

Socials Religious and Political Contribution of Maharishi Dayanand Saraswati in the 19th Century: With Special Reference to Journals and News Papers

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Abstract : In this paper we are studying Socials Religious and Political Contribution of Maharishi Dayanand Saraswati in the 19th Century: With Special Reference to Journals and News Papers. Maharishi Swami Dayanand Saraswati was a Hindu spiritual leader and social reformer of the 19th century most famous as the founder of the Hindu reform organization Arya Samaj. Reorganization of India's society and playing an important role in political freedom. Raise the political consciousness of the public, the feeling of self esteem. Filling the spirit of self respect by rationalizing hypocrisy, hypocrisy and vulgarity in the name of religion.

IndexTerms – Religion, Special, Social, Reform, Role, Arya samaj etc.

I. INTRODUCTION

One of his most influential works is Saturna Prakash Bach, which contributed to the Indian independence movement. They were a monk (ascetic) and a scholar from the boyhood. He believed in the absolute right of the Vedas. Maharishi Dayanand advocated theories of karma and rebirth [6]. Swami Dayanand was born on February 12, 1824 in Tunkra, western Indian state of Gujarat. At a time when Hinduism was divided between different schools of philosophy and theology, Swami Dayanand returned to the Vedas because he considered them "the most official reserves of knowledge and truth spoken in the words of God [8]." To re-enact Vedic knowledge and to recite our awareness of the four Vedas - Rigveda, Yajur Veda, Sama Veda, and Atharva Veda - Swami Dayanand has written and published many religious books, the chief of which is Satyarth Light, rig- Vedadi, Bhashya Bhumika and Sanskar Rithi

Swami Dayanand's main message - "Back to the Vedas" - made the basis for all his thoughts and actions. In fact, he preached throughout the life of many Hindu customs and traditions, which according to him was meaningless and oppressive. These included practices like idol worship and polytheism and social stigma in the form of racism and untouchability, child marriage and forced widow, which were prevalent in the 19th century [7].

Swami Dayanand showed the Hindus how they are going back to the roots of their faith - Vedas - they can make a lot of difference in the social, political and economic conditions of the then India. While they had millions of followers, they also attracted many people and made enemies. As legend, he was poisoned many times by orthodox Hindus, and such an attempt proved fatal and he died in 1883. The one who left behind was one of the greatest and revolutionary organizations of Hinduism, one of the Arya Samaj [20].

Arya Samaj was founded by Swami Dayanand in the 19th century India. Today, it is a global organization that teaches true Vedic religion, which is at the core of Hinduism. Arya Samaj can be known as a socio-cultural organization born from a reform movement within Hinduism. It is a non-communal authentic Hindu-Vedic religious organization devoted to removing superstition, conservative and social evils from society "and its mission is to" mold the lives of its members and other people according to the message of the Vedas. " For the time and place conditions [10] "

The Arya Samaj is also engaged in voluntary activities, especially in the areas of education, and on the basis of its universal values, many schools and colleges have been opened across India. The Arya Samaj community is prevalent in many countries around the world including Australia, Bali, Canada, Fiji, Guyana, Indonesia, Mauritius, Myanmar, Kenya, Singapore, South Africa, Suriname, Thailand, Trinidad and Tobago, the UK, and the United States. [12].

II. 10PRINCIPLES OF THE ARYA SAMAJ

1. God is an efficient cause of all true knowledge and which is known through knowledge [15].
2. God is existent, intelligent, and blissful. He is the formless, all-knowing, just, kind, unborn, endless, irrevocable, beginning-less, unequal, all-uplifted, omnipresent, impending, provocative, immortal, fearless, eternal and pious, and all creator. He alone is worthy of worship [1 of]
3. Veda is the science of all true knowledge. The paramount duty of all Aryans is to read, teach and recite them and listen to them as they read [13].
4. Always be ready to accept the truth and to abandon falsehood.

