
POLITICAL ISSUE 1(35-38), 2020
SCIENCE ISSUES
Academic journal

MOSCOW, 2020

POLITICAL SCIENCE ISSUES

Academic journal

Nikolay P. MEDVEDEV,

Chairman of the Editorial Board, Doctor of Political Sciences,
Professor of Faculty of Humanities and Social Sciences, Peoples' Friendship
University of Russia (RUDN University) (Russia, Moscow)

Editorial Board:

BOZHANOV Vladimir A.	Doctor of History Sciences, Professor, Head of the Chair of World and National Literature, Belorussia National Technical University (Belorussia, Minsk)
DONAJ Lukasz	Doctor of Political Sciences, Professor of Adam Mickiewicz University in Poznań, Faculty of Political Science And Journalism, Department of International Relations (Poland, Poznań)
IRKHIN Yuri V.	Doctor of Philosophy Sciences, Professor, Chair of Politology and Political Administration, Russian Presidential Academy of National Economy and Public Administration (Russia, Moscow)
KARAGZE Tatiana V.	Doctor of Philosophy Sciences, Head of the Chair of Politology and Sociology of the Moscow State Pedagogical University (Russia, Moscow)
KOVALENKO Valery I.	Doctor of Philosophy Sciences, Head of the Chair of Russian Politics of the Moscow State Lomonosov University (Russia, Moscow)
KOSIKOV Igor G.	Doctor of History Sciences, Chief Researcher, Institute of Ethnology and Anthropology of the Russian Academy of Sciences (Russia, Moscow)
KRIVOKAPIC Boris	Doctor of Legal Sciences, Professor, Business and Law Faculty, University "Union – Nikola Tesla" (Serbia, Belgrade)
MIKHAILOV Vyacheslav A.	Doctor of History Sciences, Head of the Chair of National and Federative Relations of the Russian Presidential Academy of National Economy and Public Administration (Russia, Moscow)
NASIMOVA Gulnara O.	Doctor of Political Sciences, Professor, Head of the Chair of Politology, School of Philosophy and Politology, Kazakh National University named after El-Farabi (Kazakhstan, Almaty)
NISNEVICH Yuli A.	Doctor of Political Sciences, Professor, National Research University – Higher School of Economics (Russia, Moscow)
PAKHRUTDINOV Shukritdin I.	Doctor of Political Sciences, Professor, Head of Department "National interests and the stability of society" of the Academy of State and Social Construction under the President of the Republic of Uzbekistan (Tashkent, Uzbekistan)
PLYAYS Yakov A.	Doctor of History Sciences, Doctor of Political Sciences, Professor, Head of the Chair of Politology of the Finance University under the Government of the Russian Federation (Russia, Moscow)
PRYAKHIN Vladimir F.	Doctor of Political Sciences, Professor, Chair of World Politics and Foreign Relations, Russian State Humanitarian University (Russia, Moscow)
PUSKO Vitaliy S.	Doctor of Philosophy Sciences, Professor of the Chair of Politology, Moscow State Technical University named after N.E. Bauman (Russia, Moscow)
SALKIEWICZ- MUNNERLYN Ewa	Ph.D., MFA, Academy Andrzej Frycz Modrzewski (Poland, Krakow)
Olivier VEDRINE	Chief Editor of the Russian Edition of the French Review "Revue Défense Nationale", Speaker of the European Commission, Editor of the Franco-German Magazine on Foreign Politics "European Union Foreign Affairs Journal" and Rector of the Continental University in Kiev (France, Paris)

Editor-in Chief of the Review – Nikolay P. MEDVEDEV,
Doctor of Political Sciences, Professor of Faculty of Humanities
and Social Sciences, Peoples' Friendship University of Russia
(RUDN University) (Russia, Moscow)

**ESTABLISHED BY LLC
"PUBLISHING HOUSE
"SCIENCE TODAY"**

The Journal is published with
the participation of the Institute
of modern policy of the Peoples'
Friendship University (RUDN)

The Journal is registered
by the Federal Service
for Supervision of Mass Media,
Communications and Protection
of Cultural Heritage

Reg. Number PI No.FS77–46176
of August 12, 2011
The Journal is published quarterly

The journal is included
in the database of the Russian
Science Citation Index

The Five-year Journal's
impact factor is 0,808

The Journal is included
in Ulrich's Periodicals Directory

Academic papers published
in the journal undergo obligatory
editorial checking.

The authors' opinion not always
coincides with the opinion
of the Editorial Board.

