



ISSN 0976-2132

# UTKAL HISTORICAL RESEARCH JOURNAL



**VOLUME : XXXIV**

**2021**

POST GRADUATE DEPARTMENT OF HISTORY  
UTKAL UNIVERSITY, VANI VIHAR  
BHUBANESWAR-751004, ODISHA





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Volume XXXIV 2021

ISSN 0976-2132

A UGC listed Peer-reviewed Journal of Post-Graduate Department of History,  
Utkal University, Vani Vihar, Bhubaneswar, India.

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## Contents

1. THE STUDY OF EPISTEMOLOGY THROUGH THE POEMS OF MAWLANA JALAL AL-DIN MUHAMMAD RUMI AZAD MOHAMED. J and ARUNACHALAM. M	1-6
2. ENGLISH TEACHERS' AWARENESS AND CLASSROOM PRACTICES OF NEUROCOGNITIVE STRATEGIES C. HARIHARAN and Dr. E. RAMGANESH	7-12
3. THIRUPPANI (CONSERVATION/ RENOVATION / RESTORATION) FUND MANAGEMENT OF HINDU TEMPLES UNDER HINDU RELIGIOUS AND CHARITABLE ENDOWMENTS DEPARTMENT OF TAMILNADU T. VELU and Dr. R. RETHINABAI	13-20
4. APPLICATIONS OF NUMBER THEORY IN BALANCING CHEMICAL EQUATIONS AND LADDER PROBLEM IN STATICS C. SARANYA and G. JANAKI	21-26
5. WORK ENVIRONMENT AND ITS IMPACT ON JOB SATISFACTION IN PRIVATE ORGANIZATIONS AMONG HEARING IMPAIRED EMPLOYEES B. AMBROSE and Dr. AYUB KHAN DAWOOD	27-32
6. A SCORE FUNCTION OF HEXAGONAL NEUTROSOPHIC NUMBER AND ITS APPLICATION IN NETWORKING PROBLEM S. DIVYA BHARATHI and R. M. GAYATHRI	33-40
7. APPLICATION OF GRAPH THEORY IN REAL LIFE S. DIVYA BHARATHI and A. KAVIYA	41-46
8. ON DIRECT SUM OF FOUR INTUITIONISTIC FUZZY GRAPHS S. DIVYA BHARATHI and S. KEERTHANA	47-52
9. ARTIFICIAL INTELLIGENCE IN MARKETING SYED ASIF. B	53-56
10. SUPERMAGIC LABELING OF COMPLETE BIPARTITE GRAPHS S. DIVYABHARATHI and M. NANDHINI	57-60
11. DO GROWTH RATES REALLY MATTER? LESSONS FROM LOCKDOWN Dr. T. CHANDRAMOULI	61-64
12. UNIFIED PAYMENT INTERFACE (UPI) USERS PREFERENCE AND THEIR LEVEL OF SATISFACTION K. JAYANTHI and Dr. D. GEETHA	65-68
13. RELATIONAL MEMBERSHIP OF WEIGHTED FUZZY SETS AND AN APPLICATION MAHIMAIRAJ. P and PATHINATHAN. T	69-82
14. ENHANCED LUMINESCENCE PROPERTIES OF ZN DOPED CDO NANOPARTICLES FOR THE APPLICATIONS OF PHOTO CATALYTIC APPLICATIONS I. MARY CLEMENTIA and K. RAJI	83-90
15. ICBFOT75 SUCCESS OF THE WOMEN ENTREPRENEUR: WORK LIFE BALANCE WITH SPOUSE/FAMILY SUPPORT AS A MEDIATOR Dr. A. R. NITHYA and Dr. P. KANNADAS	91-98
16. NUMERICAL DOUBLE INTEGRATION OF TRAPEZOIDAL AND SIMPSON'S RULE FOR UNEQUAL DATA SPACES S. DIVYABHARATHI and R. SOUNDARIYA	99-106
17. SOLUTION OF LINEAR VOLTERRA INTEGRAL EQUATION FOR BOTH FIRST AND SECOND KIND USING LAPLACE TRANSFORM S. DIVYABHARATHI and S. SWATHI	107-112
18. TEACHING DIGITAL LITERACY: TOOLS AND TECHNIQUES FOR CLASSROOM STEPHY K SUNNY and Dr. K RAMASAMY	113-116

