CHAPTER TWO

NON-VIOLENCE

The world has made remarkable advancement in science and technology; man has reached the moon and has explored the universe and even the depths of the oceans. The expanse of knowledge has made it possible to prevent natural calamities. The machines and modern gadgets have made human life more comfortable and luxurious. The darker side of this progress has led to great violence and bloodshed of innocents. The less developed nations are exploited by powerful nations and the poor people of the society are oppressed and exploited by the richer lot of the society. Moreover, we find such inhuman treatment of exploitation and violence throughout the human history in all sections of human society.

The technological progress in human history has reflected itself by the use of arms as a means to achieve the ends. The ‘race of arms’ created atom bombs and other disastrous devices that can annihilate the whole of humanity. Nagasaki and Hiroshima are the examples of the first generation of such weapons. Aldous Huxley in his book ‘Janus’, suggests that the use of the atomic bomb is where actual human history starts.¹ According to him, it is with the atomic bomb that human race came into itself and exhibited its potential for destruction. Therefore, the use of arms for achieving an end threatens the existence of the human race as a whole and we can avoid it only when we live brotherly and exercise tolerance and non-violence. Bertrand Russell rightly states:

¹
Since modern weapons leave us with no choice except all to live together or all to die together, the preservation of the human species demands a greater degree of natural tolerance than has ever before been necessary.¹

The modern world as it exists today is posed with new needs and different conflicts. To achieve the desired ends a choice is to be made between violence and non-violence. Violence is as an act of aggression or force exhibited by an individual or groups, which causes destruction to property, life and other sources of human existence. Violence includes various inhuman atrocities like mental torture, bodily harm, loss of property and overall disrespect to human rights. It has also caused wars and genocide where millions are harmed without any fault of theirs.

There is no doubt that, at first sight, violence may be preferred by some over non-violence for resolving conflicts, or achieving desired ends or achieving quick results. This is because violence has clear and definite methods, weapons and strategies. A completely non-violent society is a mere utopia and violence becomes inevitable or unavoidable when used in order to maintain one’s dignity or when provoked by unbearable oppression. Even Gandhi, who is considered as a modern prophet of non-violence, defended violence in certain situations. In October 1947, he approved the dispatch of troops to protect Kashmir against tribal invaders.²

In contrast, non-violence seems difficult to visualize and its practical application is marked by hindrances and obstacles. Non-violence opens up the space where rupture is possible in the cycle of violence. Violence may result in loss of human lives and destruction of public and private property and other resources of human existence. Gandhi has very aptly objected to
use of violence, “… because when it appears to do good, the good is only temporary; the evil it does is permanent.”

Use of violence in any situation only initiates opposition, produces a further chain-reaction and creates an atmosphere of hatredness leading to more violence. Non-violence on the other hand, puts a stop to violence or atrocities as it is difficult for a person to continue to cause sufferings to another. Sooner or later he becomes exhausted and worn out especially when the victim offers him no resistance. Non-violence by creating a sense of guilt in the evil doer subtly transforms him. Thus, non-violence not merely puts an end to violence but also transforms evil to good and significantly contributes to peace and goodwill. Gandhi has well said, “… I believe that non-violence is infinitely superior to violence; forgiveness is more manly than punishment. Forgiveness, adorns a soldiers.”

Last but not the least we can conclude that non-violence may only suffice to solve problems posed by violence and thus non-violence may be practiced in every terrible situation or critical juncture. In the contemporary scientific and technological development and expansion of human-knowledge and activities, one should find out the ways to adopt tolerance which leads to non-violence.

1) HISTORICAL BACKGROUND OF NON-VIOLENCE

People have exercised and preached non-violence in almost every country, religion and culture. Many great leaders of thought and founders of great religions of the world have taught that ‘violence’ cannot be overcome by ‘violence’ and ‘wicked’ cannot be overcome by ‘wicked’. Conversely, only non-violence can overcome violence it is so because, “Violence could
never be ended by counter violence. The only effective alternative being the way of non-violence.”