At reprint of the article or a part
of it the reference to the Journal
is obligatory.

Address of the editorial office:
10, Zagoryevskaya street, building 4,
office 4, Moscow, Russia, 115598
Tel: (910) 463-53-42
www.voprospolitolog.ru,
www.souzpolitolog.ru
E-mail: voprospolitolog@yandex.ru,
souzpolitolog@yandex.ru

Executive Secretary
Shkurina S.S.

Computer-aided makeup by
Antsiferova A.S.

Translated by
Chernyshova E.V.

Signed for printing on 25.03.2020
Format 60x84/16. Offset paper.
Offset print.
Number of printed sheets.
Circulation 500 copies.
Order 0000.

Printed at the LLC "PrintUP"
Nagorny drive, 12c1,
Moscow, Russia, 117105
Tel.: +7 (495) 925-00-06

ISSN 2225-8922 (print)

12 issues a year plus

4 issues a year of the translated (eng.) version

Languages: Russian and English

<http://voprosplitolog>

Included in the list of peer-reviewed scientific publications of the Higher Attestation Commission of the Russian Federation

Included in the Ulrich's Periodicals Directory

Materials of the journal are placed on the RSCI platform of the Russian scientific electronic library – Electronic Journals Library Cyberleninka

Subscription index of the journal in the Rospechat Agency catalogue is: 70035

Objectives and themes

Academic journal "Political Science Issues" is an international peer-reviewed scientific periodical in the field of political studies. The journal has an international character because of the composition of its Editorial Board, its editors, its contributing authors and topics of its publications.

The scientific journal is published since 2011 at the "Publishing House "Science Today". Translated (eng.) version of the journal is published since 2016. Since its inception, the journal was guided by high scientific and ethical standards and today it is one of the leading political science journals in Russia.

The purpose of the journal is to promote scientific exchange and cooperation between Russian and foreign political scientists.

The journal is intended for the publication of the results of fundamental and applied scientific research. Thematic focus of the journal is reflected in the following permanent headings: "History and philosophy of politics," "Political institutions, processes and technologies," "Political regionalism and ethno-politics," "Political culture and ideologies," "Political problems of international relations and globalization."

Format of publications: scientific articles, reviews, scientific materials, materials of round tables, scientific reviews, scientific reports devoted to research problems in the field of politics and political science.

The Editorial Board and the editors of the journal in their activities are guided by the principles defined by VAK of Russia for scientific journals, including: presence of the institute of peer review for the expert quality assessment of scientific articles; information openness of the publications; availability and compliance with the rules and ethical standards for the submission of manuscripts by the authors.

The target audience of the journal is Russian and foreign specialists-political scientists, as well as graduate students and masters in the fields of political science, state and municipal management and international relations.

The journal strictly adheres to the international publishing standards and publication ethics identified in the COPE (*Committee on Publication Ethics*) document. <http://publicationethics.org>.

Full details of the journal and its editorial policy, requirements to the preparation and publication of articles, archive (issues since 2011) and additional information are available on the website: <http://voprosplitolog.ru>

E-mail address: voprosplitolog@yandex.ru

CONTENTS

POLITICAL PROCESS IN RUSSIA

Zhuravlev O. V., Tushkov A. A. National Maritime Policy of Russia on the Pacific and Indian Ocean Regional Routes	5
Kononov L. A., Chebotarev A. V. Development of Theoretical Positions about the Perspective State Policy of the Russian Federation on Anti-Immigration Extremism	12
Rumyantsev O. G. On Some Political Science Aspects of the 2020 Constitutional Reform in the Russian Federation	19
Nazarov V. P. On the Question of the Evolution of the Concept of National Security	27
Pohozhaev V. I. Some Priorities of the Modern State National Policy of the Russian Federation	34
Yang Chunlei Influence of Confucianism on the Political and Cultural Elite of the Russian Society	41

PROBLEMS OF EURASIAN AND POST-SOVIET COOPERATION

Mikhailenko A. N. How to Disclose Russia's Foreign Policy Potential?	49
Zalysin I. Yu. Features of Modern Terrorism	63
Emirov R. M. On the Prospects of Islam as a System-Forming Factor in the Caucasus	68
Pliev S. M. The Role of Information Warfare on the Example of the 2008 Armed Conflict in South Ossetia	75

