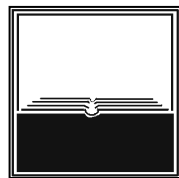


COMPENDIUM
OF
RESEARCH
THEMES



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COMPENDIUM OF RESEARCH THEMES

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Foreword

Research and innovation are catchwords of present-day parlance. However, research is not to be treated as value-free, it has to be related to some aspect of material and spiritual life of humans and their welfare. Hence, ideology-based research has to adopt a specific paradigm of inquiry and analysis.

Ideology is essential in the sense that it sets one's priorities of thought and action. Islam has provided *tawhidi* paradigm to look into the problem. It defines different patterns of relationships of human at three levels: with God asking for submission, with other human beings with a faith of observing principle of equality and with other creation of God to utilise these spheres with a sense of trusteeship and accountability.

On the second level of the scheme, everything has to be seen as analysed on the principle of unity of God, unity of creation, unity of knowledge etc. If these aspects are taken into account, the research would not be conducted only for research's sake. Every research would be evaluated on the basis of its role and contribution to welfare of humans, or anything related to them. This perspective can only be complete and comprehensive if it is put in the context of revealed knowledge.

Acquired knowledge has to be balanced with the help of human intellect and revealed knowledge. The required balance would be sought through human knowledge and research

Islam calls religion as *al-deen*, which is a much wider term and covers complete life in all forms, shades and times. It covers this life and the Hereafter. It means that space is enormously big and problems are immense as the domination of materialism is touching its high points.

Materialism, with all its attractions, has to be viewed in a proper perspective and dimensions. Lastly, induction of technology in all walks of life is making the vision blurred and confused. This is the

time to come forward and save the humanity from destruction of spirituo-moral excellence.

In short, challenges are many. Nevertheless, Islam is capable and competent to save humanity from destruction. The method to achieve the goal is to work hard on all counts through engaging in research and inquiry with specific methodology. The present compendium of research themes is an effort in the same direction. May Allah (SWT) accept these endeavours and grant success to all concerned.

Prof. Z. M. Khan
Secretary General, IOS

Institute of Objective Studies

The Institute of Objective Studies (IOS), established in 1986, has successfully been functioning to achieve its objectives till date. It has shown steady progress and widening the scope of its endeavours as a non-political and non-profitable organisation. It has gained recognition in all relevant quarters at national and international plane for promoting research, conducting surveys on relevant themes, publishing books and journals in areas of national concern and pressing challenges of civil societies, awarding scholarships to meritorious university scholars, actively participating in social welfare, educational and management fields. The focal areas may also be identified for developing development models suiting to Indian masses particularly the poor, marginalised and deprived sections; initiatives to foster world peace, and strive hard to develop mechanisms and environment for conflict resolution. It has also responded actively to national issues particularly relating to problems and placement of minorities in general and Muslims in particular. It has tried its best to uphold the ideals of secularism, democracy, rule of law and Constitutionalism.

The IOS has specifically tried to create linkages with other NGOs on practical levels by creating synergy for collaborative efforts and programmes. Another notable area of interest has been to work on regional problems and profiles of marginalised sections of society in different regions of India. It is found that the five regional chapters of the Institute could play a substantial role in these sectors. This is an area, which requires to expand particularly the spheres concerning weaker sections of society in a planned manner. However, there is a lot to be done in such and other relevant fields. The envisaged role of NGOs in national reconstruction calls for greater and wider space to be covered by the IOS.

The Institute has acquired marked credibility in few select areas namely achieving steady progress in bringing together a galaxy of social scientists, policy planners and social workers. The brain storming efforts have resulted into creating an intellectual movement

all over the country among scholars, community leaders and social activists. Secondly, the IOS could create a synergy to focus on the problems of weaker sections of society, the marginalised and suffering from deprivation. It has tried to foster healthy inter-community linkages among various sections of society. Studies in areas of Dalits, OBCs etc. are conducted even through collaboration with other NGOs working in concerned areas. Thirdly, it has struggled hard to save and augment secular, democratic and constitutional values of Indian legal, civilisational and cultural base line. It has tirelessly worked in all odds at all levels in past years.

The achievements, programmes and performance have caused a substantial rise in expectancy level of all concerned. It enjoys legal status and permission to conduct its affairs in terms of exemption in income tax to donors, permission under FCRA (Foreign Contribution (Regulation) Act) etc. It also enjoys recognition from the Economic and Social Council (ECOSOC) of the UN. The IOS is in consultative status (Roster) with the ECOSOC.

The governing structure of the IOS, as per the Memorandum of Association, consists of two democratically elected bodies namely the General Assembly of 116+20 members and Governing Council of 15 elected office bearers and members. The research and academic activities are conducted through 23 academic committees in their specialised areas. The Institute has its headquarter in New Delhi along with its five chapters at Aligarh, Chennai, Calicut, Kolkata and Patna.

The Institute has become a trendsetter in the fields of conceptual and investigative research on the Quranic approach to human problems and the problems of Muslims in India. Various survey projects focused on the problems of Muslims are fulfilling a long felt need for statistical information and analysis in different areas.

Publications Programme

The Institute has brought out more than 400 publications.

Conferences, Seminars, Symposia, Lectures and other Programmes

The Institute organizes conferences, seminars, symposia and workshops at national and international levels and discussions at the Headquarter and its various chapters on relevant themes. So far, more than 1220 such gatherings have been organized successfully. Leading scholars of the country, and from amongst the international community, have taken active part by presenting papers and through meaningful participation in the discussions. A large number of reports of the seminars and workshops have been published. Besides that there is a continued programme of monthly lectures on current topics delivered by eminent personalities and enlightened *ulama*.

Data Bank

Studies require reliable data on weaker sections, Dalits and minorities. There is acute paucity of data in these areas. The Institute has established a Data Bank to meet this deficiency. The prime purpose of the data bank is to keep abreast with the latest diversified information on the Indian population in general and Muslims in particular. The compiled data collected from various sources like journals, daily newspapers, magazines, government publications, survey reports and Internet are periodically updated on IOS website for the benefit of researchers and common users. Details can be had on IOS website (www.iosworld.org).

Scholarship Programme

The Institute had been operating a scholarship scheme under which financial assistance was provided to meritorious and deserving candidates doing Ph.D., M. Phil., Post Graduation and Graduation in social sciences, humanities, law, management, journalism and other professional courses. The total number of awards was 934 during the 16 years of its operation. The scholarship scheme is being worked out afresh and will be ready for implementation on a much larger scale.

Journals and Bulletins

The Institute is publishing two biannual academic journals (“The Journal of Objective Studies” and “The Journal of Religion and Law Review”) on regular basis and a quarterly IOS Bulletin, “Human Rights Today”. The IOS started bringing out a quarterly academic journal in Urdu (*Mutaleaat*) from 2006. Besides these journals, one monthly Newsletter is published in English and a quarterly Newsletter in Urdu to keep informed and maintain regular contact with scholars. The IOS has also launched “IOS Current Affairs” and “IOS Minaret” as Web magazines in addition to *Nuqta-e-Nazar* in Urdu.

Special Programmes

The IOS Shah Waliullah Award – The institution of Shah Waliullah Award was made in 1998. Since then, the award is conferred annually on eminent scholars with outstanding work in Social Sciences, Humanities, Law and Islamics. The award carries a sum of Rs 100,000, a citation and a memento. An essay competition is also organised along with the Award for scholars below 45 years of age. The best essay is awarded with Rs 25,000 and a certificate. So far award to 12 eminent personalities has already been conferred upon by the Institute under this category.

The IOS Lifetime Achievement Award – The IOS has constituted an Award in the name of ‘The IOS Award for Lifetime Contribution to National Life’, in the year 2007, presented each year to an individual/organization for his/their contribution to national life and for infusing a sense of morality and sanity in national life, for integrity and probity in public life for sincere and selfless service to society, especially to marginalised group and communities. The Award carries a citation, memento and an amount of Rs. One Lac.

So far award to 7 eminent personalities/institution has already been conferred upon under this category.

Qazi Mujahidul Islam Memorial Lecture – Started in the year 2003, lecture under Qazi Mujahidul Islam Memorial Lecture series is organised each year by a distinguished Islamic scholar. So far 10 lectures under the series have already been organised under different themes.

IOS Calendar – The IOS has been bringing out yearly calendar since the beginning of its establishment with data related to Islamic World and Indian Muslims.

Introduction

Twenty first century is marked to have witnessed great strides in changing paradigms, rules and dynamics of inquiry in multiple sectors. As the changing scenario puts forward new demands for understanding complexities of situations, the need for new interpretations is felt in major sectors. In such a situation new paradigms of analysis are required and hence research and inquiry are becoming catch words of modern terminology. Secondly, there is marked increase in Islamophobia and issues concerning Islam, which pose challenges before experts on Islam and Islamic methodology. Hence, for those who are engaged in research and seeking to finding new ways of interpreting Islamic thought and research themes find methodology of research as assuming immense value. They are also busy in finding relevant solutions to complex questions of modern times. This calls for starting a march in the direction of selection of suitable themes and appropriate methodology. Task is big, complex and challenging. Those who are engaged in conducting research in these areas are facing difficulty because of dearth of new ideas and applications based on Islamic ideology and ideas. The state of virtual stagnation in the field of Islamic thought and ideas has been in existence for over a long time. Muslim *Ummah* is fortunate and can claim credit to preserve contents of faith in Islam, but has shown lack in areas of thought and application of suitable methodologies of research inquiry and survey. And, these areas need immediate attention.

