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## **OBITUARY**

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## **Graham E. Fuller's Future of Political Islam: Discourse & Debate**

**Mohammad Manzoor Alam\***

\* *Chairman, Institute of Objective Studies, New Delhi*

**Abstract:** With a view to countering the Western discourse on Islam and the Muslim world, the Institute of Objective Studies engaged with scholars and ulema at its conference hall on September 29, 2018 at a workshop on Graham E. Fuller's "*Future of Political Islam*". Fuller's book written in 2003 generated a serious debate among experts on Islamic history with opinion sharply divided over the intent of the author. The book assumes importance because Fuller had served as the Vice-Chairman of the Central Intelligence Agency (CIA), and spent several years in five Muslim countries, including Muslim areas of China and Russia. This book is the result of his study of these countries and formed the basis of his perception about the Muslim world.

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## **Recep Tayyip Erdogan's Contribution to Islamisation, Turkish Heritage and Muslim World**

**Mohammad Teisir Bin Shah Goolfee\***

\* *Research Scholar, Department of Islamic Studies, Aligarh Muslim University, Aligarh-202002*

**Abstract:** Recep Tayyip Erdogan is a political figure who is considered among one of the very strongest as well as powerful leaders in the history of Turkey. The Islamic initiatives of Erdogan were not taken through the slogan of Islam but rather via the revival of the Turkish heritage. He implemented the Islamic policies without making use of the term *Islamization*. Recep Tayyip Erdogan, being a man of principles, has portrayed an attitude that caters to both his nation and the deprived people across the globe. Having lived in a religious atmosphere, this behavior can be identified to have emerged from the Islamic teachings, which promote the slogan that '*help all but hurt none.*' Erdogan is a person who practices charismatic leadership, which is also sometimes referred to as transformational leadership since his focus and emphasis are on the positive changes that can be brought forward to shape the life of his subjects. He makes use of powerful oratory and transformational leadership with the objective to motivate every individual to develop a sound and sane personality and to work for the massive welfare of humanity. His religious initiatives are meant to practice Islam according to the time and situations.

**Keywords:** Islamisation of Knowledge, Turkish Heritage, Muslim World, Constitutional Reform, Recep Tayyip Erdogan

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## **Globalization, Education and Indian Muslims**

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**Abstract:** Globalisation radically transforms contents and courses of study, teaching-learning methods, teacher-student relationships, and modes of education. It also promotes processes of setting educational institutions abroad, offering educational programmes in foreign countries through tie-ups and collaboration, admitting foreign students, using the internet for learning and research, visiting foreign universities, participating in international events, etc. Globalisation creates and disseminates knowledge with greater intensity and at a wider scale, compelling Governments of different countries to bring about necessary changes in their orientation and policies of education. The paper should be considered as initial reflections on both quantitative and qualitative data limited to the scope of globalisation, education, and Indian Muslim.

**Keywords:** Globalization, Education, National Education Policy, Higher Education, Privatization of Education, Indian Muslims

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## **Inter-Religious Marriage Laws in India: A Critique of Akhila Asokan v. Hadiya**

**Neha Pasha\***

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**Abstract:** The Hadiya Love-Jihad case has become a subject of interest for the people since it came on the national screen. It turned into a historical episode since the denial of the High Court of Kerala to acknowledge her fundamental rights in May 2017 and the judgment passed by the Supreme Court of India in favor of her inter-religion matrimonial on 8th March 2018. Its decision to uphold the marriage of Hadiya in the Hadiya Love-Jihad case is a lesson for all the Indians as it made a motivating call to preserve the individual's rights to privacy as long as they do not hurt others. The Supreme Court of India vigorously expressed that neither the state nor the courts are supposed to intervene in these matters. Its verdict, in this case, is worth receiving huge congratulatory reactions for its impartial stance, thus respecting the tenets of the Constitution.

**Keywords:** Inter-Religious Marriage, India Marriage Laws, Islamic Law, Hadiya Love-Jihad, Observance of Hijab, Supreme Court of India.