INTERNATIONAL RELATIONS AND WORLD POLITICS

Pyzh V. V. Geopolitical Picture of the World on the Eve of the Second World War: Lessons of Victory for the Geopolitics of the XXI Century	82
Nazarov A. D., Nazarova E. A. Phenomenon of Import EXPO: New Approaches in the State Policy of Regulating Exhibition Activities in the PRC	104
Lantsov S. A. Ethnic Terrorism and Ethnic and Political Conflicts of the XIX-XX Centuries: Analysis of Socio-Political and Ideological Factors	114
Rodionova M. E. Specifics of Foreign and Russian Experience in Financing Political Parties	123
Temeryuk A. S. Analysis of the Distribution of Election Results to the Finnish Parliament in the Course of Four Electoral Cycles	132
Zhambaeva U. B. Tibet Buddhism in the Yuan Dynasty Political Context	142

REFLECTIONS ON THE READ

Slizovskiy D. E., Medvedev N. P. Afterword to the Article by O. G. Rumyantsev "On Some Political Science Aspects of the 2020 Constitutional Reform in the Russian Federation"	148
--	-----

OUR AUTHORS	156
-------------------	-----

AUTHORS' GUIDELINES	158
---------------------------	-----

ON THE PROSPECTS OF ISLAM AS A SYSTEM-FORMING FACTOR I N THE CAUCASUS

The article analyzes the place and role of Islam in the formation of national consciousness of the peoples of the Caucasus, who profess this religious system. Attention is focused on the justification of the thesis about the failure of the ideas of those analysts who are convinced that in the conditions of Caucasus Islam is almost a system-forming factor, determining the nature of political and economic modernization of the region, political behavior and choice of the peoples concerned of the forms of their political self-organization. In favor of this thesis, there is a strong evidence that the choice or rejection of political parties, the political course of the authorities, and the power system itself are determined not so much by religious beliefs, but by the socio-cultural, political-cultural, ethno-national and other factors characteristic of each nation.

Key words: Russia, Caucasus, region, people, religion, faith, Islam, national consciousness, politics, values.

The Caucasus is a specific region, populated by many peoples, sometimes making many claims to each other of an ethno-national, territorial or other nature. There are many difficult-to-resolve knots of contradictions and conflicts related to the issues of economic and political modernization, as well as systemic and structural components of the state structure. Among them, one of the key places is occupied by the very complex problems generated in the confessional sphere by the pluralism of various trends in Caucasian Islam. This issue becomes even more important because many analysts, publicists, political figures and even researchers consider Islam as one of the most important factors determining the forms of political self-organization of the respective peoples of the Caucasus that can even become the basis for their unification into a single political entity.

It should be emphasized that the works of Russian authors published in recent years cover a wide range of issues in this subject area [2; 3; 4; 7; 8. P. 100-108].

However, the problem is not completely resolved. Due to many objective circumstances the study of this topic continues to maintain a high level of relevance.

Naturally, this is a complex topic that requires a very careful assessment and is a subject of many works in the Russian political science. Therefore, the this

article focuses on some aspects requiring, in the opinion of the author, certain adjustments.

As a rule, world religions, due to a complex of factors, proclaim their goal to neutralize or even erase ethnic, cultural, political and other differences between tribes, ethnoses, peoples and nations. Just as Christianity proclaims that there is neither a Greek nor a Jew, but there are Christians, so Islam makes no difference between an Arab, a Persian or a Turk, but considers them all Muslim believers, members of the United Ummah, regardless of any differences. However, as evidenced by the historical experience of mankind, religion plays an important role in the formation of national consciousness. Some authors even tend to talk about ethnic religion. In many Arab countries, Islam is strongly identified with nationalism. As K. S. Hajiyev rightly notes, “the perception of life’s realities through the prism of religious beliefs has become part of the worldview of many Caucasian peoples, their culture, history, and lifestyle. It is often very difficult to draw a clear line between the religious and national aspects of their lives” [5. P. 283]. This is particularly evident in politicized Islamic fundamentalism.

In this context, it should be taken into account that Islam is not only a cultural, confessional, spiritual phenomenon aimed at preserving and further developing the religious and moral spheres of the society, but also an important component of the socio-cultural and political-cultural spheres, which has a more or less significant impact on the political consciousness and behavior of the people. The ego can be used to achieve specific political goals determined by the specific interests of the political struggle. In this sense, Islam acquires the characteristics of a kind of complex religious and political doctrinal system. As the leader of the 1979 Islamic revolution in Iran Ayatollah Khomeini argued, “Islam is a political and religious teaching in which politics complements worship, and worship complements politics.” He justified this thesis with the idea that “there are more political prescriptions in Islam than religious ones” [6. P. 17]. In this context, it is interesting to note that although Azerbaijan is a secular state according to the Constitution, Islam occupies a prominent place in the life of this country. One of the symbols on the national flag of Azerbaijan is the green stripe. At the inauguration ceremony, President of the country swears on the Koran. The days of religious holidays of Muslims Eid al-Adha and Eid al-Adha are declared holidays.

