

# Muslim Life and Culture in the Soviet Union

Dr. Baymirza Hayit

Before dealing with the subject "The Problems of the Defence of Islam under Communist Rule," it is necessary to make some observations concerning the extent of Communist rule in Muslim regions of the present-day Soviet Union in order to first appreciate the point in question.

In February 1917, socialists of all types — Social-democrats, Social-revolutionaries and Communists — joined forces to overthrow the Czar of Russia. Shortly afterwards, the Communists adopted a radical course, overthrew the social-liberal government and seized power in October 1917. With this, Communist rule came into being for the first time in the history of the world.

Before the emergence of Communist power, the Russian Empire had been one of the many large states of the world. The Islamic peoples also formed part of this empire. Of the Crimea, Azerbaijan, North Caucasus, Tartar-Baschkiria and Turkistan also formed part of this empire. Russia's military aggression towards the Islamic people began in the middle of the 16th century and ended at the close of the 19th century with the conquest of Turkistan. Of the Islamic territories of the Russian Empire, the principalities of Bukhara and Khorezm had been its protectorates since the end of the 19th

century enjoying complete independence in internal affairs. Between 1921 and 1924 the Communist government of Russia recognised the sovereign rights of the states of Bukhara and Khorezm after these monarchies had been transformed into People's Republics in 1920.

The Muslims of the former Czarist Empire, whose historical territories covered more than 4.5 million square kilometres, and who numbered more than 30 million, were continually striving to free themselves from Russian domination. Russian defeat in the First World War and subsequent revolutions weakened the power mechanism which Russia had established over the Islamic peoples under its domination. Relations between Russians and Muslims were so strained that a reconciliation between the rulers and the ruled seemed impossible, even after Communist ascendancy. Russia's Communists recognised these conflicts and tried to seek a "solution."

On November 15, 1917, eight days after assuming power, the Communist leadership issued a *Declaration of the Rights of the People of the Russian Empire*, in which it conferred on non-Russian peoples the right of secession from Russia.<sup>1</sup> On December 3, 1917, after Communist rule had been in exis-

tence for twenty-six days, the Bolshevik government of Lenin went further and published a *Proclamation to the Muslims of Russia and the Orient*. In this proclamation, also, it was stressed that Muslims were to be the masters in their own countries.<sup>2</sup>

In 1917-18, following the collapse of central government in Russia and on the basis of the above-mentioned declarations concerning the rights of the peoples, the Muslims of the Russian Empire formed their own national states. The Communist leaders in Moscow now had to contradict their own declarations and promises in order to re-establish the unity of the Russian Empire. Armed conflict between Russians and the Muslims now became inevitable, and soon the Communists started suppressing by force of arms those Muslim national states which had come into being after the Communist revolution. Thus the Russians set themselves to their second conquest of the Muslim countries of Central Asia. In Turkistan, where Muslims lived in closely-knit communities, conflicts between Russians and Muslims assumed particularly large proportions. In February 1918, a struggle against Communist Russia began in Turkistan for the liberation of Islam and the people. These conflicts, conducted by Communist Rus-

sia with alarming brutality (including the use of air planes and tanks, the poisoning of springs and mass murders), and by Turkistan Muslims with bravery and exceptional faith in the triumph of Islam, ended in 1935 with the take-over of power by Communist Russia in Turkistan.<sup>3</sup>

However, it became apparent that Turkistanian Muslims were not prepared to abandon their determination to be free. We may recognise this in the action of Turkistan Muslims and other Muslims from the Soviet Union at the time of the Second World War, when more than 400,000 Muslims, including more than 270,000 from Turkistan, joined forces with the Germans in the fight against Communism.

Since the emergence of Communist power in the former Russian Empire and until the present day, Muslims in the Soviet Union have striven to free themselves from Russian Imperialism and Communism. However, they have not been able to reach their intended goal. This has also occurred because Communism achieved power in Russia and merged its ideology with Russia's traditional sense of being a great power. There are even many Russian philosophers who do not deny this. For example, Nikolay Berdyayev, the distinguished Russian Philosopher writes:

"Russian Communism is a distortion of the Russian messianic idea....Communism is a Russian phenomenon."<sup>4</sup>

What then, is this significance of this Russian messianism? It originated in the 15th century

after Byzantium had been conquered by the Turks. Russian clerics preached that Moscow should become the third Rome (after Rome itself and then Constantinople as the second Rome), and should purge and rule the world in the name of Christianity. This idea of world domination by means of the Christian religion was for centuries the political leitmotiv of Russian rulers. With the victory of Communism, Moscow abandoned the idea of messianism on a religious basis and instead the Russian leadership adopted Communism as its tool for world domination. With Communism, Russia obtained a new idea for world domination which has had a universal effect in the world up to the present day. The Russian philosopher, Berdyayev, rightly notes:

"Instead of the third Rome, the Third International (Communist) has been successfully realised .... In the West it is far from understood that the Third International is not an international but a Russian, national idea."<sup>5</sup>

Russian Communists also currently maintain the following view: "The establishment of Communism in the USSR is a beginning and an integral part of the rise and consolidation of Communism as a world-wide unit."<sup>6</sup>

It is evident from references of this nature and from daily life in the Soviet Union, that Communism is an instrument of Russian imperialism.

Communism as a power has now been in existence since 1917. As a power, it has been able, in particular since 1945, to

bring several countries under the control of the Communist idea. China, the Balkan States (Albania, Yugoslavia, Hungary, Bulgaria, Rumania), the countries of Eastern Europe (Poland, Czechoslovakia), East Germany, Cuba, North Korea, Cambodia and Vietnam all serve as examples. Angola, Ethiopia, South Yemen and Afghanistan also are the examples for the formation of Communist power.

Outside of the Soviet Union there are many Muslims who live within the sphere of influence of other Communist-controlled countries. For technical reasons it is not possible here to deal with the problems of these Muslims and of Islam. I should like here to make a brief statement on the fate of Muslims within the country of origin of Communist power, namely the Soviet Union.

Communism, as a materialist concept, was and is closely tied to the theory of Godlessness. Communism categorically rejects religion and thereby belief in Allah. Consequently, the Communist regime, which also extended to Muslims of the former Russian Empire, could not behave neutrally towards religions, particularly towards Islam.

