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Indian Social Reform Movement

Raja Ram Mohan Roy

- Raja Ram Mohan Roy was born in 1772 at Radhanagar in Burdwan district in West Bengal, he is unanimously considered as the first "modern man of India" of India.
- Ram Mohan was educated in Persian, Arabic, Sanskrit and Bengali.
- In 1803, he wrote in Persian 'Tuhfat-ul Muwahidin (Gift of Monotheism)'. In this work, he appreciated the monotheistic approach or believes in single God and had criticized idolatrous cult.
- In 1814, he founded 'Atmiya Sabha' for the purpose of opposing prevalent caste system and meaningless religious rituals.
- He published Bengali translation of the Vedas and five of the principal Upanishads to prove his points. In this sense, he has rightly been called the "father of Bengal Renaissance".
- In 1820, he published his 'Precepts of Jesus' in which he tried to separate the moral and philosophic message of the New Testament from the miracle stories of Christ.
- Raja Ram Mohan Roy founded a theistic organization in 1828. It was called Brahmo Sabha and meant to be an assembly of all who believe in the unity of God and discarded the worship of images. The new society was based on twin pillars of Vedas and Upanishads.
- With David Hare, he founded the Hindu College of Calcutta.
- He was also a pioneer of Indian journalism. He published a weekly newspaper '*Samavad kaumudi'* in Bengali. As an internationalist, he celebrated the success of the Revolution in Spanish America and expressed his sadness over the failure of the revolution in Naples. Raja Ram Mohan was a crusader against Sati Pratha and due to his effort, Sati was declared illegal in 1829*.*
- The title of "Raja" was given to Ram Mohan Roy by Mughal King Akbar II in 1829.
- Raja Ram Mohan passed away at Bristol in England in 1833.
- *A*fter Raja Ram Mohan, Devendranath Tagore who was the founder of the Tatva Bodhani Sabha, led the Brahmo Samaj Movement.
- Debendranath Tagore (1817-1905) who succeeded as the leader of the Brahmo Samaj devel*op*ed scept*icism* about the infallibility of the scriptures and finally repudiated it. He substituted intuition for the authority of the scriptures. By means of intuition he located sections of Upanishads which served as the religio-ideological basis of the doctrines and programmes of the Brahmo Samaj.
- Keshab Chandra Sen, also called Acharyaji joined the Brahmo Samaj in 1857. He popularized the movement, organized inter-caste marriages and the branches of the samaj were opened outside Bengal as well as in the South where it was known as 'Veda Samaj'.
- *A*s K.C. Sen discouraged the use of Sanskrit and styled himself like a Christian saint, Devendranath dismissed him from the office of the Acharya in 1865.
- Keshab Chandra Sen founded a new organization called *'Brahmo Samaj of India',* while the other section led by Devendranath was named '*Adi Brahmo Samaj'.* In 1878 *'Brahmo Samaj of India'* witnessed another split when Sen defied his own teachings and married his 13 years old daughter to Raja of Cooch-Bihar. His followers, Anand Mohan Bose and Shivanath Shastri, felt disgusted and founded the '*Sadharan Brahmo Samaj'.*
- Keshub Chandra Sen (1838-84) was the next leader of the Brahmo Samaj. Under him, the doctrine of the Brahmo Samaj was increasingly adapted to the doctrine of pure Christianity. In later stages, he propounded the doctrine of Adesha, according to which God inspires knowledge in some individuals whose word must therefore be considered infallible and true. A section of Brahmos did not accept this doctrine, left the Samaj and started the Sadharan Brahmo Samaj.
- *D*evendra Nath Tagore established a cultural organization called the *'Tattavbodhini Sabha'* in 1839 and then gave new life to it.
- He framed a *c*ovenant and introduced a *f*ormal ceremony of initiation, thus converting the somewhat loose organization into a spiritual fraternity. Devendra Nath Tagore began to propagate

the new *d*octrine through his journal, Tattavbodhini Patrika and also by the employment of a number of preachers.

