

Syllabus for B. A. Course in Comparative Religions and Civilizations- w.e.f. 2026-2027

Paper No	Paper Code	Paper Title	Semester	Credits	Course Designer
Multi-Disciplinary Course	BCRC-101	Indo-Islamic Culture in North East India	I	3	Dr. Md. Chingiz Khan

Course Introduction

This course introduces students to historical sources for studying Indo-Islamic culture in North East India, tracing early Muslim settlements and trade routes. It focuses on Sufi orders and saints who enabled local integration, then examines how Indo-Islamic and indigenous traditions merged in art, architecture, language, music, food, craft and industry, dress, and customs. The course also explores interfaith dialogues and the evolution of syncretic daily practices. Finally, it analyzes how the Bhakti movement, missionary influence, and modern interfaith initiatives reshaped this culture while addressing the socio-religious and cultural changes in the region.

Course Objectives

- To discuss the historical processes of how Islam penetrated and expanded in North East India from the thirteenth century by using diverse primary sources.
- To examine the syncretic cultural, religious, and social interactions between Islamic traditions and local indigenous practices.
- To evaluate the socio-religious and cultural effects of the Bhakti movement, Christian missions, and interfaith efforts in the region.

Learning Outcomes

Upon the completion of the course, students will be able:

- To analyse diverse primary sources to understand early Muslim settlements, Sufism, and the development of local Islamic traditions in North East India.
- To gain Indo-Islamic architectural, literary, and cultural syncretism across North East India.
- To grasp the impact of Bhakti movements and Christian missionaries on Muslim identity while addressing the socio-religious and cultural changes in the region.

Unit I: Islam and North East Region

- Chronicles, Colonial Records, Oral History, and Archaeological Findings; Islamic Penetration.
- Sufi *Silsilas*; *Zikr* and *Zari* Traditions in Assam; Formation of Islam in the region.

Unit- II: Culture and Society

- Cultural Exchange- Architecture, Matrimony, Food, Craft and Industry, Dress.
- Syncretic Traditions- Shared Spaces, Festivals, *Pirs*, and Satria-Sufi Parallels.

Unit- III: Interfaith Dialogue and Transformations

- Bhakti Movement, Missionary Influence, and Indigenous Faiths.
- Acculturative Adaptation.

Component	Marks
Internal Assessments	30
End Semester Exams/University Exams	45
Total	75

Essential Readings

1. Bhuyan, S. K., *Annals of Delhi Sultanate*, Published by the Government of Assam in the Department of Historical and Antiquarian Studies, Gauhati, 1947.
2. Beames, John, 'The Saint Pir Badar', *Journal of the Royal Asiatic Society of Great Britain and Ireland*, Oct., 1894.
3. Eaton, M. Richard, *The Rise of Islam and the Bengal Frontier, 1204-1760*, Oxford University Press, Delhi, 2002.
4. Khan, Md. Chingiz, 'Settlement and Migration of Muslims in Northeast India with special reference to Manipur during the Seventeenth and Eighteenth Centuries', *The Quarterly Review of Historical Studies*, Vol. LVI, Nos. 1 & 2, April, 2016-September, 2016, pp. 31-53.
5. Nag, Sajal, ed. *The Mughals and the North-East: Encounter and Assimilation in Medieval India*. New Delhi: Routledge, 2024.
6. Nag, Sajal, and M. Satish Kumar, eds. *Encounter and Interventions: Christian Missionaries in Colonial North-East India*. New Delhi: Manohar Publishers & Distributors, 2023.
7. Nath, N. C., *Sri Rajmala*, Vol. I to IV, Tribal Research and Cultural Institute, Government of Tripura, Agartala, 2013 (Reprint).
8. Neog, Maheswar. *Sankaradeva and His Times: Early History of the Vaishnava Faith and Movement in Assam*. New Delhi: LBS Publications, 2018.

9. Parvez, M., 'Azan Fakir: Contours of Pluralistic Society and Culture in medieval Assam,' *Journal of History and Social Sciences*, Vol. IV (1), 2013.
10. Talesh, Shehabuddin, *Tarikh-e-Aasham*, Translated by Mazhar Asif, DHAS, Guwahati, 2009.

