



Journal of Law and Religious Affairs

Call for Papers

Volume 1: Issue 2 (Summer 2022)

A robust democracy is expected to cater to the religious independence of its citizens. Most of the progressive Constitutions of the world espouse the guarantee of the right to profess, practice and propagate one's own religion. Indian Constitution is no exception. Subject to public order, morality or health, it celebrates a healthy autonomy of the many religions that thrive in India. The diversity, however, brings along complications and levies a heavier onus on the State to oversee the peaceful conduct of civil affairs, albeit, without interfering in the intrinsicity of religions. In this regard, a lot depends on the statecraft and non-partisan approach of the State organs. Since the Indian independence, most religions, including those professed by the majority and minority communities, have faced intense engagement with the State. The nature of the interaction has however been patchy and many questions of law vis-à-vis religion remain unaddressed. Some see the solution in the Uniform Civil Code but the experience, pith and substance of Goa's Portuguese Civil Code, 1867 have revealed that the issues relating to patriarchy and profusion in exceptions to a fairly rational general rule may persist. The religious leaders have thus called for the 'reforms from within' as a practical solution to the quandary, which would also help reassure religious minorities of their confidence in the Indian democracy. But this is easier said than done. When proto-nationalism is globally on the rise, with India as no exception, it is important for the communities to actively take the charge of reforms in their own hands and demonstrate the change on all socio-legal parameters.

It is well accepted now that the test of a healthy democracy lies in the 'feelings' and 'experiences' of its minorities. Any misplaced judgment or legislation affecting the religious autonomy of minorities can invoke the feeling of insecurity and scepticism in the larger minority consciousness. Off late, the socio-political developments in India have resulted in the escalation of anxieties because of religious discords, compromised biopolitics and abuse of the law, the diminished sense of security amongst minorities and the superimposition of liberal rationality on religious spaces. Muslims, Christians and Dalits have particularly been at the receiving end. They have faced a series of systematically hurled derogatory epithets and have been subject to violence and oppression. A lackadaisical response of the law enforcement agencies including the police and courts has reinforced the perception of targeted political and social isolation. Many international organisations have taken note of this trend. As a signatory to international laws, as a responsible member of the global community of nations and as the faithful custodian of the Indian Constitution, the State apparatus is required to honestly address the insecurities of the minorities and oppressed communities.



In addition to being tested on the plank of State and Constitutional framework, personal laws in India (more specifically Muslim personal law) are also riddled with internal sites of discontent. Often, there seems to be a gap between the principled position of *Ulema* and the Muslims identified as public intellectuals or senior academics. Issues relating to gender, exploration of *takhayyur* and *ijtihad* as tools of achieving jurisprudential coherence, sectarianism, channelisation of resources, method of countering propaganda, fixing the priorities for the community etc. continue to bother well-wishers of the community across the spectrum.

With this background, the journal invites submissions on the following themes:*

- Religion, religious institutions and State
- Pluralism, majoritarianism and law making
- Targeted injustice, riots etc. and the responses of law or lawmakers
- Social ailments, the role of law and social movements
- Caste, minorities and question of agency
- Oppression or discrimination based on religion
- Religion and international law
- Constitution, constitutionalism and personal laws
- Islamic jurisprudence
- Gender justice
- Religious and liberal rationality
- Legacies and historicism
- The test of judiciary as conscience keeper
- Inter and intra community reforms
- Tokenism and politics of appeasement

Categories and length limitations:

Full-length academic article (10,000-12,500 words)

Review of law, treaty or report (2,000-2,500 words)

Short article (5,000-10,000 words)

Book review (800-1,000 words)

Review essay (2,500-5,000 words)

Longform interview (*only by invitation*)

Case comment (2,000-2,500 words)

Photo-essay

Field report

Citation: Footnotes should conform to the 20th edition of the *Bluebook*.

* These themes are suggestive. We are open to other ideas provided they touch upon the aspect of law and religion on a reasonable scale.



All India Muslim Personal Law Board
New Delhi, India

Important dates: Submissions are due on 15 April 2022 (.doc/.docx format). Acceptance will be communicated by 10 May 2022.

E-mail: jlra.aimplb@gmail.com

Expedited review: If you would like to request an expedited review of your submission, please mention it specifically in your email.

Eligibility: Submissions are open to all authors belonging to all backgrounds. Non-Muslims who seek to put forward interesting academic arguments are particularly encouraged to submit.

Scholars and practitioners from non-law background can contribute if their research aligns with any of the aforementioned themes and title of the journal.

Authors from countries other than India are also eligible to submit.

Authors can also share their brief pitches with the editors for their comments or first reflections on the prospects of publication.

Languages: English or Urdu

About the Journal: Journal of Law and Religious Affairs (JLRA) is an academic venture by the All India Muslim Personal Law Board, New Delhi. It is a bilingual (English and Urdu), peer-reviewed, open-access, biannual journal; open to submissions related to issues intersecting the domain of law, public policy and religion. For the wider dissemination of developments in the court of law, it also serves as a law reporter containing summaries of the prominent and relevant case laws.

*All India Muslim Personal Law Board,
New Delhi, India*
