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~~Syllabus, Eligibility ...~~

Urdu, like Hindi, is a form of Hindustani. Some linguists have suggested that the earliest forms of Urdu evolved from the medieval (6th to 13th century)

Apabhra a register of the preceding Shauraseni language, a Middle Indo-Aryan language that is also the ancestor of other

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modern Indo-Aryan languages. In the Delhi region of India the native language was Khariboli, whose earliest form is ...

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the boy's house and in return she will get money and she ...

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For Ease Of Use, The Entries Are Arranged Alphabetically By Surname Or Part Of The Name Preferred By The Writers Themselves. A Large Number Of Cross- References Are Provided To Facilitate The Location And Identification Of The Writers.

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"Akashvani" (English) is a programme journal of ALL INDIA RADIO, it was formerly known as The Indian Listener. It used to serve the listener as a bradshaw of broadcasting ,and give listener the useful information in an interesting manner about programmes, who writes them, take part in

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them and produce them along with photographs of performing artists. It also contains the information of major changes in the policy and service of the organisation. The Indian Listener (fortnightly programme journal of AIR in English) published by The Indian State Broadcasting Service, Bombay, started on 22 December, 1935 and was the

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successor to the Indian Radio Times in English, which was published beginning in July 16 of 1927. From 22 August ,1937 onwards, it used to published by All India Radio, New Delhi. From 1950,it was turned into a weekly journal. Later, The Indian listener became "Akashvani" (English ) w.e.f. January 5, 1958. It was made fortnightly

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journal again w.e.f July 1,1983. NAME OF  
THE JOURNAL: AKASHVANI  
LANGUAGE OF THE JOURNAL: English  
DATE, MONTH & YEAR OF  
PUBLICATION: 07 FEBRUARY, 1965  
PERIODICITY OF THE JOURNAL:  
Weekly NUMBER OF PAGES: 68  
VOLUME NUMBER: Vol. XXX, No. 6

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P. S. Menon KEYWORDS : 1.An intellectual,internationalist, contrast with Mahatma,so consistent significant contribution 2.A deeper than usual conflict, importance to us 3.Debate likely to go on, at least parity, irrelevancy of the bomb, military argument, balance of advantage 4.Overnight modernity, american democracy sound,



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survey of enrollment for advanced degrees.

In the wake of radical Islamist terrorist attacks described as jihad worldwide and in

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South Asia, it is imperative that there should be a book-length study of this idea in this part of the world. The focus of the study is the idea of jihad with its changing interpretations mostly those available in exegetical literature of key figures in South Asia. The hermeneutic devices used to understand the meaning of the Quranic

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verses and the Prophetic traditions relating to jihad will be the focus of this study. The main thrust of the study is to understand how interpretations of jihad vary. It is seen as being both defensive and aggressive by traditionalists; only defensive and mainly about moral improvement by progressive Muslims; and being insurrectionist,

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aggressive, eternal and justifying violence against civilians by radical Islamists. One purpose of the book is to understand how the radical interpretation came to South Asia. The book also explains how theories about jihad are influenced by the political and social circumstances of the period and how these insights feed into practice

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legitimizing militant movements called jihad for that period.

This book challenges the uncritical use of the long held dictum of the development discourse that education empowers women. Situated in the post-structuralist feminist position it argues that in its current state the

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educational discourse in Pakistan actually disempowers women.

In the wake of the terrorist attacks on September 11, 2011, discussions on ties between Islamic religious education institutions, namely madrassahs, and transnational terrorist groups have featured

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prominently in the Western media. In the frenzied coverage of events, however, vital questions have been overlooked: What do we know about the madrassahs? Should Western policymakers be alarmed by the recent increase in the number of these institutions in Muslim countries? Is there any connection between them and the



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"global jihad"? Ali Riaz responds to these questions through an in-depth examination of the madraassahs in Pakistan, Bangladesh, and India. In Faithful Education, he examines these institutions and their roles in relation to current international politics.

Islamic Law and the Law of Armed Conflict:

*Page 49/54*

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The Conflict in Pakistan demonstrates how international law can be applied in Muslim states in a way that is compatible with Islamic law. Within this broader framework of compatible application, Niaz A. Shah argues that the Islamic law of qital (i.e. armed conflict) and the law of armed conflict are compatible with each other and

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that the former can complement the latter at national and regional levels. Shah identifies grey areas in the Islamic law of qital and argues for their expansion and clarification. Shah also calls for new rules to be developed to cover what he calls the blind spots in the Islamic law of qital. He shows how Islamic law and the law of armed conflict could

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contribute to each other in certain areas, such as, the law of occupation; air and naval warfare; and the use of modern weaponry. Such a contribution is neither prohibited by Islamic law nor by international law. Shah applies the Islamic law of qital and the law of armed conflict to a live armed conflict in Pakistan and argues that all parties, the

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Taliban, the security forces of Pakistan and the American CIA, have violated one or more of the applicable laws. He maintains that whilst militancy is a genuine problem, fighting militants does not allow or condone violation of the law. Islamic Law and the Law of Armed Conflict will be of interest to students and scholars of international law,

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Islamic law, international relations, security studies and south-east Asian studies.

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