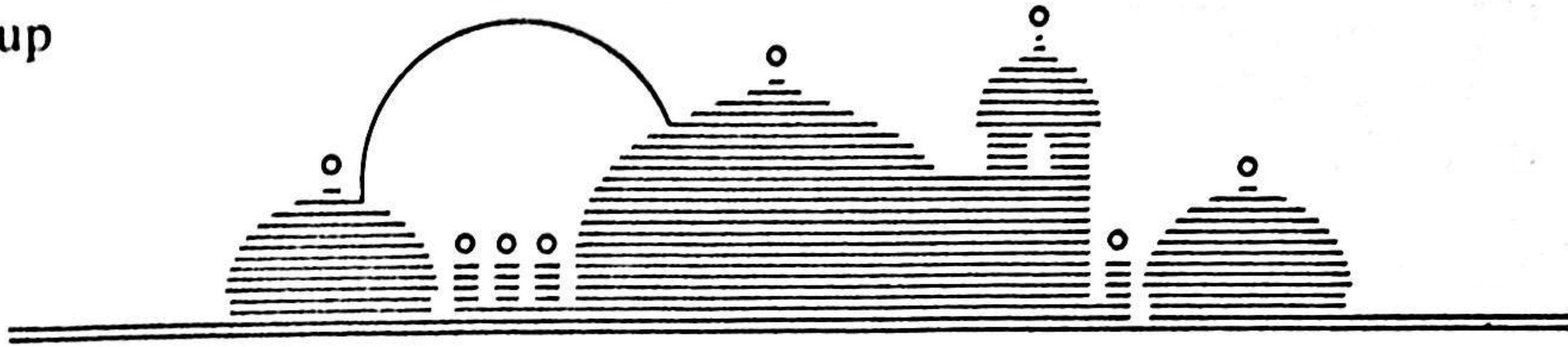


THE CENTRAL ASIAN NEWSLETTER

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RECENT PUBLICATIONS

Soviet Nationalities in Strategic Perspective, edited by S. Enders Wimbush, London, Croom Helm, 1985, 253 p.

H.B. Paksoy, "Observations Among Kirghiz Refugees from the Pamirs of Afghanistan Settled in the Turkish Republic," Journal of the Anthropological Society of Oxford, Vol. XVI, No. 1, Hilary, 1985.

"Reportage polonais sur l'Afghanistan" Les Nouvelles d'Afghanistan, No. 23, June 1985, pp. 19-20. (This article gives abstracts of an internal report of the Polish Communist Party on Afghanistan. The report, written by R. Piekavowicz, after a trip to Afghanistan in Autumn 1983, gives a somewhat different view of the situation than that presented in the official Polish press, sometimes describing the Afghan "counter-revolutionaries" in sympathetic terms. This report was received by CEREDAF through the Polish samizdat journal Vacat. The full text in Polish with a French translation is available from CEREDAF, B.P. 254, 75524 Paris, Cedex 11, France).

Islam in Tribal Societies, From the Atlas to the Indus, edited by Akbar S. Ahmed and David Hart, London, Routledge and Kegan Paul, 1984, 343 p. Among others the book includes the following contributions:

- o Akbar S. Ahmed, "Religious Presence and Symbolism in Pukhtun Society";
- o Stephen L. Pastner, "Feuding with the Spirit Among the Zikri Baluch: The

Saint as Champion of the Despised": ;

- o Bahram Tavakolian, "Religiosity, Values and Economic Change Among Sheikhanzai Nomads";
- o Louis Dupree, "Tribal Warfare in Afghanistan and Pakistan: a Reflection of the Segmentary Lineage System";
- o Richard Tapper, "Holier Than Thou: Islam in Three Tribal Societies";
- o V.N. Basilov, "Honour Groups in Traditional Turkmenian Society." (The chapter by Professor Basilov - the Soviet scholar - gives a remarkable analysis of the ovlyad, the Turkmen "holy" tribes).

