, and children) were murdered on this day. The burning continued for several days. The burned city of Herat is a monument to the Russians' brutality and their failure.

Herat is a functioning city no more. Its mosques are empty and so are its shops of artisans and merchants. Herat has become once again a dead city (the first time after its destruction by the Mongols early in the 13th century), this time through the armed force of the Soviet

Union. The commercial activities of the people (the few who remain in Herat province) have moved to an area east of the Concrete Highway, north of Hari-rud, south of Kuh-i-Shaydai, and Kuh-i-Takht-i Safar and West of Zalmay Kut, amounting to about 150-200 villages, an area occupying about 6-8 km². Here is where people are fleeing to. Here, in this parcel of land, there is no power of the Soviets nor of their puppets. Only the power of the warlords exists.

This area is divided between many warlords: former thieves, murderers, gamblers, and smugglers. They are paid by the Russians to keep the "peace" at any cost. They are also armed by the puppets. Each of the warlords has his own militia. Some occupy no more than one village. Others have more villages under their control. As a result of this power distribution a hierarchy of warlordism is evident in this area. The most clever (and also the most brutal) of these *zamin qaykardaha* (lit. the vomits of the earth) becomes the Khan of Khans (the lord of lords). He travels in a jeep surrounded by 40-60 armed motorcyclists and holds court often on the grounds of his village (in an alfalfa field, for example) and lets fear rule. One day he kills by the score in the most barbaric manner the innocent people. The next day he orders the building of a mosque or the restoration of a "holy man's" grave. He is haphazard, capricious and cruel. But, the villages under his control are, for the time being, immune from Soviet bombardments and the Afghan government's supervision.

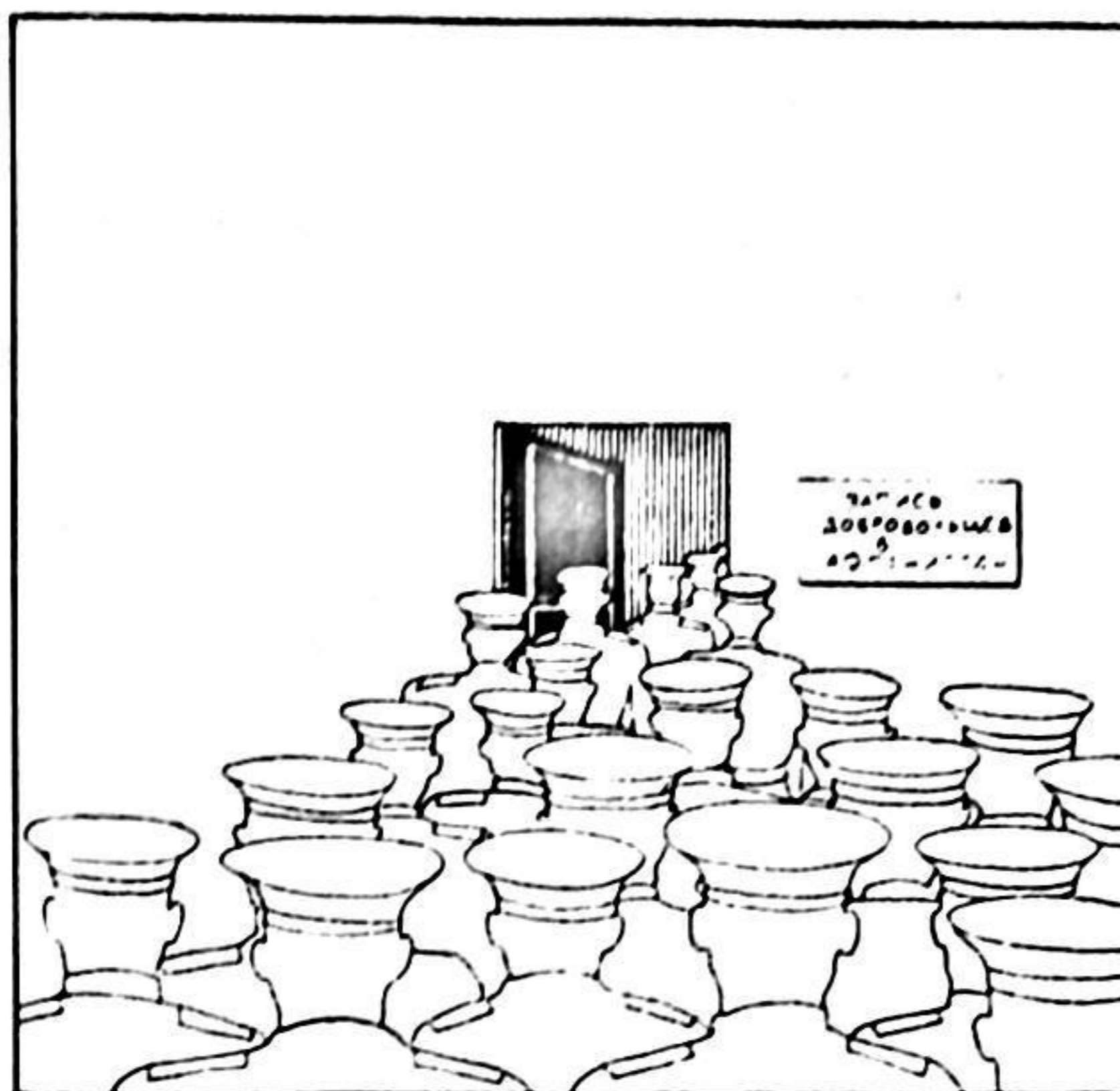
The Soviets and their puppets in Kabul have bypassed the usual governmental organs necessary for the governance of a society. In Herat, the provincial governor and the judges have no power. They and their attendant bureaucracies simply collect their salaries every month. The governing power in Herat rests with four groups: The Soviet KGB (USSR's intelligence service), the KHAD (the puppet government's secret police), Fadaiyan (the puppet government's paid militia, controlled by seemingly autonomous landlords) and the Mujahidin, who control the rest of the province. Both the KGB and KHAD handle the duties of the three branches of a normal government. For example, after a person is arrested, his interrogations (with torture) and sentencing (for a mujahid it is automatically death) takes place within a single building appropriately designed with sound-proof rooms and places of slaughter. KGB-KHAD also handles other branches of government, like real estate transactions between the Afghans, and between the KHAD (when it wants to build secured housing for its agents) on a farmer's land. Only KHAD-approved transactions take place. Often KHAD and the mulhid militia take over people's houses by driving out the

