

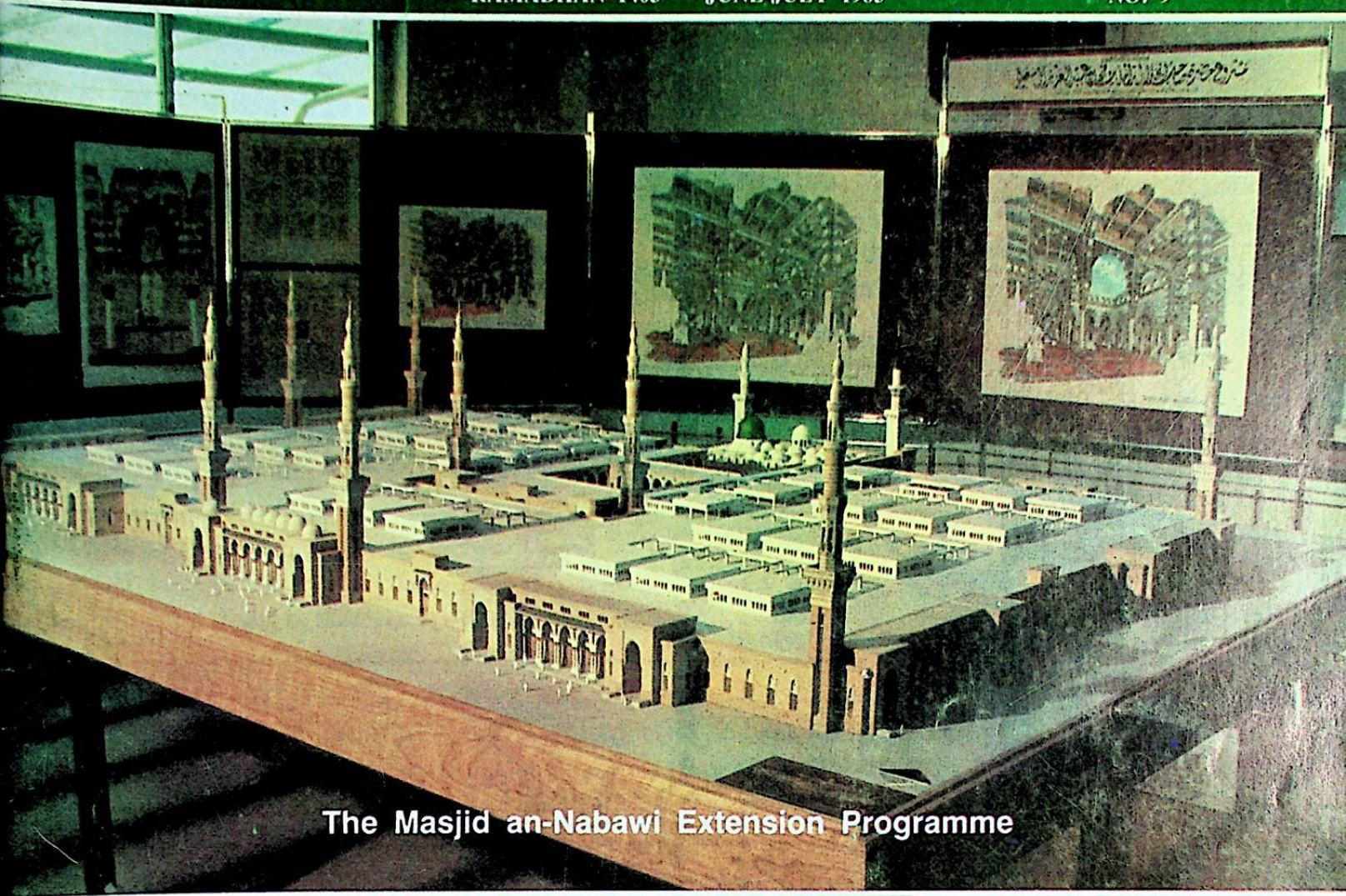
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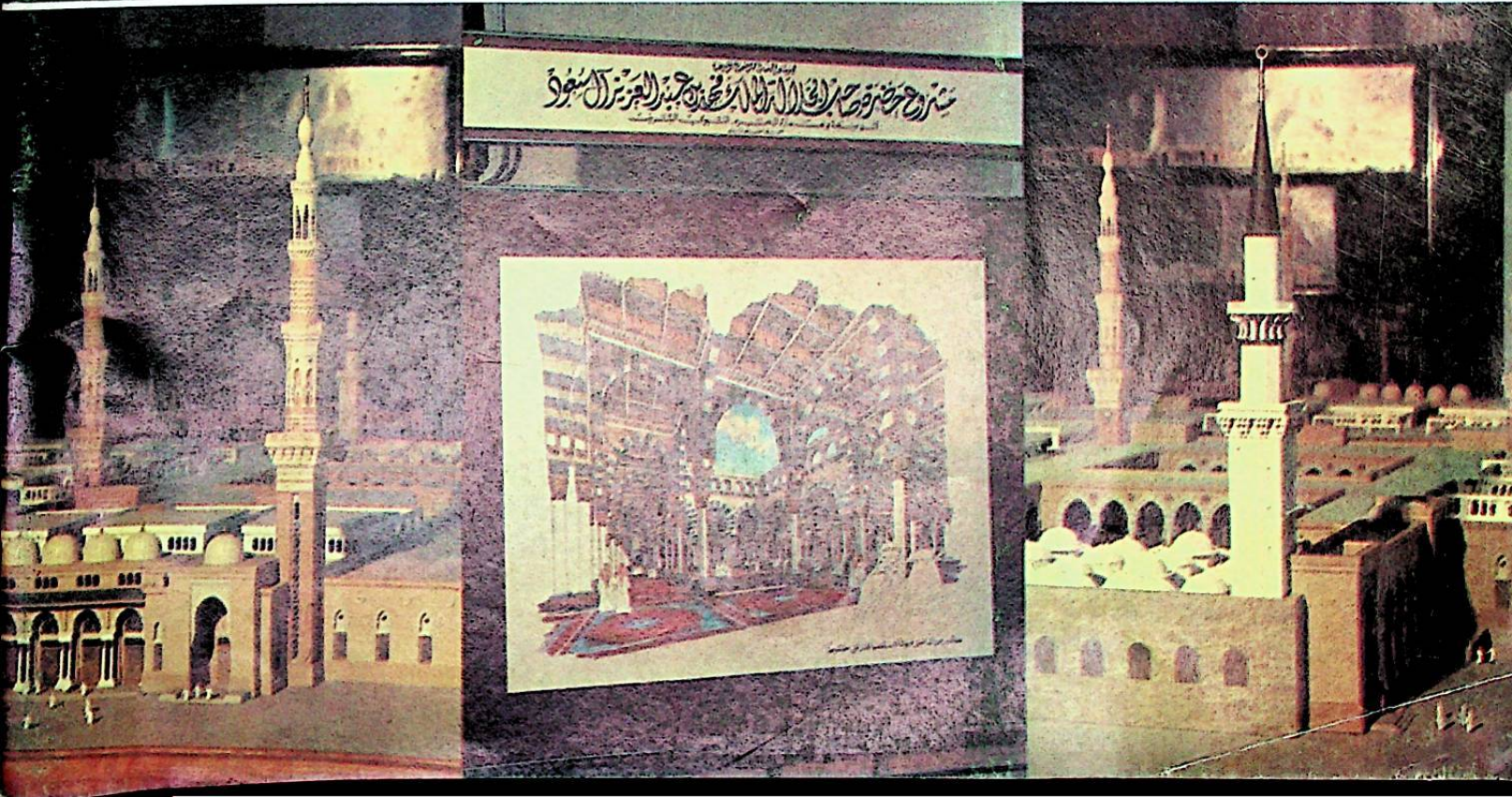
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The Muslims of Turkistan: A Demographic Survey

