

Raja Ram Mohan Roy: A Voice against operation and social injustice in Hinduism

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ABSTRACT

The Indian Renaissance is remarkable future of India in the 19th century. By the beginning of the 19th century the Indian culture stood completely demoralized against the western culture the educated India's lost confidence in their own culture and regarded western culture as their ideal. But at the same time a new thought came to the minds of the Indians. It inspired the Indians in every walk of their life via society religion literature, politics etc. The new thought wave the inspiration and emotions which it created and its resulted effects have been called the Indian Renaissance. Like the European Renaissance in the 16th century the Indian renaissance also affected every sphere of Indian life and brought forth the significant changes. It gave new life as purpose to Indian culture.

The 'Brahmo samaj' was the result of the first creative activity of the Indians the two pillars of human reason, Vedas and Upanishads. He thus wanted to restore Hinduism to the position of the ancient Glory) a society with no cost no idol worship, no child marriage, no untouchability, no sati no priestly class and such other exile.

Keywords: *Indian Renaissance, demoralized, western culture, charges Brahmo samaj, Hinduism, Atmiya Sabha, Reform*

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Introduction

Raja Ram Mohan Roy was the key figure in the Indian Renaissance, which was a notable aspect of India in the 19th century. On May 22, 1772, Raja Ram Mohan Roy was born into an orthodox Brahmin family in Radha Nagar Hoogly, Bengal Presidency. In Patna, Raja Ram Mohan Rai studied Persian and Arabic. In Benaras, he studied sanskrit and read the Vedas and Upanishads.

Raja Ram Mohan Rai also read the Quran, the writings of the sufi magnificent poets, and the Arabic translations of Plato and Aristotle. At the age of 16, after arriving home, he published a national condemnation of Hindu idol worship.

He served as Woodford's and Digby's personal diwan for the East India Company from 1803 to 1814.

Inspired by the Indian Renaissance, he left his work in 1814 and relocated to culture, dedicating his life to the

advancement of religion in social and political spheres. At the time, Hinduism and Hindu society were in terrible shape. As society tried to reform itself, Raja Ram Mohan Roy and his Brahmo Samaj took up the cause of Hinduism. They proclaimed equality for Hinduism and other religions based on the Vedas and the Upanishads, and as a result, they countered the onslaught of Christianity.

The Brahmo samaj gave new life to Indian society in its all spheres. Raja Ram Mohan Roy felt that a reform within Hinduism was a necessity and established the Bramho Samaj in 1828.

Raja Ram Mohan Roy, the most important figure in the Indian Renaissance, was born on May 22, 1772, in the village of Radha Nagar, in the Hooghly district of Bengal, which was then under British authority.

The "Atmiya Sabha" was founded by Raja Ram Mohan Roy in Calcutta in 1817 to fight against societal injustices such as the caste system, polygamy, the sati purdah system, child marriage, untouchability, etc.

Raja Ram Roy established the "Brahmo Samaj" in Calcutta in 1828. The Brahmo Samaj was there until, in November 1830, Roy sold it to the father in England in order to negotiate the potential expansion of the law outlawing sati.

He travelled to England as the father of Bahadur Shah's Mughal king Akbar Shah and died there from illness. He passed away in Bristol, England, in September 1833.

He was given the title Raja by Akbar II, the Delhi-based Mughal emperor, whose complaints he brings before the British king.

Raja Ram Mohan Roy was born into a small group of persons who, in his day, truly appreciated the significance of the modern period. He held that interdependence between people and nations, rather than independence in isolation, should be the aim of human society. His goal was to fully instil in the Indian people an awareness of their own cultural identity and to help them understand the unique aspects of their civilisation in the spirit of cooperative cooperation.

Raja Ram Mohan Roy is said to be the foremost Liberty. It inspired the Indians to remove the defects of their culture. It, thus, gave a new life and momentum to grow. The Indians felt that the Indian culture is great and it can grow and can face the challenge of western culture. Therefore, they tried to revive the glory of the Indian culture, reform Indian society and religion, and bring improvement (reformation) in every field of life. There remains no part of Indian life which remained unaffected by the Indian Renaissance.

