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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 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 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 journal again w.e.f July 1,1983. NAME OF THE JOURNAL: AKASHVANI LANGUAGE OF THE JOURNAL: English DATE, MONTH & YEAR OF PUBLICATION: 8 DECEMBER, 1968 PERIODICITY OF THE JOURNAL: Weekly NUMBER OF PAGES: 80 VOLUME NUMBER: Vol. XXXIII. No. 50 BROADCAST

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Currently spoken by almost 250 million people in Pakistan and India and the second most widely spoken language in Britain, Urdu has one of the richest literatures of all south Asian languages. The modern Urdu poets presented in this book offer a fascinating range of forms and styles that grew out of that tradition, as well as a complex commentary on the experience--personal, religious, cultural, political--of the issues and dilemmas of the twentieth century. In his introduction, M. A. R. Habib outlines the history of Urdu literature, identifies the major poets associated with the classical tradition, discusses some Western influences, and describes the formal genres of the poetry (the qasida, the masnavi, and the marisiya forms of the longer poems; the qit'a, the rubai, and the ghazal forms of the shorter poems). Together, the commentary and the poems in this volume provide an informed introduction to major modern trends in Urdu poetry.

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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 educational discourse in Pakistan actually disempowers women.

In the wake of radical Islamist terrorist attacks described as jihad worldwide and in 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 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, 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 legitimizing militant movements called jihad for that period.

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