

Received : 05 February 2024, Accepted: 31 March 2024

DOI: <https://doi.org/10.33282/rr.vx9i2.07>

The Exquisite Vociferous Campaigner, Raja Ram Mohan Roy and Lord William Bentick against Sati in India during the 19th Century

1. Farzanda Aslam, Lecturer, Department of History, Lahore College for Women University Lahore, Pakistan. (farzandaatif@gmail.com)
2. Faiza Raees, Ph.D Scholar, Department of History, Lahore College for Women University Lahore, Pakistan. (afaizaraees786@gmail.com) (Correspondence)
3. Zainab Shabbir, M.Phil Scholar, Department of History, Lahore College for Women University Lahore, Pakistan. (zainab.shabbir8650@gmail.com)
4. Robina Sharif, Ph.D Scholar, Department of History, Lahore College for Women University Lahore, Pakistan. (robinasharif500@gmail.com)

Abstract

The objective of the study is to investigate the efforts of William Lord Bentick as a British governor-general and Raja Ram Mohan Roy as a modern reformer against sati during the 19th century. Raja Ram Mohan Roy take a step in Barhamo samaj and William Bentick present the case in Nizam-e-Adalt against sati removal in the society that imposed the law in 1829. In past practices seen by the Greek traveler, ibn-Battuta, Al-Bruni. Different religious writing in the Hindu religion is present in a diverse manner. This practice reached its peak between the 18th to 19th centuries in many Indian regions. Raja Ram Mohan Roy's movement and William Bentick's law as primary and secondary sources explain the reasons and reality of sati in society. This article finds out the problems of backward, conservative and superstitious thoughts of people and somewhere women in-laws take this step to escape the division of property and another side to grasp the attention of the public as a goddess.

keywords: Raja Ram Mohan Roy, Lord William Bentick, Sati, India

Introduction

In ancient times no doubt the ritual is too old, and its reality is linked with the ancient conventional writer *Diodorus Siculus* and *Strabo* who succeeded in India before the Christian age. *Diodoru* live in Sicily and when he did a tour of in Asia the 1st century BC there he saw the first case of “Sati” in the *Eumenes* camp. Eumenes lived in a Greek and was a private secretary general of “*Alexandar the Great*”. When he is accompanied in the battle with

Alexandar and fought against enemies and getting succeeded in the war counter to *Antigonus*. During this period, he manages the grave for him there did find the Sati events on the site. This case was seen in the camp of Indian officer *Keteiis*. At this moment *Diodorus* said:

I am quoting this scene with details and it was noted in the Greek traveler, If I am not wrong, it was the ancient chronicled situation of Sati in India at the start of the 4th century BC. Eumenes spent time here from 360 to 315 B.C¹.

Historically, the evidence of Sati was seen in 320CE to 550CE during the *Gupta Empire* ruling system a rather first event of Sati occurred in *Nepal* in 464 CE and after a few times in Madhya Pradesh in 510CE. But it is spread in *Rajasthan* where mostly Sati cases occurred. If we see according to caste it was spread in ‘Kashtrya’ and then blowout among lower caste people. Gradually it became part of a social system however it touched to peak in the 15th to 18th century when 1000 Widows were burnt in pyres in *India* and *Nepal*. Now it also sees in the oldest document and rituals in Vietnam, Fiji and Russia. In mythology, this case was related to Lord Shiva and his wife's love burnt herself even though she was not a widow².

In the 19th century, the story is related to the real case when Modernist reformer Raja Ram Mohan Roy of India come into being remove these practices. When in 1811, he saw the Sister-in-law burnt in pyre with her Husband. Roy cannot believe and tolerate these social evils. Then he decides for exterminating these practices of Sati. As the first reformer who favour female rights and come as a renaissance in India³.

In the state of Bengal, the first Governor General Lord William Bentick start this effort to eliminate Sati and introduced the Sati Act, XVII which was passed in the Indian British Jurisdiction on 4 December 1829. The objective of the study is to investigate the efforts of William Lord Bentick & Raja Ram Mohan Roy against the Sati. It elaborates the Sati from a different point of origin, religion, and women's rights with historical background. No doubt that Raja Ram Mohan Roy take a step against social evil like Sati but the gap in this research paper is a strong step with official documentation makes possible due to Lord William Bentick passed the law and on banning Sati throughout the Company's jurisdiction in British India and he also supports to Roy. Many Indian rulers had already taken measures against Sati before Bentinck's banned⁴.

