

Madarsa List

S. No.	Name of Madarsa	Madarsa courses	Recommended for the purpose of admission in MANUU programs
ANDHRA PRADESH			
1.	Jamiatus Salihat, Kadapa	Alimiat	B.A., B.A. Hons-JMC)
2.	Jamiatun Niswan As Salafia 7-29, Thonavada, Chandragiri, Tirati, Chittour	Fazilat	B.A., B.A. Hons-JMC)
3.	Jamia Mohammadia Arabia, Kanakal Road, Rayadurg, Anantpur	Fazil	M.A. (Arabic, Urdu, Persian, Women Education, Public Administration, Islamic Studies, Political Science, History, Sociology, Economics & Translation Studies)
ASSAM			
4.	State Madrasa Education Board Assam Kahilpara, Guwahati	Fadilul- Ma' Arif (F.M.)	B.A., B.A. (Hons-JMC)
		Mumtazul- Muhaddithin	M.A. (Arabic, Urdu, Persian, Women Education, Public Administration, Islamic Studies, Political Science, History, Sociology, Economics & Translation Studies)
5.	Madrasahatul Banat & Banat Islamic Academy, Mahmari Pather, Dist. Morigaon	Alimiat	B.A., B.A. (Hons-JMC)
6.	Jamia Islamia Salafia, Gopalnagar, Hojai, Nagaon	Fazilat	M.A. (Arabic, Urdu, Persian, Women Education, Public Administration, Islamic Studies, Political Science, History, Sociology, Economics & Translation Studies)
BIHAR			
7.	Bihar State Madarsa Education Board	Mouhvi	B.A., B.A. (Hons-JMC)
		Alimiat	M.A. (Arabic, Urdu, Persian, Women Education, Public Administration, Islamic Studies, Political Science, History, Sociology, Economics & Translation Studies)
8.	Madrasah Shamsul Huda, Patna	Fazil	B.A., B.A. (Hons-JMC)
9.	Madarsa Jama'atul Qasim, Darul Uloom-il-Islamia, Pratap Ganj, Supaul	Alim	B.A., B.A. (Hons-JMC)
10.	Jamia Ilm-e- taimiya, Champaran	Alimiat	B.A., B.A. (Hons-JMC)
11.	Tauheed Education Trust, Kishan Ganj	Alim	B.A., B.A. (Hons-JMC)
12.	Darul Uloom Ahmadiya Salafia, Darbhanga	Alimiat	B.A., B.A. (Hons-JMC)
13.	Al-Madrasatul Islamia, Raghunagar, Bhuvana, Madhubani	Fazilat	B.A., B.A. (Hons-JMC)
14.	Jamiatul Banat, Gaya	Alimiat	B.A., B.A. (Hons-JMC)
15.	Madrasa Imanat-e-Sharia, Phoolhari Sahrf, Patna	Alimiat	B.A., B.A. (Hons-JMC)
16.	Darul Uloom Khairia Nizamia Mohalla Baradari Sahasram, Rohtas	Alimiat	B.A., B.A. (Hons-JMC)
17.	Jamia Rahmani Khanqah Makhsuspur, Munger	Alimiat	B.A., B.A. (Hons-JMC)
18.	Madrasa Islamia Muhiul Uloom Shakal Toki, Siwan	Alimiat	B.A., B.A. (Hons-JMC)
19.	Madrasa Qasimia Islamia, Kachelhri Road, Gaya	Alimiat	B.A., B.A. (Hons-JMC)

Madrasa Grant Final List 2015

Roman Loimeier



Madrasa Grant Final List 2015:

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 Africa Based 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 areform the text responds to the question of what areform actually means for Muslims in contemporary Africa Key features Biographies of reformist scholars complement the text Case studies are placed in the context of the dynamics of areform in the larger world of Islam Addresses the importance of trans national entanglements and their formative power Focuses 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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