Peter Morrison, "Islam in China: an Update", Religion in Communist Lands, Vol. 13, No. 2, 1985, pp. 152-155.

RADIO LIBERTY RESEARCH BULLETINS

Ann Sheehy, "Kazakh Demographer Forecasts Twelve Million Kazakhs by the Year 2010," RL 214/85, 1 July 1985.

Ann Sheehy, "Population Trends in the Union Republics, 1979-1984," RL 166/85, 21 May 1985.

Timur Kocaoglu, "An 'Unofficial' Mullah Sentenced in Uzbekistan," RL 184/85, 5 June 1985.

RECENT SOVIET PUBLICATIONS

Grazhdanskie obriady i prazdniki (Citizens' Ceremonies and Holidays), collection compiled by N.U. Zhubasov, A.M. Beisekov, Alma-Ata: Kazakhstan, 1984, 271 p., 17000 copies, part of the text in Kazakh.

Alidzhanov, M.A., Formirovanie

rabochego klassa Tadzhikistana,
(Formation of the Working Class of
Tajikistan), Dushanbe: Irfon, 1984, 34
p., 500 copies in Dari.

Niazmuradov, M., et. al., Novye
obryady -- v zhizn! (New Customs --
into Life!), Tashkent: Meditsina,
1984, 16 p., 30,000 copies, in Uzbek.
(Health manual).

Karimov, I., Sredstva ateisticheskogo
vospitaniia, (Methods of Atheist
Education), Tashkent: Uzbekistan,
1984, 32 p. 13,147 copies, in Uzbek.

Tarbeev, V.A., Pod zelenym flagom:
(Islam na sluzhbe u antikommunizma i
antisovetizma), (Under the Green Flag:
Islam at the Service of Anti-Communism
and Anti-Sovietism), Tashkent:
Uzbekistan, 1984, 39 p., 8,412, in
Uzbek, in the series "Marxism-
Leninism", no. 11, the Znanie Society.

Fadeeva, I.L., Ofitsial'nye doktriny v
ideologii i politike Osmanskoi imperii
(Osmanizm - panislamizm), XIX - nach.
XX v (Official Doctrine in the
Ideology and Policy of the Ottoman
Empire in the 19th and the beginning
of the 20th Centuries), Moscow: Nauka,
1985, 271 p., 1,450 copies. From the
USSR Academy of Sciences Institute of
Oriental Studies.

Inal-Ipa, Sh.D., Ocherki ob abkhazskom
etikete (Essays on Abkhaz Etiquette),
Sukhumi: Alashara, 1984, 190 p., 5,000
copies.

WORLD PRESS NOTES

Reports from Turkey suggest that after
conducting a campaign of forced
assimilation aimed at the Bulgar-
isation of the country's Turkish
minority, Bulgaria is now
attacking the minority's religious
beliefs. The Bulgarian paper
Nova Svetlana claimed that fasting
during the holy month of Ramadan is
nothing but a destructive
superstition. We do not need any kind
of religious traditions, the paper
said. Those who fast cannot work
properly, it added. (Keston News
Service, No. 229, 11 July 1985, pp.
16-17.

RESEARCH CENTRE ON AFGHANISTAN

Nouvelles d'Afghanistan, No. 22, March-
April 1985, provides the following
information on CEREDAF, which has now
been operating for one year:
"Le CEREDAF vous propose:
o une bibliotheque de base, comportant
environ 300 volumes, en langue
francaise ou etrangere, couvrant tous
les aspects historiques, culturels,
sociaux, economiques et politiques de
la vie afghane et de l'Asie Centrale.
o les collections de plusieurs revues
specialisees sur l'Afghanistan.
o un ensemble de dossiers de presse,
reunissant environ 14.000 articles de
presse, constitues depuis 1979. Une
grande partie de ces articles peut etre
consultee sur micro-fiches.
o des bibliographies specialisees sur
divers aspects de la vie et de la
societe afghanes.
o des depeches d'actualite, classees
chronologiquement.

o un fichier biographique de
personnalites afghanes.

