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Sadakath: A Research Bulletin

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 disciples 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

¹ Associate Professor, Research Department of History, Sadakathullah Appa College, Tirunelveli, India.

² Research Scholar, Research Department of History, Sadakathullah Appa College, Tirunelveli, India.

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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

1 Research Scholar, PG and Research Department of History, Sadakathullah Appa College, Rahmath Nagar, Tirunelveli, Tamil Nadu, India.

2 Associate Professor, PG and Research Department of History, Sadakathullah Appa College, Rahmath Nagar, Tirunelveli, Tamil Nadu, India.

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702	Socio-Political Profile of Women's Position in India	Dr.Mohideen Badshah	History	Sadakath A Research Bulletin	2017	2347-7644

Socio-Political Profile of Women's Position in India

Dr. A.H. Mohideen Badshah¹ and S. Jaya Prabha²

Abstract

Women's position in India after Independence has been improved in a noticeable 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 within the family.

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

¹ Assistant Professor, Department of History, Sadakathullah Appa College (Autonomous), Rahmath Nagar, (Affiliated in Manonmaniam Sundaranar University, Tirunelveli), Tamil Nadu, India.

² Research Scholar, Department of History, Sadakathullah Appa College (Autonomous), (Affiliated in Manonmaniam Sundaranar University, Tirunelveli), Rahmath Nagar, Tamil Nadu, India.

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

Sadakath: A Research Bulletin

Structure of the Nellaippar Temple

Dr. A.H. Mohideen Badshah¹ 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 Nellaippar Temple".

Keywords: God, Goddess, Lord Shiva

Introduction

Nellaippar 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 both 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.

1 Assistant Professor, Department of History, Sadakathullah Appa College (Autonomous), (Affiliated in Manonmaniam Sundaranar University, Tirunelveli), Rahmath Nagar, Tamil Nadu, India.

2 Research Scholar, Department of History, Sadakathullah Appa College (Autonomous), (Affiliated in Manonmaniam Sundaranar University, Tirunelveli) Rahmath Nagar, Tamil Nadu, India.

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ADOPTION METHOD AND ITS IMPACT ON CHRISTIANITY

R. Thomas¹ and Dr. A. H. Mohideen Badsha²

¹Associate Professor of History,
Nazareth Margoschis College, Pillalayanmanal,
Part-time Research scholar in History.

²Research Guide & Supervisor ,
Associate Professor, Research Department of History,
Sadakathullah Appa College, Tirunelveli.
Affiliated to Manonmaniam Sundaranar University, Tirunelveli.



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 Coast 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 came 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, Gokamangalam, Nirariam, 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 (முழுநேரம்)

முனைவர் அ.ஹ. முகைதீன் பாதாஷா

ஆய்வு நெற்பாளர்

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

ஆய்வுச் சுருக்கம்

பண்பாட்டில் சிறந்து விளங்கும், தமிழுக்குப் பெருமை சேர்க்கும் தவசீலர்கள் நிறைந்த, தாமிரபரணி தாவிக்குதித்தோடும் திருநெல்வேலியிலே, வங்கக்கடல் ஓரத்திலே ஆர்ப்பரிக்கும் கடலைகள் வெண் முத்தென நுரையை அள்ளித் தெளிக்க, வாழத்தின் நீலத்திற்கு கடல் நீலம் போட்டியிட, தரையில் பாய் விரித்து, விரித்திருக்கும் மண்பரப்பு கடலோரம் கரை கட்ட ஒப்பி உயர்ந்து நிற்கும் பனை மரங்களின் ஒலைகள் சலசலத்து மேளமெனத்தாளமிட, கலசங்களில் நிறைந்து ததும்பும் பதநீர் சொட்டு சொட்டாய் தரையில் விழுந்து பரப்பவங்க கெல்லம் பரிசைத் தூண்ட, வாழைத் தோட்டங்கள் பசுமையாய் உங்கும் சூழ்நிலை, ஆங்காங்கு மலர்ந்திருக்கும் மலர்கள் அழகோடு மணத்தை எங்கும் அள்ளித்தெளிக்க, கடம்பக்கொடிகள் எங்கும் படர்ந்திருக்கும் எழில்கு கூற்றை ஓரம் அமைந்த சிறிய கிராமம் தான் உவரி. இயற்கை எழில் கொஞ்சம் இந்த உவரியானது கழுவூர், மேலவூர் என இருபகுதிகளாக இருந்தது. இரண்டையும் இணைக்க ஒரு ஒற்றையடிப்பாதையே இருந்தது. தற்போது இவ்வூர் பரதவர் உவரி கரைச்சத்து உவரி என்று அழைக்கப்படுகிறது. கடல் தெப்பக்குளம் கருவறை லிங்கம் ஆகிய மூன்றும் ஒரே தோட்டத்தில் அமைந்துள்ள புண்ணியத் தலம். இக்கோயில் திருச்செந்தூரிலிருந்து 42 கிமீ தொலைவிலும், தாத்துக்குடியிலிருந்து 70 கிமீ தொலைவிலும், கன்னியாகுமரியிலிருந்து 52 கிமீ தொலைவிலும், திருநெல்வேலியிலிருந்து 70 கிமீ தொலைவிலும் அமைந்துள்ளது.