Significance of the Study

¹ Modi, *Jivanji Jamshedji (1929): Anthropological papers* (Bombay: British Indian Press, 1929), 111.

² Richa Jain, “The History Behind Sati, a Banned Funeral Custom in India,” *The Dark History Behind Sati*, 27 December, 2023, <https://theculturetrip.com/asia/india/articles/the-dark-history-behind-sati-a-banned-funeral-custom-in-india>.

³ Parkour, “Sati Pratha,” *Hinduism Facts*, 14 January, 2019, <https://www.hinduismfacts.org/hindu-customs-and-traditions/sati-pratha/>.

⁴ Priya Soman “Role of RAJA RAM MOHAN ROY AND THE ABOLISION OF SATISYSTEM IN INDIA – A STUDY,” *International Journal of Development Research* 07, no.08(2017):14465.

This research delves deeper than a simple account of past occurrences. By eliminating damaging societal practices like Sati, it seeks to raise women's standing in society. Investigating Sati's background, particularly its theological underpinnings and historical context, is the goal of this inquiry. The prevailing social status of women in India and applicable legislation will thereafter be examined. In light of these considerations, the article will go into the reform movement led by Raja Ram Mohan Roy to outlaw Sati and the legislative initiatives spearheaded by Lord William Bentick to do just that. The overarching goal of this research is to promote understanding of the past, bring attention to oppressive practices, and ultimately lead to their elimination.

Origin of Sati

The people think about the origination of the Sati custom and raise the question in the mind of scholars and write because it was a big dispute on that issue. Because different dates come to their mind. Few *Greek travellers* talk about, when they go on the tour of North Indian parts they see the Sati custom and implication in the 4th B.C, while few did say this practice was initiated in 510 A.D in a few communities. On the contrary, people said this practice initiated in the 8th century it was a little bit. In 1000 A.D. seen many occasional cases and this opening step stimulated females for Sati in the 13th century because the public had been familiar. Here can say its practices were common in India. But people consider it mostly the initial step of 4th B.C.

According to Ibn Battuta(1304-CE)

In his book "*Rihla*" it was first from a passing man in Pakpattan, now in Pakistan. Ibn-Battuta was first told of sati, the suicide of a Hindu widow on the pyre of her husband.

Few researchers describe the two reasons for Sati which one was the splendor condition in the cremation in an elite class and the idea of all the stuff being burnt with the dead body was imposed. Because they consider wives as also their personal property part like other stuff. The second reason was when the Mughals attacked Rajput in the battle and a lot of men and fighters were killed at the hands of the Mughals. It was a dangerous point for their wife to secure their life from enemies that's why wives take this step, it was the time when a Rajput female in Rajasthan killed herself due to beating her husband in the war. which was called "*Jauhar*". The custom of Sati and Juhar have different, '*Juhar*' was a Rajput widow who committed suicide due to escape from the war warriors, and Sati occurred when women want to get dignity in society in front of their husband's family that's why she burnt herself with husband pyre.

According to traveler Al Biruni(973-1048) said:

When he did travel in India, this time, he mentions Sati in his book. he did write about the sati existing as a custom and traditions of India⁵.

According to Shamsuddin, in one case seen “*Queen Padmini*” and other women escaped to the Muslim ruler of Alauddin Khilji when a man was defeated in the war. Few people consider, due to these reasons Sati custom would be adopted. One more case was seen in 1724 A.D, when 66 women were burnt in the pyre of *Ajit Singh* in Jodhpur, on the other side 84 women were burnt in the pyre of “*Budh Singh*” the king of Bundi⁶.

In religious Texts concept of Sati

For the word ‘Sati’ use the term ‘*SAT*’ in ancient Indian Language. The term ‘Sati’ (also called Suttee) was linked with the ‘Hindu Goddess’, and its real meaning is ‘Women’ who were the ‘True or her Ideals’ a sincere and pure worthy Women had to get the label of ‘Sati’. That’s why the word Sati implies ‘the woman burnt herself in Pyre’ while it’s real meaning is “*Pious women*”. *According to the Hindu Mythos*, ‘Sati’ was the better half of ‘Lord Shive’. In the love of Shiva, ‘Sati burnt herself in the Sacred Pyre because Sati's father did not send the invitation to Shiva in the meeting of God. Sati feels shame and very sorrow that’s why she invoked a yogic fire and was reduced to ashes. Self-sacrifice like that of the original sati, becomes a “Divine example of wifely devotion”. Self-sacrifice was the best source to judge the female piousness and faithfulness for her better half. Sati gives these sacrifices because her father did not call Shive in Assembly.

