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Muslim Women in India

Dr. A.H. Mohideen Badshah¹ and S. Insha Amir²



Abstract

Women's studies have a great value in generating consciousness about the multi-dimensional roles played by women and their varied social positions in different societies. Considering the theoretical and methodological perspectives of women studies, very little information can be obtained from anthropological and sociological studies on the Muslim Women of north and south Bengal. The paper throws light on the situation of Muslim Women and their problems in the north and south Bengal.

Introduction

The subject of Muslim Women's studies is gaining much importance in social, scientific research recent times. The basic objective of the paper is to analyse their social positions, problems and prospects.

Religion/Philosophy and Women

Religion and philosophy are forces that shape people's views of the world, concept of existence, and its possibilities. Along with explicit message, regarding proper religious and moral conduct there are implicit suggestions about proper civil conduct. Hence they are important social constructs that determine and to a great extent legitimize power relationships, identities and meanings that affect women's role and status in a society.

Islam is based on the ideals and traditions laid down in the Quran, and reinforced by the examples and directives of the Prophet Muhammad (PBUH). The Quran repeatedly gives expression to the need for treating men and women with equity and reproaches those who believe women to be inferior to men. In the literature of religious history, the contribution of women is acknowledged explicitly as diciples of the prophet during his life time and as authors of religious texts (Hadith) after his death. Women's role in the formation of Islamic society in its first decades is well documented. Despite the historical data available Islamic women's place in religious

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701	Muslim Women in Asian countries	Dr.Mohideen Badshah	History	Sadakath A Research Bulletin	2017	2347-7644

Muslim Women in Asian Countries

S. Insha Amir¹ and Dr. A.H. Mohideen Badshah²

The total Muslim population in the world is estimated at over 1,000 millions. Muslims constituted about 25 per cent of the world's population. About 68.3 per cent of all Muslims live in Asia, 27.4 per cent live in Africa and the remaining 4.3 per cent live elsewhere.

Muslim Women's Situation

The Muslim societies by large are governed by Islamic religious ethos. There are nearly forty six Muslim countries, all of which are located in the countries of Asia and Africa. In terms of economic, social and political conditions the Muslim countries of the world may broadly be categorized into three groups, namely, traditional, transitional and modern. The 'traditional' countries are governed by the traditional social Arabia, Iran, Pakistan, Bangladesh, Libiya etc. The term 'traditional' means the countries which reformed the shariath laws wherever necessary while keeping the spirit of the Quranic injunctions. The most important of them are Indonesia, Malaysia, Algeria, Morocco, Iraq, etc. But by the term 'modern' we understand the countries which changed several laws based on Sharia, and instead, have accepted the secular values that uphold modernization and social change, for example, Egypt, Turkey and Tunisia etc. A brief profile of the role and the status of Muslim women in some of the south East Asian, South Asian, Arabian and African countries will help us better understand the position of women in these societies.

Afganisthan

Afganisthan is a country of South Central Asia with predominant Muslim population belonging to Sunni School. The political history of Afganisthan is of very complex nature, which has a tremendous influence on the status of women in this country. Afgani women had a very little say about familial and other matters. This is in accordance with the Afgan culture. Condition of women continued to be much traditional as well as very backward, specially in the rural area. Patriarchal rigidity is very conspicuous in Afganisthan. There has been a widespread illiteracy among

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Socio-Political Profile of Women's Position in India

Dr. A.H. Mohideen Badshahl and S. Jaya Prabha2

Abstract

Women's position in India after Indepence has been improved in a noticable way. They have improved in all the ways. Eventhough women are not considered to be equal to men. Gender bias in India is still there. We can see that from the home to society. Reservation in education and job opportunities helps the women to shine.

Key Words: Profile, Gender, Home. Community, Society

Introduction

The socio-political profile of women's position captures their participation in decision making, organizational capacity and self image. An in-depth understanding of these issues is very crucial. It is inaccurate to consider women in one single category, because there are variations in perception and attitude of women in different positions with in the family.

The role that women play as mother/mother-in-law/ daughter/daughter-inlaw/sister/sister-in-law determine their perception in decision making, their self images and their orgazional capacity.

In India the Muslim women do not consider women's position higher or better than men in decision making, self image and organizational capacity. Women's position is always lower than that of men. However, regarding the participation of women in decision making process in the household, the mother-in laws and the daughters have the notion that their input is about equal or near equal to men. On the other hand, the daughter-in-laws have the view that their participation in decision making is not only lower than that of men, but also than that of mothers-in-laws. As far as participation in decision making process both the mother-in-laws and the daughter-in-laws have the notion that their participation is lower than that of men. While the daughters have the view that their participation is about or near equal to men. The level of participation in decision making by daughters increases with age and education.

The mother-in-laws and daughter-in-laws remarked that their self image is lower than men, where as daughters consider themselves almost equal or near equal to men. However,

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703	Structure of Nellaippar Temple	Dr.Mohideen Badshah	History	Sadakath A Research Bulletin	2017	2347-7644

Structure of the Nellaiappar Temple

Dr. A.H. Mohideen Badshahi and A. Wilson Ever Bright²

Abstract

India is a large country. It is famous for its cultural and religious things. Most of the People living in India are following Hinduism. Among Hindus "Lord Shiva" is known as the God for Destruction of the world. In all the cities of India we can see a 'Lord Shiva' is known as the God for Destruction of the world. He will be with his wife. His wife's name is Parvathi Devi. In this Article we are going to see the Shiva temple at Tirunelveli city Tamil Nadu which is called as "The Nellaiappar Tample".

Keywords: God, Goddess, Lord Shiva

Introduction

Nellaiappar temple is located in the heart of Tirunelveli city in an area of 842600 square feet. This temple has two equal parts of Lord Shiva's temple and Goddess Sakthi's temple. There are two huge towers on the eastern side of hoth temples. There are two entrances for both the temples. Goddess Sakthi's temple has one entrance on its Southern side and another one is at the end of "Sangilimadapam" on its Northern side. Likewise Lord Shiva's temple has one entrance on its Northern side and the another one is in its Western side.

