

Journal of Objective Studies

[ISSN 0971-3220; R.N.I. No. 21106/89]

Vol. 30, No. 1 & 2 (2018)

Prof. Z. M. Khan
Editor-in-Chief

Prof. M. Z. M. Nomani
Editor

Prof. M. Ishtiaq
Managing Editor



Institute of Objective Studies
New Delhi

CONTENTS

EDITORIAL

PERSPECTIVES

Envisioning Socio-Economic Inequalities and India's Inclusive Growth

Mohammad Manzoor Alam

ARTICLES

Discursing Western Approaches to Islamic Political Thought in Contemporary Muslim Worldview

Obaidullah Fahad

Eastern and Western Approaches to Syrian Refugee Crisis: Some Tentative Findings

Abdullah Samdani

NOTES & COMMENTS

Gender Difference in Career Maturity of Rural and Urban Students

Md. Mahmood Alam

Feminist Discourse and Muslim Personal Law in Indian Gender Praxis

M.Z.M. Nomani

Challenges in Execution of Laws in India: Problems and Prospects

Riya Sharma

BOOK REVIEW & ABSTRACT

Cool Cities: Urban Sovereignty and the Fix For Global Warming
By Benjamin R. Barber
Akash Bag

DISCOURSE & DEBATE

Hindutva and Nationalism in India
Mohammad Alam

IOS SEMINARS, CONFERENCES & WORKSHOP REPORTS

Orientation Programme on Research Methodology: Islamic
Perspective
Indian Association of Muslim Social Scientists (IAMSS) Meet on
Role of Social Scientists in Global Changing Scenario with Special
Reference to India
Two-day Workshop on The Art of Translation: Problems and
Possibilities

OBITUARY

Justice Rajinder Sachar [22 December 1923–20 April 2018]

Alam, M.M. (2018). Envisioning Socio-Economic Inequalities and India's Inclusive Growth. *Journal of Objective Studies, 30 (1/2): 3-8.*

Envisioning Socio-Economic Inequalities and India's Inclusive Growth

Mohammad Manzoor Alam*

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

Abstract: The IOS has always been engaging in the study of socio-economic inequalities in the conspectus of India's economic growth. It has articulated the need for an inclusive agenda envisioning equity and participation of socially excluded people in the developmental process. Over the years, the IOS produced 389 titles with great relevance to the Muslim (including Dalit) situation in India. The late Prof. Iqbal A. Ansari's works done under the Institute were all-time great on human rights and civil liberties. Prof. Ansari's three-volume, "Readings on Minorities" was a remarkable and relevant work about which the noted jurist, Soli Sorabjee said, "Prof. Iqbal Ansari's works are part of India's legal canon". However, the continued marginalization of Muslims and other traditionally ignored communities has been a constant concern". The IOS has undertaken seven studies (published as books later) that looked at the empowerment of Muslims through education, political measures, youth activism, etc. He remarked that anti-Muslim pogroms had become an election strategy. Meanwhile, the educational and economic backwardness of Muslims continued. In that scenario, the writers and editors of this book had tried to look at the possible socio-political and economic situation in 2025. Such studies were in progress as the situation required constant updating, he concluded.

References

1. Alam, M. M. (2000). Globalization and its Impact on Education and Culture in India. *Journal of Objective Studies*,12(1/2):41-57
2. Iqbal Ansari Readings on Minorities
3. Ali, M.M. (1992). The Need for Special Rights for Minorities: Some Inter-national and Indian Dimensions. *Journal of Objective Studies*, 4(2): 33-48.
4. Nomani, M.Z.M. (2012). Conceptualisation & contextualisation of social inclusion and exclusion under equal opportunity commission report: Reflections & appraisal. *Journal of Exclusion Studies*, 2(1): 1-9.
5. Momin, A. R. (1989). Islamic Egalitarianism Vs Social Hierarchy: Reflections on Caste among Indian Muslims.*Journal of Objective Studies*,1(1/2): 24-32
6. Siddiqi, M.K.A. (1989). Impact of Islam on the Aboriginal Tribes in India: A Case Study of the Tadvi of Satpuda Hills. *Journal of Objective Studies*,1(1/2): 33-45
7. Farooqui, J. (1989). Caste and Indian Muslims. *Journal of Objective Studies*,1(1/2): 12-23

Fahad, O. (2018). Discursing Western Approaches to Islamic Political Thought in Contemporary Muslim Worldview. *Journal of Objective Studies*, 30 (1/2): 9-35

Discursing Western Approaches to Islamic Political Thought in Contemporary Muslim Worldview

Obaidullah Fahad*

* *Professor, Department of Islamic Studies, Aligarh Muslim University, Aligarh- 202002*

Abstract: The study of the origin and development of Islam in the west by the non-Muslim "experts" of Islam is commonly known as orientalism. The reasons for special interest in the study of Islam mainly as a civilization of legacy vary from missionary zeal to colonial, political, and commercial aspirations. Western scholars say orientalist have never forgotten the crusading zeal. They overlooked the progress of political theory and philosophy in the East across the ages and almost invariably started the history with Greece and Rome passing, after a slight reference to Islamic thought on the subject, to the medieval period of Europe. A student of Islamic-political and philosophy is perplexed by this phenomenon. Most of the western writers on international law and diplomacy have tried to give the impression that Islam does not believe in the international legal regime and have categorized it as 'dark ages'. The paper dispels the misgivings and clarifies Islamic political thought in contemporary Muslim worldview.

Keywords: Islamic Political Thought, Orientalism, European Hegemony, Theocratic State, Muslim worldview

References

1. Fahad, O. (1991). Islamisation of Political Science: Some Methodological Issues. *Journal of Objective Studies*, 3(1): 107-123.