- The mode of initiation into the new faith was based on the Mahanivana Tantra, and the Tattavbodhini Patrika openly declared the Vedas as a divine revelation and the sole foundation of the religious beliefs of the new church.
- The Brahmo Samaj made an effort to reform Hindu religion by reforming abuses, by basing it on the worship of one God and on the teachings of the Vedas and Upanishads, and by incorporating the best aspects of modern western thoughts.
- The Brahmo Samajis were also great social reformer. They actively opposed the caste system and child marriage and supported the general upliftment of women, including widow remarriage, and the spread of modern education to men and women.
- Raja Ram Mohan Roy who can be correctly described as the Father of Indian Nationalism. Roy was essentially a democrat and a humanist. In his religio-philosophical and social outlook, he was deeply influenced by the monotheism and anti-idolatry of Islam, Deism of Sufism, the ethical teachings of Christianity and the liberal and rationalist doctrines of the west. He tried to interpret and assimilate into himself the highest elements of Islam, Christianity and modern Rationalism or Humanism, and transformed them into a single creed which he found in the ancient Upanishadic philosophy of his ou community.
- He attacked the polytheistic degeneration of ancient Hindu monotheism. He attacked the idol worship of the Hindus as degrading and expounded the conception of '*One God of all religions and humanity'.* His attack on polytheism and idolatry was motivated by national and socio-ethical considerations as much as by philosophical conviction.
- Raja Ram Mohan Roy stood for a rational approach to religion. The individual should study the scriptures directly, without the priest as the intermediary, and assess the rational character of a religious doctrine. He must subject religious principles to the test of his own ethical reason and reject those which contradict the test.
- Since Hindu society was dominated and governed by religious conceptions of Hinduism, no religio-reform movement could avoid a socio-reform section in its programme. According to Raja Ram Mohan Roy and early religious reformers, religious renovation was the vital condition for revising the social structure from a decadent to a healthy basis. That is why the socio-reform programme became part of the total programme of religio-reform movements.
- The Brahmo Samaj, under the leadership of Roy, launched an offensive against the caste system branding it as undemocratic, inhuman, and anti-national. It crusaded against sati and child marriage. It stood for the freedom of the widows to remarry and equal rights of man and woman.
- The Brahmo Samaj valued modern western culture and organized educational institutions in the country for its spread among the people. Raja Ram Mohan Roy was an admirer of the liberal democratic culture of the west.
- Roy considered the British rule in India as a positive force. He admired it for inaugurating progressive measures of social reform such as the abolition of sati and infanticide, for establishing modern educational institutions and a free press, and others. This was natural since the British rule in India, during the first half of the nineteenth century, had, historically speaking, a progressive aspect.
- This was the period of courageous reforms, of such measures as the abolition of sati (carried out with the wholehearted co-operation of the progressive elements of Indian society), the abolition of slavery (a more *f*ormal measure in practice), the war on infanticide and *thuggery*, the introduction of western education and the freeing of the press.
- The most progressive elements in Indian society, at that time, represented by Ram Mohan Roy and the reform movement of the Brahmo Samaj, looked with unconcealed admiration to the British as the champions of progress, gave unhesitating support to their reforms, and saw in them the

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vanguard of a new civilization. In spite of his great admiration for the British, Raja Ram Mohan Roy organized a protest movement against the measure to restrict the freedom of the press. He also criticized the British government for excluding the Indians from higher posts.

- Since the Brahmo Samaj was not merely a religious movement but also included in its programme items of social and political reform, it was the precursor of the subsequent social reform movement started by Ranade and others and the political reform movement initiated by the early Indian National Congress The religious reform movement thus prepared for purely secular social and political reform movements in the country. That is the historical significance of Raja Ram Mohan Roy and the Brahmo Samaj he stated. “Raja Ram Mohan Roy inaugurated the Modern Age in India.”
- The Brahmo Samaj was the pioneer of the nationalist movement, which, by the workings of history began as a religio-reform movement aiming at liberating the individual from the deadweight of an authoritarian religion which strangulated their initiative and stultified both the individual and collective mind.
- The Brahmo Samaj inaugurated a new era for the Indian people by proclaiming the principles of individual freedom, national unity, solidarity and collaboration and the democratization of all social institutions and social relations. It was the first organized expression of their national awakening.