5. All actions should be done according to religion, which is intentionally right and wrong.
6. The main objective of Arya Samaj is to do good to the world, that is, to promote the physical, spiritual and social well-being of all [14].
7. Our conduct towards all should be guided by love, righteousness and justice.
8. We should remove avidya (ignorance) and promote knowledge (knowledge).
9. No one should be satisfied only by promoting his goodness; On the contrary, one should look for its good in promoting the well-being of everyone.
10. To promote the welfare of all, we must respect ourselves under the restrictions to comply with the rules of the society calculated, while all should be independent to comply with the rules of personal welfare. [16]

III. SWAMI DAYANAND'S MAJOR CONTRIBUTION TO SOCIETY

Swami Dayanand founded the Hindu reform organization called Arya Samaj on April 7, 1875, in Mumbai, and also created its 10 principles which are quite distinct from Hinduism, yet based on the Vedas [11]. These principles aimed at advancing the individual and society through the physical, spiritual and social betterment of the human race. His aim was not to found a new religion but to re-establish the teachings of the ancient Vedas. As he said in Satyarth Prakash, he wanted to true development of humankind by the acceptance of the Supreme truth and rejection of falsehood by through analytical thinking [9].

IV. SOCIALS RELIGIOUS AND POLITICAL CONTRIBUTION THE 19TH CENTURY

An urgent need for social and religious reform that started appearing in the early decades of the 19th century, was born in response to Western culture and education. The weakness and decay of Indian society was obvious to those educated Indians, who started working systematically for their expulsion [26]. They were no longer ready to accept the traditions, beliefs and practices of Hindu society as they were seen for centuries. The effects of Western ideas gave birth to new awakening. The change in the Indian social landscape is known as Renaissance [21]. The main foundation of this cultural awakening was the King Rammohan Rai. Famous as "Father of Indian Renaissance", Rammohan Roy was a great patriot, scholar and humanist. He was transferred deeply to the country and worked for a lifetime of social, religious, intellectual and political uplift of Indians.

Ram Mohan Roy was born in 1772 in a small village in Rannagar in Bengal. As a youth, he studied Persian literature and Hindu philosophy in Varanasi and Persian, Arabic and Koran in Patna. He was a great scholar who had mastered many languages, including English, Latin, Greek, and Hebrew [22]. In North India, another organization whose aim was to strengthen Hinduism through reform, was Arya Samaj. Dayanand Saraswati, the founder of Arya Samaj in Rajkot, was born in 1824, in a Brahmin family in Kathiawar, Gujarat. At the age of 14, he revolted against the practice of idol worship. He ran away from home at the age of twenty. For the next fifteen years, he traveled all over India to study and study ancient Hindu scriptures [23]

In 1863, Swami Dayanand began to preach the theory of his God. He questioned meaningless rituals, polytheism and image worship and condemned caste system. He wanted to purify Hinduism and attacked the evils occupied by Hindu society [24]. Dayanand Saraswati believed that the knowledge provided to God by God in the Vedas is contained, and hence its study alone can solve all the social problems. Therefore, he promoted the motto of "Back to Ved". Believing that Vedas have no mention of untouchability, child marriage and women's emancipation, Swami Dayanand had bravely attacked these practices [25].



Swami Dayanand
Saraswati



Raja Rammohan
Roy

Dayanand started the Sudhi movement, which enabled the Hindus who accepted Islam or Arya Samaj to return to Hinduism, their original beliefs Dayanand published his religious observations in Hindi so that the common people could understand his teachings. Satyarth Prakash was his most important work [26].

Swamy worked actively for the upliftment of India. In 1875, Swami Dayanand founded the Arya Samaj in Bombay. The Arya Samaj made important contributions in the field of education and social and religious reforms. After his death, his followers established Dayanand Anglo-Vedic schools first in Lahore and then in other parts of India. Gurukul was also established for the promotion of traditional ideals of education. A network of schools and colleges for both boys and girls was also established by the Arya Samaj. [30] The Arya Samaj mostly influenced the people of North India, especially in Uttar Pradesh, Rajasthan, Gujarat and Punjab. Although it was not a political organization, the Arya Samaj played a positive role in creating nationalist pride in Indian tradition and culture. Attend the meeting of the Arya Samaj on any day. You will find many women participating in this. They are also sacrificing and reading scriptures. It was the original contribution of original Shankar from Gujarat, an important representative of the Dharma Reform movement in India. He later became known as Dayanand Saraswati (1824-1883). He founded the Arya Samaj in 1875. The most influential movement of religious and social reform in northern India was started by Dayanand Sarvari. He said that the Vedas include all knowledge provided by God to man and can also be found in the imperatives of modern