The tradition of non-violence has not been so deep-rooted and continuous in any other country or region of the world as in India. India occupies the foremost place and the greatest acclamation in expounding and practicing non-violence. India has successfully used non-violence under the active leadership of Gandhi, in its freedom struggle to fight oppression and finally to gain independence. It will not be wrong to conclude that non-violence may be the greatest guerdon contributed by India to the world thought. Let us briefly examine the notion of non-violence in India Thought with reference to her Holy Scriptures, rulers and thinkers.

1.1) NON-VIOLENCE IN INDIAN THOUGHT

The development of the concept of non-violence has reached its zenith and its course can be traced from the Vedic times, to the time of preachers of different religions and to the present era of Gandhi. This concept of non-violence also finds a prominent place in the philosophy of various scholars and freedom fighters.

Religion forms the basic pillar of our life that canalizes the energy into the right direction. All the major religions of the world—whether Hinduism, Buddhism, Jainism, Christianity, Judaism and Islām—share their basic tenet with non-violence and they have preached the principle of love, tolerance, goodwill and peace.

In Indian religions the concept of non-violence (āhimsa) has played a pivotal role throughout its civilizational march. The word ‘āhimsa’ expresses an ancient Hinduism, Buddhism and Jainism precept. T.W. Rhys
Davids says that *ahimsa* doctrine is part of a tradition based on very ancient belief whether inside or outside the ranks of Brahmans.\(^7\) The ancient principle of *ahimsa* has had a profound impact on Indian thought and civilization over the millennia, and it continues to influence the world today. We must move to consider the concept of non-violence in the prime Indian Holy Scriptures.

**(A) Concept of Non-Violence in the Holy Indian Scriptures:**

*a) Non-Violence in Vedas:*

The principle of non-violence or *ahimsa* was little known or respected during the Vedic period. In the Vedic period of early Hinduism (1500 B.C.-500 B.C.) ritual sacrifice of animals and the subsequent consumption of its meat was a pre-dominant custom.\(^8\) Sacrifice of animals during this period was in-fact an essential part of their religion. This sacrifice of animal was a moral duty and a means of redemption. As Manu states that, sacrifices leads to a ‘twice-born’ as well as the slaughtered animal to the highest position.\(^9\) Unto Tathinen’s ‘Ahimsa’ points out that in Vedic literature there is more reference to ‘Himsa’ than to ‘Ahimsa’ and that ‘Himsa’ is used mainly in prayers to God to protect them from violence caused by demons, wild animals or naturals calamities.\(^10\) The term ‘ahimsa’ appeared for the first time in the ‘Taittiriya-Samhita’ of the ‘Black Yajurveda’ TS 5.2.8.7 where it refers to non-injury to the sacrificer himself.\(^11\) It occurs several times in ‘Satapatha-Brahmana’ in the sense of non-injury without a moral connotation. *Satapatha-Brahmana* states:

> Now, when he performs the animals offering he thereby redeems himself…. And this, indeed, to wit, flesh, is the best kind of food: he thus becomes an
eater of the best kind of food. Let not a year passes by for him without his offering.\textsuperscript{12}

In the Vedic conception ahimsa is not applicable to enemies in war, to wicked people, offending beast and animals to be sacrificed or to be killed for one’s livelihood. Latter on the concept of non-violence developed especially as a reaction to the unrestrained killing of animals during the Vedic period. The concept widened its scope and implication and became the vital force by sixth century B.C.\textsuperscript{13}

b) \textit{Non-violence in Upanishads:}

In the \textit{Upanishads}, the concept \textit{ahimsa} is in its nascent stage. T.W. Rhys Davids states that, the doctrine of \textit{ahimsa}:

“...first finds expression in the mystical passage in the \textit{Chhandogya Upanishads} 3.17 where five ethical qualities one being \textit{ahimsa} are said to be equivalent to a part of sacrifice of which the whole life of man is made an epitome.”\textsuperscript{14}