கலைச் சொற்கள் : சுயம்பு நாதர், சிவபரம்பொருள், அன்பே சிவம், கடம்பக்கொடி, கடம்பவனம், கன்மம், மாயை

வரலாறு

இத்திருக்கோயிலின் மூலவர் சுயம்பு நாதர் ஐந்து 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. பால் சிந்தியதை தன்னுடைய கணவரிடம் கூற, அவர் ஆத்திரமுற்று பால் சிந்திய இடத்தை தோக்கி கோடாரி முன் வெட்டி கையில் எடுத்து பால் சிந்திய இடத்திலுள்ள செடி கொடிகளை மணவெட்டியால் தூலக்கி தன் கையில் இருந்த கோடாரியால் கண்ணில் தென்பட்ட கடம்ப கொடியின் வேரை வெட்ட, அதிலிருந்து இரத்தம் வர, இவர் மயங்கி விழ, அந்த ஆயர் குல பெண்மணி ஊருக்குள் சென்று இங்குள்ள பெரியவரிடம் நடந்ததைக் கூற, அனைவரும் வந்து பார்க்கும் அவ்வேளையில் ஊர் பெரியவருக்கு சுவாமியின் அருள் வந்து "சிவபரம்பொருள் லிங்க வடிவில் சுயம்புவாக எழுந்தருளியுள்ளார். இரத்தம் வடியும் இடத்தில் எந்தெந்த அரைத்துப் பூசினால், இரத்தம் நின்று விடும்" என்று அருள்வாக்கு கூறினார். ஆப்போது "இந்த வஸத்தில் சந்தனம் எங்கே கிடைக்கும்? என்று மக்கள் கேட்டனர். ஆதற்கு பெரியவர் அருள்வாக்கால் சந்தனமரம் நுனிநிறுந்த இடத்தையும் கூறினார். ஆவர் அழிய இடத்திற்கு

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TEMPLE ARCHITECTURE OF PALLAVAS (600 - 900 AD)

R. KATHIRESAN

Ph.D. Research Scholar

Dr. A.H. MOHIDEEN BADSHAH

Research Supervisor,

PG & Research Department of History, Sadakathullah Appa College, Tirunelveli – 11.

Abstract

Among the Indian Architecture temple Architecture of Pallavas were 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 Mahendrarvarman 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 Trichinopoly are the examples for first division Mahendrarvarman style cave temples.

Thirukalukundram, Kodikal and Darmaraj Mandapam at Mahabalipuram and Narasimha cave temple of Singaperumal Kovil 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 Mahendrarvarman 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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707	Advent of Islam in Tirunelveli District A Historical Study	Dr. Abdul Azeez	History	Sadakath A Research Bulletin	2016	2347-7644

Advent of Islam in Tirunelveli District -

A Historical Study

A. Abdul Azeez¹

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. Kayaal port city was the principal commercial emporium of Mahabharata attracting traders from Arab countries, China and Greece even before the advent of Islam. The sangam literatures such as 'Ahananuru', 'Mullaippattu', 'Nedumelvaludi', 'Perumpanatruppadi', 'Manimekalai', 'Madurai Kanchi', 'Sevaganathamoni', 'Silappathikaram' call a class of people of traders, soldiers and artisans as "Yavanas"¹.


The eminent lexicographer in Arabic language SchahribulQamus 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 Bailaback, 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 king of Yunnan by Chinese writers. Yavananam 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 lowcaries².

Arabs were pioneers 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, emerald, coral, cloth, fur, swords, rosewater, wine and horses and imported pearls, crystals, precious stones, odiferous wood, cotton, silk, lead, pepper, camphor, clove, cardamum, nutmeg, lemon, orange, betel leaf and elephants to Mahabharata.

Arab Muslim merchants and navigators got settled along the Mahabharata 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 archipelago⁴. Such settlements of Muslim Arab traders along the Mahabharata coast started growing up from Pulicat to Colachel in Kanyakumari. International business community of these Arab traders settled in the port towns of Mahabharata coast such as Pulicat, Nagapattinam, Kilakarai and Kayaal those professed Islam⁵.

¹ Assistant Professor, Department of History, Sadakathullah Appa College, Rahmath Nagar, Tirunelveli, India.

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

Dr. A. Abdul Azceez¹ and M. Sutha²
¹M.A., M.Phil., B.Ed., SLET, Ph.D., Assistant Professor, Sadakathullah Appa College, Rahmath Nagar, Tirunelveli.
²18SHM02, M.Phil. History, Sadakathullah Appa College, Rahmath Nagar, Tirunelveli.



ABSTRACT:
Quaid-e-Millath was born in Tirunelveli at Pettai. His original name is Muhammad Ismail Sahib. He was the leader of Indian Muslim League after independence. he was a great leader, Patriotic, Reformer and Social Worker. He spoke salient features of Madras Legislative Assembly to the people in the year 1946-47. First Session of the Second Legislative Assembly under the Government of India Act, 1935 (5th August, 1946). Debate on Maintenance of Public Order Bill (1st March 1947), Khadi Movement. This message help to know about legislature to them.

KEYWORDS: Quaid-e-Millath, spoke salient features, Political conference.

INTRODUCTION:
 Quaid E Millath was born on the fifth day of June 1896 as the second son of Miryakhian Rauther and Michaelson Putrin. The Arabic word Quaid-E-Millath means the guide of the People. Quaid is 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 Tirunelveli City on 21, 22 in July 1910. Former advocate General Mahesh Srinivasu chaired the Iyengar Conference. The civil disobedience movement was at the height of the Khilafat agitation. The youth wanted a radical supporter of the national struggle to pass a resolution supporting the non-cooperation movement initiated by Gandhi at the state governments in Thirunelveli. 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.

