Post-Socialist Forms of Islam: Caucasian Wahhabis

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The vision of Islam as it is practised in the post-socialist context is very confused at the moment. It is associated either with ‘the revival of local pre-modern traditions’ and ‘the localization of post-socialist Russia’, while generally ‘everywhere and nowhere’. It is also associated with ‘the revival of local pre-modern traditions’ and ‘the localization of post-socialist Russia’, while generally ‘everywhere and nowhere’.

Caucasian Muslims has an important political dimension associated with the disintegration of the central power as it occurred in post-socialist Russia. Following the fall of the Soviet socialist regime, the Muslims of the Northern Caucasus, dating back to 1943, broke up into several independent republican branches. Some of them, e.g., Bagaudin Kebedov, have been the focus of various political movements, both pro-governmental and anti-governmental, in the post-socialist period. These movements are characterized by a high degree of political polarization and radicalization, and are often associated with the establishment of an ‘Islamic caliphate in the Caucasus’. Supported by the Wahhabi movement, the Chechen and Caucasian Muslims have been involved in various political and armed conflicts, including the Chechen war in the 1990s and the Chechen war in the 2000s.

The post-socialist context has also been characterized by a high degree of religious polarization and radicalization, with the Islamic movement being one of the most active and influential. The Wahhabi movement, which originated in Saudi Arabia, has spread rapidly in the post-socialist period, and has been associated with various political and armed conflicts, including the Chechen war and the Chechen war in the 2000s.

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