Turkistan have made substantial progress.

The Government of the Soviet Union has also been able to increase the number of *Ukrainians* and *Belo-Russians* in Turkistan, both of whom are closely related to the Russians from a cultural viewpoint. There were 1,185,791 Ukrainians and 181,491 Belo-Russians living in Turkistan in 1979. These national groups can also be considered as deported groups, but many of them are regarded as rulers in Turkistan, alongside the Russians. Although these groups acknowledge their own national heritage, they have no opportunity of cultivating their own culture and, thus, operate within the framework of the Russian culture. Many of them have already been "Russianized," in Turkistan, so that they are obliged to act in accordance with the Russian political and economic objectives.

After the World War II, a lot many Germans were also sent to Turkistan. It was clear from the 1979 Census that there were 1,041,117 Germans living in Turkistan. This national group has not developed any close contacts with the Turkistanians either, but is under the influence of Russian culture. Of the 1,936,214 Germans living in the Soviet Union in 1979, only 790,762 of them were living in the Russian Soviet Federated Socialist Republic, whereas more than half the Germans had been dispatched to Turkistan. There is no official Soviet source which could give the necessary information to explain as to why the Soviet leadership has carried out the reset-

tlement of the Germans in Turkistan with such single-minded devotion.

A number of Koreans have also been living in Turkistan, since 1937-38. These were evacuated to Turkistan from the Far East regions of the Soviet Union in order to put a stop to the influence of the Japanese upon this national group. In 1979, 205,810 Koreans were living in Turkistan, particularly in Uzbekistan and Kazakhstan. Among the smaller national groups in Turkistan there are also 114,575 Jews. A number of these Jews have been living in Turkistan for over 1,000 years and the other, larger part was dispatched to Turkistan from the European part of the Soviet Union. The Jews in Turkistan make up a homogeneous group from a religious and ethnographic point of view. But from a cultural

point of view, they are divided into two groups, a native Jewish group and a European Jewish group. The native Jews are close to the Turkistanians from a linguistic and cultural point of view, whereas the newly-settled Jews are close to the Russians linguistically and culturally. Similarly, there are 91,147 Armenians, 14,608 Georgians and few representatives of European national groups such as Latvians, Estonians, etc., living in Turkistan. According to the Census of 1926, there were 28,978 Arabs living in Turkistan. The Arabs were not counted, for the first time, in 1939. And, after 1936, Soviet statistics failed to include this national group of Turkistan. We do not know what happened to them. The following Table can give a survey of the trends in the demographic development of Turkistan:

Group of the Population	In Nos.		Increase within 20 years (1959-1979)
	1959	1979	
A. Basic Population			
Uzbeks	6,015,416	12,365,335	6,349,919
Kazakhs	3,621,610	6,556,442	2,934,832
Tadjiks	1,396,939	2,897,697	1,500,758
Turkmens	1,001,585	2,027,913	1,026,328
Kirgiz	968,659	1,906,271	937,612
Kara-Kalpaks	172,556	303,324	130,768
Uighurs	95,208	216,612	121,404
Dungans	21,928	51,694	29,766
Tatars (only in Turkistan)	779,821	1,154,203	374,482
	14,073,422	27,479,491	13,406,069
B. Colonists			
Russians	6,213,384	9,312,825	3,099,441
C. Deported Population			
Ukrainians	1,034,727	1,185,791	151,064
Belo-Russians	107,348	181,491	74,143
Germans	731,201	1,040,117	308,916
Koreans	212,472	205,810	6,662
D. Other National Groups			
Armenians, Azerbaijanis, Georgians, Latvians, Estonians, Beludjens, Daghistanis, etc.	1,015,124	1,705,665	690,541
Jews	106,759	114,575	7,816

The Muslims of Turkistan

Demographic and Economic Situation

Dr. Baymirza Hayit

The Muslims of Turkistan form a majority in their own regions, but within the total population of the Soviet Union they are in a minority. According to the Soviet Government statistics, there were 262,084,654 persons living in the Soviet Union in 1979. Out of these people 40,167,390 persons were living in Turkistan, particularly in the so-called Soviet Socialist Republic of Uzbekistan 15,389,307; in Kazakhstan 14,684,283; in Tadzhikistan 3,806,220; in Kirgizistan 3,522,832 and in Turkmenistan 2,764,748 persons. This means that over 15 percent of the entire population of the Soviet Union lives in Turkistan at the present time.

The population of Turkistan is made up of four different ethnic groups. The Turkistanians and the Muslims, the original inhabitants of Turkistan, head the list. It is a well-known fact that the Soviet authorities have, since 1924, categorically rejected the term *Turkistan*. Instead, they use the term Uzbekistan, Kazakhstan, Kirgizistan, Tadzhikistan and Turkmenistan, or generally Middle Asia and Kazakhstan, while the British and American terminology at present is also "Central Asia." We will use the term Turkistanian because it is a term which is universally accepted by the Muslims in Turkistan when they want to express their racial, cultural,