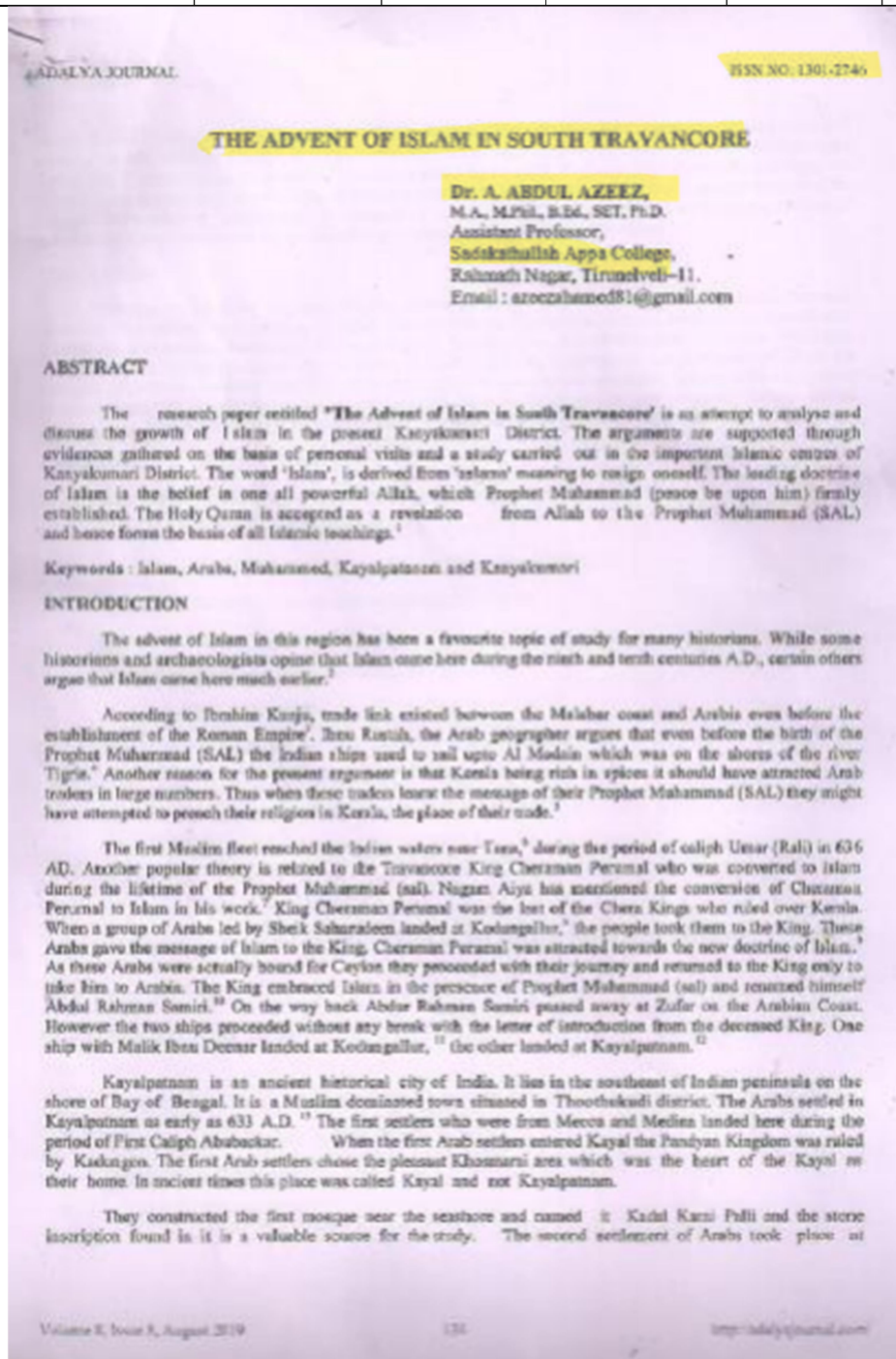
**MADRAS LEGISLATIVE ASSEMBLY DEBATES
 FIRST SESSION OF THE SECOND LEGISLATIVE ASSEMBLY UNDER THE GOVERNMENT OF INDIA ACT, 1935
 [5th August 1946]**
 Mr. Speaker, Sir, several of my friends who spoke before me congratulated the Hon. Premier on the presentation of his budget. I also want to congratulate 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 points 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 matter. He says 'Unity'. What is meant by 'Unity', Mr. Speaker, I am not sure. This is a country and this is also a province wherein we have got a population which is multi-racial, multi-lingual, multi-religious and multi-so-many other things. By unity I do not think that anybody

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709	Keezadi: Tamiler's Culture ,Civilization:A Historical Satudy	Dr. Abdul Azceez	History	Classical Tamizh	Nov 2019	2321-0737