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Published by : **Dr. Soma Chand**

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19. **DEVELOPMENT OF SEGMENTATION ALGORITHMS FOR BRAIN TUMOR DETECTION AND CLASSIFICATION USING MR IMAGES AND PERFORMANCE ANALYSIS**  
YOGITA M. SURYAWANSHI, Dr. S. D. BHOPALE and A. S. MALI
20. **MAPPING OF RESEARCH PRODUCTIVITY OF MANONMANIUM SUNDARANAR UNIVERSITY, TAMIL NADU, INDIA, (1992-2019): A SCIENTOMETRIC ANALYSIS**  
RAJA THANGIAH and MURUGAN KRISHNAN
21. **EMPOWERMENT AND INFLUENCING FINANCIAL PROFILE OF RURAL WOMEN – AN EMPIRICAL STUDY**  
Ms. ANITHARAJ M.S. and Dr. B. CHINNA MUTHU
22. **A STUDY ON CONSUMER SATISFACTION TOWARDS GREEN PRODUCTS IN CHENNAI CITY**  
Ms. R. VIJAYALAKSHMI and Dr. ANITA RAMAN
23. **E-BIBLIOTHERAPY : A SUBSTANTIAL PRACTICE TO SUSTAIN THE READING HABITS AMONG THE YOUNGSTERS IN THE GOOGLE ERA**  
K. ANURADHA and Dr. K. RAMASAMY
24. **KEY MANAGEMENT FRAMEWORK FOR WIRELESS NETWORK IN MULTIPLE GROUPS: SCOPE AND REQUIREMENTS**  
Dr. A. SINGARAVELAN
25. **INFORMAL SECTOR CHILD LABOUR ISSUES AND CHALLENGES : A SOCIOLOGICAL STUDY IN BANGALORE CITY**  
Dr. NAGARAJU. R. K
26. **HIGHER EDUCATION IN INDIA: CHALLENGES AND OPPORTUNITIES**  
Dr. SUJATHA. J. R
27. **CASTE AND HEALTH PROBLEMS IN INDIAN SCENARIO- A STUDY**  
Dr. NARAYANAMMA. PN
28. **PROBLEMS AMONG DALIT FAMILIES IN BENGALURU CITY: A SOCIOLOGICAL ANALYSIS**  
Dr. N. PARAMESHWARA
29. **BHAKTI MOVEMENT IN TAMIL SOIL**  
Ms. B. BAGAVATHI
30. **IMPACT OF MAJOR FACTORS AFFECT FDI IN INDIAN AUTOMOBILE INDUSTRY – AN EMPIRICAL PAPER**  
Dr. V. LAVANYA and Dr. T. NARAYANA REDDY
31. **FUZZIFIED M/M/T TRAFFIC MODEL**  
M. BHUVANESHWARI and W. RITHA
32. **NUTRITIONAL STATUS OF AN AGEING POPULATION WITH REFERENCE TO TIRUCHIRAPPALLI DISTRICT, TAMIL NADU**  
J. JAYASHREE NAIKEN and Dr. G. IRUTHAYARAJ
33. **QUINTESENCE OF SECULAR DISCERNMENT IN DAVID DAVIDAR'S THE SOLITUDE OF EMPERORS A HUMANISTIC STUDY**  
A. UMAR FAROOK and Dr. A. MOHAMED MUSTAFA
34. **ON INTERESTING INTEGER TRIPLE**  
MS. R. RADHA and Dr. G. JANKI
35. **PERCEPTION AND BUYING INTENTION TOWARDS ORGANIC TEA**  
DHANYA C. MATHAI and Dr. U. RAJAN
36. **STUDY ON FINANCIAL STATEMENT ANALYSIS ON BHARATH PETROLEUM LTD**  
ANIRUDH. C and Dr. A. JAYABAL
37. **A STUDY TO ASSESS THE PERCEPTION OF MUTUAL FUND INVESTORS**  
M. AAKASH and Dr. A. JAYABAL