A correct understanding of the place and role of Islam in the mentality and various spheres of public life implies overcoming the negative interpretations and assessments that have been received in certain circles of Russian society over the past few decades. There is often a tendency to identify Islam as a whole with one of the fundamentalist movements of radical Islamism represented by Salafism, which serves as the ideological basis for various manifestations of extremism and terrorism.

In fact, the danger is not rooted in Islam or the Koran, but in perverse interpretations of the topic or other radical movements that pursue their own spe-

cific interests. It is important to take into account that many ethnic, territorial and political contradictions, perturbations and conflicts that have shaken the socio-political life of the Caucasus-Middle East region over the past two or three decades are based not on certain religions, but, above all, on various factors of a socio-economic, political, spiritual, ideological and other nature.

Therefore, it can be argued that Islam cannot be considered as an exclusively negative factor in the life of the Caucasian peoples, allegedly contributing to the destabilization and stimulation of radical, separatist moods and movements in the region. The role of Islam, understood in the broadest sense of the word, in the entire Caucasus-Middle East region cannot be assessed only as negative or positive. Just as any religious system, it contains both principles in various combinations, and the promotion of one of them depends on the specific situation in each particular country. On the one hand, fundamentalist Islamism is actually used by radical and extremist groups to achieve specific material, financial, political and other self-serving goals. On the other hand, with appropriate use of the Islamic values, norms, and attitudes, they can make an important contribution to the improvement of the moral climate in the republics, preserving and strengthening social and political stability in the society. It can be argued that traditional Islam plays an important role in countering the spread of narrow nationalism, ethnism, and various forms of Islamic fundamentalism. Indeed, in some national republics of the North Caucasus, especially in Dagestan, Chechnya and Ingushetia, ministers of traditional Islam more than once stopped the most hot heads at that line, crossing which would be fraught with unpredictable negative consequences for all the peoples of the region.

However, to disclose the topic stated in the title of the article, it is necessary to keep in mind the following circumstances. The process of spreading and accepting Islam by various peoples of the region took many centuries. If in a number of regions of the southern and north-eastern Caucasus it was adopted already in the VIII-IX centuries, some peoples of the North Caucasus finally adopted it only in the XVII-XVIII centuries. This process at all stages took place in constant contradictions and struggle with the local adats – the system of customary law of the highlanders, which regulates socio-economic, family, spiritual and moral relations. In this issue, we can agree with V. Akayev, according to whom “the establishment of Islam among the peoples of the North Caucasus occurred through clashes and struggle with the mountain adats – the system of customary law of the mountain people that regulates socio-economic, family, and spiritual and moral relations. The initial rejection of Islam by the Caucasian mountaineers is largely due to a significant discrepancy in the way of life, social structure, moral and ethical standards, their perception of the world from the forms of socio-cultural life, spiritual views of the Arab conquerors” [1]. The roots of traditional folk culture were so deep that Islam was forced to adapt to the social and spiritual life of the Caucasian peoples.

As the analysis of the content and features of Islam among the Caucasian peoples shows, while adapting to local conditions, it absorbed and assimilated many elements of traditional pre-Islamic beliefs, myths, and norms regulating the behavior of the peoples of the region. As a result, it became syncretic. As you know, some archaic features of the economic and social order, remnants of patriarchal-tribal relations, were preserved for a long time in a number of mountainous regions of the Caucasus. As noted by the famous Soviet religious scholar S. A. Tokarev, “although Christianity was spreading in the Caucasus since the IV-VI centuries... and Islam – from the VII-VIII centuries, under the outer cover of these official religions, many backward peoples of the mountain regions actually retained very strong remnants of older and original religious beliefs, some of them, of course, mixed with Christian or Muslim ideas” [10].

It can be argued that in the Caucasus, Islam is a fusion of General Muslim spiritual values with local pagan beliefs and cults. In this issue, we can agree with N. M. Yemelyanova, according to whom “pre-Islamic beliefs have had and continue to have a significant impact on the way of life of Kabardians, under their influence, Kabardian Islam took a peculiar form, different from that existing in other North Caucasus regions” [11. P. 5]. Thus, in the Republic of North Ossetia, Islam has become an integral part of a special syncretic combination of pre-montheistic beliefs, Islam and Christianity. The syncretic character of Islam is more or less clearly shown in the memorial rite of Ossetian Muslims.