historical and religious solidarity. On a local scale, they regard themselves as Uzbeks, Kazakhs, Kirgiz's Tadjiks, Turkmens, etc. From the published results of the Soviet Census of 1979, it is revealed that there were 26,409,931 Turkistanians living in the Soviet Union in the year 1979. There were 12,455,978 Uzbeks; 6,556,442 Kazakhs; 2,897,697 Tadjiks; 1,906,271 Kirgiz; 2,027,913 Turkmens; 303,324 Kara-Kalpaks; 210,612 Uighurs; and 51,694 Dungans. Of these, again, there were 25,624,314 Turkistanians living in Turkistan; 785,617 persons on the other hand were living beyond its borders, in other regions of the Soviet Union. The number of Kazakh-Muslims who live outside their homeland is considerable: 539,976 Kazakh-Muslims and 90,643 Uzbek-Muslims were living beyond the boundaries of Turkistan. The Uzbeks with a population of 12,365,335 are a supporting column of the total Islamic population of *Turkistan*. As a consequence of the Soviet deportation policy, 1,322,430 Muslims from other Islamic countries of the Soviet Union (*Tatars*: 1,154,203; *Azerbaijanis*: 156,672; *Daghistanis*: 11,555) were compelled to live in Turkistan. Beludjens and Persians have been living in Turkistan, too, for centuries, as a component part of the Muslim population. Together with all other

Muslim-groups 27,766,490 *Muslims* were living in Turkistan in the year 1979.

As regard numbers, the Russians constitute the second most powerful group in the population of present-day Turkistan. In the year 1979, 9,312,825 Russians were living in the Soviet Republics of Turkistan, out of whom 5,991,205 of them are to be found living in the Soviet Republic of Kazakhstan; 1,655,658 in Uzbekistan; 911,703 in Kirgizistan; 395,089 in Tadzhikistan and 349,170 in Turkmenistan. These Russians occupy posts as civil servants in the State administration, as skilled workers in the industries and specialists in all branches of economic life as scientists, soldiers and skilled farm workers and as leading functionaries of the Communist Party organizations in Turkistan. Out of the total Russian population of the Soviet Union, 137,397,089 persons, i.e. 1.37 percent live in Turkistan currently. The Russians with a figure of 5,991,205 are already in the majority in the Soviet Republic of Kazakhstan vis-a-vis a figure of 5,289,349 for the original Kazakh-Muslim population. The population of this Soviet Republic is made up of 40.8 percent Russian and 36 percent Kazakhs, while the non-Muslim segment of the population of this Soviet Republic is 48.9 percent. The colonization and Russianization of this region of

Book Review

The Early Islamic Conquests
By Fred McGraw Donner
Princeton University Press
Princeton, New Jersey, U.S.A.
(Price not mentioned)

A fairly "balanced" presentation, *The Early Islamic Conquests* deals with the most glorious, sensitive and important era of Muslim history. The author has taken an extensive view of the pre-Islamic social system in Arabia and tried to discover its influence on the emergence of Islam both as an ideology and a civilization *par excellence*. As Professor Donner himself claims, he presents a description and interpretation of the early Islamic conquest movement, from its beginnings under the Prophet Muhammad (A.D. 570-632) through the conquest of the Fertile Crescent (completed in A.D. 642). The book attempts to do two things: "first, to provide a new interpretation of the origins and nature of the Islamic conquest movement, and, second, to establish as definitely as the sources will allow the course of two chapters in the early conquests, those of Syria and Iraq."

The book also examines Islam as a religion and a way of life, narrating its numerous aspects as the author finds and understands them. He has gone into details which many historians have regarded as unimportant. Further, he has not jumped to conclusions, instead he wants to reason out why things happened the way they

did. He, however, fails to appreciate all the nuances of the great Islamic movement that he attempts to comprehend. The most outstanding example of this confusion is: "It is not clear in what role Muhammad came to Madinah." (Page 54)

The life of the Holy Prophet (peace be on him) has been dealt with rather briefly. Had it been given proper attention, the background of the conquests would not only be clearer but the entire theme of the book could be developed on a different plane. Similarly, the author misses the spirit of Islam when he gives a dialectical judgement on the social and political structure of the Muslim community at that stage. He has written a great deal about the Qureysh and their leadership, portraying them as superior to others or distinct in tribal hierarchy. (Page 263) Different roles have been assigned to different tribes as if the arrangement formed part of a grand design, which notion has no bearing on Islam's nature and approach as an all-comprehensive and multi-dimensional movement, powerful and pervasive enough to meet any challenge or impediment.

The book has six chapters, the main being III and IV, which are about the conquests of Syria and Iraq. The references used are mostly Islamic, but other authoritative sources have not been ignored. A purposeful effort has also been

Sayyid Hasan Mutahar

made to draw a picture of the "Ridda Wars." The fifth chapter, Military Organization, Migration and Settlements, depicts how the army was formed and its commanders appointed and in what way the battles were organized, so that the tribesmen of various areas would remain together under the command of men whose loyalty to the regime in Madinah was absolutely unblemished. Details are also given of how the cities of Kufa and Basra were settled.