The godless leadership of the Soviet Union was not however in a position to take immediate radical action against Islam. Until 1830, the Communist looked for a way of taking up the fight against Islam conclusively. On the one hand, the Communist leadership was prepared not to commence the movement of Godlessness

amongst Muslims in an immediate and radical manner, and not to take political measures against Islam. The Communist leadership also tried to win some Islamic priests over to Communism. At the same time the Communist rulers of Russia tried to interpret Islam from the standpoint of Communism, i.e. to falsify the teachings of Islam. Until now some essays and pamphlets have appeared in the East and West which serve to show the irreconcilability between Islam and Communism.<sup>7</sup>

Whilst Russia's Communist national leadership fought against Christianity with the help of Russian Christians, not one Muslim was ready to fight Islam on behalf of Communism. Consequently, former Christians, now atheists, themselves took charge of the anti-Islam movement amongst Muslims in the Soviet Union. It must also be pointed out that up to the Communist takeover in Russia, there was not a single Communist amongst the Muslims.

The radical fight of the Communist regime against Islam began in years 1929-32 and continues to this day. The Abdul Aziz University in Jeddah, Saudi Arabia, was kind enough to publish my views on the tragic situation of Islam under Communist rule in the Soviet Union.<sup>8</sup> Some facts concerning the anti-Islamic policy of the Communist regime may be gleaned from this publication. I should like to point out that the fight against Islam in the Soviet Union had been carried out in the cruellest of ways. It is, however, regrettable that the tragic

situation of Islam in the Soviet Union under the domination of Godlessness has not been compiled in a documentary, chronological and systematic fashion, and published in the Islamic world. It is therefore hardly surprising that young Muslims outside of the Communist regime can hardly imagine what is happening to Muslims and to Islam under Communist rule.

It is well-known that Communism pursues an intensive anti-Islam policy within its sphere of influence and pro-Islam policies and propaganda in Islamic countries outside of the Soviet Union. Thus the ungodly ones are pursuing their objective of conclusively suppressing Islam within their sphere of influence and of winning over to Moscow's foreign political goals those Muslims outside of the Soviet Union.

In order to get an idea of the outward defeat of Islam under Communist rule it is necessary to answer the question; "What has Communism achieved with its anti-Islam policy?" It is possible to answer this as follows:

- \* Islamic spiritual leaders have been arrested and many have been executed. Muslims have been left without trained religious personalities.
- \* Mosques and Madrasahs have been closed and Auqaf properties have been confiscated.
- \* The education of youth on the basis of Islam has been forbidden.
- \* Islamic religious life (prayers, Ramadhan, ceremonies, Zakat, contributions, pil-

grimage to Mecca) has been forbidden by law.

- \* The publication of religious text-books has also been forbidden.
- \* Communism, as the ideology of Russia, has had every possible means at its disposal in the fight against Islam.
- \* The anti-Islamic education of our youth has been pursued until the present day as an integral part of Communist education policy.
- \* The Communist theory and practice of Godlessness has been an integral part of the existence of the state. Instead of this, Muslims have their inner, unshakable belief in Allah.
- \* It is also a fact that Communism is training some Godless youth groups from among Islamic families, who are now helping the Russians in the fight against Islam. However, they remain a minority amongst Muslims.

Having looked generally at the rise of Communist power in the Soviet Union and the intensive anti-Islam policy of Communism and the Soviet State, we may now turn to the problems of the defence of Islam by Muslims under Communist rule. It must first of all be noted that because of legal stipulations and as a result of continually enforced anti-Islam measures, Muslims are forced to defend Islam in a predominantly illegal manner and to perform their duties as far as possible inconspicuously. The Communist Party and the agencies of the Soviet State have established that Muslims still

believe in Islam. The defence of Islam by Muslims in the Soviet Union can be compiled and interpreted in the following way:

**1. Creed (Kalima Shahadat):** As is known since 1930-37, Muslims have no religious Islamic leaders at their disposal who are trained and would be in a position to continue the teaching of Islam to Muslims and to constantly remind them of their duties. Nor are there any Islamic religious writings from which our youth might at least be able to recognise the meaning of Islam and from which they could learn. Furthermore, there is no religious teaching amongst Muslims. The teaching of the Islamic faith is forbidden by law both in Soviet schools and on a private basis.<sup>9</sup> In spite of this the Muslims of older age-groups have tried and are still trying to convey the fundamental principle of Islam, the Khalima Shahadat, to the Muslim youth. This teaching takes place neither at meetings of young people nor by any written form of communication, neither by radio nor in a Mosque, but in the family. In the family, the eldest reminds the younger members of the significance of the Kalima Shahadat and attempts to implant it in their minds before they begin their education in Soviet Communist schools. Children learn the Kalima Shahadat by heart and repeat it, must repeat it silently and constantly. When the children have reached adulthood and have taken on some responsibility in life, they are asked by their elders about the content of the

Shahadat. Today Muslims born before the rise of Communism are rare. But those who were born before its rise and who studied the Kalima Shahadat convey it to the next generation. They see this as the preservation of their tradition and as respect for the spirit of their ancestors. According to their tradition, young Muslims still respect elders and are thus readily accessible to the older generation.

In this way our Creed has been maintained in the forefront up until the present day.

**2. Prayer:** According to Soviet law it is forbidden to pray in Mosques. Under the Religious Law (Article 4), Muslims are obliged to seek registration if they wish to pray together in Mosque. To obtain this, at least twenty Muslims must submit an application for the registration of a religious community and for the opening of a Mosque to the municipal authorities. Only after the application has been approved by the Counsel for Religious Affairs of Ministerial Office of the Soviet Union in Moscow, may Muslims undertake common prayer. However, Muslims do not seek registration. Religious services in Mosques are rare since there are hardly any Mosques in existence and since Muslims want to protect themselves against possible criminal prosecution from the Communist state. Most prayers are not conducted publicly but privately and secret. Even in the family, prayers are conducted only if the head of family is of the opinion that no member is an agent of the State or of the Communist Party. In

those Mosques which are approved by the authorities, Muslims, predominantly of the older generation, are allowed to pray. It is estimated that about 200 Mosques are open in the Soviet Union at present.<sup>10</sup> Before Communist rule there were 24,321 Mosques in good condition, of which 12,733 were in Turkistan.<sup>11</sup> The voice of the Muezzin calling the Muslims to prayer has disappeared. Muslims pray according to their own timetables. They must say their prayers in silence as far as possible, since the law forbids religious life to be conducted in state offices, schools and other public places. And so they pray in silence without drawing attention to the fact that they are doing so. In the villages prayers are also conducted in tea-houses. Although the construction of Mosques without official permission is not allowed, Muslims in the Soviet Republic of Tadshikistan for example have risked building<sup>27</sup> new Mosques. They have registered them as tea-houses or as clubs. From the outside it is not obvious that a building might be a Mosque, but inside they have erected the Mehrab. In order to keep this secret from the authorities, Muslims have covered the Mehrab with a portrait of Lenin whenever prayers are not in progress. Indications of this nature signify that Muslims are trying by all means to retain their Islamic community spirit.