Holy Waters (Theertham)

There are 32 holy waters in this Sacred Shrine. Nine of them are significantly indicated. Holy waters such as PotramaraiTheertham, KarumariTheertham, VairavaTheertham and SaravaTheertham are located in this temple only out of the 9 important holy waters. The remaining holy waters such as KambaiTheertham, TheppakulamTheertham, SinthupoonthuraiTheertham, DurgaTheertham and KurukkuthuraiTheertham are located in various places out of the temple.

The divine tree of this Sacred Shrine is Bamboo. There are five celestial Chariots for Lord Shiva, Goddess Sakthi, Lord Vinayak, Lord Subramanya and Lord Sandeshwar in this temple¹.

Goddess Gandhimathi Amman's Temple

Let's visit graceful universal mother goddess Gandhimathi Amman's temple after worshipping Lord NellaiNathar who protected Paddy (Nel) with the fence of His divine grace.

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ADOPTION METHOD AND ITS IMPACT ON CHRISTIANITY

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ABSTRACT

Christianity was brought into India by St. Thomas, an apostle of Jesus Christ in 52 A.D. By calling themselves as St. Thomas Christians and Syrian Christian, they occupied the highest position in Kerala where they played an active role as agriculturists, traders and soldiers in the army. They enjoyed many rights and privileges from the rulers. They were noted for their adoption to the customs and manners of the native people. When the Portuguese arrived on the Malabar Coost following the discovery of sea route to India by Vasco da Gama in 1498 A.D. they were welcomed by the St. Thomas Christians. There arose enmity between them, due to the Synod of Diamper which was convened in 1599 A.D to Latinize the St. Thomas Christians. Following St. Thomas many religious Orders come to India for the spreading of the Gospel to the natives. Among them, the Jesuits contributed much for the propagation of Christianity. But active propagation began only after the arrival of the Jeuits. St. Francis Xavier, Robert de Nobili, John de Britto and Constantine Beschi were the most important Jesuits who contributed a lot to the expansion of Christianity in India. They followed their own methods to convert the people into Christianity. The adoption method was followed by Robert de Nobili, the founder of the Madurai Mission. The methods adopted in the Madurai Mission attracted a huge number of people and they become Christians and contributed a lot to the society.

KEYWORDS: monotheistic religion, Indian tradition, Syrian Christians.

INTRODUCTION

Christianity, a monotheistic religion, was taken to the nook and corner of the world by the apostles of Jesus Christ. According to Indian tradition, St.Thomas, one of the twelve apostles of Jesus Christ, came by sea and at first landed at Cranganore in 52 A.D. He converted the high caste Hindu families in Cranganore and Quilon. After preaching the gospel to the Partians, Madians, Persians, Hycanians and Bactrians St. Thomas founded seven churches at Malinkara, Kottayal, Palayur, Gokarnangalam, Niranam, Quilon and Chayal. He moved to the Coromandel Coast and reached Mylapore, where he converted many high caste people to Christianity which led to his death at St.Thomas Mount in 72 A.D.

The first and the most ancient group of churches have their origin; to St.Thomas who called themselves as St. Thomas Christian were Syrian Christians. The strength of the community was increased by a number of immigrations of Christian from western countries. Active propagation of

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உவரி சுயம்புலிங்க சுவாமி திருக்கோயில் -ஓர் ஆய்வு

க.செல்வி

ஆராய்ச்சி மாணவி (முமூநேரம்)

முனைவர் அ.ஹ. முகைதீன் பாதூஷா

ஆய்வு நெறியாளர்

வரலாற்று ஆய்வுத் துறை. சதக்கத்துல்லாஹ் அப்பா கூல்லூரி, திருநெல்வேலி - 627 011.

ஆய்வுச் கருக்கம்

பண்பாட்டில் சிறந்து வினங்கும், தமிழுக்குப் பெருமை சேர்க்கும் தவசீலர்கள் நிறைந்த, தாமிரபரணி தாவிக்குதித்தோடும் திருநெல்லேலிச்சிலையிலே, வங்கக்கடல் ஓரத்திலே ஆர்ப்பரிக்கும் கடலலைகள் வெண் முத்தென நுரையை அள்ளித் தெளிக்க, வானத்தின் நீலத்திற்கு கடல் நீலம் போடபுயிட, தரையில் பாய் விரித்து. விரித்திருக்கும் மணற்பரப்பு கடலோரம் கரை கட்ட ஒங்கி உயந்து நிற்கும் பளை மரங்களின் ஒலைகள் சலசலத்து மேளமெனத்தாளமிட, கலசங்களில் நிறைந்து ததும்பும் பகநிர் சொட்டு சொட்டாய் தரையில் விழுந்து பார்ப்பவர்க் கெல்லாம் பசியைத் தூண்ட வாழைத் தோட்டங்கள் பசுமையாய் உங்கும் சூழ்திருக்க, ஆங்காங்கு மலர்த்திருக்கும் மலர்கள் அழகோடு மணத்தை எங்கும் அள்ளித்தெளிக்க, கடம்பக்கொடிகள் எங்கும் படர்ந்திருக்கும் எழில்மிகு கடற்கரை ஒரம் அமைந்த சிறிய கிராமம் தான் உவரி. இயற்கை எழில் கொஞ்சம் இந்த உவரியானது கீழவூர், மேலவூர் என இருபகுதிகளாக இருந்தது. இரண்டையும் இணைக்க ஒரு ஒற்றையடிப்பாதையே இருந்தது. தற்போது இவ்வூர் பரதவர் உவரி கரைச்சுத்து உவரி என்று அழைக்கப்படுகிறது. தெப்பக்குளம் கருவறை விங்கம் ஆகிய மூன்றும் ஒரே நேர்கோட்டில் அமைத்துள்ள புண்ணியத் தலம் இக்கோயில் திருச்செந்தூரிலிருந்து 42 விமீ தொலைவிலும், தூத்துக்குடியிவிருந்து 70 கி.மீ தொலைவிலும், கன்னியாகுமரியிலிருந்து 52 கி.மீ தொலைவிலும், திருநெல்வேலியிலிருந்து 70 கி.மீ தொலைவிலும் அமைந்துள்ளது