2. William Archibald Dunning was an American historian and political scientist at Columbia University noted for his work on the Reconstruction era of the United States. He founded the informal Dunning School of interpreting the Reconstruction era through his own writings and the Ph.D. dissertations of his numerous students. Dunning has been criticized for advocating white supremacist interpretations, his “blatant use of the discipline of history for reactionary ends” and for offering “scholarly legitimacy to the disenfranchisement of southern blacks and to the Jim Crow system.
3. Pollock, Sir Fredrick, English legal scholar, noted for his *History of English Law Before the Time of Edward I*, and for his correspondence over 60 years with U.S. Supreme Court Justice Oliver Wendell Holmes. Pollock was called to the bar in 1871, taught jurisprudence at Oxford (1883-1903), succeeded his father in the baronetcy in 1888, and was made a king’s counsel in 1920. Three of his text books remained in use for many years: *Principles of Contract* (1876), *Digest of the Law of Partnership* (1877), and *The Law of Torts* (1887).
4. Bluntschli, Johanne Kaspar, writer on international law, whose book *Das Moderne Kreigsretchi* (1866! “*The Modern Law of War*”) was the basis of the codification of the laws of war that were enacted at The Hague Conferences of 1899 and 1907. She worked in the newspaper *The New York Journal* in 1920 too. *The New Encyclopaedia Britannica (Micropedia)*, Edition 15, Vol. 9, P. 569.
5. Bruno Hildebrand, A German economist representing the “older” historical school of economics. His economic thinking was highly critical of classical economists, especially David Ricardo (1772-1823), a British political economist. His magnum opus was *Economics of the Present and the Future* (1848). The basic aim of this work was to establish laws of economic development. Hildebrand also stated that economic development was linear not cyclical. He supported socialist theory on the basis of religion, basic morals, and his beliefs of the negative effect of property on economic behavior.

6. Robert von Mohl was a German jurist. From 1824 to 1845, he was professor of political science at the University of Tübingen. Robert von Mohl was one of the first to coin the term a *Rechtsstaat*, or constitutional state, as opposed to the “anti-aristocratic” police state and the judicially activist “justice state”. In 1848, Mohl was elected to the new National Assembly in Frankfurt. He played a prominent part in the Assembly’s efforts to establish a new state, serving first in the committee which was charged with drafting a constitution, then assuming the post of Minister of Justice.
7. Paul Alexandre Rene Janet was a French philosopher and writer who wrote widely on philosophy, politics and ethics. He wrote widely on philosophy, politics and ethics, on idealistic lines: *La Famille, Histoire de la philosophie dans l’antiquite et dans le temps moderne, Histoire de la science politique, Philosophie de la Revolution francaise*, etc. However, in the opinion of 1911 Encyclopaedia Britannica, these writings are not characterized by much originality of thought. In philosophy, he was follower of Victor Cousin, and through him of G.W.F. Hegel. His principal work, *Theorie de la morale*, owes much to Immanuel Kant.
8. Dunning W.A., *A History of Political Theories- Ancient and Medieval*, Allahabad, Central Book Depot, 1966, Introduction pp. xxiv-xxv.
9. *Ibid.*, p. xix.
10. *Ibid.*, pp. xix-xx.
11. *Ibid.*, p. xx. Surprisingly, Dunning has criticized darely those who refute this arrogant superiority of the race. To him, the assault is without foundation. The term ‘political’ only means a distinction between the two classes of the peoples.
12. *Ibid.*, p. 189.
13. Friedrich Ueberweg, a German philosopher and historian of philosophy. His compendious *History of Philosophy* is remarkable for the fullness of information, conciseness, accuracy, and impartiality. At first, he followed Beneke’s empiricism, and strongly opposed the subjectivistic tendency of the Kantian system, maintaining in particular the objectivity

of space and time, which involved him in somewhat violent controversy.

14. Ueberweg, *History of Philosophy*, (translation), New York, 1871, Vol. 1, p. 355.
15. See for detail: Fahad, Obaidullah, *Islamic Polity and Orientalists*, Aligarh, Institute of Islamic Studies Aligarh Muslim University, 2000. 165 pp.
16. Manzoor, Pervez. Islamic State Between the Mystique of Khilafah and the Logic of Mulk, *Muslim World Book Review*, London, Vol. 9, No. 1, 1988, p. 3
17. Oppenheim, Lassa Francis Lawrence (1858-1919) German jurist and teacher of law who was best known for his positivist approach to international law. He moved from Basel, Switzerland to London, where he joined the faculty of the newly organized London School of Economics and Political Science in 1895. In 1908, he became a professor of international law at Cambridge. His most important book is *International Law: A Treatise*, 2 Vol. in which he elaborated an international jurisprudence based on scientific agreements and customs among nations rather than on theoretical prescriptions. *The New Encyclopaedia Britannica (Micropedia)*, Vol. 8, p. 969.
18. Oppenheim, *International Law*, Longmans. Green & Co. 1969, Vol. 1, p. 78.
19. *Ibid.*, pp. 77-78.
20. Pierre Bayle was a Huguenot, i.e., a French Protestant, who spent almost the whole of his productive life as a refugee in Holland. He was a seventeenth-century French skeptical philosopher and historian. He is best known for his encyclopedic work *The Historical and Critical Dictionary* (1697, 1st edition; 1702, 2nd edition), a work which was widely influential on eighteenth-century figures such as Voltaire and Thomas Jefferson. He is best known for his explicit defenses of religious faith against attacks of reason, for his attacks on specious theological doctrines, and for his formulation of the doctrine of the erring conscience as a basis for religious toleration.

21. Balthazar Ayala was a military judge in the Habsburg Netherlands during the opening decades of the Eighty Years' War who wrote an influential treatise on the law of war known as *De jure et officiis bellicis et discipline military* (Douai, Jean Bogard, 1582).
22. Francisco de Vitoria, Spanish theologian best remembered for his defense of the rights of the Indians of the New World against Spanish colonists and his ideas of the limitations of justifiable warfare. He is the founder of the tradition in philosophy known as the School of Salamanca, noted especially for his contributions to the theory of just war and international law.
23. Alberico Gentili was an Italian jurist, tutor of Queen Elizabeth I, and a standing advocate to the Spanish Embassy in London, who served as the Regius Professor of civil law at the University of Oxford for 21 years. He is heralded as the founder of the science of international law alongside Francisco de Victoria and Hugo Grotius, and was thus known as the "Father of international law."
24. Iqbal, Afzal. *The Prophet's Diplomacy- The Art of Negotiations as Conceived and Developed by the Prophet of Islam*, Claude Alan Stark, Massachusetts, 1975, Introduction, p. xxvi.
25. The Quran, 69: 38-47.
26. The Quran, 10: 15-16.
27. For a brief, but authentic Study of the life and contribution of Arnold, see: Siddiqui, Bakhtiyar Hasan. "T.W. Arnold: Life and Works", *Iqbal Quarterly Journal of the Bazm-I Iqbal*, Lahore, Vol. xvi, No. 3, 1968, pp. 59-68. For Arnold's stay at Aligarh as a Professor of Philosophy and his teaching and intellectual activities, See: Dr. Abdul Bari, Professor Sir Thomas Walker Arnold, *Quarterly Fikr-o Nazar Aligarh*, Special Issue on the Dignitaries of Aligarh (*Namwaran-e Aligarh*) 1st Caravan, Vol. xxii, Nos 1-3, January-September 1985, pp. 247-258. For a critical study of Arnold's intellectual contributions in detail, See Ph.D. Dissertation on "Contribution of Sir Thomas Walker Arnold to Islamic Studies" completed by Dr. Lubna Naaz