Therefore, \textit{ahimsa} is one of the \textit{five} essential virtues listed in this \textit{Upanishad} the others being \textit{tapas} (penance), \textit{danam} (alms), \textit{arjavam} (honesty), and \textit{satyavachanam} (truthfulness). It furthers states that one who practices ahimsa towards all ‘living beings’ (\textit{sarva-bhuta}) except at holy places escapes reincarnation. This indicates that the sacrifice of animals, however at holy places (\textit{tirtha}) was not considered as violence. The ‘\textit{Chhandogya Upanishads}’ also mentions, ‘Thou Art thee’\textsuperscript{15} which teaches \textit{ahimsa} even towards sub-human beings.

c) \textit{Non-violence in Ramayana:}

The \textit{Ramayana}, the great Indian epic further cultivates the concept of non-violence. It holds that punishing one who is liable for it is not violence,
since violence done for the betterment of society and others is not violence rather non-violence.

Gandhi considers that the *Ramayana* is an allegory, which represents the war inside the human mind between good and evil. Gandhi wrote:

> The *Mahabharata* and the *Ramayana* ... are undoubtedly allegories as the internal evidence shows.... Each epic describes the eternal duel that goes on between the forces of darkness and of light.\(^{16}\)

He has symbolically represented the two figures—Rama and Ravana—which are signifying ‘good’ and ‘evil’ respectively. He considers Rama to be an allegorical abstraction representing good and non-violence, while Ravana represents evil. The duel between Rama and Ravana is therefore an eternal conflict between the forces of good and evil. Thus, Tulsi’s *Ramayana* further elaborates the concept of non-violence in the character of Rama.

**d) Non-violence in the Mahabharata:**

*Mahabharata* on one hand considers *ahimsa* as the highest duty and on the other; it not only permits ‘*himsa*’ against an evil doer but also considers it as a duty for the *kshatriyas*. This means that in *Mahabharata* ‘violence to an evil-doer’ is bracketed under non-violence. Though this epic is full of violence its moral is that war does good to nobody and always ends up in death and destruction. It tells us about the futility of war. Gandhi too propounds similar belief:

> It is well-known that I have never look upon the *Mahabharata* as a mere record of earthly warfare. In the garb of epics, the poet has described the eternal warfare within the individual as well as society, between truth and untruth, violence and non-violence, right and wrong. Looking at the epic even superficially, one can understand how the great Vyasa
has demonstrated that in his war the victor was no better off than the vanquished. Out of the concourse of warriors, only seven remained to tell the tale…. The author has shown clearly to that in armed warfare the contending parties are certain to stoop to meanness and trickery.\textsuperscript{17}

This great epic ends with the glorification of non-violence with Bhishma telling Yudhisthira, “\textit{Ahimsa is the highest religion. It is again the highest penance. It is also the highest truth from which all duty proceeds.}”\textsuperscript{18} In ‘Shantiparva’, Kapila states kindliness, forgiveness, peacefulness, ahimsa, truth, straightforwardness, absence of pride, modesty, forbearance, and tolerance as the means to attain Brahmana.\textsuperscript{19} Thus, \textit{ahimsa} is incorporated among the ten ways to become Brahmana. According to Gandhi, like \textit{Ramayana}, the \textit{Mahabharata} too is an allegory. He maintains:

That \textit{Mahabharata} depicts for all the time the eternal struggle that goes on daily between the forces of good and evil in the human breast and in which though good is ever victorious evil does put up a brave show and baffles even the keenest conscience. It shows also the only way to right action.\textsuperscript{20}

Thus, the \textit{Mahabharata} though is mainly concerned with the topic of war, is a veritable treasure house for the seekers of ahimsa. It advocated non-violence as the highest virtue, the quality of the God and established non-violence about thousand of years ago from where it developed in its present form.