கலைச்சொற்கள் : கயம்பு நாதர். சிவபரம்பொருள், அன்பே சிவம், கடம்பக்கொடி, கடம்பவனம், கள்மம், மாயை

வரலாறு

இத்திருக்கோயிலின் மூலவர் சயம்பு நூதர் எழுந்து அருளிய இடம் ஆதியில் ஒற்றையடி பாதையாக இருந்தது. இதன் வழியே ஆயர்குலத்தவர் பால்கொண்டு விற்பனை செய்வத வழக்கமாக இருந்தது. அதில் ஒரு பெண்மணி கொண்டு செல்லும் பால் மட்டும் நாள்தோறும் கடம்பக்கொடி தட்டி பால் சிந்துவது வழக்கம் பூரல் சிந்தியதை தன்னுடைய கணவரிடம் கூற. அவர் ஆத்திரமுற்று பால் சிந்திய இடத்தை நோக்கி கோடாரி முண் வெட்டி கையில் எடுத்து பால சிந்திய இடத்விலுள்ள செடி கொடிகளை மண்வெட்டியால் துலக்கி தன் கையில் இருந்த கோடாரியால் கண்ணில் தென்பட்ட கடம்ப கோடியின் வேரை வெட்ட , அதிலிருந்து இரத்தம் வர . இவர் மயங்கி விழ , அந்த ஆயர் குல பெண்மணி ஊருக்குள் சென்று இங்குள்ள பெரியவரிடம் நடந்ததைகட கூற. அனைவரும் வந்து பார்க்கும் அவ்வேளையில் ஊவர் பெரியவருக்கு கவாமியின் அருள்வந்து "சிவபரம்பொருள் லிங்க வடிவில் சுபம்புவாக எழுந்தருளியுள்ளார். இரத்தம் வடியும் இடத்தில் சந்தனத்தை அரைத்துப் பூசினால், இரத்தம் நின்று விடும்" என்று அருள்வாக்கு கூறினார். ஆப்போது "இந்த வகத்தில் சந்தனம் எங்கே கிடைக்கும்? ஏன்று மக்கள் கேட்டனர். ஆதற்கு பெரியவர் அருள்வாக்கால் சந்தனமரம் நூன்றிருந்த இடத்தையும் கூறினார். ஆவர் கூறிய இடத்திற்கு

நகினத் தமிழாய்வு (மன்னாட்டுப் பண்டுகத் தமிழ் காமாண்டு ஆயன்துழ்) பிழகள் 29, 2020 - சிறப்பிதழ் [ISSN 2321-984X] Modern Thamath Research (A Quarterly International Mutitatural Thamath Journal) February 29, 200 - Special Issue (ISSN 2321-984X) NATIONAL SEMINAR ON - REMEMBERING THE CULTURAL HERITAGE OF TAMIL NADU THROUGH MONUMENTS PG & Research Department of History, Government Arts College, Thiruvannamalai - 606-603, Tamil Nadu, India Villupuram Historical Research Center - Villupuram (VHRC) and Tiruvannamalai District Centre for Historical Research (TCHR)

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TEMPLE ARCHITECTURE OF PALLAVAS (600-900 AD)

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Abstract

Among the Indian Architecture temple Architecture of Pallavaswere played a vital role in North Tamilnadu History. Architecture is the art of planning a building. The main structural and functional features of a building are the roof arches, walls, doors and windows. The name architecture hail from the word Arch.

Keywords: Mamallan, Mandakapattu, unspoiled stones, Mamallan style, Larimer, Harantara,

Introduction

The temples of Pallavas are divided into three as cave temples, Monolithic Rathas and stone temples. On the basis of the structure of the cave temples they are sub-divided into Mahendran style and Narasimhan (or) Mamallan style. Stone temples are also sub-divided into two as Rajasimhan style and Nandhivarman style. J

Cave temples

1. Mahendran style

Mahendran style cave temples are classified into three as first, second and third divisions. First cave temple of Mahendra built in 'Mandakapattu' at South Arcot District. There is an inscription says, "This temple was built without bricks, wood, metal and lime but built with unspoiled stones' This type cave temples belong to the period from 630 AD to 700 AD. J

Features

The cave temples of Mahedravarman are simple, consisting of a pillared Varandh with one or more cells. The pillars have Larimer. The Pillars are all massive. Mandapas are rectangular in shape.

Centers

Pallavaram and Vallam in Chengalpet District. Mahendravadi, Delavanur and Sivamangalam in Arcot District and Trichinopolly are the examples for first division Mahedravarman style cave temples.

Thirukalukundram, Kodikal and Darmaraj Mandapam at Mahabalipuram and Narasimha cave temple of SingaperumalKovil are the examples for second division cave temples.

Singavaram - Renganathar cave temple, Mamandore cave temples and Saluvankuppam cave temples are also belong to this age.

2. Mamallan Style cave temples

Narasimavarman the son of Mahendravarman also have interest in rock cut art. He was called as Mamallan. The site of his cave temples is called by his name as 'Mamallapuram.' This cave temples have distinct features. So, they are called as 'Mamallan style'.

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Villupuram Historical Research Center - Villupuram (VHRC) and Tiruvannamalai District Center for Historical Research (TCHR)

Sl. No	Title of paper	Name of the author/s	Department of the teacher	Name of journal	Year of publication	ISSN
707	Advent of Islam in Tirunelveli District A Historical Study	Dr. Abdul Azeez	History	Sadakath A Research Bulletin	2016	2347-7644

A Historical Study A Abdul Azeez

The research paper entitled "Advent of Islam in Tirunelveli District A Study" attempts to trace out the rise and spread of Islam and its
significant effects in Tirunelveli region. Kayal port city was the principal
commercial emperium of Mabur attracting traders from Arab countries,
China and Greece even before the advent of Islam. The sangam literatures
such as "Ahanonuru", "Muliaippatto", "Nedunolvada", "Perumpanatruppada",
Manimekalai", "Nedurukanchi", "Servagan'athamon", "Shapathikanam" call a
class of people of traders, soldiers and artisans as "Yayanas".

