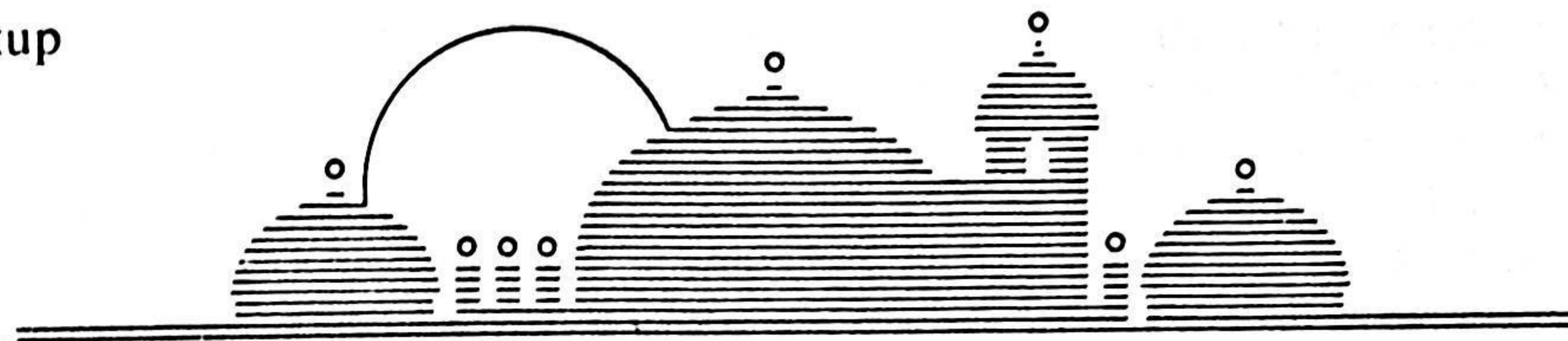


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RECENT PUBLICATIONS

Radio Liberty Research Bulletins

o Bohdan Nahaylo, "Ukrainian Samizdat Journal Gives Details of Casualties in Afghanistan", RL 9/85, 10 January 1985.

o Bess Brown, "Problems of the Kara-Bogaz Gulf Remain Unsolved", RL 35/85, 28 January 1985.

o "Soviet Nationalities Policy for Afghanistan", RL 43/85, 28 January 1985.

o Ann Sheehy, "Ideological Shortcomings in Recent Uzbek Literary Works Come Under Fire", RL 28/85, 29 January 1985.

Baymirza Hayit, "Turkestan's and Afghanistan's Importance to European Freedom", ABN Correspondence, 1984, No 5, pp31-34.

Baymirza Hayit, "Turkestan als Probleemgebied voor de Sovjetunie", Internationale Spectator, 1984, No 10, pp 586-590.

Mehmet Saray, Turk-Afgan Munasebetleri, Istanbul, Veli Yayinlari, 1984, 103 p.

Mehmet Saray, Ataturk'un Sovyet Politikasi, Istanbul, Veli Yayinlari, 1984, 94 p.

FROM THE SOVIET PRESS

BAKINSKII RABOCHII

10 June 1984, M. Izmailov, "Stranitsy

Istorii Shirvana" (Pages from the History of Shirvan), Review article of a new book by Sara Balabek Ashurbeili "Gosudarstvo Shirvanshakhov" (The Rule of Shirvanshahs), Elm, 1983, covering the entire period of the rule of the Shirvanshahs from 6th to 16th century. The review article is scholarly (with references to Barthold, Minorsky etc). The reviewer notes that "The book of S.B. Ashurbeili is relevant and important for us not only for its scientific value, it also has great educational merits. Indeed knowledge of one's region, of one's country and people is the basis of Soviet patriotism and internationalism."

22 July 1984, "Religioznye Deiateli NDRI v Baku" (Religious Figures from the People's Democratic Republic of Yemen in Baku). A delegation from the People's Democratic Republic of Yemen, led by the Minister of Justice Khaled Fazl Mansur invited by the Council for Religious Affairs. The delegation visited the Muslim Religious Board for Transcaucasia and met the Sheikh ul-Islam Ali Shukur Pasha Zade.

27 July 1984, "Religioznye Deiateli IAR v Baku" (Religious Figures from the Y.A.R. in Baku). Visit by a religious delegation from the Yemen Arab Republic to Baku and Mahach Qala. The delegation was invited by the Council for Religious Affairs and was led by the minister of Waqf Qadi Ali Samman.

4 August 1984, "Mastera Pogranichnoi Sluzhby" (Masters of the Border Guard Service). On the occasion of a

meeting of borderguards in Baku. The article is introduced by a short story set in the present time recalling how borderguards in Azerbaijan arrested a foreign infiltrator. (Such articles, very frequent in the Turkmen and Tajik press, have not, so far, been featured in the Azeri press).

