



Islam and the Discursive Landscape of Globalisation

Knowledge and Disjunctures of Authority

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Abstract

Globalisation is a multidimensional process, involving both intrinsic and extrinsic factors, playing out simultaneously within the domains of economy, politics, technology—particularly media and information communication technology (ICT)—culture and environmental change. By contrast, the spread of knowledge that transforms global Islamic authority in heterogeneous forms, challenging conventional understandings, location and mode of articulation of authority, is considered to be a distinct process. This paper attempts to investigate the role of knowledge in the construction of globalised Islamic authority in Islam. It explores the evolution of Islamic authority *vis-à-vis* the rapidly developing network of interconnections and interdependencies. Focusing on identifying the element of consensus (*ijmā*) in sustaining and upholding religious authority in Islam, the paper examines how modernist critiques of consensus take various forms in light of what modernists consider to be “true” and how they see the challenges and opportunities of global transformations. While shedding light on a growing fragmentation and decentralisation of religious authority in the Muslim world, this paper argues that the authoritative religious knowledge was established and sustained down to 18th century when new methods of interpretation emerged challenging the authoritative corpus of religious structures. Consideration is also given to the causes, spectrum, and effects of increasingly diverse, and disjointed transformations of religious authority in Muslim societies, the outcome of which is a spectacularly wild growth of interpretation.

Keywords

globalisation – Islamic authority – knowledge – Muslim world – Islamic law – *ijmā* – ICT



Deflated Self-worth the dominant entity in the Fadia Faqir’s novel *My name is Salma*

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Abstract

The purpose of this research paper is to demystify how Fadia Faqir’s novel *My Name is Salma* is a search for character’s deflated worthiness. This research paper concentrates on Salma, who travels from the East Levant to the West during the course of her life in England. She is a young Arab Bedouin girl who escapes her home in an Arab set up as she has got pregnant out of wedlock. She has been threatened with death because she has broken religious and cultural conventions. Salma is torn between two identities in her new adopted western society. Different cultural, linguistic, and religious codes regulate each of these identities. Salma is divided between two different identities. Her Arab Muslim identity has made her an ‘outcast,’ and she has always felt like a (outsider) and a ‘misfit’ in her Western adopted society.

Keywords: East, West, Communication, Culture, Arab, Woman, Feminist Honor Crime, Identity, Arab.

My Name is Salma is a non-linear narrative style that reflects a cross-timeline of the present and past. It’s also a cross-cultural voyage through accidental Arab oriental and Western identities. Last but not least, there is Salma’s cross-language conundrum, which will be explained in various scenarios throughout the story. Language is the most fundamental aspect of communication. It has been a fundamental aspect in our young estranged Salma’s isolation and foreignness since the first day she set foot on that foreign land. Salma is a first- person narrator, she is a young Bedouin Arab girl who becomes pregnant out of wedlock by her lover, Hamdan. Salma lives with her family: her father, mother, and her brother Mahmoud



Psycho-Cultural Conflict of Women in Kashmir: A Study of Regional English Fiction

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Abstract

Jammu and Kashmir is world famous for its scenic splendour, requisite monuments, snow capped mountains, plentiful wildlife, hailed all over the world for its incredible natural beauty. Kashmir is cradled in the lofty green Himalayas and surrounded by mountain peaks glistening lakes, lush green valley's, temples and Mughal era gardens. Kashmir is rightly called "Paradise on Earth". But this paradise turned into hell since 1989. The armed conflict has lead to social disorder, disorganization, physical and mental health deterioration, mass psychological depression and cultural aggression; and due to the turmoil both the communities suffered in their own ways. By the end of 1990 about half a million pandits left their homes in Kashmir and the displaced people sought refuge in Jammu adjoining districts. They suffered a lot in migrate campuses and private rented accommodations in Jammu. Thousands perished due to mental sickness, heat strokes, hostile climatic conditions and nostalgia. Literature is always a product of circumstances and situation of society in which it is produced, so is the case with Kashmiri pandits whose literature is mostly impregnated by the pain and agony of loss of homeland and loss of cultural identity. Despite the constraints experienced, attempts were made by the displaced pandits to employee alternate way of participating in their cultural space in the new locals with the hope that one day they will return to their home land and restore their lost cultural identity. Such issues were raised by various uprising literary gems of Kashmiri origin through their writings especially novels- which is the easiest and effective medium of exploring the emotional and psychological conflicts- among the other genres. The proposed



Constitutional Safeguards for Marginalized Sections in India.