owners. The Soviets and their puppets in Kabul have encouraged this type of stealing. They have especially encouraged the KHAD and the militia to grab the property of Shi'a Muslims. The Soviet's policy of depopulating Afghanistan apparently started (in Herat city anyway) with the exodus of the Shi'a people of Herat. Thousands of their houses and tens of thousands of hectares of their land have been taken over by the KHAD, the militia and other hoodlums.

The people of Herat province seem to be aware of this very cruel government policy which aims at dividing the Muslim people of the province. As a united front they have fought the invading Russians and their mulhid puppets in Kabul. Together, the forces of Allah will repel the forces of *kufr* and will rebuild Herat as a monument to Wahdat and the Umma-Inshallah. Herat has been in the past and will continue to be one of the greatest symbols of the indestructability of the human spirit and one of the greatest symbols of the resiliency and strength of Islam.

Mutiny on a Soviet Military Base

On 12 September 1985, at about 9:15 in the morning, shooting was heard from



Komsomol'skaia pravda, 27 December 1984. Notice reads, "Volunteer Sign-Up for Afghanistan".

inside the Soviet military base at Dasht-e-Abdan, located between Kunduz and Samangan in the north. Soon huge explosions followed, barracks started burning, and rockets were flying in every direction; villagers from the surrounding area left their homes for safety. Fire spread to other buildings; bomb blasts and shooting continued for many hours. Russian aircraft came seven hours later from Kunduz and from inside Soviet territory and brought the fire under control, but a

few hours later bomb blasts were heard again.

One of the eye-witnesses who left the area four days after the incident said that the military base at Abdan was entirely Soviet, composed of separate units from the Central Asian republics and the European Russian territories; there were no Afghan troops there. The base was directly connected to the Soviet military installations across the Amu River. The Central Asian troops (Tajiks and Uzbeks) were on good terms with the Afghan civilians and were in the habit of exchanging smuggled goods in the villages. One of them was said to have brought from a village an explosive device which he took inside the base and dropped. He was executed on the spot by the Russians. The Central Asians reacted and started firing at the Russians. During the exchange of fire the arms and ammunition depot of the base was hit. The huge explosion triggered a chain reaction. Some 450 people from both sides, including family members of the Russian officers, were killed and many wounded. Some 500 military vehicles were entirely destroyed or heavily damaged, all the arms and ammunition was lost. The base was ruined and evacuated. (*Bulletin of Afghan Information Centre*, no. 56, Nov. 1985, p. 11.)