	<p style="text-align: right;">21</p> <p style="text-align: center;">கீழடி - தமிழர் பண்பாடு நாகரீகம் - ஓர் வரலாற்று ஆய்வு</p> <p style="text-align: center;">முனைவர் ஏ. அப்துல் அஜீஸ் உதவிப் பேராசிரியர், சங்ககத்தலம்மாள் அரசு கல்லூரி, தஞ்சை நகர், திருச்செங்கோல் - 11, தமிழ்நாடு, இந்தியா.</p> <p>முன்னுரை</p> <p>"நாகரீகத்தில் தொட்டல் ஆளுகை" "கல் தொன்றை மன்தொன்றை காலத்தோடு முன்நோக்கிய குத்தக்குடி தமிழ்க்குடி"</p> <p>மண்ணும் கால வளிகளுக்கிடையே தமிழ்ச்சமுதாயம் மிக்கவும் பழமைவாய்ந்த பண்பாடு கலைகளும் நாகரீகத்தோடு தொடர்புடையது உரை வரலாற்றில் நாகரீகங்கள் பல்வேறு பருவங்களில் பல்வேறு கால கட்டங்களில் தோன்றி மறைந்துள்ளது. அவைவரலாறையும் ஆற்றும்படுகைகளிலே தோன்றிற்று. நாகரீகத்தின் பிறப்பிடமாகவும் ஆறுகள் உள்வாங்கு காலத்தில் வாழ்ந்த மனிதன் பெய்தது ஆற்றங்கரையில் குடிபெயர்வானோ அவ்வொழுது நாகரீகம் தோன்றியது. மனிதனுடைய மரண்புகள் வெளிப்பட நாகரீகங்கள் அடிப்படையாக அமைந்தன. காலையில் தொழில் மிக்கவும் பழமைவாய்ந்த நாகரீகமாகவும் வயல் நாகரீகம், அகிரியம் நாகரீகம், பல்வேளைய நாகரீகம், மழைநாகரீகம், கலித்திய நாகரீகம், சிந்து காலத்தில் நாகரீகம் இரண்டில் சிந்து காலத்தில் நாகரீகம் மட்டுமே இந்தியாவில் சிந்து நதியில் தோன்றியது. மற்ற அமைந்து நாகரீகம் உலகில் பல பருவங்களில் தோன்றியவை. இந்த நாகரீகங்கள் வாய்ந்த அடிப்படையிலேயே முறை கண்டுபிடிக்கப்பட்டவை. தமிழகத்திலும் பல்வேறு பருவங்களில் ஆற்றங்கரையாகவும் அடிப்படையாகவும் கண்டுபிடிக்கப்பட்டவை. அவற்றில் அகிரியமோடு ஆறுகள் குளம், ஆழிவெள்ளம், மான்னா ஏற்றம் தற்போதைய அடிப்படையிலே இடமான கீழடி கட்டத்த இரண்டு வருடங்களாக மத்திய தொழில்நுட்பத்துறை இரண்டு கட்ட ஆய்விதழை மேற்கொண்டுள்ளது. இந்தக் அடிப்படையிலே பல்வேறு உண்மைகளை வெளிப்படுத்துகிறது. குறிப்பாக தமிழரின் பழங்கால நாகரீகம்</p> <p>பண்பாட்டையும் கலாச்சாரம் குறைபாட்டையும் உடனடி உணர்ச்சியுடைய இந்த ஆய்வுக் கட்டுரை நாகரீகம் கீழடி அடிப்படையிலே சிறப்புகளை மற்றவரும் அறிய செய்பதே ..</p> <p>அமைவிடம்</p> <p>கீழடி - தமிழ்நாட்டில் சிவகங்கை மாவட்டம் திருப்பாவூர் வட்டத்தில் பள்ளிச்சத்தை புறாந்தூரில் அமைந்துள்ளது. பண்டையநாட்களில் வணிகமொழிக்கும் காவணமொழிக்கும் தொண்டையிலே அமைந்துள்ளது. ஓர்மொழைப் பழமையிலிருந்து 12 மிமேல் வட்டம் தொண்டையில் கீழடி அமைந்துள்ளது. மன்னாடி, கெரத்தூர், கீழடி என்று முன்று நாகரீகம் கிராமங்களுக்கு நடுவே அமைந்த "பள்ளிச் சத்தை" என்ற இடத்தில் ஆண்டு முதல் அடிவாராய்ச்சி தடைபெற்றது. கீழடி மற்றும் செந்துறைப் பகுதியிலும் இரண்டு ஓர் அடிவார இடத்தில் இது இரண்டு பண்டைய காலத்தில் "குத்திதேவன் சத்தையில்க்கால்" என அமைக்கப்பட்டிருக்கிறது.</p> <p>அடிவாராய்ச்சியில்: தமிழர் உதவியும் அறியும் பண்பும்.</p> <p>கீழடி அடிவாராய்ச்சி மையமாக அமைந்திருப்பது தமிழர் செந்துறை தொண்டை வரல்கள் நினைந்த இடமாகும். இப்பகுதியானது பல்வேறு நகர்களுக்கு தொண்டை அடிவாரில் பெரும் உதவியாகத்தான் பழந்தமிழரின் நாகரீகத்தையும் பண்பாட்டையும் வெளிப்படுத்த முடிந்தது. இவ்வாறாக தமிழரின் காலத்துடன் காலமாகப் போயிருக்கும் கீழடியின் நகரத்தை நினைந்த வரல்கையாகக் கொண்ட திரிபுவாய், பிழைத்து விடுவானை கிணற்றின் திரிபுவாய், வாய் வாயில் ஆயிரமாய் ஆயிரமாய் மேலும் வாய்மென்று தன்னை ஆயிரம் சிவகங்கை பாண்டியருடைய குறிப்பித் தக்கவை ஆகும்.</p> <p style="text-align: center;">மேற்கொண்ட தமிழ் பண்பாடு பற்றிய தமிழ் காலத்து ஆய்விதழ் தலையா, 2019 - கீழ்க்கண்ட (ISSN 2321-0737) Journal of Classical Tamil (Journal of Tamil International Education Journal) November, 2019 - Special Issue (ISSN 2321-0737) தமிழர், தலையா குவைய காலத்து. முழுமையான தமிழ்நாட்டுக்கு 3. தஞ்சை, தமிழ் பண்பாட்டையும், காலத்துடன் தமிழ் காலத்துடன் கொண்ட தமிழ்நாட்டுக்கு 3. தஞ்சை, தமிழ் பண்பாட்டையும், காலத்துடன் தமிழ்நாட்டுக்கு 3. தஞ்சை, தமிழ் காலத்துடன் கொண்ட தமிழ்நாட்டுக்கு 3. தஞ்சை, தமிழ் பண்பாட்டையும், காலத்துடன் தமிழ்நாட்டுக்கு 3. தஞ்சை, தமிழ்</p>
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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
710	The Advent of Islam in South Travancore	Dr. Abdul Azceez	History	Atalya	Aug 2019	1301-2746