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India is a pluralist society, there are various sections of society which have been marginalized on the basis of caste, creed, religion, language or culture. That is why constitution has amply provided safeguards against exploitation and prejudices.

This paper will try to discuss some of the constitutional measures aimed at safeguarding the rights and dignity of marginalized sections of Indian society.

Key words: Discrimination, Prejudices, Equality, Constitution, Affirmative Action.

Introduction

India is a country with a large diversity. This diversity adds to its multi-cultural aspects and makes it a good case study of co-existence.

Multiculturalism is an amalgamation of different races, nationalities, languages, religions, classes, gender, etc. It's a view that people from different cultures have equal rights. It's geared toward assuming a common political culture that all can participate in. It supports cultural coexistence.¹ India is one of the most culturally diverse countries in the world. Some statistics to support the claim are:

India has 1632 different languages and dialects.

The 8th Schedule of the Indian Constitution lists 22 official languages.

Multiculturalism in India is ever increasing. The census 2011 states that 79.80% of the population is Hindus, 14.23% Muslims, Christians(2.3%), Sikhs(1.72%), Buddhists(0.7%), Jains(0.37%), 0.66% of other religions. Despite the Indian Constitution proving to be secular, the difference in religion, language, and other factors have trouble being recognized in the public sphere. But at the same time it causes it to witness some ugly scenes of discrimination and prejudices against the weaker sections of society. Majority and minority syndrome has always been found in a society with different communities. India has this problem in the form of communalism, casteism, linguistic antagonism and regionalism etc.

When India was under the British rule, they used these differences as divisions under the policy of 'divide and rule'. These differences have prevailed in Indian society since long and they have impacted the growth and development of the state in a very dangerous way.

Police Conduct during Communal Riots: Some Reflections

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ABSTRACT

The composition of police and other paramilitary forces in India does not reflect the social and demographic composition of the society. Does this composition have any effect on the conduct of the police during and after an incident of violence against Muslims? An idealist answer to this question shall be a NO, but in reality this does happen that police also act on communal lines and go soft and lenient with the rioters and perpetrators of violence against Muslims. There are many cases where police fired on terrified and besieged Muslims instead of the terror mobs leading the aggression and onslaught on them. The paper will focus on some incidents of police complicity in anti-Muslim violence.

Introduction

India is a multi-religious society; the two main large units of its composition are Hindu and Muslims. There are a wide range of factors- religious, historical, social and economic which at times lead to frictional and stressful relations between these two communities. The ethnic antagonism and conflict between these two communities is popularly referred to as communal violence or communal riots. In these violent conflict police is supposed and meant to act as an institution maintain law and order and securing peace without any bias or prejudice. But the study of communal violence shows that the police are also carried away by their communitarian sentiments and they act and carry their duties heavily influenced with these leanings and belongings. During violence against Muslims the ethno-religious composition reflects in the action of police. This is more especially true about Provincial Armed Constabulary PAC to the extent 'that Amnesty International characterized the PAC as "a mainly Hindu paramilitary force" in its report on Meerut riots of 1987.¹ So the violence during the riots becomes doubly disastrous for Muslims as the institutions supposed to be the protectors of life and property of citizens act in complete violation of the duties and powers assigned to them. 'The police, as rioters do not remain free from communal approach thus making Muslims more vulnerable. Predominantly Hindu, the police do not shed their prejudices at the time of entering the police force and this bias is manifested during riots.'²

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”اگر دیکھیں تو ہمیں پائے ہوئے عورت پر ہیبت حاصل کیے اور ان میں قومی ہمدردی پیدا ہوئے بغیر مسلمانوں کی قومی ترقی ممکن ہے“
(مرسید ادریس قاسمی)

ادنیٰ عزیز: انصاف کے نفاذ تک کیلئے مسلم اہل بیت پر سختی کا آئینہ

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ڈپٹی نذیر احمد کے تعمیری افکار

