Conclusion

The first-half of the nineteenth century of Christian era is an important landmark in the political and social history of India. It was during this span of time that the Mughal rule which brought glory to all the spheres of Indian life, was doomed to vanish in the air. On the other hand, a foreign power in the garb of East Indian Company was taking the place of the Mughal rule. The crushing blows of attacks by Nadir Shah and then Ahmad Shah Abdali badly crushed the Mughal power and it could not regain its strength. As a result, the East Indian Company with its organized mechanism gradually captured the whole of India and declared itself the sole power throughout India in the middle of the nineteenth century.

As a result of political decline, some forces emerged in India which embarked in analyzing the causes of this decline. Some individuals took on themselves to critically assess the lapses in various aspects of Indian life. Their main purpose was to bring out the Indian society of the darkness due to which it had lost its previous lustre. One of such personalities was Raja Ram Mohan Roy.

In the present work, which has been divided into five chapters, the literary achievements of the illustrious son of India have been described and critically assessed. In the first chapter the political, cultural and social conditions of India during the first-half of the
nineteenth century A.D. have been brought to light. It is but natural to know the prevailing political, cultural and social conditions of our country to make a concerted effort to assess the contributions of Raja Ram Mohan Roy in these fields. Actually speaking, Raja Ram Mohan Roy was a social reformist and his contribution to the Indian society particularly the Hindu society is immense.

The second chapter deals with the new education policy, literacy movement and its impact on Persian studies in India during the said period and Raja Ram Mohan Roy's place. As is known, Persian remained the court language for almost six centuries in India. As a result, Persian and its literature was the main discipline to be taught throughout India. Traditional madarsas, Schools and centers of learning in India, were devoted to the promotion of Persian and its literature. Persian was forced to take the back seat in education. The new rulers, who rightly considered Persian as a vehicle to continue the influence of the Indians, embarked upon side tracking it. They now projected Urdu and English as languages required in India. Consequently Persian gave its pride of place to these two language.

Raja Ram Mohan Roy was one of those Indian who supported the idea of modern education in India. Modern education was looked upon by him as a major instrument for the literature. He got acquaintance with almost all the great classical thinkers, writers, poets etc of Persian. He showed keen interest in Maulana Rumi and Hafiz.
He was trained both in Hindu religion and Islam. He made sojourn at Patna to get better education in Islamic sciences. Raja Ram Mohan Roy's visit to England to plead the case of the Mughal ruler was in itself a historical moment in his life. In England Raja Ram Mohan Roy engaged himself in meeting the distinguished men from different walks of life and held discussion with them. Raja Ram Mohan Roy had a great admiration for France, the land which had given the inspiring call for liberty, fraternity and equality. Raja Ram Mohan Roy once said about France that it is "so richly adorned by cultivation of the arts and sciences and above all, blessed by the possession of a free constitution".

The great son of India after an active and fruitful life passed away on the 27th of September 1833.

In chapter III, a descriptive and critical account of Raja Ram Mohan Roy's Persian works has been given.

Tauhfat-ul-Muwahhidin is the most important and basic work of Raja Ram Mohan Roy and so it has been commented upon in detail. The author has analysed a number of aspects of Tawhid and had not only explained them but has also commented upon theories of the earlier writers who have attempted to analyse subject.

A part of Tauhfat-ul-Muwahhidin, Raja Ram Mohan Roy also edited and published a newspaper in Persian named Mirar-ul-Akhbar.
In the field of news paper in Persia in India, Raja Ram Mohan Roy is truly called the doyen of Persian news paper in India. This paper was published weekly and from the very beginning possessed somewhat higher intellectual gravity. Raja Ram Mohan Roy used to write the editorial himself which largely dealt with important social, political, religious, ethical problems and even international topics were discussed elaborately.

In chapter IV, socio-political and cultural conditions and views on Raja Ram Mohan Roy works have been contained.

It has been elaborated in this chapter that the prevailing political, social and even economic condition of India particularly Bengal had played a crucial role in shaping the mind of Raja Ram Mohan Roy. It has also been shown here that how Raja Ram Mohan Roy influenced the course of social life of the Indians particularly Hindus during his lifetime. His great contribution to the political and social life of India which has been recognized internationally, has been assessed in this chapter.

In short in this thesis it has been humbly tried to portray Raja Ram Mohan Roy’s multi-faceted personality. What one draws from the present thesis about this illustrious son of India is that Raja Ram Mohan Roy was a unique person committed to the upliftment of his country and its people. He had the tremendous capacity of organising his thoughts and put them into practice. Whenever, there would be a
reference to social movement in India, Raja Ram Mohan Roy's name would always be on the top of the list.

Finally it was Raja Ram Mohan Roy's dream to extricate this religiously rotten society and give it a shape existed in the western countries. This thesis also centres around two strong means of Raja Ram Mohan Roy's such as Persian and English, of which Roy thought could be the robust mechanisms to influence the traditional Hindu society towards reformed society as those found in western countries under liberal English education. He (Roy), in away, had wanted the replication of Western society into the Indian context.