**3. Fasting:** Communist Religious Law makes no mention of Ramadhan. However, this does not mean that the state would permit fasting. On the contrary,

fasting is vigorously opposed by the regime since it maintains that fasting hampers the work process and is therefore detrimental to Communism. Despite this, many Muslims fast without drawing attention to themselves. Fasting Muslims indicate to each other that they are fasting and then support one another. The fasting Feast, as well as sacrificial offerings by pilgrims, is forbidden in the Soviet State, yet religious ceremonies are often held in intimate circles. For social reasons also, Muslims are not in a position to hold religious ceremonies. Where religious ceremonies are concerned, a new practice has developed whereby Muslims remain predominantly silent during the periods of ceremonies and arrange mutual visits.

4. **The Zakat:** Communist Religious Law also remains silent on the question of the Zakat. However, due to living conditions under Communism, nobody is socially able to fulfil his obligation to the Zakat. Instead of the contribution to the Zakat, Muslims continue to offer relief to distressed Muslims, even though the organisation of relief funds is forbidden by law. A regular contribution to the Zakat has almost vanished from Muslim life.

5. **Pilgrimages:** Pilgrimages to the Holy City of Mecca may only be undertaken with the approval of the Soviet Government. According to our experience (as we have heard from Muslims from the Soviet Union), more than 50,000 Muslims annually await approval to undertake the pilgrimage to

Mecca. Occasionally the Soviet Government allows 18-20 persons to make this journey. Allah alone knows how many of these pilgrims are direct agents of the Communist regime. In any case, all those who are permitted to make the pilgrimage are, as always, investigated by the Soviet Secret Service. Everybody else is waiting to make the pilgrimage, yet they receive neither approval from Moscow nor foreign currency.

Until now we have been trying to present a brief survey of the five main pillars of Islam and how they are complied with. Let us now turn to the question of Islamic Customs. What is happening to religious marriages (*Nikah*)? Religious marriages on the basis of the Law of Shariat has already been forbidden. The regime does not tolerate any public *Nikah* ceremonies. But Muslims are unwilling to accept this Soviet Order and therefore marriages according to the Law of Shariat are only conducted in the most intimate company and by one who understands Islamic marriage rites to some extent. After the ceremony, the couples register at the State Registry Office, since the State does not recognise any other form of marriage. Muslims marry amongst themselves. The Muslim women and girls in particular remain close to their tradition, they do not marry Russians. Even the marriage of young Muslim men to Russian girls is a rare occurrence.

**Circumcision:** This custom continues to be practised even though it is constantly being attacked by godless prop-

aganda and even though those who have been circumcised are held in contempt, particularly in schools. The policy of Godlessness has a fruitful impact on one area of Islamic life at least on the custom of Circumcision (*Sunnah*). Muslims justify circumcision to the authorities on the grounds of cleanliness. Other facts concerning circumcision have emerged from publications in the Soviet Union. The religious Administration of Turkistan Muslims has announced that circumcision is not compulsory for Muslims. However, despite this irritating view, Muslims adhere to the custom of circumcision.

Concerning the defence of Islam under Communist restrictions, the following question is of importance: which forces may be considered as the key factors of Islamic life under Communist rule in the Soviet Union? To find the answer, we must look at the Muslim way of life. Above all, it must not be forgotten that Islam determines Muslim thinking and the Muslim way of life. Islam and the life of the individual form a whole. Thus the Communist state in Russia has not succeeded in its attempts to drive Islam out of Muslim life, that is, to render all Muslims Godless. Of course, the path of Islam has had to be re-modelled completely as a result of the restrictions of Communism. This means that Islam may not make itself so visibly felt but must exist in the heart of the individual Muslim. In this way Islam resides in the hearts of Muslims as the determining factor of everyday life.

(To be Concluded)

## The MWL Hajj Lectures

The eighth International Islamic Seminar, an annual event organised by the Muslim World League, comprising lectures and talks by eminent Muslim scholars on issues of fundamental importance and contemporary relevance to the Muslim community, was inaugurated by Prince Nayef bin Abdul Aziz, Saudi Arabia's Minister of Interior, at the Rabita's central auditorium in Mecca al-Mukarramah on 22 October 1979. The 4-day moot discussed the following topics:

- \* The role of the Shariah in social security
- \* The role of Islamic education in the social development
- \* An evaluation of the Dawah work

The Seminar opened with the recitation of the verses from the Glorious Qur'an, after which the Rabita Secretary-General, Shaikh Muhammad Ali al-Harakan, delivered a speech outlining the aims and objects of the moot. He said that the idea behind holding this seminar during the Hajj season was to take advantage of the presence of the intellectuals and scholars assembled in Mecca al-Mukarramah for the obligatory Pilgrimage and hear their views on various topics and issues of interest to Muslims. He thanked Prince Nayef bin Abdul Aziz for inaugurating the assembly and delivering the key-note address on the first

topic, i.e. "The role of Shariah Legislation in Social Security." Shaikh al-Harakan observed that the presence of the Minister of Interior of the Kingdom of Saudi Arabia on this occasion underscored the keen interest of King Khalid bin Abdul Aziz and his government in the Islamic causes and the welfare of the Muslim community.

In his thought-provoking address, Prince Nayef enumerated the benefits accruing to the community from the enforcement of the Shariah and the peace, tranquillity and happiness which flow from it. He said that since the dawn of Islam till our times this Divine Law has been providing peace and security both to the individual and the society and could do the same whenever and wherever the governments turn to it. It was Islam, Prince Nayef said, which transformed the Arabs from a nomadic and chaotic people into the builders of civilization and harbingers of progress. He referred to the security conditions that prevailed in the Muslim society during the times of Prophet Muhammad (peace be on him) and the peace and stability which the application of Shariah brought with it. Prince Nayef concluded his speech by calling on the Muslim scholars and leaders to enlighten the world on the lofty message of Islam which suited all times and conditions.

Among others who also took part in the discussions on this theme were: Shaikh Abdullah al-Bassam, a judge of the supreme court, Dr. Maruf Dwalibi, President, Motamar al-Alam al-Islami, and Dr. Muhammad Saad al-Rashid, Dean, College of Shariah and Islamic Studies, Mecca al-Mukarramah, who was the speaker for the evening.