The 'Brahmo samaj' was the result of the first creative activity of the Indians inspired by the Indian Renaissance. Hinduism and Hindu society was in a miserable shape at that time. The Hindus have forgotten their true religion. Its place was taken by superstition and blind faith. The society too suffered from several serious evils. Christian missionaries took advantage of it, propagated against Hinduism and drew converts in large numbers. Leader of Renaissance.

The Indian Renaissance is a remarkable feature of India in the 19th century.

By the beginning of the 19th century the Indian culture stood completely demoralized against the western culture. The educated Indians lost confidence in their own culture as the ideal. They blindly initiated western dress, western manners, western literature, western thought and everything else which belonged to the west. But at the same time a new thought came to the minds of the Indians. It inspired the Indians in every walk of their life via society, religion, literature, fine arts, politics etc. The new thought wave, the inspiration and emotions which it created at its resultant effects have been called the Indian Renaissance. Like the European Renaissance is the 16th century, the Indian Renaissance also affected every sphere of Indian life and brought forth significant changes. It gave new life and purpose to Indian culture. It was inspired by the western concepts of reason, equality and Raja Ram Mohan Roy was the founder of the Brahmo Samaj.

Raja Ram Mohan Roy and his Brahmo Samaj took up the cause of Hindu religion and society, attempted to reform their asserted equality for Hindu religion and other religions all the basis of the philosophy of the Vedas and the Upanishads and this met the onslaught of Christianity. The Hindus thereby felt confident about their religion and society understood them better, developed in them and were inspired to remove their defects.

“Brahmo Samaj”

Brahmo Sabha, which was later renamed Brahmo Samaj, was founded in 1828 by Raja Ram Mohan Roy.

It put a strong emphasis on reading the Bible and praying. It held that all religions should be together.

The adoration of the immortal god was its main goal. It was opposed to sacrifices, ceremonies, and priesthood.

It was the country's first intellectual reform movement. It indirectly supported the nationalist cause while causing nationalism and enlightenment to grow in India.

It served as the model for all contemporary Indian social, religious, and political movements. Devendranath Tagore, the father of Rabindranath Tagore, Keshav Chandra Sen, Pandit Swnath Shastri, and Rabindranath Tagore were prominent leaders of the Brahmo Samaj. The Brahmo Samaj, led by Raja Ram Mohan Roy, was crucial in bringing the urgent issues of the day to the attention of the Indian people.

Ideologies of Raja Ram Mohan Roy

Western modern thought had an impact on Raja Ram Mohan Roy, who emphasised naturalism as the most rigorous method of science.

He held that repentance and self-purification are the only ways to atone for a person's faults, not sacrifices or rituals. Additionally, he regards religious reform as a type of social and political modernity. He thought that religious orthodoxy, rather than addressing the deterioration of society, had turned into sources of harm, hurt, and strife, which was bad for social interactions and confused the populace. He firmly supported the social equality of all people and opposed the caste system. The deterioration of Bengal, the country of his birth, in terms of both religion and society was his immediate worry. In contrast to the polytheism of traditional Hinduism and Christian Trinitarianism, his concept of a single unsure God was the right moment. He emphasised that Hindu civilization cannot advance unless women are free from horrific forms of tyranny such as child marriage and literary sati purdah. He defined Sati as the violation of all social and human feelings and as a sign of a race's moral degeneration.