\textbf{e) Non-violence in Bhagavad-Gita:}

The \textit{Bhagavad-Gita} or simply the \textit{Gita} is a sermon given by the Lord Krishna to Arjuna on the battlefield of Kurukshetra. It is the song of the Lord and is a part of the \textit{Mahabharata}. In chronological sequence, the \textit{Gita} comes
after the Veda, the *Upanishad*, and the *Ramayana* and it contains all their philosophies and ethics.

Non-violence holds a pre-eminent place in the teachings of the *Bhagavad Gita*. Central to the teaching of the *Gita* is the concept of ‘*Anasakta karmoyoga*’, which is a way to self-realization. According to Gandhi:

> *Anasakti* (selfless) transcends *Ahimsa*. He who would be *anasakta* (selfless) has necessarily to practice non-violence in order to attain the state of selflessness. *Ahimsa* is, therefore, a necessary preliminary, it is included in *Anasakti*, it does not go beyond it.\(^{21}\)

The *Anasakta* is, therefore one who is selfless and to attain this state of selflessness one has to practice non-violence. The votary of non-violence in *Gita* is called ‘*Sthitaprajna* or *Trigunatita*’. The *Gita* portrays ‘*Sthitaprajna*’ as one who is an apostle of Non-violence and is free from worldly attractions. This concept of *Sthitaprajna* from the *Gita* was taken up by Gandhi and he referred it as a *Satyagrahi*. In the character of ‘*Niskamkarma Yogi*’ the *Gita* shows a true non-violence resister.

In the *Gita*, Krishna convinces Arjuna to go on battle with his own kinsmen but this does not mean that this holy book preaches violence. *Gita* speaks about a non-violent being in following words:

> A person of perfect mental equilibrium risen above violence, a true practitioner of Non-violence, can or cannot make violence for good of all without the least attachment, can be Non-violent even while killing.\(^{22}\)

Thus, here the idea is that killing or harming somebody with a sense of duty and without bearing, least malice against the opponent involves no violence. Gandhi defends *Gita*:

> “… to say that the *Gita* teaches violence or justifies war, because advice to kill was given on a particular
occasion, is as wrong as to say that *himsa* is the law of life.”

In the sixteenth chapter of *Gita*, Krishna tells Arjuna about non-violence. He asks Arjuna never to hurt, harm, or give injury to any living being human or sub-human in any situation whether of anger or inconsistency. Thus, the *Gita* teaches one to remain non-violent not only in ones action but also in thoughts and words. The *Gita* also gives an ideal definition of a man of ahimsa who may practice:

Non-violence in thoughts, words and deeds, truthfulness and geniality of speech, absence of anger even on provocation, renunciation of the idea of doer-ship in action, tranquility of mind, refraining from malicious gossip, kindness to all creatures, absence of attachment to the objects of senses even during their contact with senses, mildness, sense of shame in doing things not sanctioned by the scriptures or usage, abstaining from idle pursuits, sublimity, forgiveness, fortitude, eternal purity, absence of malice, absence of feeling of self importance…

Thus, the *Bhagavad Gita* in its broad and deep sense teaches and preaches *ahimsa* (non-violence) and approves of all such actions that are performed under its ethical system which fundamentally anchor upon goodness, peace, goodwill and non-violence.

**B) Concept of Non-Violence in Indian Schools of thought:**

**a) Non-Violence in Jainism:**

Jainism is the first religion in the world to include the principles of ahimsa as part of its teachings. *Jaina* philosophy or the ‘*Arhat-Darshan*’ is a chief propagator of Non-violence. In fact, *ahimsa* is the cardinal percept in the Jaina Philosophy. Jainism defines *ahimsa*, if one avoids the killing of human beings, birds and animals, and plants even in pramad, such kind of
vow is called real *ahimsa*.\(^{26}\) In Jainism, *Jnana* (knowledge of reality as it is), ‘*Sraddha*’ (faith in teachings of Jainas), and ‘*Caritra*’ (cessation from doing all that is evil) are the three jewels that lead one to salvation. This *Caritra* i.e. right conduct consists of five vows, of which *ahimsa* is the first with *Satya, Asteya, Brahmachraya, and Aparigraha* beings its secondary corollaries.\(^{27}\) Thus, Jainism believes that non-violence leads one to salvation:

*Ahimsa* is the best medicine for the suffering arising from the disease of the world-whirling. It is the benefactor of all beings, similar to a good mother. Non-violence is the canal of nectar in the whole world-desert.\(^{28}\)

The Jainas have *five* rules called ‘*samitis*’ to observe *ahimsa*. The ‘*Samitis*’ includes careful movement, careful speech, careful eating, careful placing, and removing and careful evacuation. These acts of carefulness refer mainly to the non-killing of any existing beings and to vocal non-violence.\(^{29}\) Thus, we find that Jainism teaches one to observe *ahimsa* both in physical and vocal terms.

Jainism mentions some kinds of *himsa* namely ‘*samkalpi himsa*’ or intentional injury and ‘*arambhi himsa*’. *Arambhi himsa* is sub-divided into three categories: (a) ‘*Udyami himsa*’; that is one committed during the implementation of one’s profession as in industry, art, trade etc. (b) ‘*Virodhi himsa*’ i.e. one committed in self-defense against thieves, enemies and all those who intentionally kill or injure human-beings or other non-human living beings which do not cause any trouble to humankind. (c) ‘*Grha-arambhi himsa*’ i.e. one which becomes inevitable in the performance of the household duties such as cooking food, the construction of buildings, wells, gardens, the maintenance of cattle etc. Modern interpreters of Jainism believe that, ‘*samkalpinik himsa*’ may be avoided while the others may be
permissible under certain situations. Thus, in Jainism like Hinduism, violence may be justified only in self-defense and in other permissible professions of a soldier, agriculture, trade etc.

The followers of Jainism make considerable efforts to avoid injuring plants in everyday life and killing of animals for food is strictly prohibited. They go out on the extreme side not to hurt even small insects and other minute animals. They observe that injury caused by carelessness is as severe as one done deliberately. According to Jainism, this world is full of embodied souls experiencing pain and all kind of activities involves violence. So it insists that the follower of Jainism should engage in the fewest possible worldly activities to escape being a part of violence. Jain scripture ‘Uttaradhayayana sutra’ states that:

The essence of the wisdom of a wise man lies in this that he hurts no creature: to be equal-minded to all creatures and regard them as one’s own self is ahimsa. Learn this noble truth.

The understanding and implementation of ahimsa in Jainism therefore is more radical, scrupulous, and comprehensive than in any other religion.

b) Non-Violence in Buddhism:

In the study of ahimsa the life and teachings of Gautama Buddha takes the foremost place. Now Buddhism has become a forceful system to advocate human suffering and its resolutions. The concept of ahimsa though existed prior to the birth of this philanthropist and religious leader; it could not make an everlasting impression as it did now. The birth of Gautama Buddha was at a crucial point in the Indian history. The society was suffering from the rigid caste system, which bestowed rights and privileges to the Aryans and caused sufferings to the rest. The common man was
suffering under this oppressive social order. The emancipator, Gautama Buddha emerged at this ripe time and he preached *ahimsa* as a way to communal harmony and social progress. He knew that a society or in the words of Kant ‘a Kingdom of Ends’ that is based on caste system could never rest in peace but would be always in strife and struggle. He therefore, preached of a society based on equality of individual and which is also, built on the basis of peace and non-violence as well.