Prarthana Samaj

- The 'Prarthana Samaj' was started with the aim of reforming Hindu religious thought and practice in the light of modern knowledge.
- It preached the worship of one God and tried to free religion of caste orthodoxy and priestly domination.
- In 1867, under the guidance of K.C. Sen, Prarthana Samaj was established in Bombay by ***Sri* Atma Kam Panduranga**. Another prominent leader of this movement was Mahdeo Govinda Ranade.
- Its activities also spread to South India as a result of the efforts of the Telugu reformer, **Viresalingam.**
- One of the greatest rationalist thinkers of modern India, **Gopal Ganesh Agarkar,** also lived and worked in Maharashtra at this time.
- Agarkar was an advocate of the power of human reason. He sharply criticized any blind dependence on tradition or false glorification of India's past.

Ramakrishna Mission and Vivekananda

- **Gadadhar Chatopadhayay**, a priest in Dakshineshvara Kali Temple of Calcutta became famous as Swami Ram Krishna Paramhansa.
- Vivekananda, earlier known as Narendra Dutta, was his disciple who spread his teachings based on Advait Vedant in every nook and corner of the country and also promulgated his message of the unity of all religions in different parts of the world.
- Vivekananda represented Hindu religion at Chicago's World Parliament of Religions (1893).
- Vivekananda toured extensively the different parts of the country and appealed to wipe out the tears of the poor.
- He published two papers **Prabudha Bharat** and **Udabodhan.**
- He wrote **Rajyoga** and **Karmayoga** and preached **Niskam Karma Yoga** of Bhagvat Geeta to the youth India.
- In 1896 Vivekanand founded Ramakrishna Mission and Belur was made its head quarter. Vivekananda considered poverty as a major reason for virulent social evils.
- Vivekananda considered India as a great cultural nation. He appreciated the composite culture of the country and gave the slogan of 'Muslim body and Hindu mind.'
- After his death the R.K. Mission was led by Margrat Noble who is generally known as Sister Nivedita.

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Vivekananda: Thoughts

- He condemned the caste system and the concurrent Hindu emphasis on rituals, ceremonies and superstition and urged the people to imbibe the **spirit of liberty, equality and free thinking.**
- In 1896, Vivekananda stressed social action. He too, like his guru, proclaimed the essential oneness of all religions and condemned any narrowness in religious matters.
- He subscribed to Vedanta which he declared to be a fully rational system.
- In 1896, Vivekananda founded the Ramakrishna Mission to carry on humanitarian relief and social work, social service and to teach personal salvation.

The national awakening of the Indian people found expression in the movement inspired by Ramakrishna, a great Hindu saint, in direct line to such saints as Chandidas and Chaitanya. It primarily based itself on the principle of Devotion or Bhakti. Its principal propagandist was Swami Vivekanand, a disciple of Ramakrishna and an intellectual of a very high calibre who, after the death of the saint, founded the Ramakrishna Mission to propagate his teaching.

The Ramakrishna Mission aimed at protecting India from 'the materialist influences of western civilization. It idealized Hinduism including its practice of idol worship and polytheism. It aimed at the spiritual conquest of the world for revived Hinduism.

One of the harmful results of the foreign rule in India had been to create a tendency among the Indians to disorient from the modern western culture, a historically higher form of culture than the precapitalist culture on which the conscious life of an average Indian was based.

There were other religio-reform movements of smaller magnitude which also expressed the new awakening. Hinduism began to organize itself on a national scale in revivalist or reformist forms. These movements spread to various groups comprising Hindu society.