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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The Religious Legacy of Tipu Sultan

J. Jemi Merlin Rani

Assistant Professor of History, Sakubathullah College, Tirunelveli, Tamil Nadu, India

Abstract: Tipu cherished the welfare of both the Muslims and the Hindus in his state. He had a yearning love for freedom from the British yoke. Tipu Sultan was radical in more than one sense. He was the first to ban consumption of alcohol in the entire state, not on religious grounds. He didn't worry about the decline in income due to it. He was praised for this act by Gandhi. He was the father of missile technology. He was the first to introduce surkalas in the Mysore state. As a Muslim ruler in a largely Hindu domain, Tipu Sultan faced problems in establishing the legitimacy of his rule and in reconciling his desire to be seen as a devout Islamic ruler with the need to be pragmatic to avoid antagonizing the majority of his subjects. During his period 90% share was given to the Hindus. When the Marathas plundered Sringeri Math, killed the Brahmins and took the golden statue of Sarathiadevi, Tipu Sultan gave donations to renovate it and sent his general Syaid Mohamad to give protection to the Sankaracharya of Sringeri. The temple at Melkote still has gold and silver vessels with inscriptions indicating that they were presented by the Sultan. Tipu Sultan also presented five silver cups to the Lakshmi Karna temple at Kalale.

Keywords: legitimacy, persecution, radical, Sringeri Math, Tipu Sultan

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I. INTRODUCTION

The Nation is greater than the greatest of us all

- Tipu Sultan

As a devout Muslim ruler in a largely Hindu land (Mysore), Tipu Sultan's religious legacy has now become a source of religious and historical controversy. It is not surprising that Tipu Sultan faced problems in establishing the legitimacy of his rule. He was torn between reconciling his desire to be seen as a devout Islamic ruler and the need to be pragmatic. Tipu cherished the welfare of both the Muslims and the Hindus in his state. He had a yearning love for freedom from the British yoke. When he realized that his country was going into the hands of European freebooters, Tipu Sultan staked his might, matchless bravery, burning zeal, immense wealth, beloved children, even his own precious life and laid them all at the altar of India's defense. When the Emperor of India and other petty sultans were comforting themselves in the luxurious atmosphere or enjoying sexual pleasure under the British protection in their seraglios, Tipu Sultan was busy in adopting both defensive and offensive measures against the impending danger to the freedom and honour of his beloved country India.

Tipu Sultan was radical in more than one sense. He was the first to ban consumption of alcohol in the entire state, not on religious grounds. He didn't worry about the decline in income due to it. He was praised for this act by Gandhi. He was the father of missile technology. He was the first to introduce surkalas in the Mysore state. He introduced the system of getting the produce direct from the farmers and selling them in rations. He insisted that every four miles should have a school. He was also an environmentalist. He established the biodiversity garden Lal Bagh. He confiscated the property of upper castes, including Maths and distributed it among the shudras. Tipu Sultan has an unforgettable place in the history of India's struggle for freedom. Tipu after a futile resistance in the field retired into Srirangapatnam and when his capital was stormed died fighting bravely in the breach 1799. In the recent times the Tiger of Mysore, who ruled in the 18th century has become a cause for political sluff and violent protests. William Dalrymple a noted historian in his article for the Guardian, "An essay in imperial villain - making" says that Wodhewley in his campaign of vilification against Tipu, portrayed him as an aggressive Muslim monster who divided his time between oppressing his subjects and planning to drive the British into the sea. Dalrymple also added that the recent work by scholars has succeeded in reconstructing Tipu Sultan as one of the most innovative and far sighted rulers of the pre-colonial period.