According to Buddhism, *life* should be governed by the five principles or ‘*Panchsheel*’ namely not to kill, not to steal, not to tell lies, not to commit adultery, and not to use intoxicants.\textsuperscript{32} This *Panchsheel* is the cardinal precept of Buddhist’s *ahimsa*. The Buddhist doctrine of non-violence is more practicable as it is free from extremes. Therefore, the path of the Buddha is accordingly called the ‘Middle Path’ and in Islam it has also been recommended for the Muslim Ummah that it is a community of ‘Middle Wayfare’. The basic tenet of the doctrine of Middle Path (avoidance of extremes) also emphasizes *ahimsa*. The tenet includes non-violence, non-hatred, friendliness to all, renunciation, continence and the ideal or reaching *nirvana* i.e., freedom from the cycle of birth. The two basic teachings of Buddhism namely ‘*avera*’ or non-hatred and ‘*karuna*’ or compassion too leads to non-violence.\textsuperscript{33} T.W. Rhys Davids refers to the eight-fold path of Buddhism as ‘the very essence of Buddhism’ and this noble eight-fold path is essentially non-violent.\textsuperscript{34} *Ahimsa* also finds its place in the ten precepts for the called ‘*Sikha Padani*’.\textsuperscript{35} Thus, *ahimsa* is a widely mention term in the teachings of Buddhism. As T. W. Rhys Davids rightly brings out:

It (non-killing) occurs twice in the eight-fold path, first under right aspiration, and again under right conduct…. It is the first in the Ten precepts for the
Order, and therefore of the five rules of conduct for laymen (*Panchsilani*).\(^{36}\)

Buddhism considers life to be a sacred one and therefore renounces violence. Buddha exhorts, “Just as a mother as long as she lives cares for her only child, so should man feel an all-embracing love to all living beings.”\(^{37}\) Buddha believes that violence can lead only to violence, “Never in this world hatred ceases by hatred, hatred ceases by love.”\(^{38}\) He tried to cultivate peaceful atmosphere and love even for the enemy. His doctrine of *ahimsa* emphasizes to return love for hatred and to avoid all kinds of violence. He urges for compassion for all life forms. Buddha sought to remove all evils from man and considered that violence too is an evil which destroys the best qualities of a human individual. He believed that hatred, enmity, anger and envy ultimately lead one to violence, and therefore, should be avoided up to best of one’s efforts. About violence, Buddha writes:

> If a man by causing pain to others, wishes to obtain pleasure for himself, he, entangled in the bonds of selfishness will never be free from hatred.\(^{39}\)

Thus, in Buddhism, non-violence is more at the mental level and several Buddhist scriptures point out at vocal non-violence. It asks the followers to remain affectionate and pleasing even in their speech.

Buddha preached every one to follow *ahimsa*. He said, “Lead others, not by violence, but righteousness and equity.”\(^{40}\) According to *Dhammapada* Buddha pointed out that one who carries on his tasks with violence is neither righteous nor religious. He said that he who has truth, virtue, non-violence, restraint, and control and is free from impurity is a wise man and can be called an elder.\(^{41}\) The entire life of Buddha is full of *ahimsa* and his teachings easily get imbibed among the people.
(C) Concept of Non-Violence in Indian Rulers and Thinkers

a) Non-Violence in Ashoka’s Period:

The precept of Buddhism got a universal recognition and worldwide sympathy under the pious patronage of Emperor Asoka. Asoka (304-232 BC) the grand son of Chandragupta Maurya was highly influenced by the teachings of Buddhism. In the early years of his rule, this Mauryan emperor was cruel and despotic in his behaviour. The fateful ‘Kalinga war’ marked a metamorphosis in his life. Though Asoka conquered Kalinga the blood shed, slaughter and sufferings his conquest brought made an everlasting impression on him. This campaign made him realize the futility of war and the full extent of sufferings it causes. Thus, at this golden point of his life he turned away from war and embraced the teachings of Buddhism. In his ‘Rock Edict 13’, he says that his only military conquest was that of Kalinga. After this conquest, he used the word ‘Dharma Vijaya’ for sheer military conquest. In this Edict, he says, “Directly after the conquest of Kalingas, the Beloved of the gods became keen in the pursuit of Dharma, and inculcation of Dharma.”