Suggested Readings

1. Ahmed, Abu Nasar Saied. *Islamic Heritage in India: Northeast Assam and Manipur*. New Delhi: Akansh, 2018.
 2. Mathur, P. R. G. "The Muslim Khasi of Meghalaya". In *Perspective of Tribal Development and Administration*. Hyderabad: ICSSR, 1975.
 3. Qadri, F. A., ed. *Society and Economy in North-East India*. Vol. 2. New Delhi: Regency Publications, 2006.
 4. Saikia, Mohini Kumar. *Assam-Muslim Relation and Its Cultural Significance*. Naharani Golaghat, Assam: Luit Printers, 1967.
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Centre for Comparative Religions and Civilizations (CCRC)
Jamia Millia Islamia, New Delhi – 110025

Syllabus

**Multi-Disciplinary Course (MDC) – FYUP-UG Programme, w.e.f.
2026-2027**

Paper Title	Semester	Credits	Course Designer
Religion and Ethics	III	3	Dr. Ahmad Sohaib

Evaluation and Assessment:

Total Marks – 75 Assessment: (i) Internal Assessment (ii) End-Semester Exams/University Examination Ration in Percentage for Components of Assessment: 40:60	
Component	Marks (Percentage)
Internal Assessments	30 (40 percent)
End-Semester Exams/University Examinations	45 (60 percent)
Total	75

Course Outline:

The course aims to introduce the students to the academic study of religious ethics as enshrined in the sacred texts of religious traditions. It aims to familiarize the students with the central themes and the underlying moral compass and examine the distinctive and as well as differentiating ethical elements within the moral consciousness of each religious tradition. Such inquiries will be foregrounded within the context of interplay of moral persuasions and socio-historical necessities.

This course attempts to explore the central theme of ethics of religious traditions within a comparative framework with regard to, foundational values, issues, shared areas of ethical concern, differences, exclusivity, etc. In sum it aims to survey the fundamental doctrinal moral-ethical tenets of religious traditions, as well as motivations and foundational assumptions of ethics in any particular religious tradition. It is noteworthy that such an understanding of the processes and motivations help us to comprehend why and how religious traditions incorporate, frame, pronounce and judge ethical issues and questions.

Course Objectives:

- To reflect on the role of religion in establishing values and ethos that constitute the foundations of moral compass, commitments and perceptions in a religious philosophy.
- To unravel the foundational ethical principles as enshrined in various world religious traditions.
- To focus on exploring religious ethics from doctrinal, motivational and utilitarian perspectives.
- To examine through a comparative framework, the ethical orientations of religious traditions.

Learning Outcomes:

After the completion of the course the students will:

- Become familiar with the basics of religions, ethos and the formation of moralscapes.
 - Discover the central themes of religious ethics of major world religions and compare their ethical understandings.
 - Be acquainted with the foundational ethical teachings and values of each religious tradition from a didactic and prescriptive perspective.
 - Acquaint themselves with the various types and approaches to understanding and studying ethics.
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UNIT- I: Introduction: Religion and Ethics

- a) Religious Ethics and the Formation of Moral Compass.
- b) Didactic, Normative, Descriptive and Utilitarian Ethics.

UNIT- II: Foundations of Religious Ethics

- a) Eschatology and Ethics.
- b) Differentiating criteria for good and bad ethical actions.

UNIT-III: Crosscurrents in Religious Ethical Values

- a) Moralscapes in Indic religions.
 - b) Moralscapes in Semitic religions.
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Essential Readings:

- Abdulaziz Sachedina. 2022. *Islamic Ethics: Fundamental Aspects of Human Conduct*, New York: Oxford University Press.
- Avtar Singh. 2009. *Ethics of the Sikhs*, Patiala: Punjab University.
- Charles Mathews. 2010. *Understanding Religious Ethics*, Oxford: Wiley-Blackwell.
- Christine Gudorf and Regina Wolfe. 1999. *Ethics and World Religions: Cross-Cultural Case Studies*, New York: Orbis Books.
- Damien Keown. 2005. *Buddhist Ethics: A Very Short Introduction*, Oxford: Oxford University Press.

- Dayanand Bhargava. 2024. *Jaina Ethics*, New Delhi: Motilal Banarsidass.
 - Geoffrey D. Claussen. 2025. *Jewish Ethics: The Basics*, London: Routledge.
 - Irfaan Jaffer. 2021. *Traditional Islamic Ethics*, Wilmington: Vernon Press.
 - Jhingran Saral. 1999. *Aspects of Hindu Morality*, New Delhi: Motilal Banarsidass.
 - Kedar Nath Tiwari. 1998. *Classical Indian Ethical Thought: A Philosophical Study of Hindu, Jaina and Buddhist Morals*, New Delhi: Motilal Banarsidass.
 - Nripinder Singh. 1990. *The Sikh Moral Tradition*, Delhi: Manohar.
 - Ronald Green. 1988. *Religion and Moral Reason: A New Method for Comparative Study*, Oxford: Oxford University Press.
 - S.K. Shastri. 2024. *Morality and Ethics of Jainism*, Jaipur: Oxford Book Company.
 - Scott B. Rae. 2016. *Introducing Christian Ethics*, Grand Rapids: Zondervan Academic.
 - Surindar Singh Kohli. 1975. *Sikh Ethics*, Delhi: Munshiram Manoharlal Publishers.
 - William Schweiker (Ed.) 2005. *The Blackwell Companion to Religious Ethics*, Oxford: Blackwell Publishing Ltd.
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