This act of ‘Sati’ proves this certainty if any female sacrifices her life for her husband, then it will be honorable for her. From the Social point of view Sati show off as an ideal companion when Shiv was happy then she was happy, when Shiva sad then Sati was sad. So, if Shiva dead Sati also should die. This type of wife is called “*Pativrata*”⁷. (Soman, 2017) If the concept of Sati was related to religious thoughts and Laws it gives the details with different angles.

According to Ancient Hindu Law:

“*Satridhrama*’, in which “*Dharma*” mean the Ethical responsibilities of women and “*Satri*” mean giving all dedication to her Husband or Swami or lord and is sometimes called *Pati* means Husband and lord”.

Nowadays, Sati is considered admirable by Hindus and spent her life for her husband after his death is called the “*Pativrata*”. In case the wife dies with her husband that is the sincerity and after death called “*Sativarata*”. This dedication to their husband gives her an achievable stage where she made her worth as a Goddess adoration.

⁵ Mohammed Shamsuddin, “A BRIEF HISTORICAL BACKGROUND OF SATI TRADITION IN INDIA,” Religion and Philosophical Research 3,no.4(2020): 50.

⁶ Mohammed Shamsuddin, “A BRIEF HISTORICAL BACKGROUND OF SATI TRADITION IN INDIA,” Religion and Philosophical Research 3,no.4(2020): 49.

⁷Priya Soman “Role of Raja Ram Mohan Roy And The Abolition OF Sati System In India– A Study,” *International Journal of Development Research* 07, no.08 (2017):14467.

In the Scared book, some places discuss the concept of 'Sati' some are not. The book of 'Vedas' did not discuss sati just gives a little bit of hint of the reaction of the woman after her husband's death. *Vedas* don't tell after the death of the husband-wife burnt herself with him. *Vedas* only point out that when the wife's husband dies she presents herself in front of the Husband's Pyre.

In the book of ATHEARVAVEDA, a little bit of similarity was related to the Vedas. In Atharvaveda's advice to wife when she died to meet her dead husband in the next world. But for the Wife should die with Husband Pyre. According to this point of view, the writer said:

"Choosing her husband's world, O man, this woman lays herself down beside their lifeless body. Preserving the ancient custom faithfully. Grant upon her both wealth and offspring."

Furthermore, the sacred text in 'Purana', another holy Hindu literature, contains a clear statement regarding Sati practice. It indicates that women must kill themselves behind their late husbands and said:

"It is the highest duty of the woman to burn herself after her husband."

In the book of *Mahabharata*, Sati was the woman who approaches her husband's funeral pyre. "Vaisampayana" also identifies the practices of Sati⁸.

According to India Law 'Sati'

'Hindu' word is derived from 'Indus' that was picked from the *Indus Valley civilization*. A lot of Hindu people had firm faith in the term SAMSKARA which was adopted from Hinduism and it's used in the biggest and old Hinduism religious text in the world. In Hinduism, the religious term Samaskara means:

"To eradicate all the evils in body and spirit".

While in Hinduism, the word SAMSKARA gives the details of tradition and rituals related to religion and performed by Hindus. One main ritual is 'Antyeshthi' that's called the last ritual and Sati is part of this last ritual of the 'Antyeshthi'. *According to Sati tradition*, by entering the burning funeral pyre with her husband's body, it seems that the women purify both their sins and their husband's offences.

According to the Law of Manu, in India 200-CE Hindu widows till consider 'Sati'. Sati was a Sanskrit word meaning 'Pure' and cannot again marry but Hindu widow man can again marry. Because a Hindu widow wants to make like a Goddess and design birth as virtuous luck towards parents and also in-laws. While a Hindu widower was permitted to marry again⁹.

According to Britisher, the women burnt in the pyre of their husbands did not get any Paradise. Proven "According to Dayabhaga law" in Bengal widow was burnt in a pyre

⁸ Mohammed Shamsuddin, "A BRIEF HISTORICAL BACKGROUND OF SATI TRADITION IN INDIA," Religion and Philosophical Research 3,no.4(2020): 47.