117-12  
121-13  
137-14  
147-15  
153-16  
161-17  
171-17  
177-18  
183-18  
189-19  
193-19  
195-20  
207-21  
213-21  
219-22  
223-22  
225-22  
229-23  
237-24

## THE STUDY OF EPISTEMOLOGY THROUGH THE POEMS OF MAWLANA JALAL AL-DIN MUHAMMAD RUMI.

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### Abstract

Mawlana Jalal Al-Din Muhammad Rumi advances an essential epistemological stand-point. He recognizes the authority of empirical, rational and intuitive knowledge. This research paper attempts to study how in his praise of God, he sees the hand of the Creator in Nature, in Man and in every phenomenon. The following is an outline of Rumi's epistemological views.

**Keywords:** Rumi, Epistemology, Sense Experience and Divine.

### INTRODUCTION

This research article explores how the poet, Mawlana Jalal Al-Din Muhammad Rumi has been kindly stirred by the divine, and in an ecstatic state of mind records his admiration of the Divine.

Jalal al-Din Muhammad was born on 30<sup>th</sup> of September, 1207AD in Balkh, currently located in northern Afghanistan. Mawlana Jalal al-Din Muhammad is also known to the world merely as Rumi, meaning from Roman Anatolia because Anatolia used to be called the land of Rum (Romans). Balkh, one of the main cities of a province holding pivotal significance in the Anatolia tradition, that is to say Khorasan, was occupied, at the time of his birth, by Khawarzmshahs, and earlier by the Seljuques and Ghaznavides. The Ghories, beginning from 1198, had momentarily occupied the city, prior to the incarceration of Khawarzmshahs in 1206, after which emerged the ensuring Mongolian menace.

His father's name was Bahauddin. Bahauddin was a man of immense learning and piety, an eloquent preacher and eminent professor. Unfortunately, he seems to have indulged in political denunciations. He predicted the Mongol incursion. He found it expedient to quit Balkh with his family and friends (about 607 A. H). At Nishapur the travellers were met by the renowned Sufi Fariduddin Attar, who gave Jalal at this time a meagre child, his *Asrar Nama* (books of mysteries) prophesied that he would attain the highest pitch of pious eminence. From Nishapur they went to Baghdad, where they heard the news of destruction of Balkh by Chengis Khan (608 A. H), then to Mecca, Damascus, Malatia (Melitine). Four years were spent at Arzanjan in Armenia and seven at Laranda.

### SENSE EXPERIENCE:

According to Rumi, sense experience is a very important foundation of knowledge. Its substantial contribution to the accomplishment of knowledge cannot be denied in any balanced epistemological account. Nevertheless, we must have a critical appreciation of the role of sense-experience. The sense-experience has a phenomenal role in furnishing us knowledge of the phenomenal world. However, such knowledge is bound to be superficial and partial. The limitations of sense-experience as a source of knowledge are too numerous to be counted or tabulated. If we are genuinely interested in the attainment of valid and authentic knowledge, we must rise above the knowledge furnished by sense-experience. Human beings share their lives with all other living beings; insects, reptiles, birds and animals. A person who is wholly dependent upon sense-experience can be compared to an ass that is lost in the world of appearances.

Sense-experience does provide us perceptual knowledge. However, the limitation of sense-experience cannot be grasped if we cannot go beyond perceptual knowledge with a view to bringing out the restriction of such knowledge. Rumi says that