One of major advantage of modern times is an already accepted trend of inter disciplinary approach, where frontiers of knowledge, ideas and methodologies are overlapping to the extent of mitigating defined boundaries and their scope. These elements are to the advantage in the fields of Islamic research. This makes it possible to borrow ideas and methods from other disciplines and take benefit of situations. Secondly, elements of application of technology in areas of research are of great value. There may be a planned effort to use technology suited to the situation. This has opened up new areas and it can be utilized in many more areas like in the field of dissemination

of information to suitable quarters. As this message of Islam is for whole of humanity, there is tremendous scope even in the field of *da'wa*. However, research and methods are extremely relevant areas. Same technology may also be used for conducting inter active sessions covering geographical spaces on immediate basis.

Twenty first century is in many ways, claimed to be different due to rapid changes in different walks of life, need for application of new technologies and evaporation of distances in areas of time and space. Era of globalization has set in and in terms quantum and complexities in finding solutions have increased. Selection of right and appropriate solutions call for new efforts in the fields of selection of themes and methodologies of inquiry. Those, who are engaged in these areas, need to be careful and consistent in conducting themselves in these fields. It should also be noted carefully that there are Muslim majority areas and countries while nearly 30 percent Muslim Ummah lives as minority in non-Muslim areas. The message, though, is essential in both the situations, but requirements of both the scenario may be different in kind and degree. How these points can suitably be taken up. These questions also effect and reflect upon the areas of research and its methods to a great extent. These elements call for a comprehensive scheme and sectoral planning in view of the requirements of time and space. Though it is difficult to comprehend the total scope of the research endeavour, however, the serious seekers of truth and right path would be attracted towards Islam and its paradigmic excellence. In short, Islam is supposed to provide solutions to establish peace and progress in all possible walks of life. It has the canon and carefully carved about principles of conduct in physical and biological world. It is a God centric ideology, Who is omnipresent and Almighty in full sense of the term. Man in Islam is taken as a spiritual-moral being, having a Godly gift of moral discretion in thought and action. This philosophy has to be worked out in contextual sense according to time and space. How to get the prescription or solution is through working in a planned and scientific manner. In other words, the core of the problem and solution consists of finding suitable methods and tools of research.

Thus, the need of working with full vigour in these areas is a religious obligation for Islamic scholars and planners.

Keeping in view the aforesaid points and realising the need to take these aspects on urgent basis the Institute of Objective Studies, New Delhi (India) has revived its endeavour to work on the Compendium of Research on Islamic themes. This is actually a second attempt in 2018. The first was initiated on 1993, when a compendium was prepared and published after having detailed debate in committees and conferences on concerned themes. In other words, it may be taken as a revised and more comprehensive version of initial effort. All of us pray for its success and achieving deserved results. May God bestow His Grace on all who have contributed in these efforts.
Ameen.

RESEARCH THEMES

POLITICAL SCIENCE

I. Islamic Epistemology

(i) *Tawhid* as a Foundation for Political Thought and Action

Concepts of unity of God and unity of creation determine the parameters of defining relationship pattern of man with the Creator and total creation based on moral spiritual consciousness. All aspects related to the theme are covered under the heading.

(ii) Islamization of Knowledge and Cultural Renewal

Political philosophy is an integral part of Islamic vision of reality. Knowledge has to be made relevant in terms of the Revealed Knowledge and renewal of national parameters for cultural renewal.

(iii) Concept of Participation in Politics in Islam

State is a highly important and responsible institution for establishing a just and righteous society. It is not possible without fullest participation of individual in political processes. Established processes like *Shura* may be examined afresh. Consensus model of state may be examined.

(iv) Islam and Political Conflict Resolution

Most of conflicts arise out of narrow political interests and faulty perspectives. Islamic Epistemology may be rigorously used for developing proper view points. It would help in mitigating conflicts. Secondly, mechanism and processes of conflicts resolution may be tried within these parameters.

(v) Development Strategy: An Islamic View

Development is a recurrent theme in political thinking. Islam presents a comprehensive philosophical foundation and scheme of overall development of all sections of society. Balanced development strategy may be worked out based on Islamic principles.

(vi) Ethnicity and Politics

Ethnicity has assured a distinct place as a factor of mobilisation and political behaviour in present-day politics. Islam assigns an extremely limited role to ethnicity. It needs to have a fresh look into theory of ethnicity and its possible relevance to politics.

II. Problems and Issues Concerning Muslim *Ummah*

(i) Political Problems of Indian Muslims

Indian Muslims have distinctly acquired an identity of their own. They are highly exposed community, and participate in political processes of the largest democracy of the world. Various kinds of their role perceptions and identification of their problems and analysis of concerned variables do require fresh look.

(ii) Muslim Participation in Indian Politics

Muslims are a bottom line community as supported by the statistical data. Can a backward community participate in political processes meaningfully? Are they being marginalised? A comprehensive research scheme is needed.

(iii) Communalism in Indian Politics

Analysis of all concerned aspects of communalism in Indian politics is the need of the hour.

(iv) Factors of Political Mobilisation in Indian Politics

Factors of religion, caste, region, etc. are used for political mobilisation. Analysis of role of Muslims in vote politics should be on cards.

(v) Politics of Violence

There are numerous manifestations of designed political violence. Indian Muslims have faced a score of communal riots in independent India. Physical security has been a major problem to Muslims in India. Any aspect of these riots is important.

(vi) Muslims as a Pressure Group in Indian Politics

Muslims are important in Indian political system on their numerical strength (172 million in number). They are scattered almost in all parts of India. Questions of various kinds including the carving out of electoral constituencies need objective look and the quantum of share of Muslims in distribution of resources in a comparative perspective is important. Scores of questions based on misinformation like appeasement of Muslim community are floated. These need analysis.

(vii) Problems of Muslim *Ummah* in International Politics

In international arena, Muslim *Ummah* is supposed to be a threat to secular and Marxian models. A subservient community from military, economic, political power points of view is posing the threat. Is it reality or myth? Identification of problems of Muslim *Ummah* including the questions of development of Muslim republics in Central Asia.

(viii) Patterns of Colonial Rule: An Islamic View Point

Islam is important in providing a sound frame of theory of establishing political rule in foreign lands and a practical example

of being world power for nearly one thousand years. European powers have provided a global strategy of exploiting resources of all continents through colonial rule. A thorough examination of these patterns from Islamic theory view point is highly desirable.

III. National Problems

- (i) Theory and Practice of Hindutva and National Reconstruction,
- (ii) Terrorism and Political Stability,
- (iii) Regionalism in Indian Politics,
- (iv) Pluralism in Indian Polity,
- (v) Role of Minorities in Indian Politics,
- (vi) Pluralism and Indian Cultural Traditions.

IV. Problems Relating to Humanity

- (i) Islam and World Peace

There is a rising trend of multiplication of conflict situations in international arena. The whole world civilisation is being pushed on competitive lines and politics is the game of struggle for power. The quantum and intensity of power to kill is tremendous. Human survival needs a framework for World Peace.

- (ii) Post Democratic Polity

There is a growing voice of dissatisfaction against Western model of democracy. Pressure groups reduce a tiny minority into ruling elite. Can there be alternate political instructions to establish an egalitarian society. Model of Islamic political foundations is the alternative.

- (iii) Islamic Theory of International Relations

Islam can provide a complete frame for conduct of international relations. Western thought and practice have failed to meet the

demands of justice and peace in an increasingly chaotic and threatening world. There is a challenge to develop Islamic paradigm and methodology for conducting foreign relations. *Tawhid*, justice, peace, tolerance, unity, etc. are to be looked and developed in Islamic context.

(iv) Race and Colour in International Relations

There are scores of examples of exploitation of communities on the basis of race and colour. Western civilisations have glaring examples in Africa, Asia and Latin America in particular. These factors need to be examined and alternative to dependency syndrome may be suggested.

(v) Case Studies of Regional Groupings in Third World

There is a growing evidence that political and national boundaries are becoming redundant. Economic regional groups are coming up. These groupings in Asia and Africa can provide alternative to hegemony of advanced countries. An objective analysis and a multivariate probe in these areas are to be taken up. SAARC, ASEAN, GCC, OPEC, etc. are important.

(vi) Role of NGOs in International Relations and Development

V. Role of Language and Locality Rule in Peace and Harmony

Sometimes we observe that language plays as an important binding force among the communities and this may be true to locality rule also. Research is needed in this perspective.

VI. Islamic Political Scientists and their Contribution in Enriching Democratic Theory

Today, we find democracy as the only acceptable form of governance. Hence it is the demand of the time to enquire about the contributions of Muslim political scientists.

VII. Link West Policy of India in Peace and Development Perspective

These days Indian Politics and Governance is under attack from different corners.

But keeping in view the national interest, the Link West policy of India has pragmatic approach. There is a scope of research to find out whether the implications of the policy would help Muslims to develop themselves in the atmosphere of peace and harmony.

