

19TH CENTURY SOCIO-RELIGIOUS REFORM MOVEMENTS

Brahmo Samaj 1830 Calcutta Raja Ram Mohan Roy

Later the Brahmo Samaj split in 1866 into Adi Brahmo Samaj and Brahmo Samaj of India and finally into 'Church of the New Dispensation' and Sadharan Brahmo Samaj in 1878

Had estd the Atmiya Sabha (1814);Brahmo Sabha(1828);estd 'Trust Deed' (1830) which explained the object of the Samaj;denied the divinity of Christ; initiated public agitation on political questions; Wrote Tuhafat-ul-Muwahidin (1809);was an Internationalist, liberal and democratic in orientation; started public agitation on political questions.To purify Hinduism and preach mono-theism; condemned idolatry, caste system and religious rituals; fought against Sati, polygamy and concubinage; fought for inheritance and property rights for women

Manav Dharma Sabha 1844 Surat Durgaram Manchharam, Dadoba Panderang, Dinmani Shankar, Dalpatram Bhagubai & Damodar Das.

Criticised corruptions in the contemporary society, challenged magicians and reciters of incantations to demonstrate their skills, criticized caste.

Arya Samaj 1875 Bombay Swami Dayanand Saraswati

Later split into Gurukul section and College section later headquarters was shifted to Lahore
Gave the call 'Back to the Vedas; Wrote 3 books: Satyarth Prakash (Hindi), Veda Bhashya Bhumika (Hindi& Sanskrit & Veda Bhashya (Sanskrit); Believed in the Fatherhood of God and Brotherhood of Man; His political slogan was 'India for Indians'.

Against Idolatry, polytheism, rituals, priesthood, animal sacrifices, child marriages, caste system. Encouraged inter-caste marriages and widow remarriage,favoured spread of western sciences and undertook social services during natural calamities; Accepted the doctrine of Karma and rejected the theory of Niyati(Destiny)

Ramakrishna Mission 1896 Belur Swami Vivekananda (near Calcutta)

Publ 2 papers: Prabudha Bharat-English Monthly & Udbodhana-Bengali fortnightly. He estd the Ramakrishna Math (1897) to spread the message of Vedanta.

It was a charitable society; To propagate the teachings of Ramakrishna Paramahansa ie, the universal message of Vedanta; opposed untouchability and caste system;

Theosophical Society 1875 New York Madame H.P Blavatsky & Colonel H.S Olcott Later Adyar near Chennai in 1882

Later Annie Besant joined it; Annie founded the Central Hindu College at Benaras(1898)which later developed into the Benaras Hindu University(1916) ;she translated the Bhagwat Gita in which she put emphasis on occultism than spiritualism

To promote the study of ancient religions and philosophies such as Hinduism, Buddhism and Zoroastrianism; To make a systematic investigation into the mystic potencies of life and matter called Occultism; accepted the Hindu beliefs in re-incarnation, Karma and drew inspiration from Upanishads,Samkhya,Yoga and Vedanta to promote universal brotherhood.

Young Bengal Movement 1820's-1830's Calcutta Henry Vivian Derozio

He promoted a radical and critical outlook among his students; His followers called Derozians/Young Bengal were fiery patriots; attacked old and decadent customs and traditions; advocated women's rights and demanded education for them

Tattvabodhini Sabha 1839 Bengal Debendranath Tagore

started Tattavabodhini Patrika(1839) to propagate his ideas;Tattvabodhini Press(1843)

To carry on Rammohan's ideals independent of the Samaj;aimed at counter-acting the rapid progress of Christianity and advocated the devt of Vedantism ;emphasized on indigenous language and culture

Paramhans Mandali 1849 Bombay Dadoba Panderang Tarkhadkar

Outlined his doctrines in 'Dharma Vivechan',1848 ;President-Ram Bal Krishna Jayakar

Was re-organised under the name of Prarthana Samaj in 1867 under the guidance of K.C Sen; Did credible work in the field of social and educational fields