⁹Center for History and New Media, "Sati," *LiberTexts Humanities*, 11 June, 2023, [https://human.libretexts.org/Courses/Lumen_Learning/Book%3A_History_of_World_Civilization_II-2_\(Lumen\)](https://human.libretexts.org/Courses/Lumen_Learning/Book%3A_History_of_World_Civilization_II-2_(Lumen))

because they had a right to the in-law's property after the death of her husband and the widow can claim this property. It was the major responsibility of their family; it was the reason for suffering. That's why they adopted the secure solution of property that the widow should burn in the pyre¹⁰. The writer considered Sati to become self-destruction and continues to be a powerful source for misconceptions in Indian culture as being ridden with weird and irrational religious tenets, as well as for representations of Hindu women as being subjugated that it was never widely practiced¹¹.

Position of Women in Indian Society

In South Asia Society, people behaved with females not well and male-dominated power. In India, most religious writings consider females from different points of view like crow, dog, wicked and obscurity females. The female's status keeps at a lower caste and consider fit for beat it was the reason women were treated very brutally in a lot of cases like child marriage, rape, and baby girl burry after birth, in the name of dowery killed and make the 'Devadasis' in the temple was common procedure in society. In society, females had no place without husbands consequently, on the logical point Sati promoted in the society. Females had no right to remarriage, problems of child marriage were disseminated, exploited the reputation of women was in the name of religion and they have strong rights to education, and social contribution in every aspect of life. Women are treated as wasted piece in society. Even today in a few areas women present their life under the social evil of Sati¹². (Shamsudin, 2020)

According to Norton:

*"On the death of her husband, if by chance a woman is unable to perform Sati, however, she should preserve the virtue required of a widow, if she cannot preserve the virtue, she must descend to hell"*¹³. (Roy, 1820)

When European people come to India after after 1500 for trade and want to establish a tactful embassy relationship. During this trading tenure, they saw the Indian cultural practices of Sati and make proof of Women's death. That exposes the women's love for their husbands, but the European try to ban these rituals.

According to Jain:

*In the sub-continent Mughal Ruler Akbar the Great banned the confirmation, and great ruler Aurangzeb effort to remove it society*¹⁴.

¹⁰ Kanksha Raina, "How Did Sati Get Abolished In India?," *Feminism in India*, 29 October, 2018, <https://feminisminindia.com/2018/10/29/sati-history-india/>.

¹¹ Center for History and New Media, "Sati," *LiberTexts Humanities*, 11 June, 2023, [https://human.libretexts.org/Courses/Lumen_Learning/Book%3A_History_of_World_Civilization_II-2_\(Lumen\)](https://human.libretexts.org/Courses/Lumen_Learning/Book%3A_History_of_World_Civilization_II-2_(Lumen))

¹² Mohammed Shamsuddin, "A BRIEF HISTORICAL BACKGROUND OF SATI TRADITION IN INDIA," *Religion and Philosophical Research* 3, no.4(2020):48.

¹³ Raja Ram Mohan Roy, "A second conference between An Advocate and An Opponent of the practice of Burning Widow Alive," (On Concremation, Calcutta, 1820), 50.

Raja Ram Mohan Roy against Sati

Raja Ram Mohan Roy birth in Bengal in 1772 and by religion he was called Brahman. His mother and father's family context was different. R.R.M Roy learned various languages like Arabic, and Persian in the Madrasa of Patna. He did get an education in the small village of Pathshala where he get the knowledge of Persian and Sanskrit Languages. R.R.M.Roy was an expert in the Bengali language, a high-volume writer and a great contribution to Prose. He was a big supporter of the Occidental learning system. He knew learning in philosophy and science and commanded in English, French, Latin, Greek and Hebrew languages. Roy gets all the learning experience by travelling and fighting against the Indian print media. At the age of Fifteen R.R.M.Roy wrote a booklet in the Bengali language called *Samvad Kaumudi* that was the single among the early Indian newspaper. Roy wrote the Persian book in 1809 “*Gift of monotheist*” which was against the many Gods and just adoration of one God. Roy criticized the worship of ‘*Stone Mourtees*’ and refused to accept the Vedas Holy Book.

According to Sumana Mukherjee: R.R.M.Roy argued religious book ‘*Vedas*’ and the ancient Indian writing material were not approved of the existence of Sati. Roy wrote the Article in the pamphlet of “*Sambad Kaumudi*” which was written on the abolition of sati. Roy also immediately raised his voice in the time of the East India Company government to eradicate the bad evils and also get the prop of William Bentinck for the abolition of the malpractices in society¹⁵.