We can say with a considerable degree of confidence that in the Caucasus we often speak not only about the revival of Islamic religious values, norms, attitudes and principles, but also in combination with the norms and rules of life inherited from the historical traditions of the respective peoples.

Of particular importance, from this point of view, is the fact that almost all aspects of the life of the vast majority of the Caucasian peoples have now undergone social, economic, cultural and political modernization. They have mastered and integrated the most important aspects and attributes of the Russian lifestyle. In this context, the thesis about a certain archaization of the society, which allegedly revives the layers of consciousness, behavior, and political culture that were inherent in these peoples in the distant historical past, does not seem to correspond to the real state of things. The thesis about the supposed transition of a part of the population of the Caucasus from the zone of Russian cultural, linguistic, and political space to the zone of influence of Islam after many years of domination by Soviet ideology is also devoid of real grounds. According to M. Sivertsev, for example, strategic and geopolitical prospects in the Caucasus are beginning to be determined by a new cultural and religious orientation away from the “Imperial” center towards the religious centers of the Islamic world [9. P. 18].

Therefore, it is necessary to assess very carefully the degree of religious awakening of people, because often we are talking about religiosity in everyday terms, at the level of common sense, as is the case with most Orthodox people

who call themselves Christians and often do not necessarily connect this with their political choice. This is particularly evident in politicized Islamic fundamentalism. Assessing the political likes and dislikes of the vast majority of the population of the national republics of the North Caucasus, Azerbaijan, and Georgia, where there are enclaves with representatives of peoples who profess Islam, we cannot ignore this aspect of the religious sphere of the entire Caucasus region.

As you know, the Caucasus is characterized by an extreme diversity of peoples, which belong to almost all more or less large language families with their branches: Indo-European, Caucasian-Iberian or Japhetic, Turkic. The confessional map of the Caucasus is characterized by the same diversity. If the Armenian-Gregorian Church plays a decisive role in Armenia, then Georgians and Russians are mostly Orthodox. As for Islam, it has many faces and is represented by dozens of different schools and trends – from conservative (for example, Wahhabism in Saudi Arabia) to modernist (Ismailis, led by the Aga Khan IV).

There are cases when representatives of the same people adhere to different beliefs. For example, the indigenous people Udis belong to the Lezgin cultural-linguistic group, belong to the Armenian Gregorian Christianity, a small part of the Lezgins (inhabitants of single, but large villages) are Shia, and the majority of them belong to the Sunni version of Islam. Adjarians are Muslims, while Georgians are Orthodox. There are adherents of both Christianity and Islam among the Ossetians. During the period from the end of the XV to the XIX centuries, when Abkhazia was under the rule of Turkey, part of the population was converted to Islam. However, at the end of the XIX century, many became Christians, etc. The vast majority of Azerbaijanis are Shiites by faith. At the same time, Shiism in the Republic of Azerbaijan differs from its counterpart in Iranian Azerbaijan.

In the Caucasus, Islam has many currents or maskhabs that often contradict each other, do not tolerate each other and conflict with each other. In some republics, there are two or three (or even more) muftiates, between which there are constant friction and contradictions, disputes and conflicts. Currently there are seven Muslim spiritual directorates in the North Caucasus: Dagestan, Chechnya, Ingushetia, North Ossetia, Kabardino-Balkaria, Karachay-Cherkessia and Stavropol territory, as well as Adygea and Krasnodar territory.

Their contradictions and conflicts were particularly sharpened by the emergence and growing influence in the region of the diverse fundamentalist and Salafist movements of radical Islamism, primarily Wahhabism, which became the ideological basis of separatist extremism and terrorism. As you know, their representatives have launched a real war against not only the official authorities of the Federal center and the corresponding national republics of the Russian Federation, but also against traditional Islam.

There is no doubt that religion leaves its mark on people's attitude to the events that take place around them. However, it is a clear exaggeration to say that there is some "Islamic" way to solve certain vital problems in the region. It seems that

conclusions about certain “Islamic parties,” “Islamic electorate,” “Islamic path,” as if able to determine the forms and directions of social development, political and economic modernization of the region as a whole and the corresponding national republics of the Russian Federation and Azerbaijan, would be a clear exaggeration. The validity of this thesis is evidenced by the fact that all attempts to create any stable political parties based on Islamic values, norms and attitudes have failed almost in all national republics of the Russian Federation.