Was a radical socio-religious society that met secretly; unwilling to challenge Hindu orthodoxy; First reform organization in Maharashtra; Aimed to demolish caste distinctions; polytheism, Brahmanical monopoly of knowledge, organized initiation ceremony wherein a new recruit had to eat a slice of bread baked by a Christian and drink water at the hands of a Muslim

Vidhava Vivah Uttejaka Mandal 1865 Maharashtra Vishnu Parusuram Shastri Pandit

Advocated widow re-marriage; himself married a widow in 1875

Rajahmundary Social Reform Association 1878 Andhra Pradesh Kandukuri Viresalingam Pantulu

Emphasized on the promotion of widow remarriage

Dharma Sabha 1830 Calcutta Radha Kant Deb

Stood for socio-religious status-quo; campaigned against abolition of sati

Veda Samaj 1864 Madras Sridharalu Naidu

Founded under the influence of K.C Sen's visit to Madras)

The agenda of K.C Sen was their agenda; turned into Brahmo Samaj of South India in 1871 by Sridharalu Naidu

Widow Marriage Association 1861 Bombay Vishnu Shastri Pandit & M.G.Ranade

To promote widow marriages, against child marriages, shaving of widows heads, heavy cost of marriages etc

Bombay Presidency Social Reform Association 1903 Bombay M.G.Ranade

To fight against social evils like sati, child marriage, female infanticide etc

Bhil Seva Mandal 1922 Gujarat Amritlal Vithaldas Thakkar or Thakkar Bapa

Worked for the upliftment of tribals and harijans

Wahabi Movement 1821 Patna Syed Ahmed of Raibareilly

Religious in form but political in content

Syed Ahmed of Raibareilywas influenced by the teachings of the Delhi saint Shah Walliullah

Aimed at reformation of religious life of the Muslims and restoration of political power of the Muslim community; Was a kind of Holy War; initially anti-Sikh later anti-British; suppressed by the British in the 1870's

Ahmedia/Qadiani Movement 1889
(Split in 1914 into Quadiyani and Lahori)
Mirza Ghulam Ahmed Qadiyan(Gurdaspur,Punjab)
Reforming Islam; Defend it against Christian missionaries and Arya Samajis; Gave religious recognition to modern Industrial and technological progress; strictly apolitical; was conservative in social morals.

Aligarh Movement 1860's Aligarh,UP
Sir Sayyid Ahmed Khan
Wrote 'The Loyal Muhammadans of India(1860);Founded 'Scientific Society (1864);Pubd 'Tahzib-al-Akhlaq(1870);Estd 'Anglo-Mohammadan Oriental College, Aligarh(1875);Estd 'Muhammadan Anglo-Oriental Education Conference(1886);Founded 'Indian United Patriotic Association'& 'Muhammadan Anglo-Oriental Defence Asociation(1890);was knighted in 1888
Based on the liberal interpretation of the Koran; aimed at spreading western and scientific education among the Muslim masses; his interpretation of Islam emphasized the validity of free enquiry and similarities between Koranic revelation and the laws of nature discovered by modern science; programmes for reform were educational, religious and political

Nadwah-ul-ulama 1894 Lucknow Maulana Shibli Numani
Recasting Muslim education, Developing religious sciences, reforming Muslim morals and end theological controversies within Islam

Firangi Mahal Movement Early 20th c Lucknow
Maulana Abdul Bari
During World War I he asked Turkish Sultan to support Britain or remain out of the war
A traditional school which accepted Sufism; preached Hindu-Muslim unity;' Nizamia' syllabus evolved from it which was followed by most of the religious or communal Muslim schools all over India

Deoband Movement 1867 Deoband,Uttar Pradesh
Muhammad Qasim Nanawatawi & Rashid Ahmed Gangohi
Issued fatwa against S.A.Khan's United Patriotic Association & Muhammadan Anglo-Oriental Defence Assn.
Anti-British movement; aimed at the upliftment of Muslims through religious education and resuscitate classical Islam; emphasized on educational efforts as a means for social upliftment;Welcomed formation of the INC;opposed pro-British Aligarh movement

Khaskar movement 1931 Allama Mashriqi Lahore
(Punjab, Pak)
It was based on religious ideology of early Islam; reforms on the basis of military discipline for regeneration of Islam and social service;wanted to free India from British rule and establish a Hindu-Muslim govt in India.