Afghan Mujahidin Publications

Khalilullah Khalili, *Dastani Az Dastanha Qahreman-e Kuhistan* ("A Story from the History of the Heroes of Kohistan"), Islamabad, June 1984, 34 pp. This is a history of Abdul Rahim Khan by the great Afghan poet Ustad Khalili.

New Research Materials

WUFA (Writers Union of Free Afghanistan), vol. 1, no. 1, 1985. Post Box No. 867, Peshawar University (NWFP), Pakistan, 25.00 rupees per copy. Editorial Board: Prof. A. Rasul Amin, Dr. Z. A. Mumtaz, Ahmad Yusuf Noristani, Hakim Taniwal, Major Nasrullah Safi, Abdul Hai Warshan. This issue contains the following articles:

- Major Nasrullah Safi, "Soviet Military Tactics in Afghanistan";
- A. Rasul Amin, "Unity is the Remedy";
- Dr. Z.A. Mumtaz, "Soviet Aggression of Afghanistan";
- D.M. Khalil, "Coordination Leads to Success";
- Jamila Luijckx and G.J. Wennik, "A Million Deaths Since 1979: Who Cares for Afghanistan?";

- M. Hakim Aryubi, "A Protracted Warfare Ahead";
- H. Taniwal and A.Y. Nuristani, "Push-tun Tribes and the Afghan Resistance";
- M. Asef Ikram, "Russo-Afghanistan Relations";
- A. Rasul Amin, "Introduction to Animal Farm".

This journal is well-produced and is of a high academic standard. It is a welcome addition to the quite numerous and interesting (but unfortunately little known) publications produced in English, Persian/Dari and Pashto by the Afghan resistance in Pakistan, Iran and even inside Afghanistan. The presentation of WUFA will make it accessible to a wide public. WUFA should be of particular interest to specialists, since it provides much little-known information on the recent history of Afghanistan, and analyses in the journal benefit from "insiders' " views.

WUFA also produces publications in Pashto and Persian for distribution inside Afghanistan.

Central Asian Survey will reproduce some WUFA articles in the future.

Afghan Mujahidin Press

Besharat (Good News), No. 96, 1985, the organ of Jamiat-i Islami published in Herat province (in its sixth year of publication) features an article on Soviet and Kabul government propaganda methods (pp. 1-3) with quotes from Mowlana Jelal-eddin Rumi's *Mesnevi*: the Soviets, Khalq and Parcham are compared to the fox in *Mesnevi* who buried himself, then emerged pretending to be Tavus (the peacock). Pages 4-7 give reports from the front.

Afghan News, no. 20, 4 December 1985 (the English language news bulletin of the Afghan resistance party Jamiat-i Islami), published the following statement under the heading: "Muslim Persecution in Bulgaria".

"According to reports recently published by Amnesty International, the Communist government of Bulgaria has pursued the policy of isolating ethnic Muslim Turks from their brothers around the world and forcing them to renounce their faith and Islamic names in favour of Bulgarian names.

"Last year the authorities imprisoned hundreds of its Muslim nationals in the

northern and southern parts of the country and killed about 100 by firing at demonstrators who were peacefully protesting against the government action.

"Jamiat-i Islami Afghanistan, as an Islamic organization struggling for freedom, condemns such actions and inhumane attitudes against Muslims anywhere in the world by godless regimes.

"We support our Turkish brothers morally and politically who are subjected to tyranny and hope that their struggle to preserve their faith and freedom will succeed.

"We draw the world's attention towards the grievance of our Muslim brothers in Bulgaria and hope that the world com-

munity will fulfill its responsibilities in this respect."

Afghan News, No. 23, 8 January 1986 reports signs of famine in Ghor and Badghis provinces. It should be remembered that famine raged in Ghor and Badghis, a very inaccessible region of Afghanistan, in 1971-72. "Reports from Ghor and Badghis provinces in northwest Afghanistan say that there are signs of famine in these areas. Mujahidin leaders are worried about the food situation in these areas. The famine in the area is the result of the Soviet scorched-earth policy of burning harvests, destroying irrigation channels and killing cattle. Lack of enough rainfall is also contributing to the worsening of the situation."