In conclusion, the author writes: "It seems clear that Muslims had no technological advantage over their opponents in the battlefield and were in fact inferior to their enemies in the use of cavalry. There can be little doubt, however, the conquests were made easier by the exhaustion of the Byzantine and Sasanian empires due to protracted warfare, the confusion that reigned in the Sasanian ruling house, the disruption caused by recent enemy occupation in Syria and Iraq, the destruction wrought by immense floods in southern Iraq, the disaffection of many of the subjects of the two empires for religious and other reasons and the convenience of inner lines of communications that Muslims enjoyed and the like. But to these factors must be added one more that was perhaps the single most important one contributing to the success of the conquest: the remarkable degree to which a new Islamic state with an expansionist policy could harness for its purpose

The Muslims of Turkistan: A Demographic Survey

One can see from the Table that the Muslim population in Turkistan has gone up to 13,406,069 in numbers in the space of 20 years. This increase took place as a consequence of a normal increase in the birth-rate. Soviet officials are of the opinion that the population will increase even further in size. It is expected, for example, that the population of the Soviet Republic of Uzbekistan will consist of 22 million people in the year 1990 ("Sovet Ozbekistani" newspaper, Tashkent, 5.2.1981, p. 5). The number of Russians, who are regarded not only as foreign nationals in Turkistan but also as the executors of the supreme power of the government of the Soviet Union or voluntary specialists, has increased to 3,099,441. The increase in the birth-rate has been very slight, as far as the Russians are concerned. The influx of colonists has been more intensive. This means that there has been an annual increase of 154,972 in the number of Russians in Turkistan. The Koreans have gone down in numbers in the course of 20 years by 6,662, instead of a natural increase in the population occurring. Soviet sources give no information about the reason for such a decline in the number of Koreans in Turkistan.

The total population of Turkistan is made up of 7,757,000 family units (the position as on January 1979). 1,330,000 of these families consist of only two persons (e.g. young married couples) and 1,760,000 families are made up of seven or more persons. Other families consist of three to six persons. Muslim families attach great importance to adding to the

number of their children. They categorically reject abortion mainly for religious reasons. Besides this, the original population of Turkistan (Muslims and Turks) are predominantly of the opinion that their country can only be saved from being swamped by the Russians only by an increase in the number of Muslim children; and that only their own fellow countrymen can prevent the colonization of Turkistan by the Russians or by national groups affiliated to the Russians culturally. The Muslims in the Soviet Republic of Uzbekistan, for example, have drawn particular attention to themselves recently as regards the question of the increase in the number of children. In this part of Turkistan

(in other words — in Uzbekistan), there are 852,000 families made up of seven or more relatives). Each family in Turkistan comprises, on an average, 5.8 persons, despite the 1,333,000 married couples who are still childless in the Soviet Union, on the other hand, each family is made up of 3.5 persons on an average.

The demographic dynamics of the population of Turkistan depend, too, on the birth and death rates. The birth-rate (births per 1,000 persons) increased slowly during the year 1978, compared with the year 1970; the death rate decreased (at the same time). The balance between births and deaths (per 1,000 persons) is shown in the following Table):

Regions	Births		Deaths	
	1970	1978	1970	1978
Uzbekistan	33.6	33.9	5.5	6.9
Kazakhstan	23.4	24.4	6.0	7.4
Kirgizistan	30.5	30.4	7.4	8.1
Tadjikistan	34.8	37.5	6.4	8.3
Turkmenistan	35.2	34.4	6.6	8.0
Total:	31.5	32.12	6.38	7.74

Age	Uzbeks	Kazakhs	Kirgiz	Tadjiks	Turkmens
0-10 years	3,553,570	1,939,130	215,689	852,301	585,914
11-15 ..	1,183,250	661,823	94,056	264,021	192,930
16-19 ..	643,961	379,460	64,234	140,830	102,094
20-19 ..	903,717	609,154	179,944	212,368	147,103
30-39 ..	995,826	528,458	202,149	241,345	164,295
40-49 ..	661,752	378,680	170,654	155,220	114,046
50-59 ..	337,047	250,391	133,817	85,463	71,046
60 ..	756,259	447,477	295,966	156,794	101,051
Age unspecified	119,711	74,275	73,335	27,541	46,805

(To be continued)