VIII. Emergence of Muslim Leadership at the Grassroots Level

There is a wide range of decentralisation of powers at the grassroots level and approximately 3.3 million elected representatives are performing their duties. It is an urgent need to collect and analyse the facts regarding emergence of Muslim leadership.

IX. An alternative Muslim Political Thinking in India

This is the need of the hour to compile the political thinking of the Muslim political thinkers.

X. Gandhi's Views of Trusteeship in Islamic Perspective

There is a need to study the impact of Islamic philosophy on the minds of the great personalities.

XI. Muslims' Perception Towards Kingship in Modern Era

A comprehensive study is needed in this regard.

XII. Proportional Representation System: Challenges and Possibilities

Keeping in view the marginal participation of Muslims in politics at every level, the study is needed.

XIII. Good Governance and Islamic Political System

The study may be done from this perspective also.

XIV. Political System in Islam: Relevance to Modern World

As we already know that Islam is a complete system of life and politics is a very much a part of our collective life. So applied aspect of the political system must be studied.

XV. An Islamic Political System in Iran: Reality or Myth

Iranian political system gives an insight how Islamic democracy can work.

XVI. Comparative Study of Human Rights Scenario in Muslim and Non-Muslim Countries

XVII. Gender Issues in Muslims: Challenges and Opportunities

XVIII. Muslim Rulers in India: Their Contribution in Upgrading the Status of Dalits

XIX. Struggle of Muslims for Protection of Life and Personal Liberty

This includes

- a. right to food,
- b. right to education,
- c. right to environmental protection,
- d. right to housing,
- e. right to health,
- f. right to job,
- g. right to privacy.

XX. Comparative Study of Role of Muslims Living in Minority or Majority

XXI. Muslim Leadership in Post Independent India: Their Contribution to Society and Polity

XXII. The Future of Democratic and Non-Democratic Muslim Countries

XXIII. Gandhi – A True Hindu: An Analysis

Gandhi talked about Ram Rajya, but nobody fears, so, there is a need of the hour to study Gandhian philosophy from this perspective.

XXIV. Comparative Study of Political Development

XXV. The place of Muslim Women in Governance from Islamic Perspective

GEOGRAPHY

GEOGRAPHICAL CONCEPTS: ISLAMIC PERSPECTIVE

1. Spatial Distribution of Muslims

The regional distribution and a real concentration of population in Muslim countries is a fascinating ground for geographical research. Since the carrying capacity of resources depends on the available technology and the pressure of population, the regional distribution needs to be examined systematically. Such studies may be fruitful only if the work is done with reliable data and information.

2. Fertility, Mortality and Growth Rates of Muslims

The study of the spatial variations in the distribution and growth of population is a vital area of geographical research which has great social relevance. The spatio-temporal analysis of vital statistics at the macro, meso and micro levels may remove the wrong assumptions and beliefs. These aspects of population have to be examined with the published and primary data.

3. Concentration of Muslim Population in Urban Centers

In recent decades there is an increasing trend of migration of Muslims towards the urban centers. In general, the concentration is the outcome of several socio-economic factors. There are numerous examples to prove the migration of Muslims in the areas of people of their culture and brotherhood. Unfortunately,

social amenities in such areas are not adequately available. It would be of great social relevance if the causes of concentration of Muslim population in urban areas and the consequences of such phenomenon are explored.

4. Education and Literacy Patterns of Muslims in India

The level of socio-economic development of a community may be measured with the help of the parameters of education and literacy. These aspects of human resource are being examined by the social scientists and educationists. The focus of study with geographical approach should be on the spatial patterns to identify the areas of reasonably good and poor performance. In the absence of published data, field survey should be conducted to generate reliable primary data.

5. Muslim Work Force Participation in Economic Activities—Agriculture, Industries, Tourism and Services

The work force and dependency ratio are some of the significant parameters to judge the levels of development in a region. The work force varies in space and time. A systematic study of the people engaged in gainful activities therefore deserve investigation. Such work should be adequately supplemented by empirical studies and field observations.

6. Diffusion of Agricultural Innovations among Muslim Farmers

In most of the developing countries a new agricultural strategy has been adopted. Under this strategy a number of new inputs have been diffused by the farmers. The level of diffusion of innovations is, however, not uniform in the farmers of different castes, creeds and socio economic status. What is the attitude and adoption level of the Muslim farmers in different parts of the country is to be ascertained by conducting field studies and observations.

7. Marital Status of Muslim Women – Regional Variations

Study of Muslim females is an important area in which the geographers are increasingly concentrating their attention. Unlike sex-ratio, the marital status of Muslim females has great regional diversities. The regional diversities deserve explanation and investigation. Such studies may be of great importance to ascertain the position of economy and society. Meso and micro level studies should get preference under this sub-theme.

8. Environmental Issues

Man has been interacting with his environment right from the primeval stage of human development and continues to do so even in this stage of space technology with great vigour. Consequently, there are the problems of global warming, sea level change, acidification, ozone depletion and environmental degradation and serious ecological imbalances, endangering the very survival of mankind.

There are many natural hazards which are threat to human life and property. The hazards may be generated from within the earth (earthquakes and volcanoes), upon the surface (landslides, avalanches, floods) or within the atmosphere (high winds, drought, snow, fog). There are many man-made hazards also which are becoming increasingly dangerous. The different types of hazards, their spatial distribution and their impact on humanity and environment need to be investigated systematically with an Islamic perspective.

Islam provides very efficient ethical principles for dealing with the present ecological and environmental issues. The environmental issues at the global and regional basis are to be probed with the Islamic ethical approach.

9. Sustainability of Environment

With the growth in population there is increasing demand of renewable and non-renewable resources to meet the basic needs of food and raw material. The over exploitation of forest and soil

is, however, a cause of concern. The social scientists and geographers are increasingly probing the man and environment relationship with the set objective to utilize the resources judiciously and to maintain the environment in a healthy condition so that the needs of the growing population may be fulfilled and the earth may sustain the future generation.

Since the steps taken by UNDP and other UN agencies to strengthen the provisions of sustainable development strategies that how do we manifest and consider the spatial attributes to understand the importance of resources in the wake of population growth and pollution as well.

10. Deforestation and Desertification in Muslim Countries

Forests are the source of essential cooking fuel, building materials, fodder and food. Moreover the economic advancement of a country also largely depends on forest products. There is a positive correlation between the forest cover and the amount of precipitation received in a region. The spread of deserts is also attributed to the shrinkage of forest cover. In other words, forests perform irreplaceable ecological services. In most of the Muslim countries the problems of deforestation and desertification are quite alarming. The spatial shrinkage in the forest cover in the Muslim countries and its geo-ecological and socio-cultural implications need to be explored.

11. Poverty, Hunger and Malnutrition in Muslim Countries and Regions

Health is a state of complete physical, mental and social well-being. The death rate and longevity reflect the overall condition of health. Unfortunately, being developing countries, the problems of malnutrition and hunger are quite serious. The global and regional distribution of these aspects of human life should be examined with the available data and information.

12. Regional Distribution of Communicable and Deficiency Diseases among Muslims

There is a close relationship between environmental condition and the types of disease in the different geo-ecological settings. The health and efficiency of the different ethnic groups is largely dependent on the diet and deficiency diseases. These aspects of population are being adequately investigated in the developed societies. The determinants and the causes of diseases should be investigated with an Islamic perspective.

13. Spatial Dimension of Crimes in Muslim Dominated Regions/Areas

Geography of crimes, a sub-discipline which elucidates the relevance of space to the study of criminal offenders, the characteristics of victims. It is a common belief that the old parts of the cities, especially those in which the concentration of Muslims is high, are more prone to crime. The point is to be empirically tested with the help of primary and published data.

14. Levels of Development in Muslim Countries

The Muslim countries fall in the category of the developing and the under developed. Despite good natural endowments, most of the Muslim countries are confronted with hunger, malnutrition, poverty and low standard of living. The spatial variation in the levels of development is an interesting area in which the geographers should direct their efforts. The levels of development should be determined by selecting physical and socio-economic indicators.

15. Role of Geographers in the Development of Geographical Concepts

The history of geographical concepts is quite old. The Egyptians, Greeks, Romans, Chinese, and Indians developed numerous geographical concepts right from the primeval historical periods. The contribution of Arab geographers during the medieval period is considered as very vital and significant. The contribution of

Muslim thinkers and geographers in the areas of mathematical, physical and regional geography should be systematically examined.

16. Growth of Geography during the Medieval Period

After the Dark Age to Europe, the Muslim geographers contributed substantially in the discipline of geography. Their works were based on travels and translation of the forgotten Greek and Roman geographical literature. The main contributions of the Muslim scholars like Al-Masudi, Al-Beruni, Al-Idrisi, etc. have to be properly examined. The original sources should be consulted for such studies.

17. Studies of Communities

The bifurcation of human resource into different communities is somehow unplugged the need of time to map the communities as unit/scale to understand the spatial differentiations and variations in mundane representations. The study of communities not only provides the spatial pattern rather it will help us to map the complex traditions that how one community carried such notions of knowledge while others lack of it.

