

national-state entities in it and the complex history of relations between local peoples, both among themselves and with the Russian state, should be removed from the framework of political analysis. All this is subject to careful study. It is impossible to carry out a substantive policy, it is impossible to exclude these phenomena as factors of interethnic tension without competence in the relevant issues.

In the context of the growth of ethno-nationalism, spiritual leaders of mass movements in the North Caucasus tried to rely on historical or pseudo-historical precedent, which was intended to legitimize statements of self-determination or independent statehood and mobilize the masses to achieve the goal. In order to substantiate some ethnic and national claims, a myth was often invented. Most disturbing in this activity is that such myths penetrate the mass media, creating the danger of the formation of aggressive ethno-nationalism and xenophobia among the younger generation and condemning the country to inter-ethnic conflicts and the growth of extremism.

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Yusup Djabrailov examines specific features of connections between ethnic and religious identity in Daghestan during the

post-Soviet period. Among the main indicators of socio-political stability in this republic a special place is taken by the processes going on in inter-ethnic and intra-confessional relations.

Islam has exerted a great influence on the formation of ethno-cultural traditions of the Daghestani people. As shown by this researcher, the attitude to the nationalities problem in Muslim religion is based on two premises: the first is that division and opposition of people to one another on the ground of nationality is impermissible and is regarded a feature of pre-Islamic self-praise. The second – God divided all human beings into tribes and peoples so that they could borrow from one another positive experience of social organization and presented a spiritual value oriented to social equality, lofty morality, care for and attention to people around, concern for nature, etc. In principle, for a large part of the republican population the priority of religious affiliation is ethno-cultural identification rather than profound adherence to uniform moral parameters. People quite consciously refer themselves to believers, but such identity bears a formal or even conditional character.

The ethnic motive in the confessional sphere has become especially clear soon after the disintegration of the Soviet Union, when individual religious activists tried to set up national spiritual boards. These attempts have not got broad support, and were soon banned: in other words, the state authorities did not allow the believers to set up an Islamic republican religious organization on national grounds.

In certain publications, the researcher notes, these tendencies were described as the opposition of the Avar mountainous people to the flat-land Turkic-language Kumyk and Lezghin people. Nevertheless, in the early-2000s an attempt was made to set up a parallel spiritual board with support of certain political forces displeased with the growing influence of the republican religious organization.

The author of the article notes that religious consciousness on the territory of Daghestan exists in different forms. In the

mountainous part of the republic the activity of Sufi sheikhs did not stop.

On the whole, the process of re-Islamization is going on in Daghestan. It is the most intensive among the Avars, slightly less among the Darghins and Kumyks, and much weaker among other ethnic groups. Rebirth of traditions, knowledge and elites in the republic coincided with the growing activity of national movements in socio-political life. Having emerged with a view to developing and protecting ethnic culture, languages, habits and traditions, quite a few of them were subjected to politicization and devolved to nationalistic positions, which largely contributed to the actualization of the problem of mutual connection and mutual influence of the ethnic and religious factors.

The spiritual Board of the Republic of Daghestan is aimed at promoting general Daghestani consolidation. It is very cautious when dealing with land disputes. The official clergy in recent years has been trying to avoid arguable subjects causing lack of understanding and offense. The periodic tension in the ethno-contact situation in certain districts of the republic is largely due to territorial issues. They are the most acute in connection with territorial disputes.

In Soviet times large-scale resettlement of mountain-dwellers to flatland territories was taking place.

The results of sociological research show the controversial attitude of Daghestanis to reforms, especially, land reform. On the one hand, it is characterized positively, and on the other, it is viewed as having a conflict potential. The most optimal solution of the problem, in the author's view, would be the inclusion of lands of outwinter cattle-breeding in flatland districts. This would make it possible to lower the tension around, and dwellers of outwinter settlements would be able to deal with their day-to-day affairs in the nearby municipal districts.

In this connection experts come to a conclusion that there should be no changes in the borders of municipal districts, otherwise a conflict situation may arise.

The controversial character of the situation, the researcher maintains, shows that without legally well-substantiated approach any solution of conflict situations is impossible, inasmuch as infringement of any ethnic positions of socio-economic character in a polyethnic region can become a factor of tension in intra-confessional relations.

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RUSLAN SULEIMANOV. ISLAM VS POLITICS. PROBLEM OF ADMINISTRATIVE BORDER BETWEEN CHECHNYA AND INGUSHETIA // *The article was written for the bulletin "Russia and the Moslem World."*

Keywords: Chechnya, Ingushetia, administrative border, Islam, Sharia court.

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Abstract: The author examines admissibility of the use of religious norms for resolving the political and legal problem of the administrative border between Chechnya and Ingushetia, which has caused broad public repercussions in the autumn of 2018. Special attention is devoted to the role and place of the Sharia courts to which a whole number of Russian religious and public figures recommended to turn in order to resolve the issue.

On September 26th, 2018, the heads of Chechnya and Ingushetia Ramzan Kadyrov and Yunus-Bek Evkurov signed an agreement on the establishment of the administrative border between the two republics, which was supposed to settle the issue left unresolved from the early 1990s, after the disintegration of the Chechen-Ingush Autonomous Soviet Socialist Republic.