مذہب ہے۔ یہ ایسی چیز نہیں ہے جس کو مابعد اور مناظرے کے ذریعے کسی کے دل میں آتارا جائے۔ اللہ تعالیٰ انسان کے اندر خاص طرح کی طبیعتیں پیدا کرتا ہے، جو مذہبی باتوں سے متاثر ہوتا ہے، وہ اس کو قبول کر لیتا ہے۔ مذہب کی خوبی یہ ہے کہ وہ ایسی باتوں کی تعلیم دیتا ہے جس کو ہر انسان سمجھ سکتا ہے۔ وہ اس بات سے اتفاق نہیں کرتے کہ مذہب ایک سانچہ ہے جس میں دل ڈھالے جاتے ہیں بلکہ ان کے نزدیک دلوں کے سانچوں میں مذہب کو ڈھالا جاتا ہے۔ اختلاف مذاہب کو بڑے خوبصورت انداز میں سمجھاتے ہوئے لکھتے ہیں کہ جس طرح انسان کی مختلف حالتیں اللہ کی جانب سے ہے، بالکل اسی طرح اختلاف مذاہب بھی اللہ کی طرف سے ہے اور یہ اختلاف قیامت تک ختم ہونے والا نہیں ہے کیوں کہ اللہ کا فرمان ہے کہ **وَلَوْ نَشَاءُ رُبَّمَا لَسَجَعَلُ السَّمَاءُ أَدْمًا وَاجِدَةً وَلَا يَذَرُ الْيُونُ مُخْتَلِفِينَ**۔ **إِلَّا مَنْ رُجِمَ رُبَّمَا وَلِذَلِكَ خَلَقْنَاهُمْ** (ہود: ۱۱۸-۱۱۹)۔ اس طرح ان کے کہنے کا مطلب یہ ہے کہ اختلاف مذہب ایک فطری چیز ہے۔ وہ اختلاف مذاہب کے بڑھتے ہوئے

رجحان پر مزید تبصرہ یوں کرتے ہیں:

”اختلاف مذاہب کو بڑھتا ہوا دیکھ کر لوگوں کی طرف سے بدگمان نہیں ہونا چاہیے کہ دنیا میں بے دینی پھیلتی جاتی ہے۔ نہیں، اختلاف کی ترقی اس بات

ڈپٹی نذیر احمد ایک بلند پایہ مفکر، مصنف، مترجم، مقرر اور ایک اعلیٰ پایے کے ادیب تھے۔ اردو ادب میں آپ کا شمار عناصرِ شہ میں ہوتا ہے۔ سر سید احمد خاں نے جب علی گڑھ تحریک شروع کی تو ان کے مذہبی خیالات سے اختلاف کے باوجود ڈپٹی نذیر احمد نے اس تحریک میں سرگرم کردار ادا کیا۔ اس لیے کہ ان کے نزدیک سر سید سماج کی فلاح و بہبودی کے لیے کام کر رہے تھے۔ ایک طرف جہاں انھوں نے علی گڑھ تحریک میں بڑھ چڑھ کر حصہ لیا اور کئی جگہوں پر شاندار خطبات دیئے، جن کو بعد میں مرتب بھی کیا گیا ہے، وہیں انھوں نے تحریر کے میدان میں بھی نمایاں کارنامہ انجام دیا۔ ان کی تحریروں کو مختلف حصوں میں تقسیم کیا جاسکتا ہے: تراجم، ادبی، درسی اور مذہبی تحریریں۔ وہ ایک عوامی آدمی تھے، لہذا ان کی تحریروں میں سماج کی اصلاح کے لیے کافی مواد ہے۔ یہ اس بات کی دلیل ہے کہ سماج کی اصلاح انھیں ہمیشہ دامن گیر تھی۔ انھوں نے اپنے تحریروں اور خطبات میں مذہب، سماج، سیاست، تعلیم وغیرہ کے موضوعات پر گفتگو کی ہے۔ اس مضمون میں ان کی ادبی تحریروں اور خطبات میں پائے جانے والے مذہبی افکار کو اجاگر کرنے کی کوشش کی جائے گی۔

ڈپٹی (مولوی) نذیر احمد مذہب پر بحث کرتے ہوئے لکھتے ہیں کہ انسان کے خاص طرح کے ذہنی خیالات کا نام