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## **Social Status and Privileges to Women in the Holy Quran**

**A.T. Inam Ashraf**

**Abstract:** The idea to compose 'The Holy Quran and Woman,' a short introduction of the place of women in Islam, entered in my mind to observe the criticism by infidel Muslims and Non-Muslim embodied in modern culture against the status of women in Islam. These critics are ignorant about Islam, though very sensitive against the veil system in Islam and the way of life of a pious Muslim woman, while their lips are tight to highlight their woman culture, which is cycling them back to the 'era' or pre-stone age.

**Keywords:** Woman in Islam, Holy Quran, Woman Right, Shariate Mohammadi, Spirituality of Islam, Privilege to Woman.

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## **The Life and Contributions of Maulana Manazir Ahsan Gilani**

**Mohammad Alam\***

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**Abstract:** The late 19<sup>th</sup> and early 20<sup>th</sup> centuries were disturbing times for the Muslim Ummah. The great Mughal Empire of India had been dismantled, the Iranians and the Arabs were a pale shadow of their glorious past and the Ottoman Empire; the last seat of Muslim power was fast heading towards dismemberment. Many capable Muslims, intellectuals, and leaders, felt and analysed the disastrous impact of European colonialism on Muslims across the world. The intellectuals and leaders of the late 19<sup>th</sup> and early 20<sup>th</sup> centuries were fully aware of the need to either bridge the gap or bring about reconciliation between traditional and modern systems and syllabi of education. Maulana Manazir Ahsan Gilani [October 1<sup>st</sup> 1892–June 5<sup>th</sup>, 1956] had also undergone similar experiences. He received traditional Islamic education like Shibli and then joined Osmania University to teach Islamic Studies. He, like Shibli, got an opportunity to observe the European system of education and benefited from it. But Maulana Gilani was not an intellectual activist, which Shibli was, and therefore never tried to do what Shibli had earlier attempted to accomplish. Gilani was a genuine scholar and focused on research activities.

**Keywords:** Muslim Ummah, Intellectuals Leaders, Manazir Ahsan Gilani, Life and Contributions, 19<sup>th</sup> & 20<sup>th</sup> Centuries.

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## **State and the Politics of Equality and Justice in India\***

**Esita Sur, Md. Afsar Ali, Tanweer Fazal & Sushmita Gonsalves**

\* *The paper is an assortment of abstracts submitted by Esita Sur, Md. Afsar Ali, Tanweer Fazal, & Sushmita Gonsalves to the International Seminar on Towards Equality, Justice and Fraternity in Contemporary India: Creating a Better Tomorrow through Law on April 22 and 23, 2017 in Kolkata.*

**Abstract:** The Institute of Objective Studies (IOS), New Delhi and Aliah University, Kolkata, organised a successful seminar on “Towards Equality, Justice and Fraternity in Contemporary India: Creating a Better Tomorrow through Law” on 22-23 April 2017 in Kolkata. It is a matter of gratification and appreciation of the efforts of some of the delegates’ pithy presentations. But the IOS could not have the full-length papers of their seminar’s contributions. Therefore, the abstracts of these delegates are culled out for the thematic interest and readership. In general, the participation of the delegates and general audience has been markedly impressive and constructive. All of us appreciate the efforts and contributions of all concerned.

**Keywords:** Inequality, Human Indignity, Lynching, Caste Deprivation, State’s Failure.

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**Abstract:** The book in hand *Wild Animal Protection Laws in India* centres on the promotion of animal rights and welfare. The diametric of mentioned in forwarding remark of Maneka Sanjay Gandhi that animal is under severe attack from its own people. The blurb of the book enunciates that 'the publication of *Wild Animal Protection Laws in India* in the present time is really significant and the Bar Council of India has also introduced 'Animal Protection Law' as a subject in the LLB curriculum. The statutory and judicial approach on protection of wild animals in India protect animal welfare and ensure animal safety with the enactment of the *Prevention of Cruelty to Animals Act* in 1960 Articles 48-A, 51-A (g) and (h), of the *Constitution of India*, 1950 and Sections 428 and 429 *Indian Penal Code*, 1860. The Supreme Court of India has adopted an anthropocentric approach to endangered species.

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