18. Changing Political Scenario of Central Asia

Central Asia has emerged as a vital area of geographical research. The seven Muslim Republics of Central Asia, their geo-politics, demographic structures, resource base and socio-economic conditions should be examined on the basis of available literature and data.

19. Geo-Politics of Kashmir

After independence the state of Jammu and Kashmir has a special status in the geo-political scenario of the sub-continent. The geo-politics of the Kashmir state, therefore, should be examined with its physical setting and space-relationship. An objective assessment of the geo-politics may reveal the ground realities of the Kashmir Division.

20. Spatio-Temporal Analysis of the Electoral Constituencies of India

In all the democracies of the world, elections are being conducted after a lapse of specific period. The government, however, delineates the electoral constituencies before every election to suit its electoral strategy. Many a times such delineations are done to divide the votes of some of the social and ethnic groups. A spatial and temporal analysis of the electoral constituencies may be of great socio-political importance. Such studies should be based on available published data and the field data generated by the scholars.

21. Social Interactions

Since industrial revolution and its consequences in shape of development pushed the nuclearism across the spatial boundaries irrespective of developed and developing worlds. The growing apart-hood somehow pushes to enliven the values of social interactions otherwise the diffusion of information and other spatial attributes will be vanished without much acknowledgement.

22. Media Geography

The 21st century is marked by media and its windows for mundane purposes form to retrieve, to store and, to distribute such spatial information. Nobody can manage his/her activities even though spatial portrayals become easy since inception of media. The study can incorporate into different dimensions as per valid interest.

23. River Valleys in Middle East: A Study in Resource Base Economy and Society.

24. Political Economy of Mineral Resources in Iraq, Saudi Arabia, and Iran. (Studies can be done for individual countries).

25. Water Resource Availability, Utilisation and Conservation Strategies in Arabian Peninsula.

26. **Climatic Zonation of the World:** A Comparative Study of Scheme developed by Al-Maqdisi and the Modern Climatologists.
27. **Contribution of Muslim scholars** in the development of Science and Technology over Time: An Analysis of the Backwardness of Muslim Nations in these Fields.
28. **Islam as a Religion Across regions:** A Study in Social-Geographical Perspective.
29. **Linguistic Diversity** in the Islamic World: A Geographical Analysis.
30. **Pattern of the Human Development** in the Islamic Countries of Middle East: An Analysis of the Inter-Country Conflicts in Hindering the HDI.
31. **Middle East is Resource Rich Region** but with Backward Industrial Development: An Analysis in its Economic, Geographical Perspective.

LAW

1. Effect of conversion on property rights under the family laws in India – A critical Study.
2. Sources of laws according to Hindu and Islamic Jurisprudence – A comparative overview.
3. Environmental law in major religious traditions.
4. Rights of labour and workers in the world religious traditions.
5. Religious freedom under the Constitution of India.
6. The place of religion under the constitutions of SAARC nations – A comparative analysis.
7. Offences relating to religion under the Indian Penal Code – Law and practice.

8. Divorce by mutual consent under the family laws of India – A comparative study.
9. Breakdown and fault theories of divorce under the family laws of India.
10. Penal provisions under the statutes of family law in India.
11. Offences relating to marriage under the Cr.P.C. – A critical study.
12. Legitimacy of children under the Indian laws – A critique.
13. Rights of and processes for making a will – A comparative study of Indian laws.
14. Legal measures for population control in India – An evaluation.
15. Laws on the management of major shrines in India – A comparison.
16. Legal aspects of the Ayodhya dispute – A critique.
17. Recent Indian laws on places of worship – A critical study.
18. Language problem in India – Responses of the Constitution and law.
19. Indian Constitution on education and educational institutions – A study of textual provisions and case law.
20. Children's rights to maintenance – Scope and enforcement under the Indian laws.
21. Adoption of children – Nature, impact and drawbacks of the Indian laws.
22. Legislative curbs on dowry – Problems of implementation.
23. Inter-spousal cruelty – A critical evaluation of legal provisions under the penal and family laws of India.
24. Christian personal law in India – Past, present and future.

25. Protection of Hindu religious traditions and institutions under the laws of India – A critical study.
26. Polygamy-law reform in the Indian subcontinent – A comparative study.
27. The Universal Declaration of Human Rights – Foundations, scope and implications.
28. Human Rights in Islam.
29. Constitutional rights of minorities in the SAARC countries – A comparative overview.
30. A study of the Medical Termination of Pregnancy Act, 1971.
31. Recent development in women's law in India – A critical evaluation.
32. Judicial decisions relating to working of the Waqfs and Waqf Boards – A critical study.
33. Lok Adalats – Modes of extra-judicial settlement of disputes in India.
34. Human Rights Legislation in India – A critical appraisal.
35. Indian legislation on air and water pollution – A critique.
36. A critical study of land ceiling legislation in Indian states – Impact on personal laws.
37. Fundamental Duties under the Indian Constitution – Background, impact and potential.
38. Inter-religious marriages under the Indian law – Theory and practice.
39. Effect of marriage on women's rights and status – A comparative study of Indian laws.
40. Civil liberties in the SAARC States – Comparative view of constitutional provisions.

41. International-law provisions under the constitutions in the Indian subcontinent – A comparative study.
42. Incest, endogamy and prohibited degrees in marriage – Responses of the Indian law.
43. Landlord-tenant relations and tenancy agreements – Basic policies and theories of the Indian law.
44. French and Portuguese laws in force in India – A study of the place of civil law in the Indian legal system.
45. Women's rights and disabilities under the Indian laws of agricultural property – A critique.
46. Medical practitioners liability for negligence and inaction under the law of torts – The growing legal trends in India.
47. Legal Systems in the world.
48. Legislative Process in India.
49. State, Law and Regulation in India.
50. Freedom Struggle and Framing of the Constitution of India.
51. Basic Structure of the Constitution.
52. Protective Discrimination under the Constitution of India.
53. Freedom of conscience and Minority Rights under the Constitution of India.
54. Special Rights of Women and Children.
55. Personal Laws Relating to Marriage, Divorce and Parentage. Laws of Succession under Different Religions.
56. Waqf Laws.
57. Offences Relating to Religion.
58. Offences Relating to Marriage.
59. Law and Development.

60. Law and Peace.
61. Judicial Ethics.
62. Independence of Judiciary.
63. Technology and Law.
64. Justice Delivery System.
65. Restorative Justice.
66. Penology.
67. Law and Control of Corruption.
68. Criminal Justice System.
69. Surrogacy and its legalisation.
70. Right to practice religion and Fundamental Rights in India.
71. Right to religion under International Perspective.
72. Arbitration Law.
73. Electoral Reforms.
74. Victim Compensation.
75. Role of Social Media.
76. Media Trial.
77. Disabled and the Law.
78. Criminology and Forensic Science.

ISLAMIC PHILOSOPHY

1. A comparative study of Islamic and Western World View.
2. Islamic concept of life (may be compared with other concepts).
3. Qur'anic concept of man (may be compared with other concepts).
4. Comparative study of Islamic and Hindu concepts of man.
5. A philosophical study in the nature of soul.
6. Problem of dualism and its Islamic solution.
7. Freedom, Determinism and Pre-Destination in Qur'anic perspective.
8. Arguments for the existence of God: Reformulation in the light of Qur'an.
9. A study of necessary and sufficient conditions of knowledge.
10. An appraisal of Qur'anic answer to Skepticism.
11. Qur'anic approach to perceptual knowledge.
12. Islamic theory of punishment and its justification.
13. A study of Qur'anic concept of time.
14. Notion of peace and war: Islamic perspective.
15. Problems of evil and its Qur'anic solutions.
16. The problems of conflict of duties and its Islamic solutions.
17. A comparative study of the theory of justice according to John Rawls and Syed Qutub.
18. The nature and significance of Symbolism in Qur'an.
19. A study of existence (*wujood*) and essence (*mabiyya*) in Islamic philosophy.

20. Nature of miracles and Ghazali's Theory of Causation.
21. Sources of knowledge in Islamic perspective.
22. Revelation as a source of religious and secular knowledge in Islamic worldview.
23. Islam and Social Justice in a Comparative Perspective.
24. Ecology and Ethics with reference to Islamic view point.
25. Linguistic philosophy and Quranic sciences.
26. Spiritual teachings of the Qur'an in context of philosophy and religions.
27. Ghazzali's appraisal of Greek Epistemological categories.
28. Ibn Rushd's Criticism of Ghazzali's Tahaafut al-Falasifah.
29. A comparative study of Ibn Tufail's and Ghazzali's views on knowledge.

Religious Philosophy and other related research topics

1. Art and Religious Symbolism.
2. Religion and Textual Study.
3. Studying the Sacred Texts of Semitic Religions.
4. Religion and Spirituality.
5. Religion and Conflict Management.
6. Religion and Human Rights.
7. Religion and Social Justice.
8. Islamic Finance and Banking.
9. Religion and the West.
10. Gender and Religion.
11. Religion and Value Education.
12. Religious Education in Modern Times.
13. Religion and Ecology.