The subject of the discussion for the second day was "The role of Islamic Education in the Social Development" in which Shaikh Ahmad Muhammad Jamal, Professor, Islamic Studies, King Abdul Aziz University, Mecca Campus, Dr. Ahmad Shukri, Professor, College of Education, and Dr. Rushdi Orqanji, Principal, College of Education, took part and gave their views on the subject.

The third session was devoted to the discussion of the theme "Evaluation of the Dawah Work," which was presided over by Shaikh Muhammad Ali al-Harakan. Shaikh Muhammad Abdullah al-Subayyil, Imam, Masjid al-Haram, Mecca, Shaikh Muhammad al-Ghazali, Head of the Department of Dawah, College of Shariah and Islamic Studies, Mecca, Dr. Muhammad Rushdi, Member, MWL Constituent Council and Deputy Director, Rabita Office, Jakarta and Dr. Nasir bin Saad al-Rashid, King Abdul Aziz Uni-

## Muslim Life and Culture in the Soviet Union—II

Dr. Baymirza Hayit

At present more than 50 million Muslims live in the Soviet Union under the domination of the Godless regime. The Muslim numbers are continually rising. This situation of affairs is causing alarm to the Communist leadership in the Soviet Union. The birth rate has risen in Turkistan particularly since the Muslim tradition of having large families is very much alive.<sup>12</sup> Even Communist experts consider Turkistan Soviet Republics to be the most reproductive areas of the Soviet Union. In 1970, 45% of the population of Turkistan consisted of people of up to the age of fifteen.<sup>13</sup> From 1959-1970, the number of inhabitants of up to the age of 15 fell by 3.9% in the Soviet Union as a whole, whereas in Turkistan this young generation rose by 6.8%. Many Muslim families are extremely large. In the Soviet Republic of Uzbekistan 645,000 families are considered large, each having more than 10 children. The Muslims in Turkistan live predominantly in villages. They do not leave their villages voluntarily.<sup>14</sup> It is evident from these facts that under Communist rule Islam has sufficiently large human potential.

In 1941 the Soviet Government permitted the formation of a central administration for Muslim religious affairs. In 1943 this one organisation was replaced by four religious agencies in the Soviet Union.

These are; Transcaucasia, North Caucasus, the European part of the Soviet Union and Siberia and Turkistan. These agencies exist only formally since they have no powers whatsoever to safeguard the interests of Islam, i.e. to defend Islam against Communist attacks. Of these religious agencies, the religious administration for Turkistan-Muslims, in Tashkent, has a particular task within the framework of Soviet foreign policy. The chairman of this fictitious religious administration for Turkistan ranks as the leading actor on the stage of the Soviet Union's Islam policy within the Muslim world. This figure, known even in the Orient as Red Mufti, made the following statement:

"The religion of Islam is actively on the side of the construction of Socialism and Communism. The spiritual administration of Muslims, every leader of the religious organisations of Central Asia and Kasachstan (Turkistan) consider it their prime task to care for the moral integrity of their people and to carry the Muslims along the path of Islam and of Socialism."<sup>15</sup>

But what is the meaning of this Socialism, towards which Mufti Babakhanov wants to guide the Muslims? The Communist leadership believes that "*Socialism is the first step towards a Communist Society.*" According to Lenin, "*Communism must develop out of Socialism.*"<sup>16</sup> In the Soviet Union many religious leaders of Babakhanov's kind attempt to bring Islam closer to

Communism and vice versa, claiming that this way could guarantee the existence of Islam under the rule of Communism. Views of this nature are of course a danger to Islam since the Godless can very easily use them to confuse the younger generation, because they have every means against Islam at their disposal and various methods of falsifying the teachings of Islam. Maulana Raghīb Ahsan from erstwhile East Pakistan has rightly made the following observation about this religious administration:

"The religious administration in Tashkent is not a body which supports religion and takes over responsibility for religious education, but is simply a government office enabling the Communist Russians to control religion."<sup>17</sup>

Regardless of the functions which such Muslim spiritual administrations have in the Soviet Union, such a manifestation of religious life serves to strengthen Muslim consciousness. Muslims do not believe that their religious agencies can play an active role in the defence of Islam, but they use such institutions as proof of the effectiveness of Islam under Communist rule. For this reason they support such administration morally and financially.

Muslims have recognised that the defence of Islam must be taken up in conjunction with the movement for national liberation. Communist publica-

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spiritual agony that went on during the centuries, and is the most evocative. Edwin Hole's feat, without knowing either Spanish or Arabic, shows the power of this romanticism. Garcia Gomez has dominated the field in Spain for some decades now, just as Professor Hitti did this at Princeton.

The Arabs are romantic too, and ignorant of this aspect of their own history. Thus if we or they wish to revive knowledge of a silver age in mankind's history, they must do much work. Ongoing research is needed to interpret this. Abdullah Enan in Egypt is almost the sole explorer in this field. Yet great folklore has grown up around this struggle.

The Spanish people themselves are great, with their songs and humour, and their keen sense of justice and kindness, despite the prejudice that the Spanish state and church have tried to inculcate in them. All this heritage is left in their music and architecture, even in the simplest house with its artistic tilework and airconditioned patios with no need of fuel to cool them. Islamic Spain represents indeed the day of Spain's greatest glory.

#### Footnotes

1. Hamilcar Barca, Hannibal's uncle, is said to have been its founder, giving his family name to it.
2. The initial J remained hard as in Egyptian Arabic while the r changed to a sibilant just as *cathedra* and "chair" became "chaise" in French.
3. *Al-Wadi al-Kabir* is that "Rio Grande" that many countries place in another language since "Big River" seems too commonplace.
4. In this same vein, St. Augustine is rarely called an Algerian, although his see was Hippo or Anaba, the largest city in eastern Algeria near the Tunisian border. He had relations with the Manicheans from Persia and speaks of parishes where the priests would need to speak Punic.
5. The X-century historian Ibn-al-Qutiyya or 'Son of the Gothic Woman' was her descendant.
6. For *Kharja* or 'Sally', meaning the refrain where the chorus joins in, as with *Alouette*, *La cucaracha*, or "For He's a Jolly Good Fellow!"
7. From *al-ajamiyya* or the unknown "Persian" of the West, which was Spanish written in Arabic script.
8. This is when *don Quixote* or "quishote" became *Quijote* or "quihote", and *Mexico* only a few decades after its conquest by Cortes became *Mejico* or "Mehico" in Spain.
9. The historian Maqqari's *Nafh at-Tib* or 'Fragrant Breath' needs to be translated completely, instead of our having to use Gayangos' incomplete and wretchedly titled translation into English.

