

Raja Rammohun Roy

Q Who was Raja Rammohun Roy, and what were his contributions to Indian society?

Ans

Raja Rammohun Roy was a Hindu reformer born in a conservative Brahmin family in Madhavaraya, West Bengal. He received a traditional education in oriental languages such as, Sanskrit, Arabic, Persian, Hindi & Bengali. He was also acquainted with the works of the Sufi mystic poets of Persia, ancient Greek philosophy & science which enabled him to develop a critical & rationalist outlook towards traditional religions.

Rammohun's early works were written in Arabic & Persian. His first treatise entitled Mawazin & Tafsir al-Mawhidin, a tract written in Persian with an Arabic title, asserted that "falsehood was common to all religions without distinction" & maintained that realization of one universal supreme being could be attained by individuals through their own innate faculty without the aid of

of aid of any prophet, religious authority & revelation. Several years before the publication of the Tuhfat, Rammohun had renounced the traditional Hindu worship of idols & was often critical of the age-old Hindu customs & rituals.

Rammohun settled down to Calcutta in 1814 & established the Atmiya Sabha, a private association of like-minded individuals, within ~~the~~ a year of his arrivals. He was able to gether around him a small but influential circle of friends, both Indian & European, who soon became a leading voice for social & religious reform. Among his close Indian friends were Dwarkanath Tagore & Prasannananda Turnor Tagore two leading & wealthy zamindars, who had close commercial links with European traders.

Rammohun inaugurated the great age of Hindu reform & raised public opinion against the evil ~~practice~~ practice of Sati, which influenced the government to abolish it in 1829. Through a special legislation, he also strongly denounced idolatry & believed that, Hinduism enjoined worship of one universal god. In 1828, he founded the Brahmo Sabha or Society of Prost, which emerged as a new sect of Hinduism.

Rammohun brought out a Bengali news paper, Singbad Janmudi in 1821 & a Persian news paper, Mital-ul-Akhbar in 1822, to propagate his reformist & liberal views. He contributed much to the growth of national consciousness in the subcontinent & was greatly influenced by the philosophy of Jeremy Bentham in his political views. Rammohun & other Bengali leaders who followed him were loyal supporters of the British Raj & believed that in the course of time, the political privileges that the British people at home were enjoying would be extended to the people of the British territories overseas.

Pundit Iswar Chandra Vidyasagar

Q) What were some of the major socio-religious issues that Iswar Chandra Vidyasagar addressed in his writings? What were his thoughts on them?

A

Iswar Chandra Vidyasagar was a prominent social reformer & writer who played a significant role in socio-religious awakening in Bengal during the 19th century. Some of the major socio-religious issues that he addressed in his writings include:

(1) Women's rights: Vidyasagar was a staunch advocate of women's rights & worked tirelessly to promote education & social equality for women. He wrote extensively on the subject of women's right to education, argued for women's right to property & campaigned against child marriage, polygamy, dowry, and other陋习.

② Caste System: Vidyasagar was a vocal critic of the caste system & worked to promote social equality & the abolition of caste-based discrimination. He strongly opposed the practice of untouchability & campaigned for the rights of the Dalit community.

③ Widow marriage: Vidyasagar was a strong ~~supporter~~ of widow marriage, which was a ~~taboo~~ subject in Indian society at the ~~time~~. He argued that widows should have the right to ~~remain~~ remarry & wrote extensively on the subject to raise awareness & promote social acceptance.

④ Education: Vidyasagar was a firm believer in the power of education to transform society & advocated for universal education for both men & women. He played a key role in the establishment of schools & colleges in Bengal & worked to promote education in rural areas.

In his writings, Vidyasagar emphasized the importance of rational thinking, scientific temper, & social reform.

He believed that social change could only be achieved through education & that it was the duty of every individual

Lahore

Language movement

(1948 & 1952)

- Q) Describe the first phase & significance or describe the second phase & significance?

Language movement began in 1948 & reached its climax 21 february 1952 & ended in the adoption of Bengali as one of the state language of Pakistan. The central leaders of Urdu-speaking intellectuals of Pakistan declared that Urdu would be the state-language of Pakistan. The students & intellectuals of East Pakistan demanded that Bengali be made one of the official languages & it would be one of the state language. The final demand from East Pakistan was that Bengali must be the medium of instruction in East Pakistan & it would be one of the state language along with Urdu.