Le CEREDAF peut effectuer a la demande
des recherches documentaires
(constitution de listes de references,
de bibliographies, renseignements
ponctuels, recherches par sujets, etc.
Fonctionnement

Le centre, sis 17 rue Pascal, Paris
5eme est ouvert pratiquement tous les
jours. Par precaution, prendre rendez-
vous par telephone (336.75.25). La
carte annuelle donnant droit a l'acces
de la documentation est disponible sur
place au prix de 60F (30F pour les
etudiants, gratuit pour les membres
d'AFRANE).

Les breves nouvelles d'Afghanistan

Chaque mois, le CEREDAF publie en outre
Les Breves Nouvelles d'Afghanistan.

Six pages de depeches concernant la
situation militaire, economique,
diplomatique, avec une bibliographie
des principaux articles et ouvrages
recents. Abonnement annuel: 100F.
Reduction de 50% aux Nouvelles
d'Afghanistan et les adherents
d'AFRANE."

AFGHAN RESISTANCE PUBLICATIONS

Al Falah (Deliverance), a bi-monthly
journal of Afghan Mujahideen in
Australia, Vol. 1, No. 3, August 1985,
GPO Box 1848, Canberra, ACT, 2601
Australia. Telex: Pubtlx AA.62614.

"Moscow on its Way Towards Kabul", published by the cultural committee of Ittihad-i Islami Mujahidin-i Afghanistan, Peshawar, 1984, 3000 copies, in Arabic. The introduction is signed "Mozamel." The back page of the booklet carries a poem praising the Hindu Kush by the Syrian pan-Islamist poet Shekib Arslan. As well as describing the Afghan resistance the booklet gives a thorough analysis of Soviet military and political activities in Afghanistan. The following points are highlighted as part of the Soviets' political tactics:

- o changes in education,
 - o Islamic programmes on radio and television,
 - o repairing mosques and supporting superstition.
 - o declaring that Sufi orders may continue their activity if they support the government,
 - o declaring respect for the clergy,
 - o accepting members into the Communist Party who have no knowledge of Marxism,
 - o sending missions of ulema and tribal chiefs to the "occupied" areas of Central Asia in order to witness the "freedom of religion" there,
 - o changing some of the articles of the Communist Party in order to make it appear more flexible to Afghans,
 - o repeated offers of a "political solution" in statements by Afghan officials since May 1980,
 - o repeated offers of "amnesty" to those who have been "duped",
 - o using old people and some clergy to obtain cease-fires with the Mujahidin.
- One chapter describes the Soviets' options in Afghanistan as follows:
1. to increase military intervention,
 2. to leave part of Afghanistan to the Mujahidin while keeping control of major cities and key strategic areas,
 3. to induce the West to agree to a negotiated solution over Afghanistan,
 4. subversion in Iran and Pakistan in order to bring internal political changes in their favour,
 5. to turn Afghanistan into a Soviet republic,
 6. to divide Afghanistan into several states.

All these possibilities are analysed and it is demonstrated how unrealistic and unpractical each solution is.

In its concluding chapter the booklet states that the Soviet authorities arrogantly, but mistakenly, think that they understand what Islam represents. To illustrate this, the book gives the following example: 50 years of Soviet rule among Muslims of Central Asia during which programmes were implemented to eradicate religion and enroll Muslims in the communist framework have failed to destroy the people's attachment to their religion. Even young people who have had no religious education feel solidarity with their religion and its values. This is what the Afghans have found out from meeting Soviet Muslim soldiers. They helped the Mujahidin by providing them with armaments and information, which is why they were sent back to the Soviet Union. The book further claims that events in Afghanistan have given a new hope to Soviet Muslims to be able eventually to offer some resistance to the Russians. Because of the war in Afghanistan the Soviets have been obliged to increase anti-religious propaganda in the Soviet Central Asian republics, and to make constant references to how they crushed the Basmachi. They have also had to increase the ideological training of the armed forces, as they have had to face the fact that their soldiers are not motivated. The book ends on an optimistic note suggesting that communism is on the decline, at least in the third world where local communist parties, because of their immaturity, manage to destroy in one day what the USSR has taken a quarter of a century to build.