Ahl-i-Hadith 1850's Calcutta
Maulana Belayat Ali Sadiqpuri, Maulana Sayyid Miyan Nadhir Husain Dehlavi and Nawab Siddiq Hasan Khan
A 19th-century Indian Islamic reform movement that emphasized the hadith as the only reliable source for interpreting the Qur'an and the Shari'a; for reviving Islam on the basis of its fundamental principles

Titu Mir's Movement 1820's Bengal Mir Nithar Ali or Titu Mir
(An independent off-shoot of the Wahabis)
Was against the customs and beliefs borrowed from popular Hinduism; advocated a change in the mode of dress to distinguish Muslims from Hindus; came into conflict with Hindu landlords and British indigo planters and eventually with British admn.

Farazi Movement 1847 Faridpur(E.Bengal)
Dadu Mian or Haji Sharitullah
Advocated equality of mankind and emphasized that earth belonged to god and man didn't have power to levy tax
Was the protest of the peasants against the zamindars,govt officials and British Indigo planters; was religious in form but poltical in content;emphasised reforms in Muslim practices; suspended Friday and Id prayers considering India under the British as Dar-ul-harb;led to introduction of new clothes in order to distinguish the Muslims from the Hindus

Taayuni Movement 1839 Dacca Karamati Ali Jaunpuri
Inspired by religious thought of Shah-wali-ullah
Was opposed to the Faraizis;supported British rule; rejected the introduction of new things in Islam.

Ahl-i-Quran Late 19th c Punjab Maulvi Abdullah Chakralavi
(People of Quran)
Aimed at preaching the teachings of Koran as the ultimate authority on Islam

Pagal Panthi Movement Late 18th c Bengal
Karam Shah and Tipu Shah
Was a semi-religious sect; took up the cause of tenants against the oppression of zamindars

Ahrar Movement 1890 Punjab
Muhammad Ali,Hakim Ajmal Khan,Mazhar-ul-haq,Zafar Ali Khan
Was against the loyalist politics of the Aligarh school and was inspired by the modern idea of self-govt.

Nirankari Movement 1850's Punjab
Baba Dayal Das
Later succeeded by his son Baba Darbara Singh and later by Rattan Chand
Dis-approved worship of tombs and graves; preached against idol worship of human gurus and expected his followers to believe in one formless god; introduced a simplified version of marriage named 'Anand Karaj';dis-approved dowry, marriage procession,drinking,dancing and rituals

Namdhari Movement or Kuka Movement 1872 Punjab Bhagat Jawahar Mal(Sian Sahib) & Baba Balak Singh
Because of the followers resorting to shrieks while in ecstasy
Became a powerful instrument of socio-religious awakening among the Sikhs under Baba Ram Singh; Ram Singh advised his followers to engage in the worship of god through prayer and meditation; preached against caste system, female infanticide, early marriage and barter of daughters in marriage.

Singh Sabha Movement 1873 Amritsar
Thakur Singh Sandhawalia & Giani Gian Singh
Founded Khalsa College at Amritsar in 1892
Aimed at social and religious reform through the spread of education; believed that social evils among the Sikhs was due to lack of education; major contribution was in the creation of a learning through Sikh Educational Conference.

Akali Movement Early 1920's Punjab
Popularly called 'Akali Movement'because of the Akali Jathas leading this movement of reform
Started by Sikh reformers to purify the holy Gurudwaras by removal of evil social practices which had crept into them, remove the ban on the entry of low caste people into the holy shrines and getting rid of hereditary mahants. Resulted in the passing of the 'All-India Sikhs Gurudwara Act,1925.

Rahnumai Mazdayasan Sabha 1851 Bombay
Parsi Reform Society
Brought out a journal called 'Rast Goftar'

Furdunji Naoroji,& S.S Bengalee
Stood for the modernization of the Parsi religion and social customs; criticized elaborate ceremonies at betrothals, marriages and funerals; opposed infant marriage and use of astrology; launched a struggle for the introduction and spread of education among women and grant of a legal status to them; also struggled for uniform laws of inheritance and marriage for the Parsi community