The eminent lexioographer in Arabic language SchahibulQamus points out that the word Yavana' must have originated from the name of a place in Yaman in South Arabia. There is a place namely Yuman near Ballaback, in Syria. A Muslim tribal community lived in the west province of China was known as Yunnan. The Khalifa of Bagdad was denoted as the ling of Yunnan by Chinese writers Yavanam is indicated to be one of the fifty six countries around India in some old Tamil poems as name of Arabia. The ancient Arabian medical system is known as 'Unani' even today Ptolemy denotes Mokha in Southern Arabia as the great emporium of trade for South Indian lowcuries'.

Arabs were ploneers in the trade of horses. They were well known for the trade of horses in the early centuries of Christian era.³ Arabs exported gold, emarald, coral, cloth, fur, swords, rosewater, wine and horses and imported pearls, crystals, precious stones, odiferpus wood, cotton, silk, lead, pepper, camphor, clove, cardamum, nutraug, lemon, orange, betel leaf and elephants to Mabar.

Arab Muslim merchants and navigators got settled along the Mahar coast as early as sixth century AD as the region started to play a key role in the international trade that caused south India to have business tie-up with the enterprises of West Asia and International archipelago. Such settlements of Muslim Arab traders along the Mahar coast started growing up from Pulicat to Colachal in Kanyakamari, International business community of these Arab traders settled in the port towns of Mahar coast such as Pulicat, Nagapattinam, Kilakarai and Kayai those prefessed Islam?

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 Rahmath Nagar, Tirunelveli, India.

Sl. No	Title of paper	Name of the author/s	Department of the teacher	Name of journal	Year of publication	ISSN
708	Quid-e-Milleth's Debate on Madras Legislative Assembly	Dr. Abdul Azeez	History	Review of resarch	Apr 2019	2321-984X



REVIEW OF RESEARCH



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QUAID-E-MILLATH'S DEBATES ON MADRAS LEGISLATIVE ASSEMBLY

Dr. A. Abdul Azcez¹ and M. Sutha²

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ABSTRACT:

Quild-d-Millath was bora in Tirsuelsell at Pettal. His original name it Muhammad Ismail Sohib. He was the loader of Indian Muslim League after Independence, his was a great leader, Patriotic, Reformer and Social Worker. He spoke sollent features of Madrus Legislative Assembly to the people in the year 1946-47. First Session of the Second Legislative Assembly under the Covernment of India Act, 1935 (5th August, 1946). Debate on Maintenance of Public Order Bill (1th March 1947). Khadi Movement, This message help to know about legislature to them.

KKYWORDS: Quald-e-Millath, spoke sailent features, Political conference.

INTRODUCTION:

Quald E Millath was born on the fifth day of June 1896 as the second see of Miyakkan Rauther and Mohardeen Potrna. The Arabic word Quare-E-Millath means the guide of the People. Quald it the one who has taken the thread of the camels in his hand and is the one who guides the camel in the way he is walking forward.

The Patriotic Patriotism that has poured into his youth:

The state Political conference held by the Tamil Nadu Congress party took place in Tironelvell City on 21, 22 in July 1910. Former advocate General Mahesh Scholraca chalred the lyengar Conference. The civil disobedience movement was at the height of the Khillafat agitation.

The yearth wanted a radical supporter of the national struggle to pass a resolution supporting the noncooperation movement initiated by Gandhiji at the state governments in Thiramelyeli. But those who were supposed to be moderates at the time had to think that the British government should not be hated in the same way and that it would be enough to make a resolution insisting on the necessity of political reforms.

MADRAS LEGISLATIVE ASSEMBLY DEBATES

FIRST SESSION OF THE SECOND LEGESLATIVE ASSEMBLY UNDER THE GOVERNMENT OF INDIA ACT, 1935 $[5^{th}$ August 1946]

Mr. Speaker, Sir, several of my friends who speke before me congratulated the Hon. Prentier on the presentation of his budget. I also want to congratulate him and I congratulate him on the fact that he has formulated his budget within the short time which he had at his disposal after assuming office.

"Presently I will have to refer to certain points in the budget on which I have to congratulate him; but in the meantime I want to refer to certain features of the budget which reference may perhaps not be palatable to our friends on the other side. But, before that, Mr. Speaker, I have to say something with reference to the appeal made by the hon. Friend the Leader of the Independents with regard to the unity of the various communities in the province and the country. I did not intend to touch on position on this occasion, but since my friend has chosen, to refer to the subject, I think I cannot but say a few words on the metter. He says 'Unity', What is meant by 'Unity', Mr. Speaker, I are not save. This is a country and thus is also a province wherein we have get a population which is multi-racial, multi-tingual, multi-religious and multi-so-many other things. By unity I de not think that anybody

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3	Sl. No	Title of paper	Name of the author/s	Department of the teacher	Name of journal	Year of publication	ISSN
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THE ADVENT OF ISLAM IN SOUTH TRAVANCORE

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ABSTRACT

The research paper cetitled "The Advent of Islam in South Travancore" is an attempt to analyse and discuss the growth of Islam in the present Kanyakamanti District. The arguments are supported through evidences gathered on the basis of personal visits and a study sarried out in the important islamic centres of Kanyakamani District. The word "Islam", is derived from 'astama' measing to resign oneself. The leading doctrine of Islam is the betief in one all powerful Allah, which Prophet Muhammand (pessoe be upon him) family established. The Holy Quran is accepted as a revelation from Allah to the Prophet Muhammand (SAL) and hence forum the basis of all Islamic teachings.

Keywords: Islam, Araba, Mahammed, Kayalpatanan and Kanyalesmari

INTRODUCTION

The selvent of Islam in this region has been a favourite topic of study for many historians. While some historians and archaeologists opine that Islam once here during the night and tenth centuries A.D., certain others are not but Islam once here much earlier.

According to Ibrahim Kunju, trade link existed burwoon the Malabar count and Arabia even before the establishment of the Roman Empire'. Ibras Rostala, the Arab prographer argues that even before the birth of the Prophet Muharmand (SAL) the Indian ships used to sail upto Al Modain which was on the abores of the river Tigris.' Another reason for the present argument is that Korala being rish in spices it should have attracted Arabitosless in large numbers. Thus when these traders learns the message of their Prophet Mahammand (SAL) they might have attempted to presch their religion in Korala, the place of their rande.