Jamiat-i Islami, POB 264, Peshawar, Pakistan, has produced since the end of 1984—beginning 1985, a news bulletin in English: "Afghan News." The bulletin gives news of the fighting by provinces.

NEW RESEARCH MATERIAL

"Soviet Muslims Brief" published by the Islamic Foundation, 223 London Road, Leicester LE2 1ZE, UK. Subscription: four pounds for individuals, eight pounds for institutions, bi-monthly. The bulletin provides abstracts and analyses of journals, newspaper articles and books published in the

Soviet Union. A section is devoted to analysis of the Soviet press about the Muslim world (in the first issue: Saudi Arabia, Afghanistan, Pakistan, Lebanon). All the sources in the first issue of "Soviet Muslims Brief" are in Russian (Nauka i Religiiia, Kommunist Tadzhikistana, Pravda, Partiinaia Zhizn' Kazakhstana, Pravda Vostoka, etc). In view of the high quality of the analyses it is to be hoped that "Soviet Muslims Brief" will be able in the future to cover the native language press and publications. This is a very useful addition to the study of Islam in the USSR.

MUSLIM RELIGIOUS BOARDS - USSR

Muslims of the Soviet East, No 4, 1984.

A regional seminar of Muslim clergy was held on 15-16 May 1984 at the residence of the Muslim Religious Board for Central Asia and Kazakhstan. Mufti Shamsuddin Babakhanov stressed in a speech the necessity to actively struggle against superstitions and survivals of the past, while Sheikh Abdulgani Abdullaev recommended that "religious workers must constantly raise the level of their knowledge and qualifications in order to keep abreast of the spirit and requirements of our time." Muslims of the Soviet East, No 1, 1985 - Mufti Talgat Taziev and Sheikh Yusufkhan Shakirov, in two separate articles, develop the same theme - unity - around the same verses of the Quran: "O believers, fear God as He should be feared, and see you do not die, save in surrender. And hold fast to God's bond, together, and do not scatter; remember God's blessing upon you when you were enemies, and He brought your hearts together, so that by his blessings you became brothers. You were upon the brink of a pit of Fire, and He delivered you from it." (3/03).

"Art of Restoration", (pp. 14-15) reports on recent and future restoration works to be carried out under the auspices of the Uzbek Ministry of Culture. It is interesting to note that most of the monuments due to be restored have been, until recently, or still are presently, places of pilgrimage for

Central Asian Muslims:

o mausoleum of Pahlavan Mahmud in Khiva (for reference to the unofficial religious activity surrounding this mausoleum see: G. Snesev, "Khorezmskie sviatye - Pahlavan Mahmud", Nauka i religiiia, No 12, 1983);

o mausoleum of Sultan Sanjar in Merv (B. Ialkovov and Iu. Iulin, "Sharlatany", Turkmenskaia Iskra, 3 April 1982);

o mosque of "Talkhatan-Baba" in the district of Iolatan in Turkmenistan;

o mausoleum of Fahriddin Razi in Kunia-Urgench raion (A. Khasamaddinov, "Rzvenchannye Legendy", Turkmenskaia Iskra, 24 February 1982);

o mazar of Queen Turabek-Hanum;

o mausoleum of the great Sufi saint Najmuddin Kubra in Kunia-Urgench;

o Sultan Ali memorial buildings (possibly Shah-i Mardan mosque near Khiva).

Obviously Soviet Muslims will welcome restoration of these monuments (Sufis are illegally restoring the mausoleum of Sultan Sanjar according to the article "Sharlatany"). However, it must be remembered that when such monuments are restored, they are turned into museums - usually anti-religious ones.