Asoka got his principles of policy and morality inscribed on rocks and pillars and here ahimsa forms the subject of the first, second, and fourth of his Rock Edicts.

Ashoka’s ‘dharma’ (religion) or ‘dhamma’ (system) is basically a ‘law of piety’. His ‘Dharma Vijaya’ or conquest of love is a means to convert the opponent with love without the use of force or deception. This Dharma was wholly secular and essentially a frame work of ethical principles and practical philosophy. As Mookerji explains, “Dharma is described in a nutshell as the right attitude towards all”.

25
Ahimsa or non-violence has been declared as the highest good in Ashoka’s Dhamma. The principles of his Dhamma include Satyam or Truth, ‘Avihisabutanam’ or Non-violence and ‘Samyan’ or Self-control.\textsuperscript{46} He insists on the recognition of the importance of all life forms and prohibits the slaying of men and animals in war or sacrifice. He ruled out that husk should not be burnt as it involves the killing of many living creatures and accordingly, he prohibited the burning of forests as it may harm or injure living creatures.\textsuperscript{47} In the conformity with his teachings on killing, he mentions in one of his Edicts:

Formerly in the kitchen of his majesty king ‘Priyadarsin’ each day many thousands of living creatures were slain to make curries. At present moment when this pious edict is being written, only these three living creatures, namely two peacocks and one deer, are killed daily, and the deer not invariably. Even these creatures shall not be slaughtered in future.\textsuperscript{48}

Ashoka also followed ahimsa in matters of governance both within and outside his state. He considered that the king should pardon anyone who had done wrong and one who was sentenced to death should be granted a period of grace of three days.\textsuperscript{49} Asoka abhorred war in all its form and followed the principle of non-violence in matters of international affairs too. He therefore dispatched ‘peace-missions’ to various lands to sort out differences.\textsuperscript{50} In his utterances, he emphasized the spirit of tolerance, peace and compromise, which go along with ahimsa. Thus, Asoka extended the domain of his ahimsa principle from human beings to animals and from his own masses to foreign people.

A unique distinction indeed lies in the use of his ahimsa doctrine. He was in fact the first person to apply non-violence actively to politics and
interstatal relations. Thus, Asoka is rightly considered and referred to as, ‘humanities first teacher of universal religion’ emerged from Indian soil.

b) **Raja Ram Mohan Roy:**

Raja Ram Mohan Roy (1772-1833), was a social reformer and the pioneer of Bengal Renaissance. He had a secular outlook especially owing to his wide reading of Islamic metaphysics and sociology, Indian scriptures in Sanskrit and study of Lamaist Buddhism of Tibet. He inculcated the best of all and tried to remove the evil practices present in the same. His character was marked by reason and rationality which gave him a liberal religious outlook.

His efforts of social reforms and emancipation of women became fruitful and sati got abolished in 1829. Among his near contacts were people like Bentham and Lord Brougham, the latter being specifically opposed to slavery. Bentham called Roy ‘as a collaborator in the service of humanity.’

Raja Ram Mohan Roy was a great philanthropist, universalistic and humanist who truly believed in the notions of co-operation, tolerance, justice sympathy, reason and brotherhood. He state:

Man did not appear on the earth out of nowhere. He rose out of the background of the physical universe, through the long process of biological evolution. The umbilical cord was never broken. Man with his mind, intelligence, will remain an integral part of the physical universe. The latter is a cosmos-a-law-governed system. Therefore, man’s being, his emotion, will, ideas, are also determined; man is essential rational. The reason in man is an echo of the harmony of the universe. Morality must be referred back to man’s innate rationality….The innate rationality of man is the only guarantee of a harmonious order, which will also be a moral order….
He considered the entire human race to be a single family with different nations and tribes its offshoots. He vehemently supported the doctrine of universal sympathy and advocated for tolerance and love for mankind. Thus his entire teachings and philosophy, his services to humanity, his striving for the freedom of women and the poor, his notions of love and tolerance makes him one of the forerunner of non-violence.