ISLAMIC STUDIES

1. Globalization, Islam and the Muslim World.
2. Islam and Multiculturalism: Past and Present.
3. Islam and the Muslim World between Two World Wars.
4. Islam and the Crusades.
5. Justice and Violence in Islam and other World Religions.
6. Islamic Response to European Colonialism.
7. Islam in East Africa.
8. Islam and Secularism in Modern Turkey.
9. Intellectual and Political History of Muslim Brotherhood in Egypt.
10. A Critical Analysis of 1979 Revolution of Iran.
11. Islam and Politics in Pakistan.
12. Islam and the Arab Spring: Failure or Suppression.
13. Origin and Ideology of ISIS in Iraq and Syria.
14. The Muslim Response to US-Led Western Invasion on Iraq and Afghanistan.
15. The Suppression of Islamic Activism in Algeria.
16. Islam and Muslims in Western Europe.
17. Researches on Islam and Muslims conducted/carried out by SOAS, London.
18. Islamic Research Institutions and Organizations in the West.
19. Islam and Muslims in Post Independence Kerala.
20. Islamic Thoughts in Post Independence India.

LANGUAGE AND LITERATURE

I. Literature

(A) The themes and areas listed below dealing with image of Islam and Muslims or with religious and cultural influences or as inspirational source, and with representation, distortion and stereotyping of Islam. Muslims and non-Muslims are worthy of socio-literary critical attention. Depending upon the particular requirements of M. Phil. or Ph.D. or Post-doctoral programme specific topics may deal with particular authors, periods or *genres* in any language including English.

The writings selected for study may include pamphlets, tracts, treatises and polemical literature.

1. The image of Islam and Muslims in India, (i) literary writings, (ii) popular writings, (iii) folklore and oral traditions.
2. The representation of Islam in Muslim literary writings.
3. Reflection of Islamic values in literature.
4. The influence of Islamic culture on Indian folklore.
5. Islamic culture and religion as a source of inspiration/influence in Indian literatures.
6. Mutual perception of Hindus and Muslims in their literatures, folklore and oral traditions.
7. The image of non-Muslims in Muslim literary and popular writings.
8. Anti-Muslim Hindu Revivalists writings.
9. Fictional-literary and popular writings depicting distorted history and biased Muslim stereotype.
10. Islamic influence in Indian intellectual and literary renaissance.

(B) The following list deals with humanist trends in literature. Humanism affirms that all human beings are born free and equal in dignity and rights. Upholding human dignity and freedom and commitment to secure justice and freedom from want and fear, have been some of the basic concerns of humanism. A particular literary piece may not be based on any such social creed, yet the author's point of view and his concerns get reflected in his works. Similarly trends may be discerned over a period of literary writings.

Topics may be selected and specified dealing with any single author or even single work or a period -- past or present.

1. Humanist trends in Indian literatures.
2. Humanist trends in Muslim literatures.
3. Humanist trends in Sikh literatures.
4. Humanist trends in Buddhist and Jaina literatures.
5. Anti-humanist trends in Indian literatures.
6. Dalit literature.
7. Literature of anti-caste protest.

- (C)**
1. Identifying sources of mystic thoughts associated with the poetry of medieval Muslim poets such as Kabir/Rahim/Raskhan and Malik Mohammad Jaisi etc.
 2. The nature of the contradictions between secular and religious traditions of English poetry in relation to poets like Milton/Byron/ Blake and T.S. Eliot etc.
 3. Study of the dichotomy in the synthetic cultural narrative of Qurratul Ain Hyder's magnum opus novel -- Aag ka Darya (River of Fire).
 4. A study of Urdu Ghazal in historical perspective with regard to its tradition of ridiculous religious stereotypes i.e : Kaaba, Masjid, Zahid, Hoor, Sheikh, Molvi, Mulla, Imam, Haram, Jannat and Jahannam etc. etc.

5. A study of the rampant negative western influences upon modern Urdu fiction – Short stories/Novels, specially vulgar description of women.
6. Highlighting the positive contributions of Urdu poetry in general to creating a better understanding of human sensibilities and narrowing down the chasm between diverse faiths.
7. Validity of Jagannath Azad's understanding the range and scope of Islamic thoughts in Iqbal's poetry.
8. Prof. Asloob Ahmad Ansari's contributions to the understanding and appreciation of Iqbal's poetry on intellectual and philosophical plane.
9. An analytical study of the present day Urdu short stories not averse to an unbridled passion to glamorize boozing, womanizing and indulgence in wrongful practices for worldly gains.
10. A case study of the contemporary Urdu novel revolving around the western concept of feminism - a worst kind of explicit sexual narrative, defying all civilized norms based on religion and morality.

(D) Muslim Contribution to Indian Literatures other than Urdu

Explanation: Besides critical survey and evaluation of particular authors, contribution of Muslim rulers, patrons and organizations towards promotion and enrichment of literatures and languages other than Urdu may also be undertaken for research.

II. Language

1. Linguistic diversity in India – A challenge for language policy planning in a humanist democratic framework.

Explanation: A number of topics may be devised around issues relating to official language, link language, medium of instruction, pan-Indian parlance and scripts, pointing out better democratic

and realistic alternatives where all languages get opportunity to prosper.

2. Minority language in India in national and regional perspective in Hindi region, South India, North West, North East and J&K.

Explanation: Studies may be carried out on the actual state of minority languages in each state and union territory, bringing under scrutiny official language policy of the state, the status and recognition, if any, of minority languages, their place in the application of three language formula and availability of teaching facilities, etc.

3. State of Urdu language in India in national and regional perspective.

Explanation: Being associated with Muslims, Urdu faces special problems. Data-based researches need, therefore, to be carried out on the state of Urdu in terms of policies and promises and their implementation, beginning with the Freedom Movement, Constituent Assembly Debates, Constitutional Safeguards, Policies and Programmes.

4. Language ethnicity and nationality.

Explanation: Focusing on particular minority language research may be conducted on how a specific community develops socio-cultural group identity.

5. Languages and Dialects in India. Recognition in the Eighth Schedule.

Explanation: The case of some so-called dialects and language like Maithili, Bhojpuri, Haryanvi, etc. may be studied for consideration as independent languages.

6. Teaching of Urdu as first language.
7. Teaching of Urdu as second language.
8. Teaching of Urdu for specific purposes.

9. Use of mother tongue Urdu as medium of instruction.
10. Materials production for the teaching and learning of Urdu and for its use as medium.

Explanation: Research on the theme/areas under 6 to 10 above needs to be carried out as have been in progress for a long time for the teaching of English. A comprehensive programme known as ULT may be devised to develop methods, materials and courses and syllabuses and texts. Research may be carried out to establish the claim of mother tongue as medium at the primary level as sound educational-cultural principle.

Note: Similar language teaching programmes may be developed for other neglected languages.

11. The language of Urdu journalism.

Explanation: Research may be carried out selecting national and regional newspapers and periodicals in Urdu, classifying them along valid parameters and studying their linguistic style relating it to goals on communication.

12. The language of Muslim religious writings in Urdu.

13. The language of the religious sermons.

Explanation: Like the language of journalism, that of religious writings and sermons which may be further sub-divided on the basis of clientele/audience/readership and topic, etc. fall under registral variation of language. Researches may be carried out on these registers in Urdu (may be on some other registers also like that of politics) not only with a view to describing their stylistic features as they are but examining their efficiency in terms of communication with a view to suggesting improvements.

14. (a) Translations.

Explanation: Translations of literary classics of humanistic value may be undertaken, so also of other significant works dealing with religion, culture and political and economic thought.

14. (b) Translations may also be undertaken of literature of knowledge from disciplines including sciences.
14. (c) Translating in large scale writings by the Islamic scholars on the issues of peace, universal fraternity, interfaith harmony and human dignity into English, Russian, French and German languages specially for catering the readership in western countries and the USA.
15. Preparation of Reference Works.
16. Preparation of Children's literature in Urdu and other languages.

Explanation: Programmes under 15 and 16 may not lead to award of any degree. They may, however, be entrusted to reputed scholars and centres as projects.

III. Development of Classical Languages

1. Persian Studies in India.
2. Arabic Studies in India.
3. Pali Studies to India.
4. Prakrit Studies in India.

Explanation: These studies may not be carried out just on traditional lines. They may be undertaken rather to reinforce their claim to be studied for literary-cultural and historical purposes as well as, in the case of Arabic and Persian, for contemporary needs as link languages with West Asia and Central Asia.

PSYCHOLOGY

1. Applied Social Psychology

- i) Study of leadership style/type in Islamic perspective.
- ii) Religious prejudices among Muslims (against others).
- iii) Caste like structure, prejudices among Muslims against other communities.
- iv) Gender prejudice among Muslims.
- v) Modernisation and the Muslims, Realisation of Muslim Brotherhood.
- vi) International Relationships – Among Muslims themselves and with others particularly with Hindus.
- vii) Motivating the Muslim youths in the contemporary social conditions.
- viii) Socialisation of the Muslim child – Child rearing practices.
- ix) Social change in Islamic perspective.
- x) Religiosity among Muslims – Religion, culture and socio-economic conditions.
- xi) Pro-social Behaviour in Muslim Context.
- xii) Persuasion in Islam.
- xiii) Casteism among Muslims.
- xiv) Islamic Perspective on attitude formation and persuasion.
- xv) Islamic Perspective on Love, Lust and Marriage.
- xvi) Islamic Perspective on Compliance, Obedience and Conformity.