10. We might include Mexico, Peru, Colombia and Cuba here — for what are the Mexican and Cuban revolutions and the Colombian "violencia" but attempts by those countries to free themselves in this present century from the shackles of Feudalism and medievalism that the Spanish colonial period had laid on them.
11. The slave trade needs investigation too, from Verdun in France where Wendish and Polish boys were castrated for sale in Spain, and from Adriatic ports where Yugoslav Muslims were kidnapped as late as the XVII century for galley service in the Mediterranean navies. Maltese Muslim men were likewise disposed of by the Catholic occupation on that island. It was not always Arabs who engaged in this trade. These slaves were brought into Spain and to Baghdad as soldiers, the *Sakalib* we read about who participated especially in the civil wars of the early XI century. Even in English the etymology shows that the early slave trade in Europe must have been in Slavic bodies.
12. i.e., from *Majrit* or Madrid, then a hilltown north of Toledo.
13. Similarly the title to his great *Jami* or 'Complete' collection of Aristotle's works became Aquinas' *Summa*, where the "Gentiles" the Italian addressed himself to are the Spanish Muslims starting with Ibn-Rushd himself.
14. Because the poems were written in Arabic laced with Andalusian Spanish, these Berber rulers knew neither language. Moreover in religion the *Murabits* were pious, and rejected the poet's morals.

## Aid to Afghan Refugees

The Japan Islamic Congress, a leading Muslim organization in Japan, has started extending relief aids to Afghan refugees in Pakistan. The Congress's initial cargo of aid consisting of antibiotics and blankets was sent to Peshawar on January 8 by Pakistan Airlines which offered reduced fares for transportation.

The United Arab Emirates has contributed one million US dollars to help Afghan refugees in Pakistan. The payment was in response to an appeal earlier this month for additional funds to assist half a million refugees who have fled to Pakistan from persecution and terror.

Saudi Arabia's private donations, collected by a committee under the direction from King Khalid bin Abdul Aziz, now total about 25 million riyals. A nation-wide response is likely to provide several million more in aid to the freedom-fighters and refugees of Muslim Afghanistan.

tions themselves admit that "Religious and national ideology are closely bound up with one another."<sup>18</sup>

Muslims in the Soviet Union do not have sufficient spiritual leaders to lead religious life. There is only one Medresah in the Soviet Union, Mir-Arab, in Bukhara where no more than 50-60 students learn Islamic theology. Several graduates of this Medresah are not engaged to see to religious life amongst Muslims in the Soviet Union, but are employed in Middle East countries within the framework of Soviet foreign policy. The students of this Madresah master the teachings of Islam and of Communism at the same time. Muslims outside of the Soviet Union constantly hear that there is an Islamic college in Bukhara for the training of priests. It should not be forgotten that Bukhara was once considered as the centre of Islamic learning since 185 Madresahs existed here before Communism.<sup>19</sup> Now, about 50 million Muslims in the Soviet Union have a single Madresah and even this serves not for the Muslims, but for Soviet foreign policy. It is tragic that there is a street near the Madresah in Bukhara which bears the name "Godless" (Bezbojnaya).<sup>20</sup> Muslims have looked for a way to meet their need for religious leaders. Wherever Muslims are living there are numerous teachers, officials, even leaders of the Communist Party Organisation, who act illegally as religious leaders. During the day these people carry out their duties according to the demands of the regime and, at

the same time, lead religious life in the evenings, leading prayers, reciting the Qur'an, interpreting Islam or giving advice on moral questions.

At present, the tendency of Muslims to infiltrate the Communist Party is particularly noteworthy. Muslims have learnt from experience that in certain respects they can expect sympathy from Communists who were once Muslims. Many good Muslims have also become Communists in order to defend Islam and Muslims from within the regime or to hamper the radical anti-Islamic measures of the Communist regime. However, it has become clear to those Muslims working within Communism that they are not in a position to change its nature.

It is tragic enough that historic Islamic cultural monuments have progressively disappeared from the face of the earth. Only few renowned Mosque and Madresahs have been spared the Communist vandalism. Now the Soviet Union is contemplating restoring several historically and architecturally beautiful Mosques which have not been destroyed. For example, the Bibi-Chanim Mosques in Samarkand, built in the 15th century, is to be restored. However, this restoration programme does not serve the preservation of Islamic civilisation, but for tourism. This can be clearly seen from the following comments in a Soviet publication: "The unique, ancient architectural monuments in Smarkand have developed into one of the major centres of

international tourism. Between 1970 and 1975 more than 100,000 foreign tourists and about three million Soviet tourists visited Smarkand."<sup>21</sup> Muslims themselves are making every effort to protect these historic Mosques which have been spared the destruction and to preserve them by all possible means.

Paragraph 52 of the Soviet Constitution allows freedom of conscience, by which every individual has the right to believe or not to believe in God, to attend religious ceremonies or to distribute atheistic propaganda. Under the guise of Islam, Soviet propagandists abroad point out to this paragraph in the Soviet Constitution and claim that Islam is therefore free. Although it is an unequivocal fact that people are free to take part in religious ceremonies, this does not, however, mean that they are free to propagate their beliefs. In addition to this, the conduct of religious ceremonies is governed by legal stipulations. In this paragraph of the constitution of the Soviet Union, atheistic propaganda is referred to but no mention is made of religious propaganda. Nobody in the Soviet Union has the right to publicly propagate Islam. Even the Soviet 'Red Muftis' are fully aware of this situation. "*Muslims of the Soviet Orient*," the only newspaper published by the spiritual agency of the Turkistan Muslims in Tashkent and printed in Uzbek, Arabic, English, and French, is not seen as a platform for the defence of Islam but as a mouthpiece of Communist propaganda. Moreover, only very few copies

of the Uzbek edition are printed and it appears irregularly.

The Muslims in the Soviet Union have no newspaper or other publications for information about Islam. And so they are compelled to reproduce by hand some short Sura from the Sacred Qur'an or a few extracts from Islamic duties and to distribute these amongst Muslims. In such endeavours, the Kalima Shahadat, in the Arabic language and in cyrillic script (Arabic script was dispensed with amongst Muslims in 1928/29) with a translation into the mother tongue, plays an especially important role.