The first Muslim fleet resched the Indian waters now Taxas, buring the period of coligh Uniar (Rali) in 63.6 AD. Another popular theory is related to the Travancore King Cheraman Perumal who was converted to Islam during the lifetime of the Prophet Muhammad (sall). Nagam Aiya has mantioned the conversion of Cheraman Perumal to Islam in his work. King Cheraman Perumal was the lest of the Chera Kings who ruled over Keenla-Witen a group of Araba led by Sheik Saharadeen landed at Kodungallur, the people took them to the King. These Araba gave the message of Islam to the King, Cheraman Perumal was situated towards the new doctrine of Islam. As these Araba were screally bound for Ceylon they proceeded with their journey and returned to the King only to take him to Arabia. The King embraced Islam is the persecute of Pooplet Muhammand (sall) and researed himself Abdal Rahman Samiri. On the way back Abdar Rahman Samiri passed away at Zufer on the Arabian Coast. However the two ships proceeded without any break with the letter of introduction from the deceased King. One ship with Malik Ibrat Decease Islanded at Kodungallur, 10 to other landed at Kayalpatanan.

Kayalpatnam is an ancient hietorical city of India. It lies in the southeast of Indian peninsula on the shore of Bay of Beagal. It is a Muslim dominated town situated in Thoothskudi district. The Arabs settled in Kayalpatnam as early as 633 A.D. "The first settlers who were from Mecca and Median landed here during the period of Pirst Caliph Abubockar. When the first Arab settlers entered Kayal the Pandyan Kingdom was railed by Kaskangon. The first Arab settlers chose the pleasant Khasmarai area which was the heart of the Kayal and the first Arabs settlers this place was called Kayal and not Kayalpatnam.

They constructed the first mosque near the seasthore and named it. Kathil Karni Pallii and the storre issuription found is it is a valuable source for the study. The second settlement of Arabs took place at

Sl. No	Title of paper	Name of the author/s	Department of the teacher	Name of journal	Year of publication	ISSN
711	The Non. Brahmin Movement in Travancore-A Historical Study	Dr. Abdul Azeez	History	International Journal of Analytical and Experimental modal Analysis	Dec 2019	0886-9367

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The Non Brahmin Movement in Travancore - A Historical Study

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Assistant Professor of History, Sadakathullah Appa College (Autonomous), Rahmath Nagar, Tirunelvels – 627 011

Abstract The Non - Brahmin revolt broke out in Travancore against Tamil Brahmin domination in the civil services of the State. The Tamil Itrahmins known as Pattars were considered as foreigners by the native Malayalis though they lived there for several centeries. It is unknown when Pattars occupied to Travancore State. They occupied key positions such as teachers, temple administrators, personal secretaries to the members of royal families in Travancore State. The kings of Transancore recognized Tamil Pattars by appointing them as Miraselars, Munshis and Village Accountants. Nambudhiri Brahmins considered themselves superior to Pattars followed by Nayars. A large section of society known as Exhavas were given lower status in the social order prevailed in those days in Travancore State. They were denied education. They were not able to attain higher positives in civil services and politics due to their lake of education and social injustice imposed on them. As a result of rigid caste system suppressing the majority section of society, Ezhavas preferred to adopt Christianity through mass conversion as they were assured to be treated equal. From 1817 to 1872, Tamil Patters held the highest administrative post of Dewaits. Those dewarts brought their relatives, friends and caste men into government services, Naim and other educated lower caste people were neglected in getting placed in Government service. Most of the Brahmim were offered tax exemptions. This social injustice imposed on the large sections of society caused for the emergence of Non- Brahmin movement in Travancore State. The protest of Non-Brahmins was registered through a memorial prepared by K.P. Sankara Menon, an advocate of Madran High court and signed by more than ten thousand people including all castes, creeds and even Nambudhiris. This memorial was submitted before the king of Travancore. Once the revolt of Non-Brahmins Brokeout in Travancore State led to the temple Entry Proclamation that abolished the ban on the so called low caste people from entering temples in 1936 during the reign of Maharaja Chithira Thirunal Balarama Varman.

Key words: Brahmin, Nambuthiri, Ezhava, Pattar, Nairs, Sadras Introduction

The first half of the 20th century witnessed remarkable Social, Political changes in Tamil Nadu.

The Hindu temples have played an important role in the Socio-religious life of the people. The

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Sl. No	Title of paper	Name of the author/s	Department of the teacher	Name of journal	Year of publication	ISSN
712	The Religious Legacy of Tipu Sultan	Dr.Jemi Merlin Rani	History	IOSR Journal of Humanities and Social Science	Apr 2018	2279-0837

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IOSR Journal Of Humanines And Social Science (IOSR-JISSS) Fellanc 23, Lynn 4, Ver. 1 (April: 2018) PP 84-88 a-ISSN: 2279-0837, p-ISSN: 2279-6845 with Josephumals.org

The Religious Legacy of Tipu Sultan

J. Jemi Merlin Rani

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Abstract: Tips chariobed the welface of both the Madiens and the Hindus in his stant. The had a yearning love for freedom from the British yoke Tips Saltan was nadical in more than one sense. He was the first to bain consumption of alcohol in the entire state, out on religious grounds. He didn't sorry about the decision is recorded to it. He was postsad for this art by Canchi. He was the firster of nicelle technology. He was the first to introduce sericulture in the Myster state. As a Madien ruler in a targely Hindu decruin, Tipu Sultan faced problems in establishing, the legitimisty of his rule and in recording his device to be seen as a cleving Islamic ruler with the need to be pragmatic to avoid amaginating the majority of his subjects. During his period 50% alreas was given to the Hindus. When the Marathos plandered Saranger Mutt, killed the Brahmins and took the golden statue of Sarathadevi. Tipu Sultan gave donations to encorate it and sent his general SayadMohrad to give protection to the Sarathadevi. Tipu Sultan gave donations to encorate it and sent his general SayadMohrad to give protection to the Sarathadevi. He had the surface presented by the Sultan. Tipu Sultan also presented fore yever copy to the Lakthoni Kanta tempta at Kaltan.