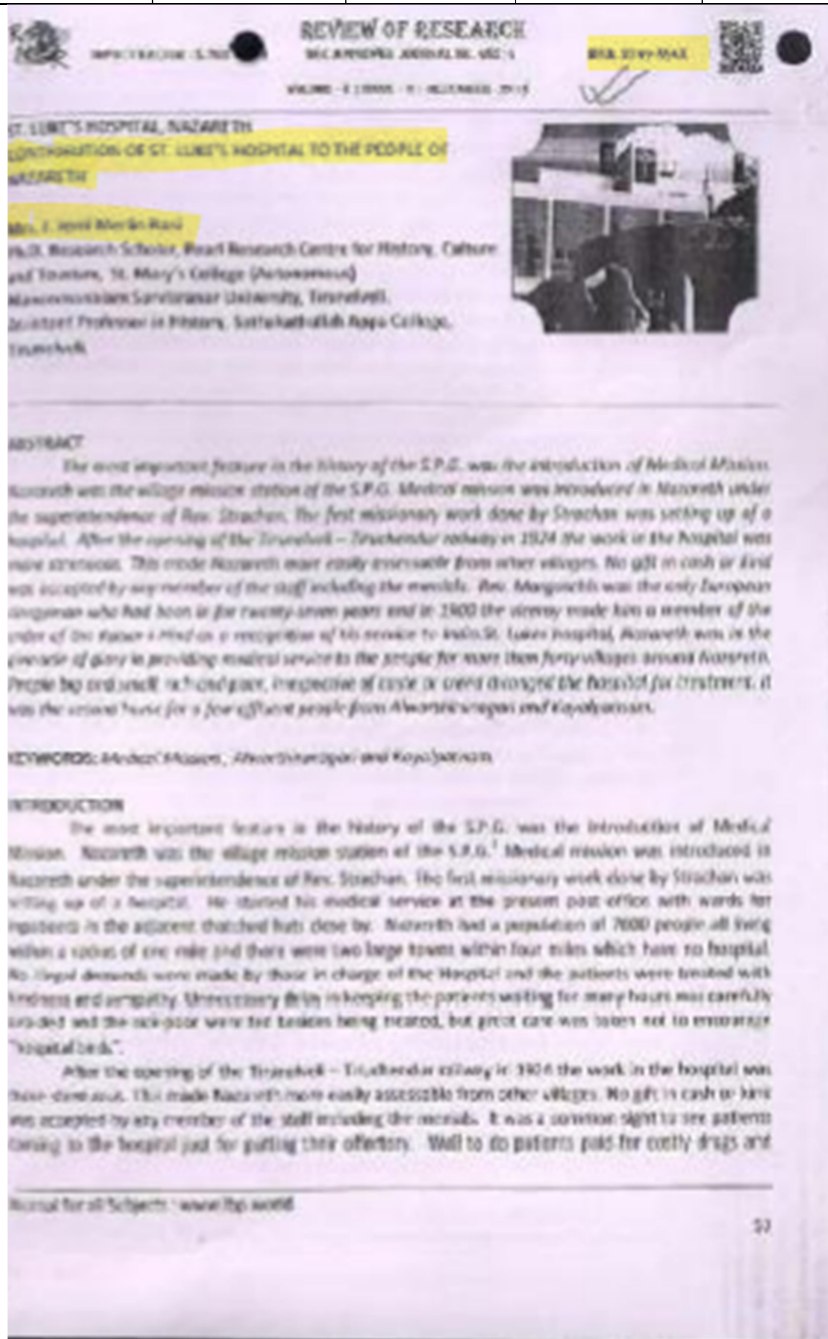
MarkandeyKajia, the former Chief Justice of India wrote in his blog that the Editor of Mysore Gazetteer Prof. Srikanthiah has listed 156 temples to which Tipu regularly paid annual grants. Tipu Sultan has mentioned that "Religious tolerance is the fundamental tenet of the Holy Quran". As a Muslim ruler in a largely Hindu domain, Tipu Sultan faced problems in establishing the legitimacy of his rule and in reconciling his desire to be seen as a devout Islamic ruler with the need to be pragmatic to avoid antagonizing 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



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



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

Dr. J. Jemi Merlin Rani

Assistant Professor of History

Sadatathullah Eppa College (Autonomous)

Muruganathan, Sandharanar University, Tirunelveli

Mail id : jemerani84@gmail.com

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 leprosy patients 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.Vedabodakam one of the pioneer indigenous missionary doctors of the deep south started a leprosy clinic in St.Luke's Hospital Nazareth in 1937. With the vision and courage of Vedabodakam, a leprosy wing was opened in the general hospital situated in Nazareth. He was obsessed with the missionary care for the hopelessly down-trodden leprosy patients. Two leprosy patients went to the hospital for treatment ignorant of the fact that they had leprosy. The doctor gave medicine for a month. The next month they brought with them two other patients. Within a year more than ten patients with the same disease visited Vedabodakam. They come from Pekkalam a village near Nazareth. 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 perplexed Vedabodakam.¹

Vision of Vedabodakam

Vedabodakam took to the roads in search of his patients. He drove his jeep and walked to villages where even the jeep could not go. A doctor knocking at the doors of his patients, village after village was a thing unheard of. To his surprise, he found the cause for the poor attendance was not due

¹Tirunelveli Diocesan Council Report, 1954-55, p.62.

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

DEVELOPMENT OF TEACHER EDUCATION-POST INDEPENDENCE INDIA

* J. Mary Romy
Research Scholar,
Reg.No:19121191082004 (Part Time),
P.G. Department of History and Research Centre,
Sadakathulla Appa College (Autonomous),
Tirunelveli.
M. S. University, Abishchikapatti,
Tirunelveli- 627012, Tamil Nadu, India.
E-Mail id: johnjose.romy@gmail.com
** Dr. C. Asha
Asst. Prof. of History,
P.G. Department of History and Research Centre,
Sadakathulla Appa college (Autonomous),
Tirunelveli.
E. mail id: ashaphd33@gmail.com

Abstract

"Teachers are literally arbiters of the nation's destiny. It may sound a truism but it still needs to be stressed that: the teacher is the key to any educational reconstruction"

Teacher Education is based on the saying "Teachers are made not born , in contrary teachers are born not made". It is considered as an art as well as science and the teacher has to acquire skills which are useful to transmit the syllabus curriculum.

