

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.

At the time, in 1993, the first head of Ingushetia Ruslan Aushev and the President of the self-proclaimed Chechen Republic of Ichkeria Dzhohar Dudayev signed an agreement under which the border between the Chechen and Ingush autonomous regions existing within the Russian Soviet Federative Socialist Republic prior to 1934 was taken as the basis. However, after the beginning of the military hostilities on the territory of Chechnya, the question of the border between the two subjects has lost its timeliness. After the restoration of the life of peace in Chechnya, Magas and Grozny have repeatedly confirmed their readiness to solve the border question without conflicts, however, an ultimate treaty has not been signed.

The agreement reached between Kadyrov and Evkurov, according to which "Chechnya is given mountainous-forest stretch of land in Sunzhen district of Ingushetia, and Ingushetia is given a similar-in-size territory in Nadterechny district of Chechnya, proved not to the liking of certain inhabitants of Ingushetia." On October 4, the inhabitants of Ingushetia dissatisfied with the signed agreement staged a meeting and demanded that the agreement be widely discussed and objected against its ratification in parliament. The main reason for their objection against the agreement was the fact that it was signed clandestinely, and the people of Ingushetia were not duly informed about its essence. "We favor the agreement, we favor the border between our republics... But we are against clandestine transfer of territories on which many historical monuments stand..." The head of the Republic of Ingushetia Yunus-Bek Evkurov has said that he specially prepared the transfer of this land with a view to making everything possible to avoid an armed conflict. The situation in the vicinity of the border settlement Arshty where a conflict between local Ingush dwellers and Chechen road workers took place in August induced special commissions of the two republics to work to determine the administrative border. The results of its work made the heads of the two republics Ramzan Kadyrov and Yunus-

Bek Evkurov determine the border along the line of the previous one without any changes.

Meanwhile, on October 30, the Constitutional Court of Ingushetia recognized the agreement reached on September 26 illegal, because it was not endorsed by a referendum of the Republic of Ingushetia and did not have legal consequences for the bodies of state power, organs of the local self-government, organizations, and citizens. However, the Constitutional Court of the Russian Federation recognized the border agreement between Chechnya and Ingushetia legitimate on December 6.

At the same time, the opponents of the agreement reached express their readiness to continue the struggle for its revision. The well-known Russian and Ingush lawyer Kaloi Ahilgov, said in an interview to the "Echo Moskv" Radio, among other things, that the decision of the Constitutional Court of Ingushetia cannot be called off, inasmuch as this procedure is not envisaged in the Russian legislation. Thus, the contradictions which have arisen following the agreement on the administrative border between Chechnya and Ingushetia are exclusively of a political or legal nature and, evidently, can be resolved within the framework of the legal ground and the current secular legislation of the Russian Federation.

However, certain religious and public figures assert that the border question between Chechnya and Ingushetia and other controversies connected with them should be resolved on the basis of religious norms.

For one, in an Address of the Council of Teips of the Ingush people to the population and the leadership of Chechnya published on December 7 it was suggested that the question of the border be solved by the Sharia law court.

The Sharia law courts became widespread in the North Caucasian republics of Russia in the 1990s. They are elected and can have a consultative council consisting of people well-versed in local Muslim customs attached to them. Usually, these informal judicial bodies are confined in their activities to dealing with petty

crimes, compiling marriage and divorce contracts according to the Sharia law, inheritance matters, etc. Sharia law courts can be set up and function in accordance with the Federal Law "On Courts of Arbitration" of July 24, 2002 No 102 F3 in the Russian Federation. These courts can deal with any disputes on the legal basis through the form of settling disputes in the form of mediation. More often than not they are used in family disputes and can settle matters only between physical persons.

The Council of Teips of the Ingush people suggests to settle problems between the entire two regions of the Russian Federation with the help of the Sharia law, which definitely contradicts the legislation existing and operating in this country. Apart from it, on December 13 the Council of Teips of Ingushetia invited deputies of its parliament to attend the sitting of the Sharia Law Court. On December 15, its sitting was held in Nazran at which the need was declared to receive additional information about the course of the voting by the deputies of the Ingush deputies for the ratification of the border agreement with Chechnya. The actions of the Sharia Law Court of Ingushetia and the head of the Spiritual center of Muslims of Ingushetia Isa Khamhoyev were censured by the Coordination center of Muslims of the North Caucasus, which pointed in its statement of December 19 to the incompetence of the Sharia Court in the matter of adjusting the administrative borders between parts of the Russian Federation. The document emphasized that the Sharia Court of Ingushetia can have competence within the framework of the operating legislation of the Russian Federation to mediate in peacefully settling disputed issues.

The operation of such courts can have disastrous consequences on the territory of the Russian Federation. The actions of Khamhoyev and his people should be qualified as nothing but an attempt to "bring religious pressure to bear on the Russian citizens."

In the concluding part of the document the North Caucasian clergymen called on the head of the Spiritual Center of Ingushetia "to stop and think on the fate of people whom he, instead of

calling for peace and calm, is calling to take the path of turmoil and distemper.”

It should be added that the conflict between the Council of Muftis of Ingushetia and the republican leadership has continued for more than a year. For one, in May, 2018, the Central Spiritual Council of Ingushetia decided to ex-communicate the head of the Republic Yunus-Bek Evkurov from the Muslim community due to his discriminatory policy toward its Muslim clergy.

The main reason for the contradictions between the position of Evkurov and the republican clergy is his unwillingness to work together with some of their communities. As a result, the purely legal and administrative aspect of the problem connected with the Chechen border was used by the head of the Spiritual Council of Ingushetia against the republican leadership headed by Evkurov.

Summing up, we may safely say that the question of establishing the administrative border between Ingushetia and Chechnya can be solved exclusively within the framework of the existing legislation in the Russian Federation and the Republics in question. Religious leaders, naturally, have the right to express their views and take part in solving such political and legal problems on conditions of their not turning into religious ones, in other words, resort to the norms of the Sharia Law opposing the secular Russian legislation.

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The author of the article considers problems of integration of foreign culture migrants in the Central Asian region on the example of Kazakhstan and Tajikistan. Immediacy of the problem of integration of foreign culture migrants into society of the host state is taking on greater and greater importance in the modern world. The Post-Soviet Central Asia (CA) itself is a donor of migration generally to Russia. But there are countries in CA, being recipients of migration are more Kazakhstan, to a far lesser degree