As ruler, the Communist regime has the unrestricted right to have anti-Islamic lectures carried out in order to incite Godlessness amongst Muslims. Soviet sociologists have disclosed that approximately 23% of former Muslims no longer believe in Allah. It is impossible to ascertain the credibility of this figure. The regime wishes to increase the number of Godless ones to the detriment of Islam. Thus, the Communist regime frequently organises series of provocative lectures. So, for example, M. Tokjigitov, a former Muslim, now Godless and in the service of the Communist anti-Islam movement, informs us in his essay *"The Truth about the Qur'an (Qur'an turali akikatlar)*, that he has often given lectures on the theme *Why is Allah on the Side of Atheists?*<sup>22</sup> Communist anti-Islam propaganda of this nature goes further. In 1977 in the province of Aschkabad for example, more than 2,000 conferences were

organised against Islam.<sup>23</sup> In the Turkmenian Soviet Republic, an average of 9,000 lectures have been organised annually against Islam.<sup>24</sup> Muslims have no right whatsoever to organise public conferences or lectures about the truth of Islam. They merely have the opportunity to undertake explanations of the meaning of Islam by word of mouth in order to uphold the spirit of their faith.

One of the most important question is the education of youth. The Communist powers wish to educate children as loyal subjects of Communism. Paragraph 52 of the Soviet Marriage and Family Law stipulates that "Parents must bring up their children in the spirit of the moral code of the structure of Communism."<sup>25</sup> Muslims have a different understanding of how to educate their children which goes against this law. Muslim families have upheld their family tradition. We can see this once again from a Soviet sociological survey. In the Soviet Republic of Uzbekistan, 2,500 people were asked about their way of life. Nearly 80% of those asked said that they preferred a marriage in the old tradition. In the towns, 88% of the Muslims (Uzbeks) said that the approval of their parents was necessary for them to marry. In the villages the figures was 92%.<sup>27</sup> From these figures it is clear that the family is the true bearer of the spirit of Islam.

Under Communist rule, Islam lives in the hearts of Muslims as a self-motivating dynamic force. Even from outside of the Soviet Union, the Islam under Communist rule

receives no support whatsoever. On the other hand, there are many people in the free Muslim countries who have been swept away by the tide of Communist propaganda. For example, Dr. M. Fahham, leader of the Egyptian delegation, has stated that "Religious freedom is a reality in the Soviet Union; I have seen this with my own eyes....Muslims, Christians and Jews can carry out their religious obligations everywhere."<sup>27</sup> Dr. Lutfi Dogan, the former president for religious affairs in the Turkish Republic, declared, after returning to Turkey from the Soviet Union, that Islam enjoyed freedom in the Soviet Union.<sup>28</sup> It is astonishing that assertions of this nature should be made by a person who for years was at the every forefront of Islamic religious life in Turkey. Elements such as Dr. Fahham and Dr. Dogan, who dance to the tune of Communist hypocrisy, can also be found in other Islamic countries. With their ignorance about the tragic situation of Islam under the Communist rule, or with their misleading statements, such people prejudice the efforts of oppressed Muslims to defend Islam and add weight to the unhindered advance of Communism against Islam.

Communist ideologists unequivocally state that the movement of the nation towards Godlessness is a legitimate process.<sup>29</sup> From statements of this nature it can be seen that the Soviet Regime would not only like to render the individual Godless, but the nation as a whole. Moreover, they state

that Islam is trying to present itself as protector and interpreter of the national independence of the people of the East and of their national interests.<sup>30</sup> For this reason also, the Communist leadership wants to continue the fight against Islam.

Many Muslim leaders in the Soviet Union take the view that "Islam will also exist under Communism, obviously not in its present form, but in a modernised form....Without religion the spiritual life of man is empty."<sup>31</sup> Certainly, Muslims are trying in various ways to keep Islam alive under the conditions of Communist rule. Nugman Ashirov, a former Muslim and now a Godless author, has amply documented this in his book.<sup>32</sup>

Muslims in the Soviet Union under the domination of Godlessness are dependent entirely on themselves in their efforts to defend Islam. Until now they have received no active moral support from free Islamic countries. A great many Muslims in the Soviet Union feel that the free world of Islam has forgotten oppressed Islam. It is also well-known that a few expressions of sympathy from free Muslims for those living under the chains of materialism and atheism are not enough to relieve the misery of their fate. Nor has the free Islamic world tried to maintain radio contact with Muslim living under the power of Godlessness and to constantly explain the teaching of Islam to them. Special attention as well as gratitude is due to those young Muslims in the Soviet Union who are continuing the Islamic tradition of their

parents, although they receive no religious education of any sort, know little about Islam, and have to live with the continual anti-Islamic policies of Communism.

Since the free Islamic world has paid no attention to the affairs of Islam under Communist rule, has taken a passive stance on the question of the defence of Islam, and has taken up no arguments with Communism within the Communist sphere of influence, many Christian Missionaries have tried to make inroads into the life of Muslims and atheists. The Nordic-Swedish Mission, for example, has organised radio broadcasts about the doctrine of Christianity in all languages and dialects of the Soviet Union. Naturally, this mission would like to make Christian doctrine popular to Muslims in the Soviet Union and to win new converts to Christianity, but the Islamic world has no such radio contact for the support of Islam.

The question must be asked; why, as an ideology and state power, does Communism make an impression everywhere in the countries of Islam? Why does it try to convert Muslims to Communism and why do free Islamic countries remain silent about the position of Islam under Communist rule, instead of taking the offensive against Communism in a religious sense? Why does Communism want to combat Islam and why is it allowed to do so while Islam mobilises no forces whatsoever against it? Why doesn't the free Islamic world view Islam as indivisible, and

thus Islam under Communist rule as an integral part of the whole? What, up to now, have we, free Muslims, seriously undertaken in defence of Islam under Communist rule? Do we possess any state or public organisation anywhere in the free Islamic world which is concerned with the problems of Muslims under Communist rule in the Soviet Union. Do we have any journal which supplies the world at large with information about Muslims in the Soviet Union? For how many minutes do radio stations in the Islamic world transmit broadcasts about the teachings of Islam to Muslims under Communist rule, in their own language? Do we have any centre to collect all documents relating to the anti-Islam policy of Communism? Do we dispose of any allocation from which measures for the defence of Islam could be financed? Which Islamic university holds courses on the history and current affairs of Muslims under Communist rule? What have we in the free Islamic world done so far on the question of national liberation for Muslims living in the Soviet Union.