FOREIGN MUSLIM DELEGATIONS 1984

A Muslim delegation from Tanzania, led by Shaikh Hamid Juma Hamedi, visited Tashkent, Samarkand, Andizhan, Ferghana and Margilan, on the invitation of the Religious Board for Central Asia and Kazakhstan. A delegation of 90 religious workers from Afghanistan visited Uzbekistan, Tajikistan and Turkmenistan. A delegation of Muslims from Finland, led by Abdullah Ali, president of the Islamic Society of Finland, visited Moscow, Ufa, Kazan, and Tashkent on the invitation of Mufti Talgat Taziev. A film festival of Asian, African and Latin American countries was held in Tashkent between 23 May and 2 June 1984. On 25 May participants of the festival were guests of the Religious Board for Central Asia and Kazakhstan. A formal dinner was given in their honour by Sheikh Yusufkhan Shakirov, followed by namaz prayers at the Tashkent Jami mosque Tillia-Sheikh (Muslims of the Soviet East, No 4, 1984). A Muslim delegation from the Yemen Arab Republic, led by the Minister of Waqf

Ali ibn Ali as-Samman, visited Moscow, Tashkent, Samarkand, Andizhan, Baku and Mahach-Qala. The delegation was received in Tashkent by Munavar Tursunov, deputy chairman of the Uzbek SSR Council of Ministers. In the North Caucasus the delegation was able to visit Gudermes (Checheno-Ingushetia), and Derbent and Khasavyurt in Daghestan.

A Muslim delegation from the Democratic Republic of Yemen, led by Khaled Fazl Mansur, Minister of Justice and Waqf, visited Moscow, Leningrad, Baku, Sumgait, Tashkent, Namangan and Andizhan.

On the invitation of the Religious Board for Central Asia and Kazakhstan, a Muslim Indian delegation, led by Dr Sayed Asrar ul-Haq, member of parliament and chairman of the Committee for National Unity of India, visited Moscow, Leningrad, Baku, Samarkand, and Tashkent.

A Muslim delegation from Mozambique led by Haji Musa Ismael, secretary general of the Mozambique Islamic Council, visited Moscow and Tashkent.

A delegation from Lebanon, led by Mufti Sheikh Hasan Khaled, visited Tashkent and the North Caucasus (Gudermes, Derbent, Khasavyurt) between 26 September and 6 October 1984.

The following delegations visiting the USSR also paid visits to the Muslim Religious Board for Central Asia and Kazakhstan:

- o an Indian National Congress Party delegation led by Rafik Zakaria, of the Bangladesh Peace Committee;
- o a delegation from Kuwait led by Shaikh Salim Sabah, Minister of Defense;
- o a delegation from the Progress and Socialism Party of Morocco;
- o a delegation of the Jordan-Soviet Friendship Society (August 1984);
- o a delegation from Tunis city, led by the city's mayor Zakaria ibn Mustafa (Muslims of the Soviet East, No 1, 1985).

SOVIET MUSLIM DELEGATIONS ABROAD 1984

From 24 April-1 May, Mufti Shamsuddin Babakhanov visited Jordan on the invitation of the Jordan Royal Academy "Al-al-Bait." The Mufti met the crown prince of Jordan and read a paper at the 3rd session of the Academy. Mufti Shamsuddin Babakhanov

was elected a member of the Jordan Royal Academy.

Sheikh Abdulgani Abdullaev, vice-chairman of the Muslim Religious Board for Central Asia and Kazakhstan, visited India at the invitation of the Society for Indian-Soviet Friendship. Sheikh Abdulgani Abdullaev visited various Islamic institutes and was received by several Indian political figures: Muhammad Baran, Minister of Storage, Mr Khalim, speaker of the Bengali state parliament, and Muhammad Yunus Salim, secretary general of the Indian Muslim League, (Muslims of the Soviet East, No 4, 1984).

Mufti Shamsuddin Babakhanov led a group of pilgrims on the haj. The Soviet pilgrims met the secretary general of the Islamic League, Dr Abdullah Amir Nasif, and discussed the possibility of establishing relations between the World Islamic League and Soviet Muslim associations. The Soviet pilgrims were present at a reception given by King Fahd, (Muslims of the Soviet East, No 1, 1985).