2. Psychopathology

- i) Deviant sexual behaviour and social sanctions.

- ii) Crime and delinquency among the Muslims – Causative analysis and rehabilitation of the criminals and the delinquents.
- iii) Rehabilitation of the alcoholics and the drug addicts.
- iv) Mental Illness – Muslims approach towards diagnosis and therapy.
- v) Incidence of mental morbidity among Muslims.
- vi) Aging and old-age care among Muslims.
- vii) Muslim Families and Aging Population.
- viii) Prevalence rate of drug abuse and its consequences.
- ix) Causes of drug addicts and Counselling.
- x) Drug addiction and Suicidal tendencies and hopelessness among adolescent Muslims and measures to control it.
- xi) Psychological dimensions of aged Muslims.
- xii) Relationship Problems: Role of Family therapy.
- xiii) Hypochondriasis: Causes and Cure.
- xiv) Promoting Mental Health among Muslims in Islamic traditions.
- xv) Sex and Sexuality in Islamic perspective.

3. Industrial / Organisational Psychology

- i) Exploitation of skilled Muslims and child labour in Industries.
- ii) Entrepreneurship among Muslims.
- iii) Consumer behaviour among Muslims.
- iv) Industrial morals of Muslim workers.
- v) Muslim women workforce.

- vi) Job Satisfaction/Job Involvement in relation to religious practices.
- vii) Quality of working life of Muslim employees.
- viii) Training of Muslim workers.
- ix) Motivation of Muslim workers in public/private sectors.
- x) Organisational Culture and Muslim Workers.
- xi) Organisational Culture in Islamic perspective.
- xii) Organisational Citizenship Behaviour.
- xiii) Organisational Development and Organisational Change in Islamic view point.
- xiv) Grievances of Muslim workers.
- xv) Psychological well-being among workers.

4. Educational Psychology

- i) Adult education among Muslims.
- ii) Establishing guidance and counselling centre for Muslim students.
- iii) Women education among Muslims.
- iv) Madrasa education – to suggest measures for improvement, framing curriculum of the students.
- v) Academic and achievement motivations among Muslims.
- vi) Causative analysis of poor performance among Muslim children.
- vii) The causes of drop-outs among Muslims.
- viii) Cognitive and creative abilities among Muslim children.
- ix) Vocational choices of Muslim children.
- x) Aptitude – Different groups.

- xi) Family and Marriage Counselling for Muslims.
- xii) Muslim Adolescents' Issues and its remedies: An Islamic Approach.
- xiii) Mental Health Issues of Muslim Youth.
- xiv) Emotional abuse among Muslim adolescents and its effect on their performance.
- xv) Child Education and Child Labour.
- xvi) Role of Distance Education in Empowerment of Muslims.

5. Current Social Psychology Problems

- (i) Poverty among Muslims, impact of poverty on indigenous development.
- (ii) Muslims alienation from the National mainstream.
- (iii) Marital satisfaction and divorce (issue) – Islamic perspective.
- (iv) Family planning – Islamic vs. government's view points and the study of resultant conflicts in the minds of Muslims and non-Muslims.
- (v) Preparing demographic profile of Muslims of different parts of the country.
- (vi) Identity crisis and identity development among Muslims.
- (vii) Political awareness and participation in voting and other political behaviour.
- (viii) Status of Muslim women.
- (ix) Feeling of insecurity among Muslims.
- (x) Babri Masjid issue and related psychological developments among Muslims.
- (xi) The frustration – Aggression hypotheses and Muslims.

- (xii) Study of the riot affected people/areas.
- (xiii) Impact of segregated/integrated residential areas on Muslim life style.
- (xiv) The Muslim slum dwelling – Motivation, personality cognition.
- (xv) Psychology of the Disadvantaged (minority group).
- (xvi) Muslim women's empowerment.
- (xvii) Emotional Issues among Muslims.
- (xviii) Girl Child Birth related Issues.
- (xix) Migration Problems among Muslims.
- (xx) Aggressive Behaviour among Muslim children.
- (xxi) Impact of divorce among Muslims.
- (xxii) Use of Internet and its impact on personal relations.

6. Cognitive Psychology

- (i) Learning strategies in Islamic perspective.
- (ii) Language and thought in Islamic perspective.
- (iii) Psychological aspects and language requisition.
- (iv) Emotion in Islamic perspective.
- (v) Motivational behaviour in attaining human excellence.
- (vi) Parenting in human motivation.
- (vii) Parenting style and psychological empowerment.
- (viii) Optimism and Islam.
- (ix) Memory – Comparative study of Hindu-Muslims' capacity of memorisation.
- (x) Relevance of working memory and long-term memory and Islam.

7. Research Methodology

- (i) Construction of test materials with special reference to Muslim respondents.
- (ii) Development of hypotheses in the light of Qur'an and Hadith.
- (iii) Selection of technique for the collection of data of Muslims particularly the female respondents.
- (iv) Development of tests for the measurement of Intelligence, Personality, Achievement, etc.
- (v) Use of statistical methods – Average, Deviation, Correlation.
- (vi) Use of Parametric and Non-parametric statistics in Islamic research.

Besides above six broad topics some more areas may also be studied.

8. Miscellaneous

A.

- i) Para-Psychology and Islamic thought.
- ii) Life and death instincts.
- iii) Social control.
- iv) Meditation and *Namaz*, Impact of *saum* and *salat*.
- v) Ethnocentrism and religious affiliation among Muslims.
- vi) Life satisfaction among male and female Muslim groups in contemporary world.
- vii) Self-concept towards modern higher education amongst minority group (male and female).

B.

- i) Islamic history and Psychology.
- ii) Personality of Prophet, *Sahaba* and Caliphs.

SOCIOLOGY AND SOCIAL ANTHROPOLOGY

(A) General/Theoretical Studies of Islam and Islamic Society

Explanation: Such studies should be of a theoretical and analytical nature and are to be based on library sources. Some of them should highlight distinctive aspects of the Islamic faith; Others should focus on the contributions of eminent Muslim scholars; yet others should examine certain issues from an Islamic perspective. Notwithstanding these internal variations, these studies share three features in common: (a) they should be informed and guided by the Islamic ideology, (b) they should present the Islamic perspective in contemporary academic parlance, (c) they should be comparative in orientation.

1. Ethnicity in Islamic perspective.
2. Islamic Egalitarianism: A sociological view.
3. Ibn Khaldun's theory of society.
4. Al-Ghazali on ethics and the social order.
5. Shah Waliullah's views on human nature and social processes.
6. Position of women in Islam.
7. Gender Equality or Gender Complementarity: The contemporary debate and the Islamic perspective.
8. Islam and Gerontology.
9. The Islamic perspective on environment.
10. International peace and the Islamic faith: An inter-disciplinary study.
11. Islam and social justice.
12. Health, sickness and treatment in Islamic perspective.
13. Islam and social welfare.

14. Islamization of social science with special reference to sociology and anthropology.
15. Studies in the sociology of deviance (including juvenile delinquency and capital punishment) with special reference to the Islamic perspective.
16. Islamic perspective on development.
17. Islamic critique of modernity.
18. Islamic perspective on social science methodology.
19. Alcoholism and Drug Abuse: The Islamic view.
20. Islamic/Muslim Cosmopolitanism.
21. Islamic/Muslim Feminism including the emergence of Muslim Female religious authorities.
22. Globalisation and Muslims.

(B) Analytically-Oriented Studies on Indian Muslims

Explanation: Such studies will focus on general and specific issues relating to Indian Muslims. The method will be analytical and the relevant information would be culled from secondary sources including census reports, official statistics and other published sources. Such studies will serve a three-fold purpose: (a) They will pave the way for the preparation of a comprehensive data-base on Indian Muslims, (b) They will provide an in-depth and balanced perspective on important issues and problems, (c) Wherever possible and desirable, they will employ the comparative framework in order to bring into relief the differences between Muslims and other segments of Indian society.

1. Caste and caste-like groups among Indian Muslims.
2. Demographic profile of Indian Muslims.
3. Indian Muslims and the rate of Urbanisation.
4. Voting behaviour of Muslims in selected cities and towns.

5. Studies in the sociology of literature (such as the prevalence of Urdu among Hindu and Sikh communities; Arabic, Persian and Turkish words in Indian languages, the epics in Urdu, Persian and Arabic, etc.).
6. Sociological studies of Imarat-e-Shariah (Bihar and Orissa).

(C) Field-Oriented Studies of Indian Muslims

Explanation: Such studies will be mainly based on the method of field work, including participant observation, informant interviews and the like. The methodology as well as the conceptual framework in these studies should be informed by the Islamic perspective. The purpose of such studies is two-fold: (a) to generate first-hand and authentic information about specific issues relating to Indian Muslims, in particular, and about their social structure, in general, (b) to build, progressively, a comprehensive data base on Indian Muslims.

1. Muslim tribal communities in India.
2. Muslim centres of pilgrimage in India.
3. Studies on incidence of divorce, desertion and destitution among Indian Muslims.
4. Anthropological studies of Hinduised Muslim communities.
5. Sociological study of *Huffaz*.
6. Sociological study of Madaris including the prescribed syllabi.
7. Sociological study of Muslim artists and craftsmen in different parts of India.
8. Sociological study of women's education at different levels among Indian Muslims.