- under the supervision of Dr. Obaidullah Fahad in the Department of Islamic Studies A.M.U., Aligarh in 2018.
28. Arnold, S.T.W., *The Caliphate*, Oxford, The Clarendon Press, 1924, pp. 47-48.
 29. Ibid., p. 49.
 30. Ibid., p. 42.
 31. Ibid., pp. 42-43.
 32. Ibid., p. 45.
 33. Ibid., pp. 45-46.
 34. Ibid., p. 53.
 35. For a thorough examination of the theory of caliphate, as propounded by Arnold, and for an analysis of the traditions of the noble Prophet not discussed by him, see Fahad, Obaidullah. *Yahudi Maghrib Aur Musalman* (The Jewish west and the Muslims), chapter 4: Orientalism or Colonialism – A Study of Professor Arnold’s theories of the Caliphate, New Delhi, Islamic Book Foundation, 1434AH. / 2013AD, pp. 89-156.
 36. Fahad, O. (1989). *Shura in Islamic Political System*. *Journal of Objective Studies*,1(1/2): 123-126
 37. *The New Encyclopaedia Britannica (Micropaedia)*, 15th edition, Vol. 1, p. 41.
 38. Bukhari, *Al-Jami al-Sahih, Kitab al-Jihad*, Hadith No. 108; -, *Kitab al-Ahkam*, Hadith No. 4; Muslim, *al-Jami al-Sahih, Kitab al-Imarah*, Hadith Nos.34, 38.
 39. Maududi, S.A.A., *Islami Riyasat-Falsafah, Nizam-e Kar Aur Usool-e Hukmarani*, edited by Khurshid Ahmad, Islamic Publications Ltd. Lahore, 1987, pp. 414-418. For a clear-cut understanding of and a specified distinction between the *Khuruj* (bloody and violent rebellion against the government, which is strictly prohibited in Islam) and the *amr bil maroof wa nahy anil munkar* (ordering the good and forbidding the wrong, i.e., Islamic resistance permissible in all the cases, and obligatory in most of them), see: Fahad, Obaidullah. *Islam Ki Siyasi Fikr Aur Mufakkirin* (From the first century Hijrah to the period of Shah Wali Allah), Kashmir, al-Qalam Publications, September 2011, pp. 37-43.

40. William Montgomery Watt was a Scottish Orientalist, historian, academic and Anglican priest. From 1964 to 1979, he was professor of Arabic and Islamic Studies at the University of Edinburgh. He dedicated his life to the promotion of dialogue between Christians and Muslims. Also, he is the author of *Muhammad: Prophet and Statesman*, *Muslim Intellectual: A Study of al-Ghazali*, General Editor of *Islamic Surveys*.
41. Watt, W. Montgomery, *Islamic Political Thought- The Basic Concepts*, Edinburgh University Press, 1980, p. 120.
42. *Ibid.*, p. 121.
43. *Ibid.*, pp. 121-122.
44. *Encyclopaedia of Religion and Ethics*, edited by James Hastings, Impact Global Publishing Inc. USA., 2016, Vol. 12 (part 2), p. 287.
45. *The Shorter Oxford English Dictionary on Historical Principles*, Vol. 2, 1939, prepared by William H.W. Flover, revised by C.T. Onions, Oxford, Clarendon Press, p. 2166.
46. Zakai's article on theocracy, in: *International Encyclopedia of the Social Sciences*, The Gale Group, USA. 2008, edited mainly by William A. Darity Jr., 2nd edition, Vol. viii, p. 324.
47. Siddiqui, Abdul Hamid (A.H.), *Islam Aur Theocracy* (Urdu), Lahore, Maktaba Chirag-e Rah, January 1955, p. 36.
48. *Ibid.*, pp. 36-37.
49. *The Quran* 3: 79-80 reads:

It does not befit a man that Allah should grant him His Book and sound judgments and prophethood, and thereafter he should say to people: "Become servants to me apart from Allah". He would rather say: "Become dedicated men of Allah, in accord with the dictates of the Book you have been teaching and studying". He will never enjoin you to take the angels or prophets for your Lord. Will he enjoin upon your unbelief when you have submitted yourselves to Allah?

Amin Ahsan Islahi, while interpreting these verses in his tafsir *Tadabbur-e Quran* (Lahore, Anjuman Khuddam al-Quran, 1976, Vol. 1, pp. 731-732), says that the Christians are mainly addressed to, but in the last part of the verse No. 80 that reads:

“He will never enjoin you to take the angels or the prophets for your Lord”, the Qurayshites of Makkah, who used to worship the idols of angels and Prophets, are also included in the address. Islahi says that taking angels and Prophets for them (*arbab min diin Allah*) was unbelief and it was impossible to make any compromise with it and reconcile the belief and unbelief both. The Quran declared that claiming sovereignty for oneself and making people his servant apart from God was an innovation that went against history, against the unanimously accepted beliefs of all the Prophets, and even against reason.

50. Siddiqui, Abdul Hamid, op. cit., pp. 40-46
51. Ibid, pp. 64-68, 78-79
52. *The Quran*, 57: 27.
53. Shatibi, Abu Ishaq al-, *al-Muwafaqat fi Usul al-Shariah*, ed., Abdullah Darraz, Beirut, Dar al-Marifah, vol. I, p. 38 (not dated)
54. Siddiqui, Abdul Hamid, op. cit., pp. 107-111.
55. Fahad, O. (2016). Political Thought of Mir Sayyid Ali Hamadani: A Study in Historical Perspective. *Journal of Objective Studies*, 28(1/2):1-21.
56. Ibid, pp. 112-128 (summary of the discussion)
57. Al-Jauziyah, Ibn Qayyim. *Miftah Dar al-Saadah wa Manshur Wilayat al-Ilm wa al-Iradah*, Vol. 11, p. 02.
58. For the opinion of Shah Wali Allah, Abu Hamid al-Ghazali, Shihabuddin al-Qarafi, Najmuddin al-Tufi and Abu Ishaq al-Shatibi on the rationale of Islamic Shariah See my book, *Diversity Dissent and Dialogue – Some Islamic Readings*, New Delhi, Jnanada Prakashan (P8D), 2012, pp. 136-163; for a detailed study on the subject see: *Objectives of Shariah – Introduction and Application* (Selected Papers of the Workshop organized by Islamic Fiqh Academy of India in collaboration with the International Institute of Islamic Thought USA, on December 21-25, 2003 in New Delhi), edited and translated by Dr. Obaidullah Fahad, Beirut, Dar al-Kotob Al-ilmiyah, 1436AH/2015AD, 448 pp.