NEW MOSQUE

A new mosque has been opened in the Galla-Aralsk district of the Dzhizak region of Uzbekistan. Nuriddin Islam, a graduate from the Mir-i Arab madrassah, has been appointed imam-khatib, (Muslims of the Soviet East, No 1, 1985).

FROM THE SOVIET PRESS

"Ateichiticheskoe vospitanie na uroven' trebovanii partii," (Atheist Education on the Level of Party Requirements), Bakinskii Rabochi, 30 March 1985. Report on conference held in Nakhichevan on 29 March 1985.

"Sovershenstvovat' ateisticheskoe vospitanie" (To Perfect Atheist Education), Bakinskii Rabochi, 2 April 1985. Article commenting on the conference held in Nakhichevan on 29 March 1985. The article first lists material conditions existing in the republic for widely promoting atheistic work:

- more than 500 "people's universities"
- 34 "universities" of scientific atheism with nearly 100,000 students
- 189 clubs of "young atheists"
- hundreds of groups for the study of scientific atheism existing in schools

and technical educational institutions
 - dozens of museums of atheism
 - increased propaganda in the last few years on socialist and "civilian" rituals

- ideological commission attached to the Party raikoms

- new publication in the Nakhichevan autonomous republic of a specialist bulletin entitled "Atheist."

But it was stressed at the conference that "the role of a complex, systematic and purposeful atheistic work is often underestimated. It is often conducted at random, is limited to the reading of lectures and reports. Atheistic education in the home among various strata of the population is still weak. In some places, due attention is not paid to the atheistic education of children, adolescents and especially women." "Propaganda work to free family and customary traditions from their religious connotations is still weak; the methods of influence of the servants of the cult on the population are not studied properly...Not all the gorkoms and raikoms of the Party and Party front organisations manage to implement an active atheistic education and to prevent the clergy from influencing the people." "...many do not pay due attention to checking whether the legislation on cults is observed."

It was noted that it is particularly important to "protect children and school children from the harmful influence of religion."

It was recommended that: "It is necessary to unmask more actively the anti-social activity of the servants of the cult, through the press, cinema, and television. The Znanie societies and the republican Academy of Sciences should be called upon to conduct wide-spread explanatory work among the population on the harmful nature of religion and religious traditions...they should subject Islamic extremism and fanaticism to criticism."

Important aspects in the atheistic education of the masses are "the strengthening of secular traditions and rituals. It is indispensable that work be increased on the upkeep of religious buildings which are monuments of historical and

architectural interest."

The conference was divided into 3 sessions:

1. "Party leadership in atheist education"

2. "Problems of atheistic education of the youth"

3. The question of information for the masses.

The first session discussed the problem of atheistic counter-propaganda. The second session included the problems of eradicating religious survivals in the family.

"Kogda net kontrolia" (When There is No Control), Bakinskii Rabochi, 3 February 1985, by M.A. Okulov (from the "Iz zala suda" column). This article was about the uncovering in Baku of Muslim religious samizdat. Three Russians, Beliaeva, Galkin and Glukhov, are standing trial for illegally reproducing religious books and calendars in Arabic.

The business was run on a "nearly industrial basis" and the three accused were working on orders from two sources: M. Mutsol'do of Nazran in the Chechen-Ingush ASSR, and from 76-year-old G. Sulaimanov of Khasavyurt in the Daghestan ASSR. It is claimed that between 1980 and 1981 the turnover from Khasavyurt alone reached 63,930 rubles.

"Printing and distributing books known to have a damaging content brought ideological losses, and negatively influenced young people" as further investigations led to the discovery of an illegal madrassah in Khasavyurt run by 73-year-old A. Murtazaliev. The district of Nazran in Ingush territory is the centre of the Qadiri Batal Haji tariqat, the most anti-Russian of all Sufi orders operating in the USSR. Its adepts have often been accused of terrorism in the Soviet press.