22 August 1984, K. Mamedbekov, "Kak Sokhranit' Icheri Shekker'" (How to Preserve Icheri Shekker). In April 1984, the Council of Ministers of Azerbaijan voted a resolution to restore entirely the old town (the "fortress") of Baku. The article strongly supports the decision and gives professional advice on how to achieve it successfully. At present the caravanserai and the mosque in Asafa Zeinally street are being restored. The author writes: "It is known that to preserve a monument it should be utilised. It is of course best to return it to its former use..." He writes further: "It is absolutely inadmissible, and such examples unfortunately exist, to use monuments as factories or warehouses. It is also highly undesirable to intrude into the historical grounds of the fortress."

13 September 1984, "Sovershenstvovat' Organizatsiiu, Povyshat' Deistvennost' Ideino-Vospitatel'noi Raboty" (To Perfect the Organisation and to Increase the Efficiency of the Ideological and Educational Work). Very long article (2 half pages) commenting the recommendation of the 26th Plenum of the Central Committee of the CP of the USSR, in June 1983, regarding the education of the "new man". The style of the article is optimistic, only hinting at shortcomings. Nevertheless, the article mentions that despite all Azerbaijan's achievements "not all leaders consider ideological works as their immediate duty..." It raises the question: "...do all our people, especially the young, see and understand the values of socialism..."

"It is indispensable to take into account the acuteness of the contemporary ideological struggle, the complicated international situation the energy of the ideological

enemy..." "Nowadays it is essential to strengthen the patriotic and internationalist education of young people...to inculcate immunity against the slanderous propaganda of enemy ideological centres. Each communist must know how to fight aggressively against the intrigues of anti-Soviet propaganda...he must not tolerate unhealthy rumours and anecdotes which cast a shadow on the value of our history and way of life."

About religion: "Experience has shown that it is inadmissible to weaken the (ideological) work among...the believers." "...not a small part of the population remains under the influence of religion. One cannot help noticing that the ideological centres of imperialism aim not only to promote religiosity, but try to give it an anti-Soviet nationalistic direction."

18 September 1984, Bakinskii Rabochii features a cartoon subtitled "Hiding Behind a Puppet", with the following explanation: "The leaders of the counter-revolutionary organisations who are sitting tight in Pakistan, have instructed the rebels [dushmans] in Afghanistan to utilise the chemical weapons they have received. Behind the clouds of poisonous gas with which the counter-revolutionaries want to cover the long suffering Afghan land, one can see the dirty work of American imperialism and its accomplices."

20 September 1984, "O Sushchnosti Religii - Iazykom Muzeinykh Ekspozitsionov" (The Essence of Religion According to Museum Exhibits). Short review of an exhibition organised by the Azerbaijan State Museum of Atheism, featuring the work of the artist Azim Azimzade, specialising in satires of the Muslim clergy. The museum has some 4000 exhibits which "with a scientific basis show the true essence of religion, its anti-popular nature" and its "obnoxious character." Chains used by flagellants during Ashura and chadors feature in the museum exhibits.

25 September 1984, "Nota Protesta" (Note of Protest). TASS from Kabul reporting on a note of protest by the

Kabul government to Iran which claims that on 11 September 1984 Iranian troops crossed the Afghan border in Nimruz province, advancing 25 km. inside Afghanistan. The note also claims that earlier in the year a group of Islamic Revolutionary Guards, attacked a border post killing two and kidnapping six Afghan border guards.

29 September 1984, "Dni Poezii Nizami" (Days of Nizami's Poetry). Festivities over the publication of a new five volumes edition of "Hamse" and other works of Nizami. Uzbek poets from Tashkent participated in the celebration and compared the work of Nizami to that of Ali Sher Navai.

9 October 1984, "Ateisticheskoe Vospitanie v Tsentre Vnimanii" (Atheistic Education at the Centre of Attention). Short note mentioning that the department of philosophy and scientific atheism of the Pedagogical Institute of Foreign Languages and the Lenin raikom are collaborating on a series of conferences. Several lectures are being held on the theme "Atheism and Religion in contemporary Ideological Struggle." Further conferences are planned on the subject of "Atheistic education of the new generation."

11 October 1984, "Gosti Baku" (Guests of Baku). A delegation from Bangladesh led by Abdul Mansur Ishaq, vice president of the National People's Party. Delegates included Prof Joipul Abedin and Ali Amham Nazir, NPP secretary for Chittagong. The delegation met the secretary of the Central Committee of the CP of Azerbaijan, visited the Ministry of Justice of Azerbaijan and the Muslim Religious Board for Transcaucasia.

19 October 1984, "Sud nad Banditami" (Judgement on Bandits). Report on a trial in Herat of three Mujahidin of Jamiat-i Islami, accused among other things of murdering the governor of Herat province. One, Muhammad, was condemned to death - the other two to long prison sentences. The trial was said to be "open" and it is claimed that it attracted hundreds of peasants, religious leaders and teachers.