59. Fahad, F. (2014). The Quranic Readings on Violence (An Examination of the *Jihad* and *Irhab*). *Journal of Objective Studies*, 26 (1/2): 55-69.
60. Siddiqui, Abdul Hamid, op. cit., p. 135.
61. Rosenthal, Erwin I.J. was a German-born British Hebrew scholar and orientalist. He was a Reader in Oriental Studies, University of Cambridge (1959-1971). He has authored the book *Political Thought in Medieval Islam* (1958), *Judaism and Islam* (Thomas Yoseloff, London, 1961 and was editor of *Averroes' Commentary on Plato's Republic*.
62. Rosenthal, Erwin I.J. *Political Thought in Medieval Islam – An Introductory Outline*, Cambridge University Press, 1962, p. 01
63. Ibid., p. 02.
64. Ibid., p. 03.
65. Ibid., p. 69.
66. Ibid., p. 112.
67. Ibid., pp 113-114.

Samdani, A. (2018). Eastern and Western Approaches to Syrian Refugee Crisis: Some Tentative Findings. *Journal of Objective Studies*, 30 (1/2): 59-71.

Eastern and Western Approaches to Syrian Refugee Crisis: Some Tentative Findings

Abdullah Samdani*

* *Amity Institute of Advanced Legal Studies, Amity University, NOIDA (U.P.); e-mail:*

Abstract: The Syrian Civil War is a decade-long conflict that has displaced 6.6 million Syrians and destroyed the entire country. Countries like Turkey, Iraq, Lebanon, Jordan, Saudi Arabia, and Egypt have the maximum number of Syrian refugees. This crisis has revealed the flaws in international humanitarian and refugee laws. The 1951 Refugee Convention and its 1967 Protocol seem to be very good laws, but in reality, there is no proper mechanism that can be adopted for their proper implementation. While most of the European nations are parties to the above-mentioned conventions, but they have closed their eyes when its implementation was needed in the case of Syria. This paper explores the largest refugee crisis, major change in the foreign policies of the European nations, and suggests remedial measures.

Key Words: Syrian Conflict, War Situations, Refugee Crisis, Foreign Policies, Refugee Laws, International Humanitarian Law.

References

1. Alam, M. S. (1991). Palestine, Israel and International Law. *Journal of Objective Studies*, 3(2): 78-87.
2. *Syrian revolution 120 months on: 594,000 persons killed and millions of Syrians displaced and injured • the Syrian observatory for human rights*. The Syrian Observatory For Human Rights.

- (2021, March 15). Retrieved November 10, 2021, from <https://www.syriahr.com/en/209018/>.
3. Abdul Hamid (1996). Concept of Law and Human Rights in Islam. *Journal of Objective Studies*, 8(2): 97-119
 4. Nomani, M.Z.M. (2014). Peace Security & Development in West Asia: A Criminogenic Perspective. *Journal of West Asian Studies*, 26:60-65.
 5. Nomani, M.Z.M. (2015). 'Dynamics Of Legalism And Good Governance In Arab Springs', Mohammad Gulrez (Ed.) *Arab Spring and Prospects of Peace in West Asia*, Aligarh Muslim University Press, Aligarh: Pp. 16-27.
 6. Reid, K. (2021, July 13). *Syrian refugee crisis: Facts, FAQs, and how to help*. World Vision. Retrieved November 10, 2021, from <https://www.worldvision.org/refugees-news-stories/syrian-refugee-crisis-facts>.
 7. Waheedi. A.S. (1995). Islamic Concept of International Humanitarian Law. *Journal of Objective Studies*, 7(2):49-72.
 8. Bahram. (2016, March 7) *Kurdish Guests or Syrian Refugee*. Research Gate. Retrieved November 9, 2021, from https://www.researchgate.net/publication/326450705_Kurdish_Guests_or_Syrian_Refugees_Negotiating_Displacement_Identity_and_Belonging_in_the_Kurdistan_Region.
 9. *Syria refugee crisis - globally, in Europe and in Cyprus*. UNHCR Cyprus. (n.d.). Retrieved November 9, 2021, from <https://www.unhcr.org/cy/2021/03/18/syria-refugee-crisis-globally-in-europe-and-in-cyprus-meet-some-syrian-refugees-in-cyprus/>.
 10. United Nations High Commissioner for Refugees. (n.d.). *Turkey: Law no. 6458 of 2013 on foreigners and International Protection (as amended 29 Oct 2016)*. Refworld. Retrieved November 9, 2021, from <https://www.refworld.org/docid/5a1d828f4.html>.
 11. Nomani, M.Z.M. (2012). Protection of Environment During International & Non International Armed Conflicts: An Odyssey From International Enviro-Human Right Laws To

International Humanitarian Laws. *Law Journal Guru Nanak Dev University*, 20 (1): 155-165

12. Nomani, M.Z.M. & Parveen, R. (2020). COVID-19 Pandemic and Indian Labour and Migrant Workers: An Ergonomic Perspective *International Journal of Pharmaceutical Research* 12(3):3295-3299.
13. Nomani, M.Z.M. & Parveen, R. (2021). COVID-19 Pandemic and Disaster Preparedness in the Context of Public Health Laws and Policies, *Bangladesh Journal of Medical Sciences*, 20(S): S41-S48.

Alam, M. M. (2018). Gender Difference in Career Maturity of Rural and Urban Students. *Journal of Objective Studies*, 30 (1/2): 73-87.