There are a great many other questions. Let the answers to all these questions be a task for the future. Whatever happens, Muslims in the Soviet Union, in exactly the same way as Muslims under Communist rule in China, are firmly determined, even without the fraternal aid of Muslims in the free world, to defend Islam and to keep it alive and effective with the help of Allah. Two concepts—the Godless materialistic concept of

Communism and the Muslim concept founded on Allah — today stand in radical opposition to each other. Those without God — the Communists — take the view that: "Belief in Allah, belief in the necessity to fulfil Muslim obligations as the moral norm, must give way to the scientific materialist perception of the world and to belief in the realisation of our Communist ideal .... The conquest of the rest of Islam is a long process and calls for the harmonious aggregate of the complex of atheistic measures. .... Muslim preachers say: Islam is eternal and will not disappear."<sup>33</sup>

The fact is, that, contrary to Communism, Muslims are convinced that Islam is eternal. In this respect, Muslims take the following view: As long as a single copy of the Holy Qur'an is available, Islam will remain, even under the regime of Godlessness."<sup>34</sup> There can be absolutely no doubt about such a comment. The fight between Communism and Islam will be long. We are not in the position today to foresee what further measures the Communist rulers of Russia will adopt against Islam in order to stamp it out once and for all in the Soviet Union. We can, however, predict that Muslims will defend Islam. Islam in the Soviet Union can only gain genuine freedom through national independent states, without Communism and without Russia.

Those Muslims who are oppressed by Communist rule and by Imperialism of Russia live with the constant hope: "Allah is with us."

#### Footnotes.

1. Baymirza Hayit, *Sowjetrussische Orientpolitik am Beispiel Turkestans* (Soviet Russian Orient Policy: The Example of Turkistan), Koeln-Berlin 1962, p. 25.
2. This proclamation was published in all languages of the Orient. For the English text see: Spector (7), pp. 33-35.
3. Baymirza Hayit, *Turkestan im XX. Jahrhundert* (Turkistan in the 20th Century), Darmstadt 1956, p. 200.
4. Nikolay Berdyayev, *Russkaya ideya* (The Russian Idea), Pars 1971, pp. 250-251.
5. Nikolay Berdyayev, *Istoki i symsl russkogo Kommunizma* (The Sources and Thought of Russian Communism), Paris 1955, p. 118.
6. *Osnovy Nauchnogo Kommunizma* (Principle of Scientific Communism), Moscow 1967, p. 569.
7. As an example, the following publications: Mirza Muhammad Husain, *Islam and Socialism*. A critical analysis of Capitalism, Communism, Socialism, Fascism and Nazism as constricted with the Qur'anic conception of a new world order. Ashraf Publications, Lahore 1947, 446 p.; Abdur Rahim Dard, *The Attitude of Islam towards the Practice and Theory of Communism*, Rabwahi 1957, 62p.; Khalifa Abdul Hakim, *Islam and Communism*, Lahore 1969, 232p.; Maxime Rodinson, *Marxime et Monde Musulman*, Paris 1972 698.; Walter Kolarz, *Religion in the Soviet Union*, London 1962, (Chapter 13); Hans Braeker, *Kommunismus und Weltreligionen* (Communism and World Religious) Part I: 'Kommunismus and Islam' (Communism and Islam), Tuebingen 1971, 456 p.; Alexander Benninsen & Chantal Lemercier-Quellejay, *Islam in the Soviet Union*, London 1967, 272 p.; *Religion in the Soviet Union* published by the Institute for the Study of the USSR (Islam-pp. 143-167) Munich 1960; Baymirza Hayit, *Documents: Soviet Russia's Anti-Islam Policy in Turkistan*, Duesseldorf-Koeln 1958, 2nd part 1959; Ivar Spector, *The Soviet Union and*

- the Muslim World*, Seattle/Washington 1959.
- Allen Hetmanek, *Islam under the Soviets*, Washing 1963
8. See Baymirza Hayit,
9. For more specific details about the ban on religious education in schools, see: "The Decree of the Office of the Russian Peoples' Commissar, January 23rd 1918" (Article) and the new "Religious Law of the Soviet Union of June 23rd 1975" (Article 18).
10. *Die Welt* (Newspaper, Bonn), 6/7-1-1979, P.1
11. Baymirza Hayit, *Turk Dunyasinda Rus imperyalizminin Izleri* (Traces of Russian Imperialism in the World of Turks), Istanbul 1978, pp. 333.
12. *Oezbekistan Kommunisti* (Journal, Tashkent) 1978 No. 1, P. 41.
13. Ibid. (12).
14. *Voprosy Ekonomiki* (Journal, Moscow) 1978, No 8, p. 39.
15. Nugman Ashirov, *Evolutisya Islama v USSR*, (The Evolution of Islam in the USSR), Moscow 1972, P. 77.
16. *Osnovy Nauchnogo Kommunizma* (6) p. 290-291.
17. Baymirza Hayit, *Soviet Russian Colonialism and Imperialism in Turkistan as an example of Soviet-type Colonialism of an Islamic People in Asia*, Koeln 1966, p. 47.
18. *Kazakhstan Kommunisti* (Journal, Alma-Ata), 1978 No. 4, p. 95.
19. Olga A. Sukhareva, *Bukhara XIX - Nachalo XX v.* (Bukhara at the turn of 20th Century), Moscow 1966, p. 71
20. Walter Kolarz, *Die Religionen in der Sowjetunion* (Religions in the Soviet Union). Freiburg 1963, p. 431.
21. *Oezbekistanda Ijtmal Fanlar* (Journal, Tashkent), 1978 No. 3 p. 57.
22. *Kazakhstan Kommunisti*, 1978, No. 3, p. 57.
23. *Tukmenistan Kommunisti* (Journal, Ashkabad), 1978, No. 4, p. 33.
24. Ibid, 1979 No. 1, p. 53.
25. G. R. Gol'st *Religiya i Zakon* (Religion and the Law), Moscow 1975, p. 102.
26. *Oezbekistanda Ijtmal Fanlar* 1979, No. 1, p. 41.
27. Nugman Ashirov, *Islam i Natsii* (Islam and the Nations), Moscow

The Journal, February 1980

1975, p. 113.  
 28. *Milliyet* (Istanbul), 21-9-1978, pp. 1 & 7.  
 Ali Gurbuz, member of the Turkish National Assembly, demanded that Lutfi Dogan explain to Parliament why he had given the alleged religious leader from the Soviet Union the opportunity to appear on Turkish television and why he had spoken of freedom of Islam in the Soviet Union. (See; Hergun, Istanbul, 20-12-78) Beginning on Feb-

ruary 3rd 1979, the *Sabah*, Istanbul, published a series of articles on the situation of Islam in the Soviet Union, taken from my book *Türk Dünyasında Rus imperiyalizminin İzleri* and without prior consultation with me in order to repudiate the assertions of Lutfi Dogan and Ziyauddin Babakhanov.  
 29. See: Ashirov (27) pp. 38-72.  
 30. *Ibid.* p. 142.  
 31. N. Ashirov, *Evolutsiya Islama v USSR* (The Evolution of Islam in the

USSR, in *Nauka i Religiya* (Journal, Moscow), 1971 No. 4; B. Hayit, *Osteuropa* (Journal, Aachen), 1972 No. 2 p. 118. B.  
 Hayit, *ABN-Correspondence* (Journal, Munich), 1972, No. 3, p. 20.  
 32. See: Ashirov (15), 152 pp.  
 33. Rashid Rahmatullayevich Mavlyutov, *Islam*, Moscow, 1974, pp. 166-7.  
 34. *Die Tat* (Newspaper, Zurich), 8-8-1961.