Phase (1948) signs activated by

The first movement on this issue was headed by professor Abul Tamaddun Maghribi & progressive organizations Jashem, Non-communal & progressive organizations joined the movement, finally formed into a mass movement consisting of students &

① Serious preparation was being taken under the initiative of Fazlur Rahman to make Urdu the only state language of Pakistan. On receipt of this information, East-Pakistani students became crazed & held a meeting on the Dhaka university campus on 6 December 1947 demanding that Bangla be made one of the state languages of Pakistan. The first ~~castabhabha~~ Samgtan Parishad was formed in the end of December with professor Nurul Haq Bhuyan.

② The constituents Assembly of Pakistan was in session at Karachi from 23 February 1948. It was proposed that the members would have to speak either in Urdu or in English at the assembly. Dhirendramath Datta a member from ~~DBI~~ Dhirenramath Congress party moved a motion to include Bangla as one of the languages of the constituent assembly. Prime minister of Pakistan, chief minister of East Bengal opposed the motion. The motion had been rejected. Students, intellectuals & politicians of East Pakistan became crazed.

③ A new committee to fight for Bangla was formed with Shamsul Haq as convenor. On 11 March 1948 a general strike was observed in protest against the omission of Bangla. Leaders like Shawkat Ali, Golam Mahboob, Ali Ahmad were arrested. Students leaders including Abdur Matin & Abdul Malek Ukil participated in the procession & Picketing. also took place. A meeting was held on the Dhaka University premises. strikes were observed from 12 March to 13 March at least. It initiated the second movement.

④ Under such circumstances, the government had to give in the way as Nazimuddin signed an agreement with the students leaders. Although to a few terms & conditions but he did not comply with their demand that Bangla be made a state language. Muhammad Ali Jinnah came to visit East Pakistan on 19 March, addressed two meetings in Dhaka, in both of which he ignored the popular demand of Bangla. He reiterated that the only state language of Pakistan would be English. His declaration was instantly protested by East Pakistan. The Dhaka University Language Action Committee

formed on 11 march 1956

Second Phase (1952)

① By the beginning of 1952, the language movement took a serious turn. Both Jinnah & Ali Khan were dead on 11 September 1948. With the political crisis the economic condition of east pakistan was not good. A new party Awami League was formed in 1949. There was a growing sense of deprivation & exploitation in East Pakistan. Under those circumstances, the language movement got a new momentum in 1952.

② On 27 January 1952, Hicaja Nazimuddin came to Dhaka from Karachi addressed a meeting and said that the people of the province could decide what would be the provincial language. But only Bengali would be the State language of Pakistan. The students rejected this speech with the slogan "Bengali Bhasha Bangla Chai".

- ③ A strike was observed, at Dhaka University on 30 January. An all Party central language action committee was formed with Kazi Golam Mahboob as its convener, Government also proposed that Bangla be written in script. The language Action committee decided to call a hartal on February 21 throughout East Pakistan.
- ④ The government imposed section 144 in the Dhaka city. A meeting of the central language Action committee was held on 20 February. Opinion was divided as to whether or not violate section 144.
- ⑤ The students were determined to violate section 144 & held a student meeting at 11:00 am on 21 February on the Dhaka University campus. When the meeting started the vice-chancellor, a few university teachers came to the spot & requested the students not to violate the ban on assembly. The leaders were Abdul Matin & Gaziul Haq. When the students started raising slogans in groups, the police restored baton charge & even the female students were not spared.

⑥ The students then started throwing brickbats at the police. Unable to control the crazed students, the police fired the crowd of students. Three young men, Rafiq Uddin Ahmed, Abdul Jabbair & Abul Barakat were fatally wounded. Many injured persons were admitted into the hospital. Among them Abdus salam latter succumbed to his wounds. A nine year old boy named Shiuullah was also killed.

