Madarsa List

s. No.	Name of Madana	Madaria	Recommended for the purpose of admissi- in MANUU programs
	AN AN	IDHRA PRADESH	in interior programs
1	Jamiatus Salihat, Kadapa	Alimiat	B.A., B.A. Hone-IMCI
2.	Jamiatun Niswan As Salafia 7-29, Thonawada, Chandragiri, Tirati, Chittour	Facilist	B.A., B.A. Hons-JMC)
3.	Jamia Mohammadia Arbia, Kanekal Road, Rayadurg, Anantpur	Fazil	M.A. (Arabic, Urdu, Persian, Women Education, Public Administration, Islamic Studies, Political Science, History, Sociology, Economics & Translation Studies)
		ASSAM	
40.	State Madrasa Education Board Assam Kahilipara, Guwahati	(F.M.)	B.A., B.A. (Hons-JMC)
		Muntarul- Muhaddithin	M.A. (Arabic, Urdu, Persian, Women Education, Public Administration, Islamic Studies, Political Science, History, Sociology, Economics & Translation Studies)
54	Madrassatul Banat & Banat Islamic Academy, Mahmari Pather, Dist. Morigaon	Alimiat	B.A., B.A. (Hons-JMC)
6.	Jamia Islamia Jalalia, Gopalnagar, Hojai, Nagaon	Fazilat	M.A. (Arabic, Urdu, Persian, Women Education, Public Administration, Islamic Studies, Political Science, History, Sociology, Economics & Translation Studies)
		DIHAR	
7.	Bishar State Madarsa Education Board	Moulvi	B.A., B.A. (Hons-JMC)
		Alimiat	M.A. (Arabic, Urdu, Persian, Women Education, Public Administration, Islamic
8.	Madrasah Shamsul Huda, Patna	Fazil	Studies, Political Science, History, Sociology Economics & Translation Studies)
9.	Madarsa Jamaitul Qasim, Darul Uloom-il-Islamia, Pratap Gani, Supaul	Alim	8 A., 8 A. (Hons-JMC)
10.	Jamia Ibne taimiya. Champaran	Alimiat	B.A., B.A. (Hons-JMC)
1.1.	Tauheed Education Trust, Kishan Guni	Alim	B.A., B.A. (Hons-JMC)
12.	Darul Uloom Ahmadia Salafia, Darbhanga	Alimiat	B.A., B.A. (Hons-JM/C)
1.3.	Al-Madrasatul Islamia, Raghunagar, Bhayara, Madhubani	Fazilat	B.A., B.A. (Hons-JMC)
14.	Jamiatul Banat, Gaya	Alimiat	B.A., B.A. (Hons-JMC)
1.5	Madrasa Imarat-e-Sharia, Phoolwari Sahrif Patna	Alimiat	B.A., B.A. (Hens-IMC)
16.	Darul Uleom Khairia Nizamia Mehalla Baradari Sahasram, Rohtas	Alimiat	B.A., B.A. (Hons-JMC)
1.7.	Jamas Rahmani Khanqah Makhsusour, Muncer	Alimiat	B.A., B.A. (Hons-JMC)
2.0.	Madrasa Islamia Muhiul Uloom Shakal Toli, Siwan	Alimiat	B.A., B.A. (Hons-JMC)
1.9.	Madrasa Qasmia Islamia, Kachehri Road Gava	Alimiat	B.A., B.A. (Hons-JMC)

