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PAPER PRESENTATION

Wafaq Ul Madaris Model Paper

Masooda Bano



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Modern Islamic Authority and Social Change, Volume 1 Masooda Bano, 2018-03-31 Explores the interconnected creative partnerships of the Watts and De Morgans Victorian artists writers and suffragists **IPRI Journal**, 2005

Beyond the Madrasa Nilanjana Gupta, 2022-12-30 This book looks at madrasas and educational institutions run by Muslim communities in India focusing on the history social relevance and importance of these institutions It provides a sensitive and in depth analysis of the push and pull of tradition religiosity and modernity within these establishments The book studies several institutions in Kozhikode Surat Mumbai Hyderabad Barak Valley in Assam Ladakh Delhi and several cities in Uttar Pradesh and examines new initiatives curricula models of education and professional training being offered It contextualises educational reforms in madrasas in response to changing policies and larger socio economic realities in contemporary India It also interrogates stereotypes associated with Islam and madrasa education paying particular attention to their syllabi and desired outcomes This book also looks at the roles and positions of women in these institutions Emphasising the long and complex history of Muslim communities and madrasas the book showcases the remarkable diversity of approaches and pedagogical practices which combine deeni and duniyati education across India today This book will be of interest to students and researchers of the history of education religious education comparative education and sociology It will also be useful to people working with NGOs and policymakers in the field of educational reform and planning

The Rational Believer Masooda Bano, 2012-03-15 Islamic schools or madrasas have been accused of radicalizing Muslims and participating either actively or passively in terrorist networks since the events of 9 11 In Pakistan the 2007 siege by government forces of Islamabad's Red Mosque and its madrasa complex whose imam and students staged an armed resistance against the state for its support of the war on terror reinforced concerns about madrasas role in regional and global jihad By 2006 madrasas registered with Pakistan's five regulatory boards for religious schools enrolled over one million male and 200 000 female students In The Rational Believer Masooda Bano draws on rich interview ethnographic and survey data as well as fieldwork conducted in madrasas throughout the country to explore the network of Pakistani madrasas She maps the choices and decisions confronted by students teachers parents and clerics and explains why available choices make participation in jihad appear at times a viable course of action Bano's work shows that beliefs are rational and that religious believers look to maximize utility in ways not captured by classical rational choice She applies analytical tools from the New Institutional Economics to explain apparent contradictions in the madrasa system for example how thousands of young Pakistani women now demand the national adoption of traditional sharia law despite its highly restrictive limits on female agency and do so from their location in Islamic schools for girls that were founded only a generation ago **The Pakistan Review**, 1960

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