Arya Samaj and Dayananda

- The Arya Samaj was founded by Swami Dayananda Saraswati at Bombay in 1875.
- Originally, he was known as Mula Shankara, born in 1824 in Tankara in Gujarat.
- Received Education from Swami Birajananda at Mathura.
- Dayananda's ideal was to unite India religiously, socially and nationally.
- He looked at the Vedas as India's Rocks of Ages and gave the slogan of 'Go back to vedas'.
- He **condemned idol worship** and **criticized child marriage** by calling Hindus, children of children.
- Dayananda wrote three books- **Satyartha Prakasha, Veda Bhasya** and **Veda Bhasya Bhumika.**
- He criticized caste system and advocated in favour of the empowerment of women, opposed on widow remarriage.
- The most phenomenal achievement of the Arya Samaj has been in the field of education. In 1886 Dayananda Anglo Vedic School was opened at Lahore.
- In 1902, Shradhananda founded Gurukul Kangari based on the ancient system of Hindu education.
- Arya Samaj also started Suddhi Movement to convert non-Hindus to Hinduism. This became a contributory factor in the growth of communalism in India.
- Arya Samaj also published Pakhanda Khandni Pataka to condemn social evils of the Hindus.
- Dayananda, as political visionary, vigorously appealed that India is for Indians.
- Shraddhananda and Lala Hansraj were important leaders. The former founded the Arya Kanya Pathshala and Gurukul.

- He believed that every person had the right of direct access to God. Swami Dayananda was opposed to idolatry, ritual and priesthood. He *f*avoured the study of western sciences.
- The Arya Samaj founded by Dayanand Saraswati, though embodying the first upsurge of Indian nationalism, was a movement of quite a different type. It had a more revivalist character. It declared the *Ved*as infallible and further, an inexhaustible reservoir of all knowledge, past, present and future. One must know how to understand and interpret the Vedas, which contain all information, philosophical, technical*, a*nd scientif*ic*. By making adequate endeavour, one can discover in the Vedas all modern chemistry, engineering and e*ven m*ilitary and non-military sciences.
- Since th*e Vedas* were proclaimed infallible, the word of the Vedas rather than the judgment of the individual were the final crite*r*ion. The Arya Samaj, by postulating the infallibility of the Vedas, did not and could not permit the individual judgment to override the divine text. Thus the Arya Samaj, while freeing the individual f*r*om the tyranny and tutelage of the Brahmin, demanded of him implicit faith in the divine Vedas. The authority of the Vedas was maintained instead of the freedom of the individual judgment.
- The repudiation of the authority of the Brahmin, the denouncing of the infinite number of meaningless rites and the worship of the images of di*ffe*rent gods and goddesses which split the people into numerous belligerent sects, and the crusade against the mass of religious superstitions which kept, for many centuries, the Hindu mind in a state of mental befogging and spiritual degradation, these were the progressive *elements* in the programme of the Ar*y*a Samaj. Its slogan 'Back to Vedas' was inspired with the urge to bring about national unity and to kindle national pride and consciousness.
- However*,* since it retained its narrow Hindu basis, the national unity it proclaimed could not gather into its fold the non-Hindu communities such as the Mahomedans and the Christians. It became a semi-rationalized form of Hinduism. The Arya Samaj had a programme of social reform also. Though opposed to the hereditary caste system, it stood, however, for the four-caste division of society to be determined by *m*erit and not by birth. Since the Vedas laid down such a division and since the Vedas could not err, the *Ar*ya Samaj could not proclaim the death of the caste system itself**.**
- The Arya Samaj stood for equal rights of man and woman in social and educational matters. This was a distinct democratic conception. If, however, opposed co-education since in the Vedic period co-education did not exist.
- The Arya Samaj organized a network of schools and college, in the country, both for boys and girls, where education was imparted in the mother-tongue. The Dayanand Anglo-Vedic college was founded in 1886. The conservative section of the Arya Samaj thought the education imparted in the college was not sufficiently Vedic in character. Its members led by Munshi Ram, therefore, started Gurukul at Haradwar, where the education, both in content and method, was given in the ancient Vedic manner.
- In all its activities, the Arya Samaj was generally inspired with the spirit of nationalism and democracy. It attempted to integrate the Hindus by destroying the sub-castes. It spread education among the people, proclaimed the principle of equality irrespective of the distinctions of caste, creed, community, race or sex. It tried to destroy their inferiority complex, the inevitable product of their status as a subject nation.
- The Arya Samaj, in spite of its narrow Hindu basis of its rational declaration that all knowledge is enshrined in the Vedas, drew to itself hundreds of nationalist Indians. In fact, at one point, the Arya Samaj was one of the main targets of political repression. It is hardly surprising, therefore, that when Sir Valentine Chirol visited India on behalf of The Times to investigate the cause of unrest after 1907, he looked upon the Arya Samaj as 'a serious menace to England and sovereignty'.
- The Arya Samaj represented a form of the national awakening of the Indian people. Restricted to a narrow Hindu basis and with a negative attitude to Islam, in course of time, it led the Muslims to