In the 18th century in *India East India Company* also see an environmental disturbance in society due to Sati, yet on the other side British government officers and missionaries were opponents and violate the denunciation of sati and favour the piety and virtue of Hindu widows. Yet, Hindus belonged to elite Bengal trying to resolve this practice. It was the time when Sati became the more attentive discussion and reached heightened and East India company was under pressure of Britain enthusiastic sets, therefore the lawmaking government was activated and doing penetrating discussion in Britain and India for eradicating the confirmation or Sati. During this tenure, few Hindu and British Missionaries were against and few in favor of Sati¹⁶.

These circumstances were not biased for removing the Sati completely, that’s why Raja Ram Mohan Roy Modernist supporter enjoy the company of *David Hare* and established the Missionary School for India and Presidency College in Kolkata. Roy was the first Indian Modern leader and renew the social, political and intellectual aspects. As a

¹⁴ Richa Jain, “The History Behind Sati, a Banned Funeral Custom in India,” *The Dark History Behind Sati*, 27 December, 2023, <https://theculturetrip.com/asia/india/articles/the-dark-history-behind-sati-a-banned-funeral-custom-in-india>.

¹⁵ Sumana Mukherjee, “Raja Ram Mohan Roy and Sati Abolition Act: A fight to remember: A path to follow,” *City Spidey*, 22 may,2023, <https://www.cityspidey.com/news/21255/raja-ram-mohan-roy-and-sati-abolition-act-a-fight-to-remember-a-path-to-follow>.

¹⁶ Center for History and New Media, “Sati,” *LiberTexts Humanities*, 11 june ,2023, [https://human.libretexts.org/Courses/Lumen_Learning/Book%3A_History_of_World_Civilization_II-2_\(Lumen\)](https://human.libretexts.org/Courses/Lumen_Learning/Book%3A_History_of_World_Civilization_II-2_(Lumen)).

Modern Indian leader focused on Philosophical and traditional styles. As a great social reformer, his main concentration was to remove the problematic social evils like one more marriage, burning pyre women and child marriage. For that, his purpose was to give respect and dignity to humanity, men and women. For the removal of all social evils in society Roy passionately support British general *Lord Bentick* and gave a letter to the legislative assembly for the removal of the custom of Sati 1829. (Soman, 2017) Modernist supporters of R.R.M. Roy and Lord Bentinck declare in 1829 that Sati is an unlawful custom. While in 1830, the scene of Sati was under debate¹⁷.

According to Modi, the custom of sati was predominated in Indian society in 1829 until Bentinck stopped it by law. It was determined one year it was the part of Bengal and seven hundred wives burnt themselves in the pyre of Pati. No doubt these rituals get the concentration among Indian rulers such as “Akbar the Great” who did not try to stop this custom but Bentinck did it. When Bentick tries to stop it when the other people of society for protection the widows. Bentinck imposed its duty on the Kotwal who was under the supervision of police. On the order of the police, they were forced to stop the sati. In case any women want to commit and be burnt in the pyre with their husbands so they did not interfere in their matter¹⁸. (Modi, 1929)

According to Jain: In 1850, the British ruler opposed Sati and CHARLES NAPIER was strictly against and gives the order in India, in case an Indian Priest headed the widow burning in the pyre, he will be punished by demise. Because except for the Raja Ram Mohan Roy, most people of the Indian state favored imposing the Sati¹⁹.

Role of Barhamo Samaj

Barhamo Samaj was one more effort of Raja Ram Mohan Roy against a social evil and sati. Before it had the name of *Atmya Sabha* was converted into *Barhamo Sabha*. This organization came before Barhamo Samaj. It was a social and religious movement founded by Raja Ram Mohan Roy. It was established in 1828 in Bengal. This movement determined to build the authority and power of females that were possible with the support of the *Barhamo Samaj* movement. It helps out to eliminate social evil like Dowery, Child Marriage, Caste System and Polygamy in the favour of females. Due to this movement, he became the pioneer of the Bengal revival²⁰. It was the first movement of India and the main area of this was awareness among the public of the teaching of *Vedic* literature, *Upnashid* and other Hindu religious writings among layman. Debendarnath Mandal and Keshub Chunder Sen was

¹⁷ Center for History and New Media, “Sati,” *LiberTexts Humanities*, 11 June, 2023, [https://human.libretexts.org/Courses/Lumen_Learning/Book%3A_History_of_World_Civilization_II-2_\(Lumen\)](https://human.libretexts.org/Courses/Lumen_Learning/Book%3A_History_of_World_Civilization_II-2_(Lumen)).