(D) Analytical/Comparative Studies of Issues Affecting Indian Society in General

Explanation: Such studies will be general in character and will be addressed to key issues and problems facing Indian society in general

and the minorities in particular. The purpose of such studies is two-fold: (a) to dispel ignorance, prejudice and disinformation about the minorities in general and the Muslims in particular, (b) to make a positive contribution to national integration.

1. Pluralism and National Integration in India.
2. Sociological study of communalism, communal riots and fascist organizations.
3. Cultural syncretism in India (regional studies which would highlight the areas of exchange and synthesis: language and literature, art and architecture, popular culture, etc.).
4. Comparative study of fertility among the different sections of Indian society.
5. Comparative study of Incidence of Polygamy among the various sections of Indian society.

ECONOMICS

I. Conceptual Foundation in Economics

1. Islamic Economics as a subsection of Islamic life.
2. The concept of Economic rationality in Islam.
3. The consumer behaviour in Islamic perspective.
4. Investment and its criteria in Islamic view.
5. Saving and investment in Islamic view.
6. The Islamic concept of Economic Development.
7. Population and Development: Islamic perspective.
8. Socio-Economic Institutions and their role in Economic Development: Islamic view.
9. The conceptual and institutional framework of Islamically valid economic activity.

10. The Islamic concept of welfare: Individual welfare and collective choice.
11. Islamically permissible forms of business and financial transactions – *Riba* prohibition and *Zakah*.
12. The criteria of efficiency and equity: Their Islamic reconciliation.
13. Islamic theory of distribution.
14. The Islamic theory of market demand and needs.
15. Cooperation and competition in Islamic framework.
16. The Islamic concept of market and its structure.
17. Human resource development: An Islamic view.
18. Economic and Trade relations in Islamic perspective.
19. Trade unionism and Islam.
20. Natural resources use and mobilization: An Islamic environmental perspective.
21. Industrial relations: An Islamic perspective.
22. Principles of taxation in an Islamic economy.
23. Sources of public expenditure in Islamic economy: Public debt.
24. Indexation in relation to debt and other deferred payments: An Islamic perspective.
25. Economic history of early Islamic society.
26. Nature and function of money in an Islamic economy.
27. Basics of Islamic Economics: Micro and Macro Framework.
28. Financial Innovations in Islamic Finance Industry.
29. Factors Determining the Financial Performance of Islamic Banking Industry in a Secular Environment.
30. Assessing the Growth of Indian Islamic Practices.

31. Understanding the Problems of Teaching Islamic Economics and Finance in India.
32. Understanding the Waqf as an Economic policy of government.
33. Marketing Management in Islamic Perspective.
34. Entrepreneurship Development in Islamic Perspective.
35. Financial Services and Market in Islam.
36. Security Analysis and Portfolio Management in Islamic Perspective.
37. Organizational Behaviour in Islamic Perspective.
38. Corporate Social Responsibility and Islam.
39. Money Market, Capital Market and Commodity Market in Islam.
40. BPO in Islamic Perspective.
41. Taxation Management in Islam (Income Tax, Wealth Tax, Corporate Tax, GST).
42. Genetic Industry and Islam.
43. Credit Risk Management in Islam.
44. Mutual Funds and Shares in Companies in Islamic view.
45. Foreign Trade and Islam.

II. Indian Muslims' Problems

1. An assessment of Indian Muslims' economic situation – Factors responsible for poverty. Selected areas.
2. Occupational structure of Indian Muslims. Selected areas. Changing scenario.
3. Consumption behavior/consumption and income ratio pattern. Selected areas of Indian Muslim community. Also a comparative study.

4. Savings and investment behaviour. Savings as proportion of income. Avenues of investment. Selected areas. Comparative study.
5. Employment position of Indian Muslims. Skills acquisition. Educational input.
6. Traditional and institutional constraints in the economic development of Indian Muslims. Selected areas.
7. Industrial and manufacturing activities of Indian Muslims. Selected areas. Comparative study.
8. Political/communal discrimination as factors for Muslims' economic situation. Selected areas.
9. Immigration as a factor for economic betterment of Indian Muslims. Selected areas.
10. Assessment of international labour and skills. Market and their prospective impact on Indian Muslims.
11. Voluntary efforts, their assessment, their prospective impact in the future economic development of Indian Muslims.
12. The Indian Muslim women and their participation in outside home economic activity.
13. The group of private sector and its likely consequences on Indian Muslims.
14. Financing economic development of Indian Muslims. Voluntary mobilization of internal sources.
15. The prohibition of *Riba*-based institutional finance and its impact on Indian Muslims economic development.
16. Interest-free credit societies: Problems and Prospects in India.
17. Economic security of Muslim women in India.
18. Indian *Fatwas* on Financial Transactions.

19. Survey of researches in Islamic Economics and Finance in Indian Universities.
20. Role of Private Sector Institutions in the Expansion of Islamic Economics and Finance in India.
21. Islamic Microfinance Practices in India: A Comparison with the Conventional Microcredit.
22. Saving and Investment Behaviour of Muslims in Jammu & Kashmir, Assam and Kerala.
23. Case Studies in Islamic Finance Practices: The Indian Experiences.
24. Islamic Financial Services in India: A Survey.
25. Islamic Economic Thought in India.
26. Islamic Insurance: Trends, Opportunities and the Future of *Takaful* in India.
27. Fund & Charity Collections and its utilization in Indian Mosques: A Survey.
28. Economics of Madrasas in India.
29. Mechanism and Performance of Charity-based Organizations in India.
30. Inclusive Development and Islamic Finance: The Asian Perspectives.
31. Islamic International Aid Flows for Poverty Alleviation: A Critical Study.

HISTORY

I. Islamic History

1. Significance of Islamic revolution in World History. The Qur'anic teachings and their appeal to the young and down-trodden people. Revolutionary nature of the concept of God, Qur'an, the position of man vis-à-vis his relation with God.
2. Preaching of Islam outside Arabia, particularly in the conquered countries. Any country may be taken up for research. Emphasis is to be laid on the nature of missionary work with reference to the agents: *Ulema*, Traders and *Mashaikh*.
3. Muslim contribution to Geography and other Sciences, Astronomy, Physics, Chemistry, Mathematics, Medicines, etc.
4. Process of Urbanization and Islam: Islam encourages urbanization as the congregational prayer and Eid prayer can be offered in a congregational mosque and likewise the Eid prayer. The Jamia mosque and Idgah are only built in the Urban centres of sizeable population. Moreover, the intellectual and historical dimension that an Islamic city had are to be stressed. The *Ashrif* (social and religious elite) played an important role in the diffusion of learning and knowledge, besides having *Karkhanas*, commercial centres, departments of *Ehtisab* (Public Censorship) and police, *Rahats* or *Khanqahs* and other state charity centres.
5. Formation of state system (Polity) under the pious Caliphs. Its impact on the society and the development of Culture and State Craft during the following centuries.
6. Islamic determinants of social behaviour.
7. Islamic concepts of an ideal life as reflected in the social life.
8. Development of Islamic architecture and arts in the Arab world.

9. Development of Islamic architecture and arts in Muslim Spain and their impact on the world civilization.
10. Development of Islamic architecture and arts in the Ottoman Empire:
11. Cultural syncretisation and interface between Turkish and European art forms.
12. Exchange of ideas and institutions between the Turks and the rest of the world.
13. Main characteristics of the pre-Islamic Persian architecture and arts and their assimilation into Islamic architecture and arts across the world.
14. Timurid architecture and arts: sources of inspiration.

II. Medieval Indian History

15. Muslim community: Muslim settlements on different parts of India before the foundation of the Sultanate of Delhi. One is expected to study in depth the role of the settlements of Muslim traders in port cities of western and eastern coasts of India as well as the Muslims in Sind and Punjab since the 8th century to 12th century A.D.
16. Reign of Qutubuddin Aibak: His state policies, the nature of Muslim colonization, process of urbanization, relationship between the Sultan and Hindu land-chiefs.
17. The evolution of Sultanate Polity under Sultan Iltutmish and Sultan Balban. The impact of classical Islamic Institutions in shaping the Sultanate Institutions is to be highlighted.
18. The composition of the ruling elite under the Sultans of Delhi: 13th century. While studying this problem, one has to analyse the groups of nobles ethnically, their relationship with the Sultan as well as with each other.
19. The concepts of public welfare during the Sultanate period: 13th to 14th centuries. Efforts made by the Sultanate to

introduce new crafts, institution for the diffusion of learning and the measures taken by them for public welfare, such as hospitals etc.