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mobilize on a corresponding communal basis. It played a progressive role in the earlier stages when the national awakening was just sprouting. The Arya Samaj had two aspects, one progressive, the other reactionary. When it attacked religious superstitions and the sacerdotal dictatorship of the Brahmin, when it denounced polytheism, and when further it adopted the programme of mass education of the elimination of sub-castes, of the equality of man and woman, it played a progressive role. But when it declared the Vedas infallible and a treasure house of all knowledge of the cosmos, past, present, and future, when it stood for the division of society into four castes though based on merit, it was playing an anti-progressive role. No knowledge could ever be final in the infinite and eternally evolving social and natural world. So the Vedas could not be the embodiment of all knowledge. Further, all knowledge is historically conditioned and is limited by the level of social and economic development of the epoch in which it is born. As such, subsequent generations have to critically carry over all inherited past knowledge and subject it to the test of reason and social usefulness. Here comes the role of individual judgment. Once the Vedas were eulogized as infallible, the individual as well as the generation he belonged to, were denied the right to exercise their own independent judgment and pronounce upon the ancient scriptures. This was intellectual enslavement of the individual and the generation to the scriptures. It was a departure from the principles of Liberalism. Again, the Arya Samaj could not be a national or cosmopolitan religion since it demanded of its followers the recognition of the principle of the infallibility and the omniscience of the Vedas.

- However, as mentioned above, the Arya Samaj played a progressive role in the earlier stages of Indian nationalism. However, when the national awakening broadened and deepened, when the national movement reached greater and greater secular heights, it became a hindrance to the growth of Indian nationalism by contributing, though unconsciously, to the creation of a belligerent religio-communal atmosphere.

Theosophical Society

- In the last quarter of the 19th century, India saw another religious movement known as the Theosophical Movement.
- It was in the United States of America that Madame H.P. Blavatsky and Colonel H.S. Olcott laid the foundation of Theosophical Society in 1875.
- Its object was to promote the study of esoteric religious philosophies of the East.
- In 1879, Blavatsky and Olcott came to India and established a society at Adyar, near Madras in 1886.
- The success of the Theosophical movement was due to Mrs. Annie Besant who joined the society in 1889.
- The Theosophical Movement aimed at the quest of the Hindu spiritual wisdom.
- The society also promoted the education of all sections of the people.
- It established a **Central Hindu School** at Banaras in 1898 which later developed into a college and ultimately into the Banaras Hindu University by Mahamana Madan Mohan Malviya.

Young Bengal Movement

- Henry Vivian Derezio, born in 1809, was the chief architect of this movement. He taught at Hindu College from 1826 to 1831.
- He followed the most radical views of the time drawing his inspiration from the French Revolution. His followers known as Derozians attacked old and decadent customs, rites and traditions.
- They were passionate advocates of women's rights and demanded education for them.
- They carried on public agitation on the freedom of the press, better treatment for Indian labour in British colonies abroad, trial by jury, protection of the ryot from the oppression of the Zamindars and employment of Indians in higher grades of government services.