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Supriya Chaudhuri

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Faith-Based Violence and Deobandi Militancy in Pakistan Jawad Syed, Edwina Pio, Tahir Kamran, Abbas Zaidi, 2016-11-09 This book documents and highlights the Deobandi dimension of extremism and its implications for faith based violence and terrorism This dimension of radical Islam remains largely ignored or misunderstood in mainstream media and academic scholarship The book addresses this gap It also covers the Deobandi diaspora in the West and other countries and the role of its radical elements in transnational incidents of violence and terrorism The specific identification of the radical Deobandi and Salafi identity of militants is useful to isolate them from the majority of peaceful Sunni and Shia Muslims Such identification provides direction to governmental resources so they focus on those outfits mosques madrassas charities media and social medial channels that are associated with these ideologies This book comes along at a time when there is a dire need for alternative and contextual discourses on terrorism Scholars of Faith Usha Sanyal, 2020-06-12 Since the late twentieth century new institutions of Islamic learning for South Asian women and girls have emerged rapidly particularly in urban areas and in the diaspora This book reflects upon the increased access of Muslim girls and women to religious education and the purposes to which they seek to put their learning Scholars of Faith is based on ethnographic fieldwork in two institutions of religious learning the Jami a Nur madrasa in Shahjahanpur North India and Al Huda International an NGO that offers online courses on Islam especially the Qur an In this monograph Sanyal argues that Islamic religious education in the early twenty first century particularly for women is thoroughly modern and that this modernity reflected in both old and new interpretations of religious texts allows young South Asian women to evaluate their place in traditional structures of patriarchal authority in the public and private spheres in novel ways Religion and the City in India Supriya Chaudhuri, 2021-08-19 This book offers fresh theoretical methodological and empirical analyses of the relation between religion and the city in the South Asian context Uniting the historical with the contemporary by looking at the medieval and early modern links between religious faith and urban settlement the book brings together a series of focused studies of the mixed and multiple practices and spatial negotiations of religion in the South Asian city It looks at the various ways in which contemporary religious practice affects urban everyday life commerce craft infrastructure cultural forms art music and architecture Chapters draw upon original empirical study and research to analyze the foundational structural material and cultural connections between religious practice and urban formations or flows The book argues that Indian cities are not postsecular in the sense that the term is currently used in the modern West but that there has been rather a deep even foundational link between religion and urbanism producing different versions of urban modernity Questions of caste gender community intersectional entanglements physical proximity private or public ritual processions and prayer economic and political factors material objects and changes in the built environment are all taken into consideration and the book offers an interdisciplinary analysis of different historical periods different cities and different types of religious practice Filling a gap in the literature by discussing a diversity of settings and faiths the book will be of interest to scholars to South Asian history sociology literary analysis urban studies and cultural studies **Islamic Reform in Twentieth-Century** Africa Roman Loimeier, 2016-09-08 The first comprehensive analysis of Muslim movements of reform in modern sub Saharan AfricaBased on twelve case studies Senegal Mali Nigeria Niger Chad Sudan Ethiopia Somalia Kenya Tanzania Zanzibar and the Comoros this book looks at patterns and peculiarities of different traditions of Islamic reform Considering both Sufi and Salafi oriented movements in their respective historical contexts it stresses the importance of the local context to explain the different trajectories of development The book studies the social religious and political impact of these reform movements in both historical and contemporary times and asks why some have become successful as popular mass movements while others failed to attract substantial audiences It also considers jihad minded movements in contemporary Mali northern Nigeria and Somalia and looks at modes of transnational entanglement of movements of reform Against the background of a general inquiry into what constitutes are form the text responds to the question of what are form actually means for Muslims in contemporary Africa Key featuresBiographies of reformist scholars complement the textCase studies are placed in the context of the dynamics of areform in the larger world of IslamAddresses the importance of trans national entanglements and their formative powerFocuses on the dynamics of social and religious development the political dynamics of Islamic areform and issues of youth generational change and gender

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web dna is a polymer meaning it consists of repeating smaller units called carbon sugar molecule phosphate group 1 of 4 nitrogenous bases what are the 3 parts of a nucleotide adenine thymine guanine cytosine what are the 4 nitrogenous bases thymine and cytosine which nitrongenous bases are a single ring adenine and guanine

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web 1 17 created by bulkemi terms in this set 17 dna deoxyribonucleic acid a nucleotide that stores genetic information consists of a phosphate molecule the sugar deoxyribose and one of four nitrogen containing bases adenine a thymine t cytosine c or guanine g rna ribonucleic acid

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web the information of dna is actually in the form of a code where the sequence of ultimately tells the cell what protein to make bases when the four bases are combined in different three letter sequences different of the protein are called for amino acids

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