20. Religious policy of the Sultans of Delhi – 13th and 14th centuries.
21. The Religious policy of the Afghan Kings, the Lodhi Sultans, Shershah Suri and his successors.
22. Regionalization of politics. Inter-state relations in India during the 15th century A.D. One has to study the state policy followed by different regional Sultans and their relations with the neighbouring Muslim rulers and Hindu land-chiefs.
23. Research topics may be taken up by scholars to attempt an indepth study of any regional Sultanate -- Gujarat, Malwa, Bengal, Sharqi Kingdom of Jaunpur, Khandesh, Kalpi, Nagaur during the 15th century A.D.
24. Religious policy of Akbar: Reaction and response by the Muslim elite to Akbar's religious experience.
25. Formation of the State under Akbar and its impact on the Mughal Empire during the subsequent periods.
26. Socio-economic life under Emperor Shah Jahan, with reference to urbanization and the growth of Muslim population.
27. Mughal relations with the Muslim and non-Muslim countries. Trade relations are to be included for study.
28. Composition of the nobility under Shah Jahan and Aurangzeb: Changes that took place as a result of the annexation of the Deccan to the Mughal Empire.
29. Indian Diaspora: The activities of the Muslim and Hindu merchants across the borders of India, presence of the Indian merchants – Hindus and Muslims both in Central Asia and Iran.

30. The progress of Architecture under the Sultans of Delhi.
31. The Mughal architecture.
32. Muslim educational system during Medieval times.
33. Muslim intellectual life and development of religious thought and learning during different periods – 13th to 14th century, 15th to the first half of the 16th century, or under the Mughals, and in different successor-states during 18th century.
34. State patronage to sciences and crafts and their progress during the Muslim rule.
35. Life and conditions of the people in Mughal India.
36. Ulama's participation in governance in Medieval India.
37. Spiritual linkages between Central Asia and India.
38. Role of religious institutions in urbanization.
39. Export and import in Medieval India.
40. Evolution of Islamic jurisprudence in colonial India.
41. Religio-social reform movements and the Muslim community in colonial India.
42. India's response to the advent of Islam on the coastal lands.
43. Arrival of Muslims in India before the Turkish conquest
44. Muslim contribution in creating a pluralistic society.
45. Development of Islamic architecture and arts in Medieval India under the Delhi Sultans.
46. The Mughal architecture.
47. The Mughal school of painting: subjects, technique, influence.
48. Different dimensions of various art forms patronised by the Sultans and the Mughal Emperors: Landmark achievements.

49. Assertion of regional identity in the provincial architectural styles, such as Malwa, Jaunpur, Oudh, Bengal, Gujarat and the Deccan.
50. Dissemination of hegemonic Islamic cultural values among the regional elites.
51. Role of Urdu in creating and disseminating the best cultural ethos developed in the Medieval period of Indian history.
52. Patronage extended to the regional languages by the rulers and the *sufis*.
53. Assimilation of ideas and concepts and their role in fostering composite culture.
54. The viability of the Islamic art forms in the wake of the colonial onslaught.
55. *Malfuz* Literature and the creation of Medieval India's past.
56. European Travellers, their chronicles and the construction of Mughal India.
57. Development of trade routes and road construction in Medieval India.
58. Participation of medieval women in state and society.
59. The Cambridge school of Indian history during the colonial rule.
60. The state in early Medieval India.
61. Religion and society in early Medieval India.
62. Condition of social groups with special reference to merchants, brokers and commercial economy – 15th to 17th centuries.
63. Religious, regional and cultural identities – 15th to 17th centuries.

64. Socio-cultural Heritage: Unity in diversity under the Mughal rule.
65. Agrarian relations and peasant rebellions during the colonial rule.
66. The formation of Mughal state under Akbar.
67. Social mobility in the Mughal Empire.
68. New technologies and formation of new professional castes.
69. Social and cultural interactions among the ruling classes in Medieval India.
70. Mughal relations with Persia and Central Asia.
71. State and religion under Aurangzeb.
72. Crisis and decline of the Mughal Empire.
73. Treatment of history and historical causation with special reference to *Minhajus Siraj* and Zia Barani.
74. Historians and historiography during the reign of Akbar.
75. Historians and historiography during the reign of Jahangir and Shahjahan.
76. Biographical literature in Mughal India – A study of *Zakbirat al-Khawanin* and *Mathir al-Umara*.
77. India changing under Babur and Himayun.
78. Afghan historians and their historiography.
79. Comparative Study of Religious Conversations to Islam and Christianity.
80. Traits of Good Governance in Medieval India.
81. Personal Loyalty, Merit and Reward in Mughal History.
82. Socio-Religious and Cultural Management under Akbar and Jahangir.

83. Finance and Market Management in Medieval India.
84. Social Cultural and Market Management of Sultan Zain-ul-Abidin of Kashmir.
85. Medieval Indian Judiciary, Petitions, Enquiries and Case Studies.
86. Religious Spiritual and Pilgrimage Tourism in Medieval India.
87. Medieval Indian Monuments and Brand Equity in Tourism Market.
88. Family Relations or Family Life of Medieval Royal Families (for instance in Sultanate or Mughal Royal Families).

EDUCATION

1. A study of purposes and characteristics of Education and methods of teaching in Islam.
2. A study of the needs and requirements of Muslim students in Indian public schools run by non-Muslim societies.
3. Development of general principles of Education as reflected in various verses of the Qur'an.
4. Moral Education as reflected in the teachings of the Qur'an and *Sunnah*.
5. Islamic Education during the golden Islamic Period. (Prophet's life, Caliphate period).
6. Aims and Objectives of Education: Qur'anic Perspective.
7. Educational Philosophy of Qur'an/Ved/Upanishad/Gita/Ramayana and Guru Garanth Sahib: A comparative study.
8. Educational Philosophy of Shah Waliullah/Maulana Azad/Dr. Iqbal/Maulana Maududi.
9. Contribution of Muslim Scholars in shaping modern education.

10. Status and Problems of Muslim Education during British Period.
11. Study on Wastage and Stagnation among Muslim students at Primary/Secondary level.
12. Attitude of Muslim Students towards secular education/religious education.
13. Study on status and attitude towards adult education among Muslims.
14. A critical review of text books in relation to religious biases.
15. Role expectations, Level of aspirations and attitude towards education among students of secular and religious educational institutions.
16. Problems of educational institutions run by Muslim Minority and their remedies.
17. The impact of socio-economic conditions on education of Indian Muslims and vice versa.
18. Study relating to gap between works of Islamic Scholars in the area of education and practice in Islamic educational institutions (both religious and modern).
19. Status of child rights (United Nations Child Rights Convention) in Madaras and Muslim minority educational institutions.
20. Implementation of Right to Education Act, 2009 in Muslim communities, especially poor and socially backward Muslim communities and girls.
21. Private and Government projects and programmes for education of minorities, especially poor and socially backward Muslim communities and girls.
22. A study on the impact of ongoing saffronisation of the educational system on future generation.

23. A study on the contribution of Muslim rulers towards general education during their rule in India.
24. A study on the readiness among the Muslims and Muslim educational organisations for their participation and contribution in modern science, especially STEM (Science, Technology, Engineering, Mathematics).
25. A research study on the problems and prospects of E-Learning and Higher Education in Islamic Studies.
26. A study on the participation of Muslims in Higher Education and its social impact.
27. Designing curriculum encompassing religious education and modern education for different stages of School Education/Higher Education.
28. A comparative study of the drop-out rate among the students from the Muslim community and other communities – reasons and remedies.
29. A study on the status of girl-child education among the Muslims – a survey analysis of why Girl-child education is still a social stigma.
30. A study on the need for redesigning the pedagogy of Islamic Studies in 21st Century.
31. Islamic Thought and adjustment with present democratic and multicultural society.
32. Constitutional rights: Education of Minorities specifically Muslims (issues, problems and way out).
33. A study on the challenges and scopes before English medium schools, being run by Muslim community.
34. Islamic Thought vs Rationalism.

WOMEN'S STUDIES

1. Marriage (Rituals and Customs) among the Muslim and other religions of India.
2. Causes of delayed marriage and prospects for fewer birth in villages of U.P./Bihar/Other parts of India.
3. Marriage problems: Awareness and conflict (Dowry, Alimony, Child marriage and Bigamy).
4. Changing dimensions of life and role of Muslim women since independence in India (Rural/Urban).
5. Social interests and attitude of adolescent college going Muslim girls in metropolitan and middle order cities of India.
6. Parents' attitude towards girls in education.
7. Feeling of security and insecurity among Muslim and non-Muslim Women.
8. Employment problems related to women i.e. mobility, family responsibility, discrimination, less remuneration and gender exploitation.
9. A comparative study of Muslim husbands and wives with respect to their attitude towards family planning.
10. Comparative account of women during *Jahiliya* and Islamic golden period.
11. Islamic Perspective on domestic violence against women.
12. Freedom of thought, conscience and beliefs for Muslim women.
13. Gender based Laws.
14. Surrogacy.
15. Gender based crime.
16. Empowerment of women.
17. Education among women in marginalized group.
18. Cyber crime against women.

DALIT STUDIES

1. Direction of Dalit movement in post independent India.
2. Dalit and Media: How effective are alternative social media voices in the Dalit movement.
3. Elimination of manual scavenging in India: Failure of constitution or society.
4. Marginalised within the movement: The issue of Dalit women.
5. Dalit movement and different caste identities.
6. Has the new liberal economic policies nullified the affirmative action achievements?
7. Impact of the new economic policies on artisans and agrarian workers.
8. Dalit question beyond religious identities: The issue of Christian and Muslim Dalits.
9. Challenges before Ambedkarism in the 21st century.
10. Identity or Ideology: Future of Ambedkarite politics.