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- Surendranath Banerjee described them as the pioneers of the modern civilization of Bengal. Derozio died of cholera in 1831.

Paramhansa Mandali

- Founded in 1849, in Maharashtra; they believed in one God.
- Primarily interested in breaking caste rules.
- At their meetings, food cooked by lower caste people was taken by members.
- They advocated widow remarriage and women's education.
- Branches of the Mandali existed in Poona, Satara and other towns of Maharashtra.

The Servants of India Society

- Founded by Gokhale in 1905, to train national missionaries for the service of India;
- To promote true interests of Indians, constitutionally;
- To prepare a cadre of selfless workers to work religiously for India;
- *After G*okhale's death in 1915, Srinivasa Shastri took over as President.

Social Service League

- Founded by a Gokhale *follo*wer, Narayan Malhar Joshi, who also founded the All India Trade Union Congres*s (1920), i*n 19*11*.
- Its aim was to secure reasonable conditions of life and work;
- They organized schools, libraries, nurseries, cooperative societies, legal aid and advice to poor, etc.

Indian National Social Conference

- Founded by Ranade and Raghunath Rao, with first session at Madras in 1887, the same venue for the Session of INC;
- Focused on social issues of imp*or*tance, was the de-facto social reform cell of Congress;
- Advocated inter-caste marriage, opposed polygamy and Kulinism;
- Launched the "Pledge *Move*ment" to reduce child marriages by making people pledge against it.

*Gopal Hari D*eshmukh

He was champion of social reforms and new learning in Maharashtra and was popularly known as *'Lokahitawadi'. He* pleaded the reorganization of Indian society on rational principles and modern, humanistic *and secul*ar values.

M.G. Ranade – M. G. Ranade was a great social reformer of Maharashtra and was associated with the Prarthana Samaj. He played the key role in the foundation of the **Deccan Educational Society** in 1884. He inaugurated the **Indian National Social Conference** in 1887. G. K. Gokhale acknowledged him as his guru.

G. G. Agarkar – A close associated of Tilak, advocated the power of human reason. He opposed the false glorification of India's past and founded the Deccan Educational Society at Poona in 1884.

Gopal Krishna Gokhale – Gokhale was the most famous moderate nationalist leader, he founded the **Servants of India Society** in 1905 at Bombay. He was also closely associated with the Deccan Educational Society of Agarkar.

N. M. Joshi – N. M. Joshi was a member of Gokhale's Servants of India the Society. He founded "Social Service League" in 1911 at Bombay with the aim of providing better living conditions for the masses.

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H. N. Kunzru – He founded the Seva Samiti in 1914 at Allahabad. This society played an important role in organizing social service during natural clamities.

Ram Bajpai – He founded the **Seva Samiti Boy Scouts Association** in 1914 in Bombay on the lines of Badan Powell's Scouts Associations. He Indianised the Scout movement.

Viresalingam – A famous Telugu reformer, he spread the ideas of Brahmo of South India. He founded the **Rajahmundri Social Reform Association** in Andhra Pradesh in 1878 to propagate widow remarriage.

Muslim Reform Movements

National Awakening among Muslims, Reasons for its Slower Growth

The national awakening among the Indian Muslims took place at a slower rate than among the Hindus. There were historical and religious reasons for that. Though a number of Hindu kingdoms had emerged during the period of the dissolution of the Mughal *Empire a*fter Aurangzeb, the Muslims always felt that they comprised the ruling community in India. T*hey were pa*rticularly hostile to the British whom they accused of expropriating them of the political pow*er. T*he British deposed during the Mutiny, Shah Alam, the **de jure** if not the **de facto** Emperor of all India. The anti-Muslim policy of the British government after the Mutiny intensified the anti-British feeling of the Muslims. This made the Muslims avoid any contact with the new culture and education which the British introduced in India. They avoided the influence of that education and stuck with greater tenacity to orthodox Islam.

