

ESSENTIAL RELIGIOUS PRACTICE TEST: THE BIRTH STORY FROM CASE LAWS

Written by Ajitha Nair L

*Research Scholar (Part Time), Guide; Dr. (Prof). S Ambikakumari, School of Law, VISTAS,
Pallavaram, Chennai, India*

ABSTRACT

The theory of secularism in India is very clever. Although initially the practice and prevalence of religious belief were elevated to a state level, disrespect in post-colonial India was not a recurring theme in the historical record of their Western culture. Nationalism in India is very different, considering that it should have incorporated the distinctive religious identity of its people, in addition to the difficulties of many Indian religious communities. In fact, the indifference of the Indians has three aspects: Religion would never play a role in the relations between the State and man the state of non-interference of the State was expected to give equal religious freedom by ensuring that it did not interfere. A person and his or her religious beliefs; Government intervention was to redefine the scope of religion, while State intervention was to give religious organizations freedom from state intervention. The Supreme Court of India came up with an important system for determining the relationship between religion and the Constitution. The doctrine states that when a practice is important in a particular religion, it cannot be monitored or reduced by the Government. This suggestion was the basis for what later changed "the crucial test of religious practice." The examination left the courts with two alternatives - the first, in which religion itself was determined which, and not the other, important practice, followed by its sacred writings and inscriptions. The second was for the courts to play a role in cultural criticism and to divide the religious spheres of life in India temporarily. "An examination of essential or important religious practices" was conducted by the Supreme Court for the first time in the case of 'The Commissioner, Hindu Religious Endowments, Madras v. Sri Lakshmindra Thirtha Swamiar of Sri Shirur Mutt'¹, citing religious freedom. In the Constitution it extended to religious practices and was not limited to religious beliefs, and was subject to limitations under the Constitution.

Keywords: Secularism, Religion, Belief, Traditions, Democracy

INTRODUCTION

Considering the establishment of a diverse Indian democracy, developed on a solid foundation of both principles and rights, simply to touch on these two different areas of law and religion would not suffice. While not necessarily different, it is also true that both law and religion form the basic needs of society. Therefore, the Apex Court and the Supreme Courts have set certain limits that can be considered a measure while establishing and defending those fundamental beliefs in the existence of religion. The Constitution provides for “freedom of conscience and the right to freedom of expression, religion and religion; The use of the word ‘man’ signified the sincere efforts of the founders to grant everyone, religious freedom regardless of whether they were citizens of the country. In addition, the provisions of the reasonable restrictions imposed on one of these rights include the equality the Constitution sought to draw between religious rights and the goals of growth and development. However, in view of the countless beliefs of all religions, providing legal protection for all religions, including those that are closely related or connected with a particular religion, would fill court courts with religious litigation of almost every day. Therefore, protection under Articles 25-28 was given only to religious practices under a broad umbrella of important religious practices.

THE THEOLOGICAL JUDICIARY LANDSCAPE

Religion is undoubtedly an important aspect of Indian nationalism. Yet one cannot deny it the fact that in India, primarily, the source of apartheid became man's religious laws, unlike other countries where racist discrimination arises powerful. Despite such inconveniences, it is difficult to detect the individual without referring to him or his religion, because India is a deeply religious and religious community offers certain benefits to different communities. In such a case, the religion in India does not exist and it alone not only the problem that you need to overcome but also the presence that needs to be fixed. The concept of religion freedom in India, enshrined in Article 25 of the Constitution of India, has been changed with the mandate of the government to intervene in religious matters that are contrary to society order. This stems from the view that although Indian nationalism commits itself to it social transformation, based on religious or conflicting religious traditions. Very much hence, the State, in many cases, should intervene in religious matters in order to pursue .just justice. However, the inability of

the State to develop any proper means of achieving it the primary purpose of the Constitution, namely to seek social reform and the conditions of the burdened people create inequality in the categories based on religion then forced the Judiciary to take remedial action. This eventually led to the development of an examination of 'important religious practices' by the Supreme Court of India, in its early days, to find out the insecurity of religious practices in the intervention of the State. At that time, judges could not avoid the controversy over theology considering the fact that religion was written on the common social icons in India. Later, the Judiciary adopted this teaching on the issues it sought to establish about social change. Considering the fact that religion plays a major role in in people's lives, there was a need for the courts to inquire about important matters religion in order to achieve the efforts to rehabilitate the community which was not obscured by complex religious practices. Since then, it has been a legal journey of deciding 'important religious practices' to pride yourself on the right to decide 'Religious values'.