Gender Difference in Career Maturity of Rural and Urban Students

Md. Mahmood Alam

Abstract: Career maturity is reflected by an individual's mature behavior in coping with the tasks of career development, compared with that of others dealing with the same tasks (Super & Bohn, 1970). It is generally accepted as comprising both cognitive and affective components. The cognitive component consists of decision-making skills; the affective component includes attitudes toward the career decision-making process. This study examined the gender difference in career maturity of rural and urban students. The Sample consisted of 640 10th class students [320 Boys: 160 rural (80 Muslim and 80 non-Muslim) & 160 urban (80 Muslim and 80 non-Muslim) and 320 Girls: 160 rural (80 Muslim and 80 non-Muslim) & 160 urban (80 Muslim and 80 non-Muslim)] selected from government high schools of Darbhanga City. Tool for collecting the data included Crites' Career Maturity Inventory. Statistical analyses were performed using descriptive and inferential statistics to study the gender difference between students (boys & girls; rural & urban and Muslim & Non-Muslim) on the measure of career maturity. The findings of the study revealed that hypotheses H₁, H₂, H₃, H₇, and H₉ are fully accepted, while hypotheses H₄, H₅, H₆, and H₈ are partially accepted. The present findings suggest that research needs to be complemented by examining differences in the between-group experiences that families from various social status and locale are able to provide for their children. That is, what are the experiences and conditions that families from certain groups provide that allow their children's aspirations to be expanded into higher vocational and career attainment.

Keywords: Gender, Sex, Vocation, Rural and Urban, Career maturity.

References

1. Jordaan, J.P. and Heyde, M.B. (1979). *Vocational maturity during the high school years* New York: Teachers College Press.
2. Super, D.E. (1957). *The psychology of career*. New York: Harper & Row.
3. Naidoo, A.V. (1998). *Career Maturity: A Review of Four Decades of Research*. Bellville, South Africa: University of the Western Cape.; Kerka, S. (1998). Career development and gender race and class *Digest No. 199*, ERIC Clearinghouse on Adult, Career and Vocational Education.
4. Alao, K. (1996). Demographic variables as non-sense variables in career development: An empirical field report. *Nigerian Journal of Clinical and Counselling Psychology* 2(1):62-67; Salami, S.O. (2003). Self-esteem and work role salience as predictors of career maturity of secondary school adolescents. *Journal of Research in Counselling Psychology* 9 (1): 76-83.
5. Super, D.E. and Nevill, D.D. (1984). Work role salience as a determinant of career maturity in high school students. *Journal of Vocational Behaviour* 25:30- 44.
6. Super, D.E. and Bohn, M.J. (1970). *Occupational Psychology* Belmont, CA, Brookes Cole.
7. Schreuder, A.M.G. and Coetzee, M. (2006). *Careers: An organisational perspective* Cape Town: Juta.
8. Super D.E. (1963). Self-concepts in vocational development. In D. E. Super (Ed.), *Career development self-concept theory*, New York, NY: College Entrance Examination Board. pp. 1-16
9. Crites, J.O. (1978). *Career Maturity Inventory*. Monterey, Califf: CTB, McGraw Hill.
10. Rojewski, J.W. (1995). Effects of gender and academic-risk behaviour on the career maturity of rural youth. *Journal of Research in Rural Education* 11(2):1-12.

11. Rojewski, J.W. (1994). Predicting career maturity attitudes in rural economically disadvantaged youth. *Journal of Career Development* 2:49-61.
12. Carpenter, B.M. (1993). *Influence of a unit of career studies on early adolescent career maturity and in-decision*. Unpublished doctoral dissertation, University of Georgia, Athens; Dunn, C.W. and Veltman, G.C. (1989). "Addressing the restrictive career maturity patterns of minority youth: A program evaluation. *Journal of Multicultural Counseling and Development* 17:156-164.; Trebilco, G.R. (1984). Career education and career maturity. *Journal of Vocational Behavior* 25:191-202.

Nomani, M.Z.M. (2018). Feminist Discourse and Muslim Personal Law in Indian Gender Praxis. *Journal of Objective Studies*, 30 (1/2): 89-98.

Feminist Discourse and Muslim Personal Law in Indian Gender Praxis

M.Z.M. Nomani*

* *Professor, Faculty of Law, Aligarh Muslim University, Aligarh-202001(U.P.) E-mail: zafarnomani@rediffmail.com*

Abstract: The Indian woman's rights get considerable attention towards its inclination to Islamic woman's rights. The Islamic women's liberation couched with the developments of Muslim woman's rights and Islamist women's liberation. The discourse and praxis of personal law equate to Islamic feminism and the Muslim feminism movement. In India, the discursive movement has distinct social and political background since Shah Bano Verdict of the Supreme Court. The emergence of feminist subjectivities is often daunting in Indian secular-national gender discourses. The theoretical discourse of gender equality within the framework of Muslim Personal Law marred by *Ulama*-driven interpretation and Muslim women's rights activists as sites of the struggle of Indian women.

Keywords: Feminist Discourse, Personal Law, Women's Liberation, Gender Struggle.

References

1. Sachs, A. and Wilson, J.H. (1978). *Sexism and the Law*, Oxford: Martin Robertson
2. Ward, I. (2004). *The Politics of Positivism. Introduction to Critical Legal Theory*, 2nd ed. London: Cavendish Publishing.
3. Bix, B. (1999). H.L.A. Hart and Legal Positivism. *Jurisprudence: Theory and Context*, 2nd ed. London: Sweet & Maxwell.

4. Parashar, A. (1992). *Women and Family Law Reform in India*, New Delhi: Sage Publications.
5. Naffine, N. (1994) *Law and the Sexes: Explorations in Feminist Jurisprudence* Sydney: Allen and Unwin, pp.1-19.
6. Atkins, S. and Hoggett, B. (1984). *Women and the Law* Oxford: Basil Blackwell.
7. Polan, D. (1982). Toward a Theory of Law and Patriarchy. In David Kairys (Ed.). *The Politics of Law* New York: Pantheon Books. pp.294-303.
8. MacKinnon, C. (1989) *Feminism Unmodified: Discourses on Life and Law* Cambridge, MA: Harvard University Press.
9. Smart, C. (1989). *Feminism and the Power of Law* London: Routledge
10. Prashar, A. (2008). Gender Equality & Religious Personal Laws In India, *Brown Journal of World Affair* 14(2): 107.
11. Spelman, E. (1988). *Inessential Women: Problems of Exclusion in Feminist Thought* Boston: Beacon Press.
12. Cohen J. and Howard, M.(Ed). (1999). *Is Multiculturalism Bad for Women: Susan Moller Okin and Respondents* Princeton: Princeton University Press.
13. Okin, S.M. (1995). Inequalities Between the Sexes in Differential Cultural Contexts. In Martha Nussbaum, M and Glover, J.(1995). *Women, Culture and Development: A Study of Human Capabilities*, Oxford: Oxford University Press, pp. 274-297.
14. Cornell, D. (1991).*The Philosophy of the Limit* New York: Routledge; See also: Cornell, D. Rosenfeld, M. and Carlson, D.G.(Eds.).*Deconstruction and the Possibility of Justice*, New York: Routledge, 1992)
15. Thornton, M. (Ed.). (1995). *Public and Private: Feminist Legal Debates* Melbourne: Oxford University Press.
16. Nomani, M.Z.M. (2018). Imperative of personal law reform and good governance. In Amir Ullah Khan *et al*, (Ed.). *Socio-Economic Inequalities: Why Does India's Economic Growth Need An Inclusive Agenda* (pp. 211-220). New Delhi: Institute of Objective Studies.