Keywords: legitleracy, persecution, radical, Stingerl limers, T.pu. Saltan

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Date of acceptance: 11-54-5018

I. INTRODUCTION

The Nation is greater than the greatest of as all

Tipa Suxun

As a devoit Muslim ruler in a largely Hindu land Odysover, Tipo Saltan's religious requestions become a source of religious and historical controversy. It is not susprising that Tipo Saltan faced problems in establishing the regionacy of its rule. He was not notween reconciling his dosine to be seen as a down Islams, ruler and the need to be programs. I fin charitated the welfare of both the Madims and the Hindus in his state, lie had a searning love for fleedown from the Hindus with, which he realized that his country was going into the hands of European free booters. Tipo Saltan such distinct all at the attention between which between children, even his own procurse life and laid from all at the attent of India's defense. When the European field had other pathy succertains were confinding fluencehos in the last area india's defense, when the European fluencehos in the histories strongheer or employing sexual pleasure under the flutted procedum in their samplies. Tipo Saltan was body in subopting both defenses and offernore measures against the impending danger to the freedom and handar of his beloved country lindia.

Tipu Saltan was radical in more than one sense, He was the first to but consumption of alcohol in the entire state, not us religious grounds. He didn't story about the decline in income due to it the was persisted for the was the first to aerodous sense where in the Mysere state. He was the first to aerodous sense with the Mysere state. He involuced the system of getting the produce direct from the fartners and selling them in takens. He involuced the system wiles should have a school, the was also an environmentation. He established the bisdiversity garden Lal Bugh. He configurable place in the history of fedial is missing Mutta and distributed it among the shadras Tipe Sultan has an unforgetable place in the history of fedial is invested for freedom. Tipe after a feetial resistance in the field retired into Seningaguarian and when his capital was stormed died lighting Priviley in the breach 1799. In the recent himse the Tigger of Mysons who saled it the 18° century has become a cause for political diagnet and violence posters. William Duiryanghe'a a sent by the active for the Guardian, "An entry in importal villian sensiting" says that Wellesley in his campaign of violication against Tigu, portrayed him as an aggressive Muslim rearrater who divided his time between oppressing his subjects and featuring to drive the British into the sen. Durlyanghe also added that the recent work by scholars has succeeded in reconstructing Tipu Sultan as one of the most time states on the sighted walons of the pre-octionial period.

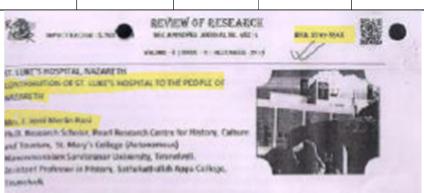
Markandey Kaju, the former Chief Tunion of belix whose in his blag that the Editor of Mysore Gazetiger Prof. Srikantaish has listed \$50 temples to which Tipu regularly paid annual grants. Tipu Saltan has mentioned that "Religious tolerance in the fundamental tener of the Helly Quran". As a Mudlan siles in a largely Hindu scenais, Tipu Sultan fixed problems in establishing the legitimacy of his rule and in reconciling his desire to be seen as a devote Islamic rater with the next to be programia to avoid antogenizing the majority of his subjects.

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Sl. No	Title of paper	Name of the author/s	Department of the teacher	Name of journal	Year of publication	ISSN
713	Luk's Hospital ,Nazareth ;Contribution of St. Luke Hospital to the People of Nazareth	Dr.Jemi Merlin Rani	History	Review of resarch	Dec 2018	2321-984X



RESTRACT

The exect important feature in the history of the S.P.C. was the introduction of Medical Ministry, successful was the village mission station of the S.P.C. Medical mission was introducted in Manareth under the superintendence of Rev. Structure. The first missionary work done by Structure was setting up of a templal. After the opening of the Torondont—Torondonter code by Structure, was to houghful was more structure. This crode Resourch and early resentate policies or 1924 the lock in the houghful was more structure. This crode Resourch edge and early resemble the medicle. Note Mangareth was the only function in fair recently among pears and it 1900 the vicersy made him is invented of the page of the second to hadron to recognize of the recently to hadron. Under propelly, Resourch was in the provide of grow in providing malicul service to hadron. Under hospital, Resourch was in the proper of grow and providing malicul service to the proper for more than furty villages among house for a few sufficient people from Almaretic arranges and Kayakumaan.

IENWORDS: Ander' Showers, Americkanoper and Koya Jakinan

NTRODUCTION

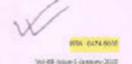
the most important feature is the history of the S.P.G. was the introduction of Medical Moster.

Recoreth was the ellage relation of the S.P.G. Medical mession was introduced in Recoreth ander the superintendence of Rec. Strachen. The first reculency where kine by Strachen with wording up of a heaptist. He standed his modeler service at the present post office with words for registers in the adjacent chandred hist dose by. Noticeth had a pepulation of 7000 people of single within a spins of one risks plid there were two large towers within four miles which have no fourpital. No lingual demands work made by those in charge of the Harptist and the autions were treated with histories and arrapidly. Understancy fining indexpiring the particles working for many hours was carefully asked and the sake-poor were far besides being treated, but givet care was been not to entoring. "Supetal beid."

After the opening of the Tinarehold - Tinusheeder solving in 1904 the work in the hospital was have done as a. This made haza of himore easily assessable from other villages. We gift in each or kins was accepted by any member of the stell including the membe. It was a constant sight to are patients turning to the hospital paid for guilling their offentory. Wall to do patients paid for costly drags and

SI. I	No Title of paper	Name of the author/s	Department of the teacher	Name of journal	Year of publication	ISSN
71	Gandhi's Idea on Youth to transform India	Dr.Jemi Merlin Rani	History	Our Heritage	Jan 2020	0474-9030

Our Heritage



Gandhi's Idea on Youth to Transform India

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> The Youth Gandhi Dreamt of Where there is love there is life, hatred leads to destruction.