¹⁸ Modi, *Jivanji Jamshedji (1929): Anthropological papers* (Bombay: British Indian Press, 1929), 109-110.

¹⁹ Richa Jain, “The History Behind Sati, a Banned Funeral Custom in India,” *The Dark History Behind Sati*, 27 December, 2023, <https://theculturetrip.com/asia/india/articles/the-dark-history-behind-sati-a-banned-funeral-custom-in-india>.

²⁰ Manishsiq, “Brahmo Samaj, History, Founder, Principle and Significance,” *Study IQ*, 2 January, 2023, <https://www.studyiq.com/articles/brahmo-samaj/>.

the main person and part of this party. The main course of this movement was introducing India as a modern state because the old ritual and barriers as the dowery and caste system were too old a restriction, it did not make strong women in society. For removal, they promoted the educational system. The educational system makes it possible and able to Raja Ram Mohan Roy to eradicate the Polygamy, Process of Sati, child marriage and bad attitudes toward widows in India. It was against the worship that's practiced in Hinduism religious and also favour don't criticize the other religious and teaching practices because all religions had their purity. After the reorganization of this system, Barhamo Samaj was run according to the principle of Islam and Christian appeal and tried to pure the Hindu religion of social evils. This movement was changed into the liberalist power in Bengal and supported females and religion²¹.

Efforts of Lord Bentick against Sati

It was the time when the British were a ruling power in India and on the other side problems of Sati reached their peak in society. The people adopted the unbelievable custom and get a strong grip on them. Unbearable and incredible rehearsals had been taking place in society. In society misconduct and illegal step against humanity and bad attitude toward females in the name of 'Sati' in which women were burned with Husband Pyre. The regretful practice is this, when this procedure of Sati was started nobody point out and over time this practice going reached its peak because inherently people had a firm belief since pre-historic times²². In the history of the British ruling system anti sati movement is a very interesting step. This step was taken by a very official, strong and advanced personality. This personality had a European influence on education that's why he had modern thought and change the rule of society. For that, he takes a decision and endeavours to remove the helpless condition of society²³.

In the 19th century, great Indian social reformer and thinker Raja Ram Mohan Roy take a strong step against 'Sati'. Sati was cruel way with innocent girls and women. In these critical circumstances, R.R.M.Roy raised his voice against the irrational thoughts and practices in Indian society, he decide with the power of the British government to eradicate the roots of Sati²⁴.

Because society was more victimized in 1825. The issue of Sati was sent in the "Nizamat-Adalat" this matter was considered fresh in Adalat. There *Smith* was the Judge of Nizamat Adalat and give the order for removal, in this matter Judge *Ross* supported *Smith*, Because *Smith* had faith it should be not. On 13 January 1827, Bill was presented in the

²¹ Aqib Yousuf Rather, "Raja Ram Mohan Roy's Contributions to Indian Society," Journal of Learning and Educational Policy 2,no.5 (2022):12-13.

²² Sumana Mukherjee, "Raja Ram Mohan Roy and Sati Abolition Act: A fight to remember: A path to follow," City Spidey, 22 may,2023, <https://www.cityspidey.com/news/21255/raja-ram-mohan-roy-and-sati-abolition-act-a-fight-to-remember-a-path-to-follow>.

²³ Sophia Dobson Collet, *The Life and Letters of Raja Ram Mohun Roy* (Calcutta: Loan Stack,1914),173.

²⁴ Sumana Mukherjee, "Raja Ram Mohan Roy and Sati Abolition Act: A fight to remember: A path to follow," City Spidey, 22 may,2023, <https://www.cityspidey.com/news/21255/raja-ram-mohan-roy-and-sati-abolition-act-a-fight-to-remember-a-path-to-follow>.

British council to Vice President *Bayley* but he did not bound himself in this limitation. According to *Bayley*, in which areas recently British rule come into power like Dehli, Nerbudda, Saugor, Kumaon and Rungpore only there places recommended to remove the Sati.