17. Williams, R.W. (2006). *Post-Colonial Politics and Personal Laws: Colonial Legal Legacies the Indian States*, 1
18. Prashar, A. (1992). *Women and Family Law Reform in India*, New Delhi: Sage Publications.
19. Agarwal, B. (1994). *A Field of One's Own: Gender and Land Rights in South Asia*, Cambridge: Cambridge University Press.
20. Saxena, P. (2008). Succession Laws and Gender Justice. In Archana Parashar and Amita Dhandra Eds.) *Redefining Family Law in India*, New Delhi: Routledge, pp. 282-305
21. Nomani, M.Z.M. (2015). Alternative Dispute Redressal of Family Litigations Under Darul Qaza And Ifta System In Contemporary India. Mitra *et al* (Ed.) *Muslim Law in India: Contemporary Issues & Challenges*, New Delhi: Y.S. Books International, pp.19-34.
22. Thornton, M. (Ed.) (1995). *Public and Private: Feminist Legal Debates* Melbourne: Oxford University Press.
23. Anger, F. (1999). *Law & Gender Equality: The Politics of Women's Right In India*, Oxford University Press.
24. *Id* at 5(RVWILLIAM)
25. *Id* at 47
26. Nomani, M.Z.M. (2014). Impact of Indian Secular Laws on Islamic Law of Marriages in Regard to Marital and Conjugal Rights, Dower & Maintenance: A Reformatory Perspective. In K. M. Baharul Islam (Ed.) *Issues in Women's Right: A Practitioner Resource Book*, New Delhi: Allied Publishers Pvt. Ltd., pp.262-284.
27. Atkins, S. and Hoggett, B. (1984). *Women and the Law*, Oxford: Basil Blackwell.
28. MacKinnon, C. (1989). *Feminism Unmodified: Discourses on Life and Law* Cambridge, MA: Harvard University Press.
29. Chaudhari, M. (2004). *Feminism in India*, Delhi: Kali for Women. pp. xviii.
30. Smart, C. (1989). *Feminism and the Power of Law* London: Routledge.
31. Prashar, A. (2008). Gender Equality & Religious Personal Laws In India, *Brown Journal Of World Affair* 14(2):107.

32. S.R. Batra Vs. Taruna Batra, 2007 (3) *Supreme Court Cases* 169: the supreme court interpreted Sections 2 (s) & 17 of *Domestic Violence (Prevention) Act*, 2005 in regard to notion of matrimonial home.
33. Nomani, M.Z.M. (2014) *Book Review: Post-Colonial Politics And Personal Laws: Colonial Legacies And The Indian State* By RinaVerma Williams 13(1) *Religion & Law Review* 13(1):179-188.
34. *Supra* note 17 at 1-2 [RinaVerma Williams]
35. *Id* at 4
36. *Id* at 90
37. *Id* at 96
38. *Id* at 100
39. *Id* at 111
40. Mohammad Ahmad v. Shah Bano, AIR 1985 SC 945
41. *Supra* note 17 at 127
42. *Id* at 130
43. *Id* at 126
44. *Id* at 135-6
45. *Id* at 157
46. *Id* at 156
47. Baxi, U. (1972). *The Supreme Court and The Politics*, New Delhi: Vikas Publishing House.
48. Nomani, M.Z.M. (2012). Conceptualisation and contextualisation of social inclusion and exclusion under equal opportunity commission report: Reflections and appraisal. *Journal of Exclusion Studies* 2(1):1-9.

Sharma, R. (2018). Challenges in Execution of Laws in India: Problems and Prospects. *Journal of Objective Studies*, 30 (1/2): 99-110.

Challenges in Execution of Laws in India: Problems and Prospects

Riya Sharma*

** Jindal Global Law School, Sopnepat (Haryana)*

Abstract: Is the pronouncement of a judgment in your favour the ultimate victory? Can a decree-holder hold his head up in pride and say that he will no longer have to take rounds of the court? If you think this is the case, you need to take a closer look at the Indian Civil Legal System. Parties come to court for a conclusive decision on their rights, to determine who is legally entitled to the disputed commodity, property or money, and when a judgment is declared in one party's favour, this crystalizes his right of entitlement. A judgment is a written document that contains the conclusions arrived at by the judge, inclusive of reasons for the same. The decree given after such pronouncement of judgment is merely a piece of paper. In India, it is a well-established fact that obtaining a decree in your favour is not a real victory because of the difficulties that arise in its execution. In the case of Mohinder Kumar, it was held that it is the court's duty "to put a ceiling on unnecessary delay in the matter of enjoying the fruits by a decree-holder as is often said that a litigation in this country, particularly on the Civil side commences only after obtaining a decree while executing it," but this consciousness does not benefit the decree-holder. He is unable to reap the benefits of his triumph due to this delay. Keeping in mind 'justice delayed is justice denied', this paper aims to understand the problems and reasons for prolonged delays in the execution of decrees granted by the courts and further seeks to come up with possible solutions to the problems at hand.

Keywords: Execution of Decrees, Execution of Laws, Civil Legal System, Pronouncement of Judgment, Civil Procedural Code.