-Mahatma Gandhi

Prophet, spiritual leader, secular saint, freedern fighter, social reformer, philosopher, healer and Father of the Notion – Mahatma Gandhi is perhaps the most deified political figure in modern history². Known to the world as the leader of the Indian National Movement, Mohandas Gandhi entered politics, not to liberate the country in the sense understood by other Indian leaders and the western public which followed his career with such fascinated attention, but to establish the kingdom of Heaven on earth³. Many were buffled by his masterful grip over statecraft combined with his garb of a religious ascetic – a loiseloth and shawl, which he insisted on wearing even when he went to meet the English emperor in 1931⁴.

While he is much written about, Gandhi continues to fascinate, confound and stupefy the modern youth Gandhi's greatness has got wide appreciation in India and the world. Dr.S.Radhekrishnan rightly called the mahatma "as the greatest mun of our age" and Albert Einstein was arrected to evaluated the magnificence of Gandhi as that of a man unique as political history — a beacon to the generations to come^{-d}.

Mahatma Gandhi was one of the giants of the 20th century, who left an indelible impact on the social, economic and political forces of the day. He was a great revolutionary who fought for the freedom of all the enslaved people in different parts of the world. Gandhi was a multifaceted genius who applied his mind to a large number of problems of human concern. His social ideas exemplify a deep and abiding interest in a fundamental reformation of the Indian society. Mahatma Gandhi was a towering personality who contributed in a large measure to some of the highest values which Indians have stood for since the dawn of civilization. PhysicallyGandhi appeared very fail but he was a mun of extraordinary coorage, determination and perseverance in the face of adversity. He had an original mind which probed into the matrix of human problems!. Gandhi picked up many concepts form different traditions and combined them within himself to form the mun he was. He never claimed to be an original thirker and remained a lifelory learner.

Sl. No	Title of paper	Name of the author/s	Department of the teacher	Name of journal	Year of publication	ISSN
715	Role of Vedabodakam and Jeyabalan in uplifting the lives of lepers in South Tanil Nadu	Dr.Jemi Merlin Rani	History	Parisodh	Mar 2020	2347-6648



Role of doctors Vedabodakam and Jeyabalan in uplifting the lives of lepers in South Tamilnadu

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The missionaries who penetrated the deep into South India started schools and hospitals for the welfare of the poor people. They laid the foundation for these social welfare institutions and passed it on to the Indians after independence. But with the advent of Christian Missionary work among teprosy potients a humane touch was added to this method but still, segregation continued to be the method of control of the disease.

Origin of leprosy treatment at Nazareth

R.Vedahodakam one of the pianeer indigenous missionary doctors of the deep south started a leprosy clinic in St.Luke's Hospital Nazarath in 1937. With the vision and courage of Vedahodakam, a leprosy wing was opened in the general hospital situated in Nazarath. He was obsessed with the missionary care for the hospital for mental ignorant of the fact that they had leprosy patients. Two leprosy patients were to the hospital for treatment ignorant of the fact that they had leprosy. The doctor gave medicine for a month. The next month they bought with them, two other patients. Within a year more than ten patients with the same disease visited Vedahodakam. They came from Peikalism a sillage near Nezareth For the first few years, the clinic functioned to full capacity of attendance but dwindled as years went by the mystery of this drop-out of patients peoplessed Vedahodakam.

Vision of Vydabodakam

Vedabodakam took to the roads in search of his patients. He drove his jeep and walked to vallages where even the jeep could not go. A deeter knocking at the slows of his patients, vallage after village was a thing unbeard of. To his stagerise, he found the cause for the poor attendance was not due

Tionwoodly Discount Council Report, 1954-55, p.42.

Sl. No	Title of paper	Name of the author/s	Department of the teacher	Name of journal	Year of publication	ISSN
716	Development of Teacher Education Post Independence	Dr.Asha	History	Journal of Emerging Technologies ad Innovative Research	Apr 2019	2349-5162

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DEVELOPMENT OF TEACHER EDUCATION-POST INDEPENDENCE INDIA

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Abstract

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"Teachers are literally arbiters of the nation's density. It may sound a trainer but it still needs to be stressed that the tethe key to any educational reconstruction?"

Toucher Education is based on the saying. "Teachers are made not been, in contary teachers are born not mode". It is considered as an ert as well as science and the teacher has to acquire skills which are useful to trement the cult curticulum.

Teacher training did not develop in India in an effort to improve methods of teaching, to introduce new ones, a to extend the spread of education to the great mass of people. It came about in an effort to introduce in altogether new preparing pupils for the lowest levels of administration of neverue and law and order.

INTRODUCTION

With the advent of the weetern powers in India, a new type of educational system, quite different from the existing intisystem came to be established. European missionaries took lead by starting achools first and teacher training institution

Prior to the advent of the European powers the "Monitorial System" remained animportum mothod of training total quite a number of years. But very moon the systematic found to be inadequate and steps were taken to systematic of deathers.

HISTORICAL BACKGROUNDS:

It was only during the British period, that the teacher education had its birth. As early as 1807, William Carry national achool for primary teachers at Strampoor In 1825, the Court of Directors, awarded the society is monthly gran 500° and expressed their approbation for the education of persons, working as teachers in only exchange.

Sl. No	Title of paper	Name of the author/s	Department of the teacher	Name of journal	Year of publication	ISSN
717	Growth of Tecnichal Education in Kanyakumari District	Dr.Asha	History	JETIR	June 2019	2349-5162

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GROWTH OF TECHNICAL EDUCATION IN KANYAKUMARI DISTRICT

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ABSTRACT

The prime function of education is to me good human beings, motivated to fulfil their true potential for their own benefit as well as for betterment of the society as a whole. Education can develop capabilities which include behavioural, cognitive solehual and artitudical components. Vertical mobility refers to the movement of an included a people or groups from one status to another. It involves change within the lifetime of an individual to a life have lower stand than the person had to begin with.

Technology is a systematic knowledge which god are peartice -that is to use tools and run machines to serve human purpose. Science and technology man bring sheful charge. The term 'Education' has been clearly defined as the process of developing and training the gowers and capabilities of human beings.