Khasavyurt in the northern Kumyk region of Daghestan has traditionally been a bastion of the Naqshbandi tariqat, but there have been reports in the last 10 years or so of Qadiri activity (Vis Haji branch of the tariqat) in the Khasavyurt area, which is said to have several holy places particularly revered by the Qadiris. (See: Sh. Ismailov, "Vyshe uroven' ateisticheskoi raboty" (A Higher Level

of Atheistic Work), Sovetskii Dagestan No 1, 1982, pp. 1-7, and S. Murtazaliev, "Bor'ba idei i sovesti" (The Struggle of Ideas and Conscience), Sovetskii Dagestan, No 2, 1981, pp. 49-56).

Soviet sources also accuse the Vis Haji tariqat of subversion and terrorism.

References to the "madrassah" in the article suggest a fairly important establishment.

Surprisingly, the article does not mention which specific sentences have been given to the Chechens and Daghestanis who ordered the printing of the books although those imposed on the three Russians are reported.

"Stranitsy geroicheskoi istorii", (Pages from an Heroic Story), Bakinskii Rabochi, 30 March 1985. Article praising the Hummet Party, founded in Baku in 1904 by local Muslim social democrats of Bolshevik persuasion (the party was restricted to Muslims), and the journal "Hummet".

"Krovavoe prestupenie" (A Bloody Crime), Bakinskii Rabochi, 22 February 1985. TASS from Kabul. The stress is on the resistance crimes against religious figures. Quoting Bakhtar and the "Afghan press", Bakinskii Rabochi reports on a bomb explosion in the main mosque of the village Fushfar in Herat province, in which five people were killed and several wounded. "Hiding behind a pseudo-Muslim demagoguery which is taught to them in foreign camps by American and other 'advisers', the Dushmans spread terror not only among the peaceful population of the DRA but also against the religious figures of the country...the hirelings of imperialism and international reaction from all kinds of so-called Islamic 'fronts' and 'movements', encouraged and financed by the secret services of the West, have burned dozens of mosques in Afghanistan and liquidated many religious figures."

Mention is made of a certain Zabih who has received a just punishment (execution) in Balkh province. Apart from murders of women and children, his main "objectives" were said to be mosques. He was accused of laying a

bomb in the main mosque of Mazak-i Sharif and of having personally participated in the murder of numerous members of the clergy.

"Protest MID DRA Kitaiu" (Protest of the Ministry of Internal Affairs of the DRA to China), Bakinskii Rabochi, 2 February 1985. Report quoting Bakhtar. Complaint about the "increasing" interference of China in Afghan internal affairs: a number of weapons captured from the Mujahidin are of Chinese origin; some camps disbanded in Pakistan have been relocated in China where Chinese instructors give military training to the "bandits"; Chinese instructors are also to be found in the camps of the counter-revolutionaries in Pakistan; Chinese propaganda is falsifying the situation in and around Afghanistan and slandering the brotherly internationalist help of the USSR.

"Vo imia zhizni" (In the Name of Life), Bakinskii Rabochi, 26 March 1985. By V. Gladilov.

A longish article on the good deeds of Soviet soldiers in Afghanistan, their courage, "especially when it is a question of helping the peaceful population." Several touching stories are reported, including one in which Soviet soldiers helped rebuild a destroyed village "in their free time." This article was also carried in Kommunist Tadzhikistana, 24 March 1985, and in Pravda Vostoka, 28 March 1985, under the title "Ruka druzhby" (The Hand of Friendship).

"Interviu Babraka Karmalia" (Interview with Babrak Karmal), Bakinskii Rabochi, 20 June 1985. TASS from Kabul. Article quoting Bakhtar's story of Karmal commenting on the Loya Jirga, which has provoked a "deep crisis" in the ranks of the resistance: i.e. dozens of former "bandits" have contacted the Kabul government in order to defect to the communist side. This is followed by a strong attack on Pakistan: "The Pakistani military regime has gone from a policy of supporting counter-revolutionary bands to direct participation in the war against revolutionary Afghanistan." "There are many cases when Pakistani officers together with bandits cross

(The Study of Azerbaijan Abroad), the territory of the DRA and take part in battles against the Afghan armed forces..."