References

1. *Civil Procedural Code*. 1908. Order. 20, Rule 1.
2. *Civil Procedural Code*. 1908. Order. 20, Rule 6A.
3. Mohan, Arun. 2009. *Justice, Courts And Delays*. New Delhi Universal Law.
4. *Balraj Taneja v. Sunil Madan* AIR 1999 SC 3381
5. *Union of India v. Mohan Lal Capoor* AIR 1974 SC 87
6. Mohan, Arun. 2009. *Justice, Courts And Delays*. New Delhi Universal Law.
7. *Satyawati v. Rajinder Singh* (2013) 9 SCC 491.
8. Mohan, Arun. 2009. *Justice, Courts And Delays*. New Delhi Universal Law.
9. Mohan, Arun. 2009. *Justice, Courts And Delays*. New Delhi Universal Law.
10. *BabuLal v. M/s. Hazari Lal Kishori Lal* (1982) 1 SCC 525.
11. *Kuer Jang Bahadur v. Bank of Upper India Ltd., Lucknow* AIR 1925 Oudh 448.
12. *Mohinder Kumar v. Surinder Kumar Sood* ILR 2017 4 HP 370.
13. *Civil Procedural Code*. 1908. Order. 21, Rule 10.
14. *Civil Procedural Code*. 1908. Order. 21, Rule 1.
15. *Civil Procedural Code*. 1908. Order. 21, Rule 2.
16. *Civil Procedural Code*. 1908. Order. 21, Rule 26.
17. *Anop Chand v. Hirachand* AIR 1962 Raj 223.
18. *Quazi Rahman v. Nurbanu Bibi* AIR 1976 Gau 39.
19. *Judhisthir v. Surendra* AIR 1969, ORI 233.
20. *Civil Procedural Code*. 1908. Order. 21, Rule 26(2).
21. *Civil Procedural Code*. 1908. Order. 21, Rule 12.
22. *Yeswant Deorao Deshmukh v. Walchand Ramchand Kothari* AIR 1951 SC 16.
23. *Civil Procedural Code*. 1908. Order. 21, Rule 13.
24. *Civil Procedural Code*. 1908. Section 51-59; *Civil Procedural Code*. 1908. Order 21. Rule 30-41.

25. *Civil Procedural Code*. 1908. Order 21. Rule 10; *Civil Procedural Code*. 1908. Order 21. Rule 11(2).
26. *Civil Procedural Code*. 1908. Section 57; *Civil Procedural Code*. 1908. Order 21. Rule 39; *Srinivas G. Shet v. M/s. Manipal Finance Corporation* ILR 1997 KAR 3238.
27. *Civil Procedural Code*. 1908. Section 56.
28. *Civil Procedural Code*. 1908. Section 135A.
29. *Civil Procedural Code*. 1908. Section 135(2).
30. *Civil Procedural Code*. 1908. Section 135A.
31. *Civil Procedural Code*. 1908. Section 55(2).
32. *The State Of West Bengal v. Anwar Ali Sarkar* 1952 AIR 75.
33. *Jolly George Varghese v. The Bank of Cochin* 1980 (2) SCC 360.
34. *Civil Procedural Code*. 1908. Order 21. Rule 32.
35. National Commission for Women. 2002. "Report On Working Of Family Courts And Model Family Courts."
36. *Family Courts Act*. 1984.
37. United Nations Entity for Gender Equality and the Empowerment of Women. 2015. "Women And Sustainable Development Goals". <https://sustainabledevelopment.un.org/content/documents/2322UN%20Women%20Analysis%20on%20Women%20and%20SDGs.pdf>.
38. *Hindu Women Right to Property Act*. 1937.
39. *Civil Procedural Code*. 1908. Section 29.
40. http://www.courts.ca.gov/partners/documents/ea_HagueService.pdf
41. "Need For Family Law Legislations For Non-Resident Indians". 2009. 219th Law Commission Report. <http://lawcommissionofindia.nic.in/reports/report219.pdf>.
42. "Need For Family Law Legislations For Non-Resident Indians". 2009. 219th Law Commission Report. <http://lawcommissionofindia.nic.in/reports/report219.pdf>.
43. Mohan, Arun. 2009. *Justice, Courts And Delays*. New Delhi Universal Law.
44. "Entry Into Force Of The French Code Of Civil Execution Procedures". 2012. *Lexology.Com*. <https://www.lexology.com/library/detail.aspx?g=17cef30f-3255-4c18-8982-5b9d998e2df4>.

45. *French Code of Civil Execution Procedures*. 2012. Article 501.
46. "Entry Into Force Of The French Code Of Civil Execution Procedures". 2012. *Lexology.Com*. <https://www.lexology.com/library/detail.aspx?g=17cef30f-3255-4c18-8982-5b9d998e2df4>.

Bag, A. (2018). Cool Cities: Urban Sovereignty and the Fix For Global Warming (2017) By Benjamin R. Barber. *Journal of Objective Studies*, 30 (1/2): 111-120.

Cool Cities: Urban Sovereignty and the Fix For Global Warming (2017) By Benjamin R. Barber. Yale University Press, New Haven, Pp. 207. HARDCOVER: ISBN 9780300224207.

Akash Bag*

* *Amity Law School, Amity University, Raipur (Chhattisgarh)*

Abstract: The late Dr. Barber's book '*Cool Cities: Urban Sovereignty and the Fix for Global Warming*' makes a strong case for transferring power and finance from nation-states to cities to achieve reasonable success in curtailing climate change. An international agreement with little binding value directing global mitigation efforts and the increasing population of cities marks today's climate change regime. Most national governments, in their representations on climate action, cite city-based initiatives to demonstrate climate action. Dr. Barber analyses the potential for the legal devolution of power from nation-states to municipal governments to realize climate change mitigation and adaptation targets under the Paris Agreement. Unfortunately, this was the last book that Dr. Barber authored before his demise in 2017. However, the skill with which he makes his arguments creates a workable manifesto to defeat climate change and ensures that the book will be a valuable part of his legacy.