Key Words

Education , potential, capability ,technology human beings

4NTRODUCTION

In KanyakumanDistrict prior to1956, under technical education type writing and some other vocational technical subjects were imparted through private agencies and some government schools. It is a pity to state that no technical education existed in the past even after the formation of Kanyakumari District, except the government polytechnic at Konam established in 1959. However, one could witness a sudden spurt in technical education in Kanyakumari District recently, ever since 1980. At present the people of Kanyakumari District got the privilege of enriching their technical knowledge thanks to the establishment of number of engineeringcolleges.

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Role of Missionaries on Educational Development in Southern Districts of Travancore State

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Abstract

The advent of Christian missionaries from the west and the establishment of the British Ray in India led to several revolutionary changes of far reaching consequences. Under the reasonaring inflances of the west, a new India was emerging. The introduction of western advection struck at very topocol of Irdian culture and life. India in many parts felt the impact of Christian philambropic work done through Hospitals. Orphanages and Educational Institutions such as solved and colleges. The Christ on missionaries helped the spread of education to every trick and cooper of the essentity. The missionaries detail is Unglish education a valiable ally in their coangelistic procupands. Though the missionaries were guided by religious missions in their colors and activities. It is to be home to mind that they nevertheless spent their talents and energy, time and missionaries for representation of archive Long before the arrival of missionaries, there were schools in India but they were both few in number and poor in quality. At the time of education of protestant missionaries the condition of native education was in very low obb. Higher, class people were the adventageal group in the field advection. It was against such odds that the Christian missionaries, wartest their institutions and three them open to all curses and communities.

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Sl. No	Title of paper	Name of the author/s	Department of the teacher	Name of journal	Year of publication	ISSN
719	Ships and Ship building in Kerala as reflected in the Epigraphic Records	Shamli C. K.	History	Studies in Indian Epigraphy	2018	0970-4760

Ships and Shipbuilding in Kerala as Reflected in Epigraphic Records

Indian ship technology and navigational knowledge goes back to the 3rd Millennium B.C. Traditional boat builders could make ships, which were fully say worthy and could sale to West Asia. The discovery of Pre-historic caves and their art was started during the colonial period. Evidence of Maritime epigraphy of Kerala is comparatively rare. The paper mainly focuses a brief Survey of the epigraphic study of ship and shipbuilding in Kerala. South India is strategically positioned in the navigational networks of the Indian Ocean region that connect positioned in the navigational networks of the Indian Ocean region that connect the eastern and western worlds. Many ports were developed in South India during the ancient period.

Ship and Ship building references in Indian epigraphy

The Harappans (or Indus Civilization) constructed the first tide dock of the world for berthing and servicing ships at the port town of Lothal. The terracotta models of a boat from Lothal and engravings on Indus seals give some idea of ships going to the sea. An engraving on a seal from Mohenjodaro represents a sailing ship; with a high prow, the stern was made of reeds. In the center, it had a square cabin. Out of five miniature clay models of boats one is complete and represents a ship with sail. The earliest reference to maritime activities in India occurs in Rigveda. "Do thou whose countenance is turned to all side send off our adversaries, as if in a ship to the opposite shore do thou convey us in a ship across the sea for our welfare."

There are the two varieties of scripts in early historic India: Brāhmī and Kharoshtī. The earliest documented use of these scripts is in the Aśokan edicts. Most of the inscriptions are inscribed on stone slabs while some are engraved on copper plates. Most of the inscribed stones are found in temples and they contain rules and regulations pertaining to the duties of various temple functionaries, details of offerings to the deities, accounts of regular income to the temples, penalty for dereliction of duty and similar offences and so on. In other words, these records are meant for communicating with various sections of common these records are meant for communicating with various sections of common people. A few of the records are trade charters given by rulers to various people. A few of the records are trade charters given by rulers to various people. A few of the records are trade charters given by rulers to various people. A few of the records are trade charters given by rulers to various people. A few of the records are trade charters given by rulers to various people. A few of the records are trade charters given by rulers to various people. A few of the records are trade charters given by rulers to various people. A few of the records are trade charters given by rulers to various people. A few of the records are trade charters given by rulers to various people. A few of the records are trade charters given by rulers to various people. A few of the records are trade charters given by rulers to various people. A few of the records are trade charters given by rulers to various people. A few of the records are trade charters given by rulers to various people.

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720	Industrtial Development of Calicut in the 19th Century	Shamli C. K.	History	Sadakath A Research Bulletin	2019	2347-7644

Industrial Development of Calicut in the 19th Century

Shamli, C. K.1

Kerala has traditionally been enjoying a high degree of political freedom as it was never ruled by foreigners for a long period before the colonial rule. The rulers of various states were deeply committed to the economic progress of their perspective territories. So, Kerala enjoyed traditionally a favourable political climate for industrialization. The state possessed rich natural resources like plentiful supply of the river water, thick forests, comfortable climate and transportation, etc. Kozhikode District represents one of the industrially advanced areas of the state. All these provided the basic infrastructure for the industrial development of the places such as Calicut, Beypore and Feroke. The Malabar District Gazetteer observes "the forest that clothe the western ghats from head to foot, and cover a greater part of the Wayanad plateau, besides making Calicut one of the most important timber marts in India, with the support of thousands of carpenters, sawyers and wood cutters and their numerous progeny." 1

Large scale industrial concerns sprang up only in the closing years of the 19th century. The important large scale industries of Kozhikode District included textile mills, saw mills, match factories, umbrella manufacturing, tile factories, soap making, brick making, printing, furniture making, beedi factories, etc. Basel mission and mission trading activities were mainly influential in the development industries in the Malabar region. They made capital investment for industries; commonwealth tile factory of Feroke became the best example. The establishment of these industries had contributed much towards the improvement of the economy of the District. A large percentage of population drives their livelihood from these industrial pursuits.

The requirements in respect of timber for local consumption and for use abroad are met from the timber worked down from the government owned and private forests. The local market of the timber are the sea ports like Thalassery, Calicut, Beypore, etc. It has been established that 60 percentage of timber marketed at the west coast and goes by sea to Arabia, Karachi, Kutch, Varaval, Ratnagiri, and Bombay and some 30 percentage is railed over land to Districts east of the western ghats and the balance, 10 percentage being consumed locally. Teak in Malabar got worldwide attention during the colonial period. Chief timber logs are sold in round logs.

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