According to Mr Harington: on 18 Feb 1827, take a step and prepared the strong minute for the abolition of Sati, because he knows it was a better time. On 1st MARCH, *Mr Combermerer* was the Vice president gives the order and stalwartly supported for instance decision of *Mr Bayley's* proposal. Unfortunately, on 18 March, *Mr Lord Amherst* denied to accept the proposal because he did not have trust given above area was the victimize of Sati. Despite this Amherst's thoughts, maybe half of the procedures would be prolific but should not be complete elimination. Because he had the belief in the local people of the area did not need the removal of Sati so wanted should wait a few years? That's why the judges try to decide a punishment and another side in 1827 Mr Bayley once again do appeal in this matter.

On 4 January *Amherst* again refused to involve in the act. After 2-month, he left the Hindustan and join another different personality to take hold of the seat who is called Lord William Bentinck was a very strong and passionate Englishman take an act to dispel unnecessary practices. Bentinck optimistically introduced new reforms later facing the unattractive deficit to the unpopular Directors' commissions and demonstrating how much more powerful one sincere person is than a large group of conservative barriers. Lord William Bentinck as a governor-general doing an effort to suppress the Sati that send the assistant AIDES-DE-CAMP to get the help of Roy. Ram Mohan answered:

"I have given up all worldly matters and now I am busy in the religious work for search the truth. So please apologies to William Bentinck I cannot come, and I hope he will pardon me. Aides-de-camp come and repeat the same words in front of Bentinck. Bentinck said, go back and tell him again that Mr. William Bentinck will be extremely kind to him if he will kindly see him once," the governor-general responded. Rammohun Roy was forced to comply with his lordship's urgent and polite request when the aide-de-camp did this".

A more official and less attractive account of the matter is given by the *India Gazette* of July 27, 1829: In Lord Bentinck's minute of November 8, the relevance of Rammohun's counsel to the Governor-General has been retained. We are in for another surprise right now. We assume that the revolt's organizer against the Sati would be thrilled at the possibility of the government putting an end to it rapidly and by force. Ram Mohan, however, made a sincere effort to prevent Lord Bentinck from undertaking this risky enterprise²⁵.

While the effort of Lord Bentinck was continued till 1829 in India and ordered by law for the removal of Sati. Even though he orders to Prince of India the eradication of Sati. The performance of Sati in society happened in the different castes, religions, and sects of Hinduism and was happily promoted and favored after the strict imposition of British Law. Society increased the demand for Sati except for abolition and it create a dispute among

²⁵Sophia Dobson Collet, *The Life and Letters of Raja Ram Mohun Roy* (Calcutta: Loan Stack, 1914), 142-146.

people. Even end of the 20th century when people live at an advanced age and were open-minded, Sati-type maltreatment existed in society. While the *Indian Panel Code* will impose the penalty against this act. Till now the act to date and a few unrecorded reports relevant to sati is under-review every year. Which few instances can see in India²⁶.

The first one is the debate escalated when an 18-year-old Rajput girl *Roop Kanwar* dedicated “*Sati*” in the area of Rajasthan in north India *Deorala* on 4 September 1987. Her husband died after the 8-month of marriage²⁷. When her husband was under treatment and had no chance of life. Her in-laws were ready for Pyre and Roop knew the circumstance. Roop tries to get rid of this condition but her in-laws forcefully caught and throw her in the fire. She once again tries to run but around the pyre, people grip and throw back again. She was burnt in her husband's pyre. After this case, the government introduced the stoppage act on Sati. If anyone will do allow punishment as death. Roop die but became a goddess for the public and built a temple on her deity. Such as one more case was seen in 2008, 71-year-old woman lived in *Chhattisgarh* India and immolate her life in the act of sati. When her husband's funeral pyre was at the end and the villagers were ready to go home suddenly she did jump onto the pyre with her husband. But this act horrifies other public. After these social situations and a shocking incident in the 21st century declared the unlawful act. People see these acts mostly happening in the rural area of India. This is the informed event but many uninformed events occur in the 21st century like in *Kuttu Bai* 65 cases in 2002 in the state of Madhya Pradesh, *Vidyawati* 35 cases in 2006 in Utter Pradesh, *Janakrani* 40 cases in 2006 in Madhya Pradesh²⁸. Lord Bentick's efforts and the movement of Raja Ram Mohan Roy were too productive for society, no doubt in the rural area people were not ready to leave this trend but we can see less before then.