References

1. Benjamin R. Barber, *Cool Cities: Urban Sovereignty and the Fix for Global Warming* xi. (2017).

2. Nomani, M.Z.M. & Parveen, R. (2020). Prevention of chronic diseases in climate change scenario in India. *Environmental Justice*, 13(4):97-100; <https://doi.org/10.1089/env.2019.0032>
3. *Id.* at 7.
4. *Id.* at 18. Barber writes, "As the representatives of citizens, who are in turn the ultimate source of sovereignty, municipalities understand that their claim to jurisdiction rests not only on their capacity to act effectively but on their right to do so when higher jurisdictions fail to discharge the responsibilities of sovereignty."
5. *Id.* at 19: Dr. Barber clarifies that the insistence on urban sovereignty is in no way taking away the rights of nations to govern, and both urban and national governments must exist in tandem; See Katherine A. Trisolini, *All Hands on Deck: Local Governments and the Potential for Bidirectional Climate Change Regulation*, 62 STAN. L. REV. 669, 745 (2009-2010).
6. Barber, *supra* note 1 at 56-57.
7. Agwan, A. R. (1995). The Epistemological Dimension of Ecology: Some Islamic Propositions. *Journal of Objective Studies*, 7(2): 73-84' See also: *Institute of Objective Studies* (1997). Islamic Perspective in Ecology. *Journal of Objective Studies*, 9(2): 148-149.
8. Trisolini, *supra* note 4.
9. Barber, *supra* note 1 at 16.
10. United Nations, 'World Urbanization Prospects (Highlights)' (2014) 1 <https://esa.un.org/unpd//publications/files/wup2014-highlights.Pdf> (last visited Jun. 05, 2021).
11. Art. 2(1)(a), Paris Agreement.
12. Michael B. Gerrard, *Sadly the Paris Agreement Isn't Nearly Enough* (2016) <http://./files/2016/10/Gerrard-2016-10-Paris-Agreement-Isnt-Nearly-Enough.pdf> (last visited Jun. 06, 2021).
13. Michael D. Shear, Trump Will Withdraw U.S. From Paris Climate Agreement, *NY Times* (Jun. 1, 2017) <https://www.nytimes.com/2017/06/01/climate/trump-paris-climate.html> (last visited Jun. 06, 2021).
14. See Kirsten Engel, *State and Local Climate Change Initiatives: What Is Motivating State and Local Governments to Address a*

- Global Problem and What Does This Say About Federalism and Environmental Law?*, 38 URB. Law. 1015, 1028-1029 (2006).
15. Carl L. Zimmerman and Katharine Owens, *A Local Solution for Climate Change: The Climate Adaptation Board*, 5 Sea Grant L. P. J. 41, 50 (2012).
 16. See Monika Zimmermann, *Local Governments in International Negotiations*, 39 Env'tl. Pol'y. & L. 92, 96 (2009).
 17. See generally Simone Savino, *A Taxing Endeavor: Local Government Protection of Our Nation's Coasts in the "Wake" Of Climate Change*, 31 J. Land Use & ENVTL. L. 95, 115 (2015-2016).
 18. Liza Guerra Garcia, *Free the Land: A Call for Local Governments to Address Climate-Induced Food Insecurity in Environmental Justice Communities*, 41 WM. MITCHELL L. REV. 572, 617 (2015).
 19. See Sean B. Hecht, *Local Governments Feel the Heat: Principles for Local Government Adaptation to the Impacts of Climate Change*, 47 J. Marshall L. REV 635, 655 (2013-2014).
 20. Barber, *supra* note 1 at 21.
 21. Nair, M. K. S. (1992). *Environmental Degradation and Capitalist Development: A Synoptic View*. *Journal of Objective Studies*, 4(2): 10-14; See also: Husaini, S.W.A. (1993). *Environmental Development Vs Military Expenditure: An Analysis of Muslim Countries*. *Journal of Objective Studies*, 5(2): 18-69
 22. *Id.* at 93-95.
 23. *Id.* at 103.
 24. Matthew J. Burke & Jennie C. Stephens, *Energy democracy: Goals and policy instruments for sociotechnical transitions*, 33 Energy Res. & Soc. Sci. 35, 45 (2017).
 25. Kent Portney, *Civic Engagement and Sustainable Cities in the United States*, 65 Pub. Admin. Rev. 579, 583 (2005).
 26. Kirsten H. Engel, *Whither Subnational Climate Change Initiatives in the Wake of Federal Climate Legislation?* 39 Publius 432, 449-450 (2008-2009).
 27. Cynthia Rosenzweig, *All Climate Is Local*, 305 Sci. American 70, 73 (2011).

28. Jonathan Rosenbloom, *Local Governments and Global Commons*, *Byu L. Rev.* 1489, 1537-1538 (2014).
29. Barber, *supra* note 1 at 122.
30. *Id.* at 123.
31. *Id.* at 123-124.
32. *Id.* at 128.
33. *Id.* at 125.
34. *Id.* at 126-127.]
35. Nomani, M.Z.M. (2019). The access and benefit-sharing regime: An environmental justice perspective. *Environmental Policy and Law*, 49(4-5), 259-263; <https://doi.org/10.3233/EPL-190172>.
36. Barber, *supra* note 1 at 89.
37. Amitav Ghosh, *The Great Derangement: Climate Change and the Unthinkable* (2016).
38. Naomi Klein, *This Changes Everything: Capitalism vs. The Climate* (2014).
39. Barber, *supra* note 1 at 87.
40. Global Parliament of Mayors, <https://globalparliamentofmayors.org/> (last visited Jun. 03, 2021).
41. Khalid, F. (1997). Science, Technology and the Ecological Crisis-An Islamic Perspective. *Journal of Objective Studies*, 9(2): 111-135; See also: *Institute of Objective Studies* (1997). Modern Technology and Sustainable Development. *Journal of Objective Studies*, 9(2): 150-153
42. Barber, *supra* note 1 at 141.
43. *Id.* at 122.
44. Walter Leal Filho, *Communicating Climate Change: Challenges Ahead and Action Needed*, *1INT'L. J. Climate Change Strategies & Mgmt.* 6, 10 (2009).

Alam, Mohammad. (2018). Hindutva and Nationalism in India. *Journal of Objective Studies*, 30 (1/2): 121-124.

Hindutva and Nationalism in India

Mohammad Alam*

* *Member GC, Institute of Objective Studies, New Delhi*

Abstract: The Institute of Objective Studies (IOS) held a lecture on “Hindutva and Nationalism” on March 3, 2018, at the conference hall of the Institute. Maulana Abdul Hameed Nomani, General Secretary, All India Muslim Majlis-i-Mushawarat, who delivered the lecture, observed that theory and practice assumed importance in society in the context of exclusion as it was used by some people for political purposes. Coming to the main issue, he said that cultural legacy had three grounds on which it stood. It could be either society, community or the country. Between 1915 and 1925, Hindu Mahasabha veered round to the view that the community was the basis for nationalism. Both RSS and the Hindu Mahasabha stuck to this position, which, being a narrow outlook, was treading a dangerous course, having the potential to break the country.

References

1. *Jamil Farooqi* (1996). Hindu Muslim Relations: Theoretical Perspectives. *Journal of Objective Studies*, 8(2):1-22
2. *Ajmal, M.* (2014). An Introduction to Hindu-Muslim Interaction and Formation of a Composite Culture in Kerala. *Journal of Objective Studies*, 26(1/2):145-156.