## MWL Supports Cypriot Muslim Community

*Dr. Ala'Eddin Kharofa, Director of Muslim World League Office in New York, addressed letters to the permanent representatives of all Muslim countries to the United Nations on 13 November 1979, drawing their attention to the fact that "if the Greek Cypriot draft resolution was passed in the General Assembly it would be highly detrimental to the interests of our Muslim brethren of the Turkish-federated State of Cyprus." Following is the text of Dr. Kharofa's letter:*

Your Excellency:

"As you are not doubt aware, the Cyprus issue is going to be discussed in a few days' time and a draft resolution being prepared by the non-aligned contact group will be presented to the General Assembly.

"The Muslim World League, being deeply concerned with the situation of Muslims everywhere, takes this opportunity to express its views, concern and sympathy with the fate of Muslims in the Turkish-Federated State of Cyprus. It is understood that the aforementioned draft resolution to be presented to the General Assembly is based on the position taken by the Greek-Cypriot Administration as submitted in their draft to the contact group and is in violation of the Denktas-Kyprianou 10-point agreement reached between the two leaders on May 19, 1979. If such a resolution gets passed in the General Assembly, it will be highly detrimental to the

interests of our Muslim brethren of the Turkish-Federated State of Cyprus. The Greek-Cypriot Administration's attempt is to internationalise the issue and gain thereby rather than achieve an agreement through mutual negotiations on a bilateral basis as agreed to by them.

"Your Excellency is well aware of the brutalities perpetrated by the Greek-Cypriots on the Turkish-Cypriot Community. They have committed gross violations of human rights on Muslims, destroyed hundreds of villages, massacred entire Muslim population, not sparing even children, women and men and annihilated a large number of mosques and rendered one fourth of Turkish-Cypriots as refugees. In short, the Greek-Cypriots and their so-called "Government of Cyprus" are engaged in destroying the Turkish-Cypriot Community politically, economically, religiously and socially.

"In this connection it would be pertinent to refer to the resolution adopted by the 10th Islamic Conference of Foreign Ministers at Fez which urged the members of the Islamic Conference Organization to take all necessary measures with a view to strengthening effective solidarity with the Muslim Turkish Community of Cyprus.

"Further, Your Excellency may also refer to the draft resolution presented by the Turkish-Federated State of Cyprus to the members of the Islamic Conference at the meeting of the Muslim Foreign Ministers in New York on October 18, 1979. This resolution is balanced, equitable and realistic and we request Your Excellency to support it not only to extend your help and solidarity with our Turkish-Cypriot brethren but also in the larger interest of the Muslim Ummah.

May Allah bless your efforts."

# Violations of Human Rights in Afghanistan — III

Report by Amnesty International

The Vice-Premier and Foreign Minister explained to Amnesty International that in some cases it is the practice in Afghanistan not to allow visits to prisoners "whose cases are under investigation." But there is no time limit for the period in which a prisoner can be so held without any contact with the outside world, nor is there apparently an obligation for the government to notify the family of the place of a prisoner's detention, his illness or his death. The United Nations Standard Minimum Rules for the Treatment of Prisoners clearly establish that the supply of such basic information about the prisoner's condition is a minimal requirement for any prison authority to uphold.

According to Rule 44(1) and (3) of the United Nations Standard Minimum Rules for the Treatment of Prisoners:

44(1) Upon the death or serious illness of, or serious injury to a prisoner, or his removal to an institution for the treatment of mental afflictions the director shall at once inform the spouse, if the prisoner is married, or the nearest relative and shall in any event inform any other person previously designated by the prisoner.

(3) Every prisoner shall have the right to inform at once his family of his imprisonment or his transfer to another institution.

First hand accounts of political prisoners, received by Amnesty International, name instances where political prisoners have not been allowed

any books, newspapers, reading or writing material, including a pen. Amnesty International also knows that many political prisoners are seriously ill: with diabetes, tuberculosis, heart diseases, stomach ulcers and kidney diseases, and other ailments. Amnesty International has received several reports that such political prisoners are not being allowed prescribed medicines which are brought by relatives.

Amnesty International believes that current practice does not allow political prisoners the most basic rights and facilities laid down in the United Nations Standard Minimum Rules for the Treatment of Prisoners. The following important rights are being denied to many political prisoners:

Rule 37: Prisoners shall be allowed under necessary supervision to communicate with their family and reputable friends at regular intervals, both by correspondence and by receiving visits.

Rule 39: Prisoners shall be kept informed regularly of the more important items of news by the reading of newspapers, periodicals or special institutional publications, by hearing wireless transmissions, by lectures or by any similar means as authorized or controlled by the administration.

Rule 92: An untried prisoner shall be allowed to inform immediately his family of his detention and shall be given

all reasonable facilities for communicating with his family and friends, and for receiving visits from them subject only to such restrictions and supervision as are necessary in the administration of justice and of the security and good order of the institution.

Rule 93: For the purpose of his defence, an untried prisoner shall be allowed to apply for free legal aid where such aid is available, and to receive visits from his legal adviser with a view to his defence and to prepare and hand to him confidential instructions. For these purposes, he shall if he so desires be supplied with writing material. Interviews between the prisoner and his legal adviser may be within sight but not within the hearing of a police or institution official.

Amnesty International  
May 1979

Appendix A — Memorandum to the Government of the Democratic Republic of Afghanistan

Appendix B — Well-known Afghan citizens and officials of Previous Governments and the People's Democratic Party Government, arrested after 27 April 1978.

Appendix C - Persons arrested after 27 April 1978 and reported to have been killed while in the custody of the PDP Government

Appendix A — Memorandum to The Government of the Democratic Republic of Afghanistan

# Problems of Communism

# 6

November-December 1984 VOL XXXIII

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Cover: Pëtr Fedoseyev, Vice President of the USSR Academy of Sciences, awarded the Karl Marx Gold Medal in April 1983 for his writings on historical materialism and scientific communism. Photo by TASS from Sovfoto.

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