Raja Ram Mohan Roy's contributions include:

I. Social Contributions Raja Ram Mohan Roy

1. Raja Ram Mohan Roy preserved reformist religious organisations as tools for bringing about social and political change.
2. He formed the Brahmo Sabha in 1828, the Atmiya Sabha in 1815, the Calcutta Unitarian Association in 1821, and the Brahmo Samaj in 1845.
3. He advocated for women's rights, such as the freedom to own property and the ability for widows to remarry.
4. His efforts were unsuccessful in getting sati banned in 1829 by Lord Willam Bentick, who was also opposed to polygamy at the time.
5. Raja Ram Mohan Roy waged a campaign against the untouchability and drug usage associated with the caste system.
6. He denounced polygamy and the double standard for widows as well as child marriage.
7. He campaigned against how Hindu society was viewed at the time.
8. He founded the Bengali periodical Sambad Kaumudi, which frequently criticised sati as barbarous and contrary to Hinduism's beliefs.

II. Raja Ram Mohan Roy's contribution to education

1. He founded numerous schools to impart English-language education in western scientific subjects to aliens.
2. He thought that English-language education was superior to the conventional Indian educational system.
3. He backed David Harris' efforts to create the Hindu College in 1817.
4. He established a school based on English instruction in 1822.
5. Vedanta College was founded in 1825 and offered education in both Indian learning and western social and physical science.

III. Raja Ram Mohan Roy makes a religious contribution

1. The first work of Raja Ram Mohan Roy to be printed. The 1803 publication Tuhfet-ul-Muwahhiddin (a gift to deists) highlighted illogical religious beliefs.
2. A crusade against pointless religious rites and other societal problems was launched in Calcutta in 1814.
3. He attempted to distinguish the ethical and intellectual underpinnings of the New Testament, which take the shape of miracle accounts, by criticising the predicament of Christine of God being rejected in Prefix of Gases 1828.
4. He favoured monotheism as it is presented in the scriptures and opposed the perceived ism of Hinduism.
5. He rendered into Bengali the Vedas and five Upanishads.

IV. Raja Ram Mohan Roy's Economic and Political Continuous

1. Raja Ram Mohan Roy sought to explain the advantages of the British system of governance to the Indian people because he was impressed and admired the British system of constitutional government for the civil rights it granted to the nation. He wants the Indian people to share in the advantages of that kind of administration.
2. He helped the Indian struggle for free space through his writing and other initiatives.
3. Raja Ram Mohan Roy discovered three newspapers after Lord Hastings relaxed press censorship in 1819: The Brahmomanical periodicals (1821), The bangle weekly Sambad (1821), and the Persian monthly Mirat - Ul- Akbar.

4. Raja Ram Mohan Roy sought taxes on tax-exempt hands and denounced the coercive tactics of Bengal Zaminders. He also called for minimum rent fixes.
5. He demanded the elimination of the East India Company's commercial privileges and a reduction in export taxes on commodities made in India.
6. Administrative Reforms: He requested that non-Europeans and Europeans be treated equally, that non-Indians receive greater treatment, and that the administrative and judicial branches be separated.

Raja Ram Mohan Roy is a true Renaissance man in India thanks to his contributions to world culture and literature as well as social reforms that raised everyone's status in society.

Raja Ram Mohan Rai was an Indian social reformer who practised monotheistic. His primary catchphrase was

ईश्वर केवल एक है. उसका कोई अंत नहीं सभी जीव वस्तुओं में परमात्मा का अस्तित्व है ।

This proves that there is only one God, blessings be upon him, and that he dwells within every living thing.

Raja Ram Mohan Roy was the first Indian to speak of Indian Liberty in the in the contest of international development he had a person with attachment to the concept of Liberty.

Raja Ram Rai was indeed the morning star of the great Renaissance of India.

He embodies the new street is freedom of enquiry its first four size its large human sympathy is your ethics along with its large human sympathy its pure ethics allow with its servant but not uncritical regard for the past and present discrimination towards revolt. He was fearless as lion. All his life he or against social injustice.

As the founder of the modern Indian Renaissance and a fashionable social reformer during India's age of enlightenment and liberal reformist modernization, Raja Ram Mohan Roy had a special affinity for his nation and its people.

Raja Ram Mohan is referred to as the **"Father of modern India"** and the **"Father of the Indian Renaissance"** due to his ongoing involvement in social, religious, political, economic, and educational concerns.

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