Enacting the Sharia Laws in a Dagestani Village*

Calls for, and practical attempts of introduction of the sharia laws are the core issue of the contemporary process of Islamic resurgence in the North Caucasus. In 1995 the Chechen Republic officially proclaimed itself an Islamic State living by the sharia. Despite some short-comings of the Chechen experience in this respect, the idea of the sharia remained for the Chechen people a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular.

Historically, Dagestan has been the major centre of Islamic culture in the whole North Caucasus. Through the years of Soviet rule people in Dagestan, according to the available statistics, continued to maintain their traditional life style. That is why the difficulties of the transition to the post-Soviet development and the aggravating crisis of Dageстанi society despite its spiritual-ethical dimension, provoked a reaction with discernible Islamic overtones. The government’s inability to put an end to the spread of crime, drug addiction, alcoholism, prostitution and other moral deviations little by little contributed to the situation in which, drawn to the Chechen Republic officially proclaimed itself an Islamic State living by the sharia. Despite some short-comings of the Chechen people, the idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular.

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Regional Issues

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Dr Dmitri Makarov is a researcher at the Institute of Oriental Studies, Moscow.

* PubMed information was gathered during a trip to Dagestan in late June 1998 made with financial support from the Economic & Social Research Council, UK.

Despite this rivalry between ‘tariqats’ and ‘Wahhabs’, the results of their accumulated efforts lead to further Islamization of the society. Unlike the official clergy and sufi brotherhoods, many people are convinced by this, wholeheartedly supporting the idea of the ‘unbelieving’ secular government. Despite the rivalry between ‘tariqats’ and ‘Wahhabs’, the results of their accumulated efforts lead to further Islamization of the society. Unlike the official clergy and sufi brotherhoods, many people are convinced by this, wholeheartedly supporting the idea of the ‘unbelieving’ secular government. Despite the rivalry between ‘tariqats’ and ‘Wahhabs’, the results of their accumulated efforts lead to further Islamization of the society. Unlike the official clergy and sufi brotherhoods, many people are convinced by this, wholeheartedly supporting the idea of the ‘unbelieving’ secular government. Despite the rivalry between ‘tariqats’ and ‘Wahhabs’, the results of their accumulated efforts lead to further Islamization of the society. Unlike the official clergy and sufi brotherhoods, many people are convinced by this, wholeheartedly supporting the idea of the ‘unbelieving’ secular government. Despite the rivalry between ‘tariqats’ and ‘Wahhabs’, the results of their accumulated efforts lead to further Islamization of the society. Unlike the official clergy and sufi brotherhoods, many people are convinced by this, wholeheartedly supporting the idea of the ‘unbelieving’ secular government.

The idea of the sharia as a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect. The idea of the sharia remained a means of getting more public attention and proponents in other North Caucasian republics, Dagestan in particular, is based on the Chechen experience in this respect.

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