Teacher training did not develop in India in an effort to improve methods of teaching, to introduce new ideas, or 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 revenue and law and order.

INTRODUCTION:

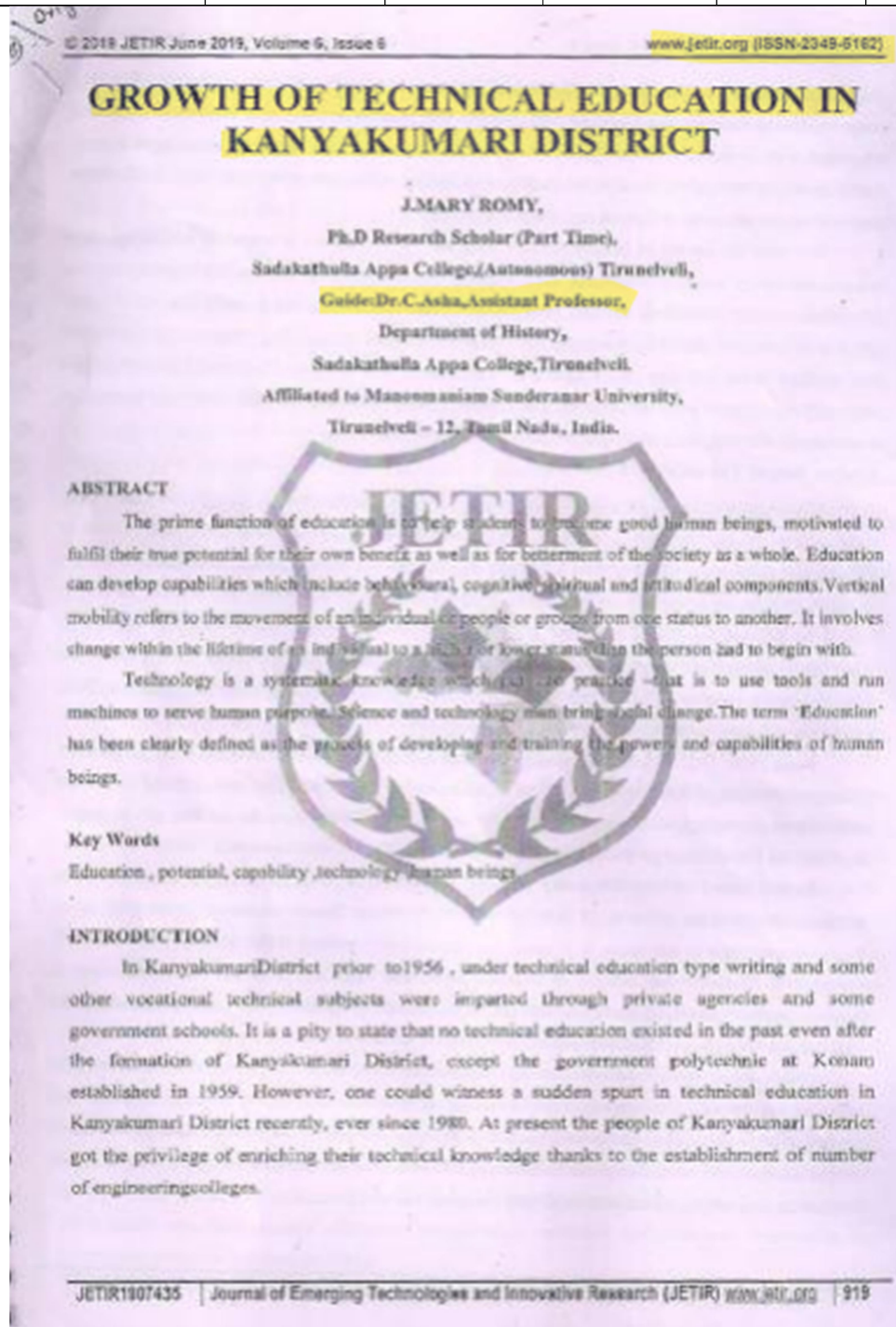
With the advent of the western powers in India, a new type of educational system, quite different from the existing one, came to be established. European missionaries took lead by starting schools first and teacher training institution.

Prior to the advent of the European powers the "Mentorial System" remained an indigenous method of training and it took quite a number of years. But very soon the system was found to be inadequate and steps were taken to systematizing the training of teachers.