science. He was an idol of idol worship, rituals and priesthood, especially in the form of prevalent caste practices and Hindu religion promoted by the Brahmins. He favored the study of Western science. With this principle, he went to the whole country and founded the Arya Samaj in Bombay in 1875. Satyarth Prakash was his most important book. His use of Hindi in his writings and teachings led his ideas to the common people of North India. Arya Samajis opposed child marriage and encouraged remarriage of widows. It progressed rapidly in Punjab, Uttar Pradesh, Rajasthan and Gujarat [31]. To promote the spread of education, a network of schools and colleges was set up for boys and girls throughout North India. Dayanand Anglo-Vedic School of Lahore, which soon developed into a major college in Punjab, set the pattern for such institutions. Modern lines were instructed through Hindi and English. Lala Hansraj played a leading role in this field. In 1902, Swami Shradhdhanand started Gurukul with Hardwar to promote more traditional ideas of education. It was established on the lines of ancient ashrams. The Arya Samaj tried to develop self-esteem and self-reliance among the people of India. This gave rise to nationalism. At the same time, one of its main objectives was to prevent the conversion of the Hindus of other religions. It organized a holy ceremony for those Hindus, who were converted into other religions like Islam and Arya Samaj.

V. SOCIALS RELIGIOUS AND POLITICAL IN 19TH CENTURY

During the 19th century, in the greater proportion of the preceding period, ideas and political movements expanded into Indian power. Many of these structural and relational conditions are rooted in religious and political subjects, international systems and means of understanding them. Here, I highlight three interconnected developments, which depict the conflicts between religion, power and knowledge, which affect the way that we think of religion and politics today: the political system at home Role of religion in achieving; Role of religion in order to obtain order abroad; And the institutionalization of an epidemiological framework that interferes with these interrelationships. Although the Arya Samaj Agency raises these incidents, it is important to keep in mind that this agency was able to form a universal category through the consolidation of religion and institutionalization; This category gave information on various methods of institutional development in the country and abroad; And non-Aryan societies helped identify the identity and characterization of religions, such as the generous empire on the colonial front, as well as the development of neo-knowledge-building systems within the newborn Victorian social science. It happened in the late 17th and 18th century with a set of religious revival of transit, which promotes the increased spirit of religious voluntary, conversion and radicalism. Religious societies were also central to the colonial administration and the change of non-Arya Samaj societies, a fact which is well known but often misunderstood. Although before the end of the 18th century, the foreign Protestant mission was difficult, but with the liberal imperialism of the 19th century, an emerging project emerged. Modernization of Arya Samaj of time-shaped form of liberation is important from the new main difference between ethos, civilization and culture. From the metropolitan centers, the Arya Samaj was insisting on the colonial front. Despite the hungry forms of equal imperialism among the Arya societies and liberals, colonial encounters provided new references to the generation, competition and revision of Western concepts. Although the hunter, the colonial universe was also social - a place of encounter between different types of actors. It enabled new forms and means of religious expression, created the mission of saving souls of strong Arya Samaj in foreign countries, and created social structure, through which newly formed evangelists reaffirmed and opposed the logic of both. In the rest, I talk about the implications of the 19th century mobility, how we think of religion and international politics today [33]. I pay special attention to this: Contemporary and Historical Confusion; Socially and socially productive effects of the royal and categorized world order; His power-knowledge operation; And religious and political activities in both the North and South continue to reflect the socially productive powers of politically intermediary global encounters. Eueratic forgeries of religion in the form of intuitive, internal, and contemplative - Arya Samaj is a union between the liberal processes of institutionalization and rational state creation, and a huge royal world-ordering project, among the globalization of power, as well as religious and political Practices also want to continue. The resonance of the 19th century resonates within popular discourses, which depicts the praise of religion and politics as violent, irrational, or undemocratic. Many politically timely religious groups can easily be seen as liquid products of macro-political relations, whose roots are rooted in the imperial orders of liberal states. Contrary to common representation [34]. Groups such as Muslim Brotherhood, and their specific political theology are formed, [35] thriving in complex colonial history and areas of political relations, shaped by the vicissitudes of world politics.

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