See Dr. Frances D'Souza, "The Threat of Famine in Afghanistan," May 1984, available from *Afghanaid*, 18 Charing Cross Road, London WC2N 0HR.

Afghan Mujahidin Publications in Russian

According to the *Bulletin d'Information* of the Centre de Recherches sur l'Histoire, l'Art et la Culture Islamiques, Istanbul, No. 9, 1985 (a bulletin published three times a year in French, English and Arabic), the Afghan resistance has translated the *tafsir* (six volumes) by Abu 'Ala Mawdudi into Russian. The *Bulletin* notes that the Russian translation is excellent and has been printed in Lahore.

Forthcoming Conferences

The third annual meeting of the American Council for the Study of Islamic Societies will be held May 23-24, 1986, at Villanova University. Annual membership, is \$25.00. Suggestions for programs and panels are solicited. Contact Hafeez Malik, Executive Director, tel. (215)645-4738 or 645-4791.

CEREDAF (Centre de Recherches et d'Etudes Documentaires sur l'Afghanistan), 17 rue Pascal, 75005 Paris, tel. 336 75 25, will sponsor the following conference in Autumn, 1986: International Colloquium on the Contemporary History of Afghanistan, the Last Thirty Years. The colloquium will be comprised of five sessions, one on each of these themes:

1. The constitutional monarchy (up to 1973) and the period of the republic (1973-1983).
2. International relations up to 1978: relations between Afghanistan and the USSR, the United States, neighboring countries; Afghan neutrality.
3. The social and economic situation on the eve of the Coup d'Etat of 1978; the 5-Year economic development plans; international cooperation.
4. The Marxist movement up to 1978; the formation of the Communist Party and the coup d'etat of 1978.
5. Communist rule from 1978 to 1979; Soviet intervention; Afghan society in the face of the Soviet takeover; the resistance. The colloquium will end with a round table of synthesis, which will attempt to elucidate the long and short term perspectives for historical research on Afghanistan.

Research Grant Announcements

Ford Foundation Fellowship Program in Combined Soviet/East European and International Security Studies. Administered by Columbia University. Eligibility: graduate student, Ph.D or equivalent experience (including nonacademic experience); international; multidisciplinary. Purpose: To provide support for Soviet/East European analysts to study International Security Affairs or to provide support for International Security analysts to study Soviet/East European Affairs. Award: Determined according to individual budget statements in consultation with The Fellowship Program. Application due: March 1. For application form, send to: Soviet/East European and International Security Program, Box 53 International Affairs Building, 420 West 118th Street, New York, NY 10027. Tel. (212) 280-3535.

The Russian and East European Center of the University of Illinois at Urbana-Champaign announces a program of Research Grants for Independent Scholars. Scholars doing research on any topic related to Eastern Europe or the USSR are invited to apply. Grants will be available for periods between February 15 and May 17, 1987, for stays of between four weeks at the minimum and three months at the maximum. Prospective applicants should write to Marianna Tax Choldin, research director of the Center, indicating his or her research topic and desired period of residence. (Please specify the exact dates desired.) The applicant should enclose a recent biographical sketch and a list of publications. Applications are due no later than 1 April 1986. Further information about the program may be obtained by writing to the Russian and East European Center, University of Illinois, 1208 West California Avenue, Urbana, Illinois

61801, or by calling the center at (217) 333-1244.

Summer Research Lab at Illinois

The Russian and East European Center at the University of Illinois at Urbana-Champaign will offer in 1986 its fourteenth annual Summer Research Laboratory on Russian and Eastern 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. Application forms and additional information are available from Lynne Curry, Russian and East European Center, University of Illinois, 1208 West California Avenue, Urbana, Illinois 61801.

Position Announcement

The department of History at the University of Wisconsin-Madison, College of Letters and Science, invites applications for a tenure-track appointment at the assistant professor level in the history of Central Asia, to begin in the autumn of 1986. The deadline for applications is January 15, 1986. Send cv's and supporting materials to Professor Stephen Humphreys, Department of History, University of Wisconsin-Madison, 455 N. Park St., Madison, WI 53706.

Islamic Journals and Periodicals Exhibition

The Library of the Muslim World League, Jeddah Office, is organizing an exhibition of "Islamic Journals and Periodicals" to be held from 21-23 February 1986. Details can be obtained from The Librarian, Muslim World League, Jeddah Office, P.O. Box 17230, Jeddah 21484, Saudi Arabia.