BELIEFS AND SCRIPTURES

The Scriptures, also called holy or holy writings, are the official text of a particular religion. Many religions have their own writings that not only promote a religious and spiritual identity among a group of people but also set out the core beliefs of the adherents of a particular religion. As a sign of consideration and respect in both religion and law, the courts often inquire about religious doctrines and literature while examining the value of the practice. Therefore, the examination of religious practices using the lens of textual evidence plays an important role in the identification of important processes. As a result, judging such cases on the basis of evidence or before a court of law has become quite commonplace in the courts. Responding to the question was the position of the Judge in the *lex classicus* decision of Triple Talaqⁱⁱ which confirmed and clarified that in matters of religion, relying solely on the knowledge of those who claim to be 'religious keepers' is not enough. It is, therefore, a constitutional requirement that it be based on these beliefs in order to be considered carefully and not just on public opinion. Therefore, one of the most important things to consider when determining which procedures are important may be its clear or concise expression in religious texts and doctrines. All religions 'have a set of beliefs and doctrines that the professed religious people consider to be essential for their spiritual well-being.' Some of these doctrines and beliefs are important

from the perspective of that religion. Therefore, importance is one of the factors to consider when deciding whether a religious practice is important from a religious standpoint. Therefore, the importance can be judged by understanding the effect of each of these processes on the religious context itself. Therefore, if the removal of such a practice directly affects the nature of religion, it will be regarded as an important or significant part of religion. On a number of occasions, courts have also emphasized the importance of adherence to religious practices that followers associate with a particular religious practice. The crucial question is not whether a particular religion or cause for concern or whether it is a matter of conscience or conscience.” or any other religion. ” In the event that this stated belief may be found to be a matter of conscience and truthful adherence to religious belief, this procedure can be said to fit the religious climate. Thus, in examining the legitimacy of these so-called truths, the Supreme Court considered the practice to be important and important in their religion. Therefore, integrity testing should also be given due consideration while determining the value and integrity of such beliefs. Although determining the value of practice, it is also necessary to measure the nature of the practice in order to calculate the type of practice and classify the same as obligatory or voluntary. For instance, the Supreme Court, Acharya Jagdishwaranand Avadhuta and Ors. v. The Commissioner of Policeⁱⁱⁱ, however, held that the dance of Tandava dance was not an important or significant part of the applicants' religion because their religion did not authorize the 'Tandava Dance' to be performed in public. To extend the line of reasoning, occasional reliance is placed on the prestige and prominence of the place of worship and its role in that particular religion. Such places of worship are well-established and should be treated “with the greatest respect and dignity.” It is because of this view that the Supreme Court declared the mosque to be an important part of the Islamic religion because Namaz could be offered anywhere. ^{iv}The apex court in Venkataramana Devaru v. State of Mysore^v, turned to the doctrine of important practices at the time and it is discussed whether they are excluded from other people, i.e. they can be contacted to enter in the Hindu temple was an important part of Hinduism. In that case, it is important that the ethics was an ongoing trial designed by the Supreme Court to decide religious matters in order to preserve the core element of our Constitution, namely disrespect. Because in fact, these conflicts are caused by the conflict between religious freedom and the state interventions to bring about social change, led to the inclusion of the word “country” in the preamble part to the Constitution of India with amendment forty-two to reaffirm the State's intention is to maintain neutrality in all matters of

religion. No wonder an important religious doctrine existed before the inclusion of this term that is 'secularism' in 1976, because the ancient court thought that the only way to confirm the idea of a world empire is only possible by separation religious significance from non-essential elements.

The Supreme Court proceeded with the case of Durgah Committee v. Syed Hussain Ali^{vi}, in its role of religious support because it has not only maintained its role to define what is important or non-religious, but also to exalt itself in the ability to do so and the religious tolerance and superstition. The Court went on to say "That religious practices, which may have originated from superstitious beliefs external and insignificant assertions in religion, would not be safe against state interference". It will therefore lose its functionality after conversion steps taken by State resources. So, trying to separate what it is which part of religion in what is not is, seemed necessary. In fact, now, in in order to pass an examination of important processes, in addition to being important in religion, practice it would have to be shown that it is not a product of superstition. It is worth noting here that this small change in use in the trial gave the Court the power to decide now which religious practices to follow and which not to follow, based on the Court's decision and the importance of such a practice.

CONCLUSION

There is no doubt about the fact that the examination of important religious practices has been simplified the redress of various evils in society thus highlighting the interests of the people at large. However, in a nation like India, where the Constitution itself is not discriminatory. Among religious practices based on its meaning while providing religious freedom, in respect of the validity of the test can be well contested. The Supreme Court has times too used this experiment to analyze the value of a religious practice regardless of its religion importance to fans. The Supreme Court also went on to say that visiting a mosque is not a priority and the Islam relied on the Qur'an and also pointed out that if a place of worship has something The significance of that religion, the same will appear within Article 25. In fact, the Constitution, which can speak freely the expression, practice and dissemination of 'religious significance', has been translated as way. Highlighting the shortcomings of this practice, the High Court of Calcutta^{vii} acted accordingly he noted that "when the courts begin to question and determine the prudence of the subject a religious practice, then there may be confusion and a religious

practice will what the Courts wish to be this practice. This approach focuses on judges in social justice with the exception of the same iota or straight jacket formula should be officially opposed.

ENDNOTES

ⁱ (1954) SCR 1005

ⁱⁱ Shayara Bano v. Union of India, (2017) 9 SCC 1.

ⁱⁱⁱ AIR 1990 Cal 336 ,para 8.

^{iv} See Jeffrey A. Redding, “Secularism, the Rule of Law, and Sharia Courts: An Ethnographic Examination of a Constitutional Controversy”, 57 St. Louis U. L.J. 339 (2013).

^v AIR 1958 SC 255.

^{vi} AIR 1961 SC 1402., see also Noorjehan Safia Niaz v. State of Maharashtra, 2016 SCC OnLine Bom 5394.

^{vii} See supra note 3