Ethno-national, territorial, tribal, clan, language, political, socio-economic interests, attitudes, attitudes, political likes and dislikes of the vast majority of the population prevail over religious values. For example, the contradictions between Lezgians and Azerbaijanis are rooted primarily in the fact that the Lezgian people are divided by the state borders between the Russian Federation and Azerbaijan, and not in the fact that the former profess Sunnism and the latter Shiism. The rapprochement of Shiite-Islamic Iran with Gregorian Armenia in contrast to the alliance of Shiite Azerbaijan and Sunni Turkey (however, on an ethno-national basis) indicates a re-evaluation of the confessional factor in relations between countries.

In many cases, the commitment to Wahhabism and other forms of fundamentalism covers the desire of individuals of an adventurous nature to seek adventures, fields of application of their forces and sometimes the desire to earn money. The appeal of some opposition organizations and others to Islamic values is due, among other things, to the desire to attract the attention of the public, as well as financial funds of authorities, non-governmental organizations and structures of Muslim countries. The analysis of the real state of things shows that the revival and spread of religious beliefs among a certain part of the population are largely formal, attributive in nature. The euphoria about the return of this part of people to the mosques, observed at the first stages after the collapse of the USSR, is gradually changing to a sober assessment of the secular realities of the modern world. Given this state of affairs, it is hardly correct to say that in the Caucasus there is a general infatuation of the population of national republics with Islamic values and norms, which are considered as a guide not only in everyday life, but also in the choice of forms of political self-organization, state structure and political behavior in general.

REFERENCES:

1. Akayev V. Islam i gorskiye adaty na Severnom Kavkaze [Islam and mountain adats in the North Caucasus]. 2012; August 13 (In Russ.).
2. Akkueva S. I., Gekkiev A. B., Magomedova R. M. Transformatsiya obshchestvennykh institutov narodov Severnogo Kavkaza v XIX veke [Transformation of public institutions of the peoples of the North Caucasus in the 19th century]. *Issues of National and Federative Relations*. 2019; 9 (11) (In Russ.).
3. Arapkhanova L. Ya. Etnoelity v Severnom Kavkaze v kontse XX veka [Ethnoelites in national movements in the North Caucasus at the end of the 20th century]. *Issues of National and Federative Relations*. 2019; 9 (11) (In Russ.).

4. Gyatov T. T. Osnovnyye etapy transformatsii religioznykh grupp Severo-Kavkazskogo regiona: ot umerenno-radikal'nykh do ekstremistskikh (na primere Kabardino-Balkarii i Karachayevo-Cherkesii) [The main stages of transformation of religious groups in the North Caucasus region: from moderate radical to extremist (on the example of Kabardino-Balkaria and Karachay-Cherkessia)]. *Issues of National and Federative Relations*. 2013; 3 (In Russ.).
5. Hajiev K. S. Kavkazskiy uzel v geopoliticheskikh prioritetakh Rossii [The Caucasian knot in Russia's geopolitical priorities]. Moscow; 2010 (In Russ.).
6. Izrecheniya, aforizmy i nastavleniya velikogo vozhdya islamskoy revolyutsii imama Khomeyni (da upokoit Allah yego dushu) [Sayings, aphorisms and instructions of the great leader of the Islamic revolution Imam Khomeini (may Allah rest his soul)]. Tehran; 1995 (In Russ.).
7. Kostoyev Z. I. Osobennosti natsional'noy politiki Rossii na Severnom Kavkaze [Features of Russia's national policy in the North Caucasus]. *Issues of National and Federative Relations*. 2019; 9 (11) (In Russ.).
8. Medvedev N. P. Mezhnatsional'nyye otnosheniya i natsional'naya politika [Inter-ethnic relational and national policy]. *Eurasia Union: Issues of International Relations*. 2016; 3 (In Russ.).
9. Sivertsev M. Perspektivy islamskoy geopolitiki v regione Severnogo Kavkaza [Prospects of Islamic geopolitics in the North Caucasus region]. *Russia and the Muslim world: Bulletin of abstracts and analytical information*. 1993; 9 (In Russ.).
10. Tokarev S. A. Religii narodov Kavkaza [Religions of the peoples of the Caucasus]. <http://religion.historic.ru/> (In Russ.).
11. Yemelyanova N. M. Musul'mane Kabardy [Muslims of Kabarda]. M.: Granitsa; 1999 (In Russ.).