⑦ At the legislation building, the session was about to begin. Hearing the news of the shooting, some members of the assembly including Maulana Abdur Rashid Tarikabafish & some opposition members, went out & joined the students. Nizel Amin continued to oppose the demand for Bangla as the state language, and demanded that Bangla be made the sole medium of instruction in all schools.

Result

22 February was also a day of public demonstration & public reprisals. On 23 February at the spot where students were killed a memorial was created. The language movement ~~was~~ continued until 1956. The movement achieved its goal by forcing the Pakistan Constituent Assembly in adopting both Bangla & Urdu as the state languages of Pakistan. Adel Uddin Ahmed made an important corrective proposal, Both Bangla & Urdu were enacted to be the state language of Pakistan.

Significance

- 1) It was our first movement against Pakistan regime & it was also our first victory.
- 2) This movement was a symbol of women empowerment. A lot of women & female students from outside of Dhaka participated in this movement.

3) Since 1952, 21 February has been observed every year to commemorate the martyrs of the language movement. UNESCO adopted a resolution on 17 November 1999 declaring that 21 February as Mother Language Day.

February

Six-Point programme (1966)

Six-point programme is a charter of demands vocalized by Awami League for removing inequality between the two wings of Pakistan & bring to an end the internal colonial rule of west Pakistan in East Bengal. The Indo-Pak war of 1965 ended with the execution of ~~Tashkent~~ Tashkent Treaty. With the old complain of economic inequality added the complain of negligence & indifference of central government towards the defence of East Pakistan. Bangabandhu Sheikh Mujibur Rahman was the vocal on this issue.

The leaders of the opposition parties of West Pakistan invited a national convention at Lahore on 6 February 1966 with a view to determine the post-Tashkent political trend. Bangabandhu reached Lahore on 4 February along with the top leaders of Awami League and he placed the six-point charter before the subject committee. He created pressure to include his proposal in the agenda of the conference. They rejected the proposal of Bangabandhu. On the following day the newspaper of the West-Pakistan published reports on the six-point programme.

and Sheikh Mujibur Rahman was projected as a separatist. Consequently Sheikh Mujibur Rahman abandoned the Conference.

The six point programme was placed before the meeting of the working Committee of Awami League on 21 February 1966 & the proposal was carried out. Admittedly, A ~~booklet~~ booklet was published on the six-point programme with an introduction from Bangabandhu Tajuddin Ahmed. Another booklet entitled, "Amader Banchar Daibigir Dafajonmashi" was published in the name of Sheikh Mujibur Rahman.

Six-points

- ① The constitution should provide for a federation of Pakistan in its true sense on the basis of resolution of the parliamentary form of government directly elected on the basis of universal adult franchise.
- ② The federal government should deal with only two subjects - Defence & foreign affairs & all other remainder subjects shall be vested in the federating states.
- ③ Two separate but freely changeable for two wings should be introduced or if this is not possible there should be one currency for the whole country but effective constitutional provisions should be introduced to stop the flight of capital from East to west Pakistan. A separate banking reserve should be established & separate financial & financial policy be adopted for East Pakistan.

④ The power of taxation & revenue collection shall be vested in the federating units & the federal centre will have no such power. The federation will have no such power. The federation will be entitled to share of state taxes to meet its expense.

⑤ There should be two separate accounts for the foreign exchange covering the two wings of the foreign exchange requirements should be met by the two wings equally, or in a ratio to be fixed; indigenous products should move free of duty between the two wings; the constitution should empower the units

⑥ East Pakistan should have a separate militia or paramilitary forces.

Significance

The opposition leaders of West-Pakistan looked at Mujib's Six-point Programme as a device to isolate Pakistan if they rejected his proposal. The Ayub government arrested him & put him on trial what is known as Agartala Conspiracy case. Under public pressure government was forced to release him unconditionally on 21 February 1969.

In the general elections of 1970 in which Mujib received the absolute mandate from the people of East Pakistan in favour of his six points. But Zulfikar Ali Bhutto refused to join the session of National Assembly unless there is no compromise between two leaders. Borogonchhu of his party sat in a protest. Dialogue failed to produce any positive result. A six-point seal on the army's crackdown on March 25 sealed Pakistan's fate.