Conclusion

In this article, we have to discuss the emerging thoughts against sati Raja Ram Mohan Roy and the tireless effort of William Lord Bentick who was the first governor-general of British India. In society, sati is not a custom but also a social evil that was unreported and unconsciously started in the 4th BC in the caste of Khastri. The concept of Sati elaborates on different aspects and gives details in the origin, Background, and religious point of view in books on how the people adopted and considered it in society. Few peoples favour and few face the horrible situation. But when the modernist Indian reformer ram Mohan Roy raise his voice against the bearer, his torch turn-around Indian Renaissance and also take the support of lord Bentick. Mostly urban areas people get awareness. During the British rule in India, William Lord Bentick sent the petition in Nizam-e-Adalat for the removal of the sati in

²⁶ Mohammed Shamsuddin, “A BRIEF HISTORICAL BACKGROUND OF SATI TRADITION IN INDIA,” Religion and Philosophical Research 3,no.4 (2020): 57.

²⁷ Center for History and New Media, “Sati,” *LiberTexts Humanities*, 11 June, 2023, [https://human.libretexts.org/Courses/Lumen_Learning/Book%3A_History_of_World_Civilization_II-2_\(Lumen\)](https://human.libretexts.org/Courses/Lumen_Learning/Book%3A_History_of_World_Civilization_II-2_(Lumen)).

²⁸ Mohammed Shamsuddin, “A BRIEF HISTORICAL BACKGROUND OF SATI TRADITION IN INDIA,” Religion and Philosophical Research 3,no.4(2020): 58.

different steps despite the rejection. In 1829, it was approved and imposed the law for a stoppage. Except after the strong decision and rules, it is difficult to eradicate the sati at the root. Like the Roop Kanwar example, 18-year-old girl cases are mostly seen in the villagers and rural areas. Even in the 21st century, we can see the incident of sati. But we can say it's not happening such as in the past few decades.

References

- Collet, Sophia Dobson. *The Life and Letters of Raja Ram Mohun Roy*. Calcutta: Loan Stack, 1914.
- Jain, Richa "Cultural Trip. Retrieved from The History Behind Sati, a Banned Funeral Custom in India." *The Dark History Behind Sati*. 27 december, 2023.
<https://theculturetrip.com/asia/india/articles/the-dark-history-behind-sati-a-banned-funeral-custom-in-india/>
- Manishsiq. "Brahmo Samaj, History, Founder, Principle and Significance." 2 January, 2023.
Study IQ: <https://www.studyiq.com/articles/brahmo-samaj/>.
- Center for History and New Media. "sati." *LiberTexts Humanities*. 11 june, 2023. [https://human.libretexts.org/Courses/Lumen_Learning/Book%3A_History_of_World_Civilization_II-2_\(Lumen\)](https://human.libretexts.org/Courses/Lumen_Learning/Book%3A_History_of_World_Civilization_II-2_(Lumen)).
- Modi. *Jivanji Jamshedji (1929): Anthropological papers*. Bombay: British Indian Press, 1929.
- Mukherjee, Sumana. "Raja Ram Mohan Roy and Sati Abolition Act: A fight to remember: A path to follow." City Spidey. 22 may, 2023.
<https://www.cityspidey.com/news/21255/raja-ram-mohan-roy-and-sati-abolition-act-a-fight-to-remember-a-path-to-follow>
- Parkour. "Sati Pratha." Hinduism Facts. 14 January, 2019.
<https://www.hinduismfacts.org/hindu-customs-and-traditions/sati-pratha/>
- Raina, Kanksha . "How Did Sati Get Abolished In India?." october 29, 2018. Feminism in India. <https://feminisminindia.com/2018/10/29/sati-history-india/#:~:text=The%20British%20argued%20that%20Sati,that%20they%20might%20claim%20it.>
- Rather, Aqib Yousuf. "Raja Ram Mohan Roy's Contributions to Indian Society." *Journal of Learning and Educational Policy* 2, no.5 (2022): 10-15.
- Roy, Raja Ram Mohan. "A second conference between An Advocate and An Opponent of the practice of Burning Widow Alive." *On Concremation*, Calcutta, 1820.
- Shamsudin, M. "A Brief Historical Background Of Sati." *Religion and Philosophical Research* 3, no.4 (2020): 45-63.
- Soman, Priya. "Role Of Raja Ram Mohan Roy And The Abolision Of Sati." *International Journal of Development Research* 7, no.8 (2017): 14465-14468.