RECENT SOVIET PUBLICATIONS

G. Snesev, "Khorezmskie Sviatye - Pahlavan Mahmud" (Khwarezm Saints - Pahlavan Mahmud), Nauka i Religii, 1983, No 12, pp 24-28. Pahlavan Mahmud a furrier and poet lived in the 13/14 century. Canonised for "political reasons" he became a patron saint of Khiva in the 17th century when Khiva became the capital of the khanate. His cult reached its peak in the 18th century. Although he was never a Sufi he has been endowed with many attributes of the Sufis saints of Central Asia. Elements of Khwarezm folklore have found their way in the legend of the saint, which are compared by Snesev to certain episodes of the Nartes epic song. The mazar has kept its popularity for a long time after the Revolution. Nowadays people venerate Pahlavan Mahmud as a folk hero, defender of the weak and oppressed. Quite a few people still visit his mausoleum because of family religious traditions but the religious aspect of his legend is gradually disappearing.

F. Safarov, "Vstrecha s Kargaloi" (Meeting with Kargala), Nauka i Religii, 1984, No 8, pp 8-10. The Village of Kargala, north of Orenburg was established in the 17th century. The village participated in Pugachev's rebellion by providing him with 500 horsemen. In 1917 it had 11 mosques and a famous madrassa. "In the beginning of the century there were 26 madrassas in Orenburg. With few exceptions they were fostering in their pupils dogmatism, the idea of Muslim exclusiveness, and distrust of other nations. The madrassa of Kargala, considered one of the most important, was famous for its conservatism and reactionary character." "In the post war (WW II) years the activity of the servants of Allah revived again, especially as Kargala attracted the attention of Muslims of all Orenburg province having been not so long ago an important Muslim centre..." The author visited Kargala in 1962 and commented: "The problem of religiosity already appeared quite different. The mosque - the best stone building in the village - still occupied the most

favoured position, but a house of culture was established, and although it was housed in an old wooden building, it did not remain empty." He revisited Kargala in 1982 and noticed the following changes: the village now has 2 schools and a kindergarten, a hospital, the house of culture boasts a splendid building, women do not have to fetch water from a well, and automation has been introduced in the kolkhoz. People now migrate from Kargala to bigger towns. Sabantui (a purely Tatar pre-Islamic agrarian festival which like Nowruz is encouraged by the authorities and opposed to religious festivals) is still celebrated in Kargala. According to Safarov, mullahs who used to object to Sabantui now join in the festivities.

In 1962 Safarov was assured by the only atheist propagandist of Kargala - the school teacher - that by 1972 there would be no more believers in the village. "This prognosis proved to be wrong. Youth is atheistically inclined, but not so long ago a school leaver from Kargala went to study in the madrassa of Bukhara. Although life has changed in both Bukhara and Kargala which once used to compete in the teaching of Islamic theology, old traditions still make themselves felt even nowadays. According to the old custom, quite often the dead from other districts are brought to be buried to Kargala. Relatives of believers consider it an honour for the dead to be buried in a formerly important religious centre. The Muslim funeral rite is a fairly strong means of propaganda for religious ideology."

Znanie society is active in Kargala to counter religious influence with lectures, radio talks, and theatre plays on atheism. The school teacher cum atheist agitator defines his work as follows: "The main thing in our work is to help the believer to reflect on the meaning of existence and to see in life other things than those religion teaches him to see." Safarov concludes "There are still today in Kargala survivals of Islam. But even the old people agree that there is not the same faith as before. Even the most religious people do not

follow entirely (v polnoi mere) the prescriptions of Islam."

M. Gol'denberg, "Protiv Fal'sifikatsii Polozheniia Religii v SSSR" (Against the Falsification of the Situation of Religion in USSR) Nauki i Religii, 1984, No 10, pp 26-30. Attack on Western falsifiers and obnoxious elements in the USSR who provide them with information. The main object of the article is to prove that there is no "religious renaissance" in the USSR neither among Christians nor Muslims. "Such 'enlighteners' like A. Bennigsen and H. Carrere d'Encausse, for instance, sing praising odes in honour of survivals of feudalism connected with Islam, and strive to include the nations of some of our republics in the ranks of a mythical 'world Muslim nation'. One does not need exceptional acumen to understand: the invented 'renaissance' of Islam has been devised with the aim - as provocative as it is without prospects - of spreading nationalist and confessional isolationism, and force hostility towards the Russian and other 'Christian' nations." To finish the author writes that the falsifiers "incompetence verges on semi-literacy."

The article under the column "Universitet Lektora" is designed for propagandists and political activists. There has been a notable increase in the last year of articles giving directions on how to react to foreign calumnies.

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