"Okhrana granitsy--Delo vsenarodnoe" (Guarding the Border--A National Matter), Bakinskii Rabochi, 5 June 1985. Report on a meeting in Azerbaijan on 3 June of Party, Soviet and KGB border guards and armed forces leaders (including Lt. General Zuersky and Z.M. Yusuf-Zade, head of the Azerbaijan SSR KGB) to discuss the implementation of a new law concerning the "Government Borders of the USSR." This new law is aimed at strengthening and facilitating the work of the KGB border guards units, including stricter internal passport control in the border areas, greater political education among the population on the need to protect the frontiers, greater participation of the Komsomol and voluntary national militias in support of the border guards.

"Al'bom Nizami--Sokrovishchnitsa i otkrytiia" (Nizami's Album--Treasure-House and Discoveries), Bakinskii Rabochi, 17 July 1985, by S. Frolov. Review of a new album of Nizami's "Hamsa" illustrated with miniatures from Gandje, Bukhara, Herat, Ferghana, India and Iran, and reproducing a 15th century edition of the Hamsa held in the British Museum. The book was edited by Fazila Suleimanova of the Tashkent Academy of Sciences.

"Stikhi zhivut--i znachit zhiv poet! Ko 150-letiiu so dnia rozhdeniia Said Azima Shirvani" (The Verses Live--And So Does the Poet! For the 150th Anniversary of the Birthday of Said Azim Shirvani), Bakinskii Rabochi, 10 July 1985, by Abbas Zamanov. Article on the poet and jadid Said Azim from Shemakha.

"Tam, gde sutki nachinaiutsia s 20-ti" (There, Where the Day Begins at 8 p.m.), Bakinskii Rabochi, 17 June 1985, by A. Dzhaliilov and A. Azimov. Report on the life of the border guards.

"Zarubezhnye uchenye ob Azerbaidzhane" (The Study of Azerbaijan Abroad),

Bakinskii Rabochi, 24 May 1985, by E. Salmanov. An account of a conference held at Strasbourg University on Azerbaijan.

"Provokatsii dolzhny byt' prekrashcheny" (Provocations Must Be Stopped), Bakinskii Rabochi, 16 May, 1985. TASS from Kabul accuse Pakistan of bombarding Barikot with heavy artillery on 10 and 11 May 1985.

"Rang poeta, rang soldata" (The Rank of a Poet, the Rank of a Soldier), Turkmenskaia Iskra, 17 May 1985, by Kh. Guseinov. Very long article (on 2 pages) about a Turkmen writer, Seitniaz Ataev--an officer during World War II--who was saved, morally and physically by a small book of verse by Mahtumkuli. Pure example of mirasism.

"Po puti nezavisimogo razvitiia" (On the Road to Independent Development), Turkmenskaia Iskra, 25 April 1985. On the industrial and economic achievements of Afghanistan with the help of the Soviet Union.

"Ia zakalen granitse" (I am Strengthened by the Border), Turkmenskaia Iskra, 7 April 1985, by M. Anreev. Article about the border guards.

"Zheltые urki s rynka antisovetizma" (Yellow Criminals in the Anti-Soviet Racket) Turkmenskaia Iskra, 4 April 1985, by L. Klycheva and O. Mergenov. Very long (1/2 page) attack on the Turkmen service of Radio Liberty.

"Islamskii factor i sovremennyi anti-kommunizm" (The Islamic Factor and Contemporary Anti-Communism), Pravda Vostoka, 13 June 1985, by M. Usmanov. Analysis of Islamic revolutionary movements in the Muslim world abroad.

REPRINT SERIES

Newly available from the Society for Central Asian Studies, PO Box 131, Oxford, UK:

--Ismail Bey Gasprinski, "Russian Islam" (Russkoe Musul'manstvo); in Russian, with an introduction in English by Alexandre Bennigsen; 86 pages; \$5.00 or 4 pounds sterling.