The impoverishment of the Muslims during the process of the British conquest of India look place at a rapid rate. Many of the finer and more skilled industrial arts of India had been in the hands of Muslims, and they were ruined by the fiscal policy of the East India Company. The higher posts in pre-British India, in the army, in the administration and in the learned professions, had been in Muslim hands. Many of the higher and middle classes were reduced to beggary, there is no doubt that the Muslim mind at the beginning of the nineteenth century entertained the deepest distrust of the British, who had destroyed their power, and of western culture, which was in their mind associated with the British.

The Hindus availed themselves of the new education. They projected an educated class, a section of which assimilated the principles of Liberalism, studied other religions and organized great reform movements. On the other hand, the Muslims disorientated from the new education. The pioneers of nationalism in all countries were always the modern intelligentsia and the bourgeoisie. Rising capitalism made the intelligentsia and the capitalist class which stood for the development of bourgeois society, the organizers of national movements. It was predominantly from the Hindu community that the first sections of the Indian intelligentsia and the bourgeoisie sprang. They became the pioneers of Indian nationalism.

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It was only by the end of the nineteenth century that the Muslims began to take to modern education. Gradually, an intelligentsia trained in modern education came into being. A section of that intelligentsia steadily built up a nationalist outlook. Along with this, a commercial and industrial bourgeoisie also began to grow among the Muslim community. Another factor which retarded the growth of nationalism among the Indian Muslims was the basic character of Islam. Islam emphasizes more fanatically than any other religion the unity of its followers. It preaches a world fraternity of its followers. It is a cosmopolitan union of the Muslims all over the world. It offers greater resistance to the growth of nationalism which has a limited national territorial basis. It gives rise either to pan-Islamism or Humanism.

In spite of this relative inertia of the Muslims, from the point of view of their development on nationalist lines there sprang up, in course of time, a number of religio-revivalist and even religio-reform

movements among them. These movements were, however, not so powerful as their counterparts among the Hindus. Besides most of them lacked the national note.

The Wahabi Movement

- The earliest organised Muslim response to western influences appeared in the form of the Wahabi Movement. It was essentially a revivalist movement. Shah Walliullah (1702-62) was the first Indian Muslim Leader of the 18th century who expressed concern at the degeneration which had set in among Indian Muslims. His contribution to the Muslim reform movement was two fold:
  - He urged the desirability of creating harmony among the **four schools of Muslim jurisprudence** which had divided the Indian Muslims.
  - He emphasized the role of individual conscience in religion.
- He held that in cases where the 'Q*uran*' and the *'Hadis'* could be liable to conflicting interpretation, the individual could make a decision on the basis of his own judgment and conscience.
- **Shah Abdul Aziz** and **Syed Ahmed Barelvi** popularized the teachings of Walliullah but also gave them a political colour. They aimed at creating a homeland for the Muslims.
- The beginning was made by a Fatwa (ruling) given by Abdul Aziz declaring India to be Dar-ul-harb (land of the Kafirs) and the need to make it Dar-ul Islam (the world of Islam). The campaign was initially directed against the Sikhs of the Punjab. After the British annexation of the Punjab, the movement was directed against the British. The movement was crushed by the superior military force of the British in the 1870's.

*A*ligarh Movement

The first national awakening among the Muslims founded expression in a movement which aimed at making the Indian Muslims politically conscious and spread modern education among them.

The revolt of 1857 and the Wahabi Movement had portrayed Muslims as anti-government but later this image got changed and the British government saw an opportunity to play them against Hindus who were rising against the government. For this to happen, they needed to support a few muslim groups. One such group was led by Sir Syed Ahmed Khan.