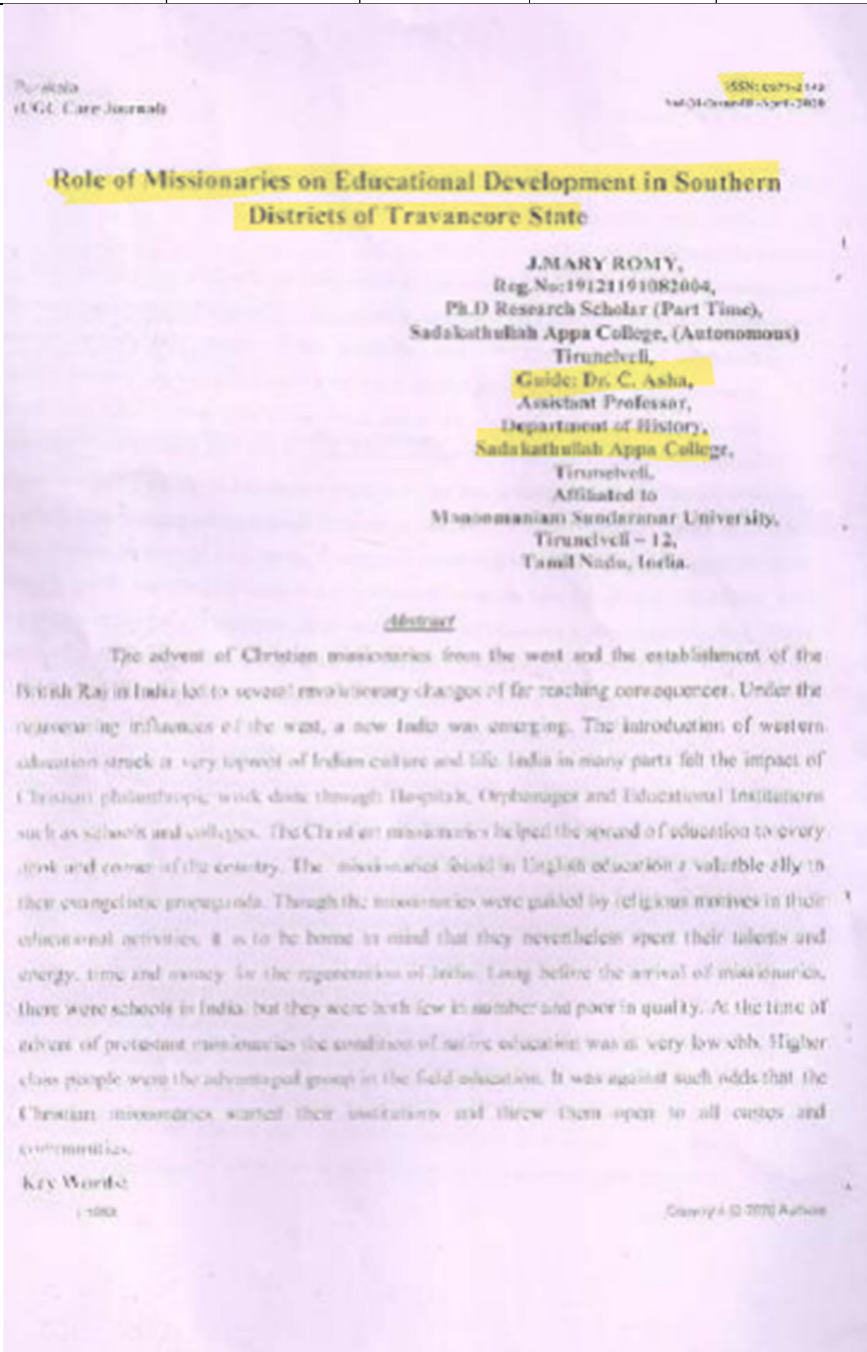
HISTORICAL BACKGROUNDS:

It was only during the British period that the teacher education had its birth. As early as 1807, William Carey national school for primary teachers at Serampore. In 1825, the Court of Directors awarded the society a monthly grant of 500/- and expressed their approbation for the education of persons working as teachers in native schools.

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717	Growth of Technical Education in Kanyakumari District	Dr.Asha	History	JETIR	June 2019	2349-5162



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718	Role of Missionaries on Educational Development in Southern Districts of Travancore State.	Dr.Asha	History	Purkala	Apr 2020	0971-2143



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

Shamli C.K.

Indian ship technology and navigational knowledge goes back to the 3rd Millennium B.C. Traditional boat builders could make ships, which were fully sea-worthy and could sail 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 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.¹ 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.² The earliest reference to maritime activities in India occurs in *Rigvēda*. "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."³

There are the two varieties of scripts in early historic India: Brāhmī and Kharoshṭī. 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.⁴ 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 people. A few of the records are trade charters given by rulers to various groups of traders, mostly foreign merchants.⁵ There was an epigraphic evidence about acquisition of vast wealth in Tamralipta by three merchants from far-off Ayōdhya in UP, at a period much later to the pre-Gupta age.⁶ The inscriptions

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

Sadakath: A Research Bulletin

Industrial Development of Calicut in the 19th Century

Shamli, C. K.¹

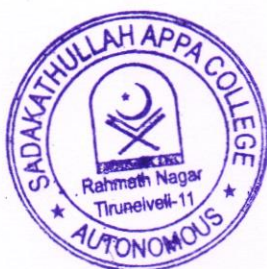
Kerala has traditionally been enjoying a high degree of political freedom as it was never ruled by foreigners for a long period before the colonial rule. The rulers of various states were deeply committed to the economic progress of their perspective territories. So, Kerala enjoyed traditionally a favourable 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.

¹ Assistant Professor, Department of History, Sadakathullah Appa College (Autonomous), Tirunelveli – 627 011, Tamil Nadu, India.

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[Signature]
Principal

PRINCIPAL
SADAKATHULLAH APPA COLLEGE
Rahmath Nagar, TIRUNELVELI - 627 011,

[Signature]