(4) / 5:400

(16) نظم" رونی ناس" سی تے لکسی ہے؟ Uli (b) (a) اكبرال آبادى (d) تظیرا کیرآبادی (c) فيض احمد (17) قرال كوركيوري كالمسلى عام كياتها؟ (b) يرني ناراكن 足(a) (c) عَلَن تَاتِّعارَ زاد (d) رکو تی سیات (18) لفظ" ارش كامتشادكيا ودا عد؟ UL" (d) UF (c) (a) راان (b) راان (19) "كَنْ كَلَ الْمَالِحَ كَا كُولارِ جِدَا (b) أشياب (a) گرم کوت (d) اور عوائدگارات = / (c) (20) وولفظ جواسم كى جك بولاجا ع كيا كبلانا ہے؟ / (c) (a) منت (b) نعل 212 (d) (अति लघु उत्तरीय प्रश्न) تُحَقّرت ين والات رشیداحد صدیقی کبال کرست والے تھے؟ حالى كى دوكما يول كمام لكهيد؟ الكم" ايست اعدي كفرز تدول كمنام" كس فاللهي ب (लघु उल्लरीय प्रश्न) "टेंक्न्यूर्वा الاستنفادة السركية بين مثال كرماته تكاماته ويصفت كي اقسام كام يمي تكيير؟ انشائيان كاتعريف بيان كرت وي في اجم انشائية كارول كمام مكت -5 ا قسان رمخصرتو ف لكينة -_ p= مندرد والعاورون = على بناع: -100 آب آب بونا، آگ بكولد بونا، باخ باخ بونا، منويس ياني آنا، سوري كوچراخ وكمانا P.T.O. 13/2/23

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Report: Evidence and documents: general memoranda and oral evidence India. Calcutta University Evidence and documents: general memoranda and oral evidence India. Calcutta University Commission, 1919 Madrasas and the Making of Islamic Womanhood Hem Borker, 2018-06-26 This in depth Commission.1919 ethnography looks at the everyday lives of Muslim students in a girls madrasa in India Highlighting the ambiguities between the students espousal of madrasa norms and everyday practice Borker illustrates how young Muslim girls tactically invoke the virtues of safety modesty and piety learnt in the madrasa to reconfigure normative social expectations around marriage education and employment Amongst the few ethnographies on girls madrasas in India this volume focuses on unfolding of young women s lives as they journey from their home to madrasa and beyond and thereby problematizes the idealized and coherent notions of piety presented by anthropological literature on female participation in Islamic piety projects The author uses ethnographic portraits to introduce us to an array of students many of whom find their aspirational horizon expanded as a result of the madrasa experience Such stories challenge the dominant media s representations of madrasas as outmoded religious institutions Further the author illustrates how the processes of learning unlearning and alternate visions of the future emerge as an unanticipated consequence of young women s engagement with madrasa education **History of** Education in India Ram Nath Sharma, Rajendra Kumar Sharma, 1996 The Book Traces The History Of Education In India

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