- Sayyid Ahmad Khan was the founder of the movement. He had such collaborators as the poet Khwaja Altaf Hussain Ali, Maulvi Nazir Ahmad and Maulvi Shibli Numani.
- The liberal social reform and cultural movement founded by Sayyid Ahmad Khan is known as the Aligarh movement because it was at Aligarh, that the Mohammadan Anglo-Oriental College was established in 1875. This college developed into the Aligarh University in 1890.
- Along with it, an All-India Muslim Educational Conference was also organized.
- The Aligarh Movement aimed at spreading western education and jobs among the Muslim, without weakening their allegiance to Islam.
- He opposed political activity by Muslims as it would have invited hostility of the British which he did not want.
- He condemned the system of Piri and Muridi.
- The religious education reinforced the secular education which was imparted in the educational institutions it started.
- The second task it undertook was to introduce social reform in the Muslim society.

Objectives: The Aligrah movement aimed at evolving a distinct social and cultural communi*ty* a*mong* Indian Muslims more or less on modem lines. It condemned polygamy and social ban on widow remarriage, was based on a liberal interpretation of the Q*ura*n, to harmonise Islam with the modern liberal culture, condemned the institution of slavery, social ideas were propagated through his magazine

Tahzib-ul-Ikhlaq (Improvement of manners and morals), advocated removal of *Purdah, w*omen's education, he spoke against political involvement for Indians, who, he felt were enough as yet to govern themselves.

Ahmadiya Movement

Founded by Mirza Ghulam Ahmad in 1889, was more or less base on liberal principles, and described itself as the standard bearer of Mohammadan Renaissance. Based on the principles of a universal religion of all humanity*,* opposed Jehad. It stood for fraternal relations among all peoples, spread western liberal education among the Indian Muslims.

Muhammad Iqbal

Condemning the ritualism and overworldly attitude, he urged men to work for and achieve happiness in this world of the living. One of the greatest poets of modern India, Iqbal (1876-1938) also profoundly influenced through his poetry, the philosophical and religious outlook of the younger generation of Muslims as well as the Hindus. Like Swami Vivekananda, he emphasized the need for constant change and ceaseless activity and condemned resignation, contemplation, and quite contentment.

The Deoband School

- The Ulema under the leadership of Muhammad Qasim Wanotavi (1832-80) and Rashid Ahmad Gangohi (1828-1905) founded the school at Deoband in the Saharanapur district of Uttar Pradesh in 1866. Its object was to train religious leaders for the Muslim Community. The School curricula shut out English education and western culture. The instructions imparted catered to original Islamic religion and the aim was moral and religious regeneration of the Muslim Community.
- Thus, the Deoband School did not prepare its students for government jobs or worldly careers but for preaching of Islamic faith. It was for its instruction that the Deoband school attracted students not only from all comers of India but from the neighbouring Muslim countries also.
- In the political arena, the Deoband School welcomed the formation of the Indian National Congress in 1885. In 1888, the Deoband Ulema issued a religious decree *(fatwa)* against Sayyid Ahamd Khan's organizations- 'The United Patriotic Association' and 'The Muhammaden Anglo-Oriental Association'.
- The new Deoband leader Mahmud-ul-Hasan (1851-1920) sought to impart a political and intellectual content to the religious ideas of the school. He worked out a synthesis of Islamic principles and national aspirations.
- The Jamiat-ul-Ulema gave *a c*oncrete shape to Hasan's ideas of protection of the religious and political rights of the Muslims in the *ov*erall context of Indian unity and national objectives.

Religious *Reforms* Among the Parsees

Religious reforms among the Parsees began in Bombay in the mid 19th century. In 1851, the **Rehnumai Mazdayasan Sabha or the Religious Reform Association was started by Naoroji Furdonzi, Dadabhai Nauroji, S.S. Bengalee and others. It campaign**ed against the entrenched orthodoxy in the religious field and initiated the modernisation of Parsi social customs.

Religious Re*f*orms Among the Sikhs

Efforts gained momentum after 1920, when the Akali Movement rose in the Punjab. The main aim of Akalis was to purify the management of Gurudwaras or the Sikh Shrines.

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