c) Rabindra Nath Tagore:

Rabindra Nath Tagore (1861-1941) was another great Indian visionary. He was a poet-philosopher, a internationalist, a humanist and educationalist who bases his philosophy and thought on ‘personal realization.’ For Tagore, the ‘ultimate human destiny is the realization of the universe in the individual’ and for this one needs to go beyond his selfish egoistic narrow existence and try to know the universal. In other words one needs to develop vision or enlarge one’s consciousness to arrive at an understanding of one’s existence. Tagore makes the use of terms self or soul consciousness to explain his ideas.

Tagore emphasizes that to achieve this consciousness of self one need neither the use of logic nor knowledge but rather love. Love becomes a source of joy because through love one begins to identify oneself with the object of one’s love. This implies that ideal love is perfect joy. Love does not mean gratification of one’s own self nor its goal is any selfish motive but love is the end in itself. This concept of love becomes clear from his saying, “For love the questions ‘how’, ‘why’, ‘what for’ etc do not exist. Love is its own reason, its own goal, and is its own responsibility.” It implies that love incorporates with it the values of self detachment and self-sacrifice. Tagore states that one begins this process by having sympathy towards others.
Tagore’s love for non-violence also forms one of the central concepts of his thoughts and his novel, ‘The Home and the World’ which best illustrates it. In the novel the central character portrays the doctrine of non-violence. Tagore abhorred imperialism and admonished it considering imperialism and violence to be the two sides of the same coin that is inseparable from each other. He is noted of saying in an interview to Izvestia, Russian newspaper that, “Violence begets violence and blind stupidity. Freedom of mind is needed for the reception of truth; terror hopelessly kills it.”

Tagore was in fact, a true humanist and his heart was full of feelings for the interests of humankind. As a humanist he always advocated for values of love, brotherhood, cooperation and human dignity. He was critical of the feelings of nationalism and pointed towards its drawbacks. Mohammad Iqbal also hold a the same view point when he says that nationalism brings sectarianism and divides human beings on the basis of politics, religion, faith and other caste-linguistic terms. According to Tagore, nationalism also leads to terrorist activities and was anti-human:

India has never had a real sense of nationalism. Even though from childhood I had been taught that idolatry of the Nation is almost better than reverence for God and humanity, I believe I have outgrown that teaching, and it is my conviction that my country men will truly gain their India by fighting against the education which teaches them that a country is greater than the ideals of humanity.

Another dimension was added to this concept with the influence of Raja Ram Mohan Roy and his Brahmo Samaj and Tagore began to promote the cause of world humanism. This humanism transcends all boundaries of ethics, culture, religion and linguistic distinctions. He was an advocate of an inter-civilization alliance and a merging together of East and West. His ideas of
love, peace, harmony, unity, humanism were such that they have relevance still today and will bear the same in the future in a world marked by violence and terrorism.

d) **Rajendra Prasad:**

Rajendra Prasad (1884-1963) a scholar and a humanist was one of the greatest followers of Mahatma Gandhi and his teachings of non-violence. He considered that in the roots Indian culture lays the values of the spirit of tolerance and mutual reconciliation and understanding, which have been responsible for the stability and continuity of Indian civilization. Non-violence according to him, is the essence of Indian culture and Indian philosophy has always stressed on shaping people’s life in such a way that the life of others become pleasant.\(^6^3\) He advocated that independence has brought with it a lot responsibility and therefore, advocated to people of different caste, creed, region and religion to live together with fellow feeling and not to indulge any kind of transgression or in violence. As a great humanist and ‘a man of conscience’, he opposed wide hoarding of nuclear weapons in the world. Being so sensitive a person, he could foresee the death and destruction the nuclear weapons were capable of and therefore tried to build a strong public opinion against its use.\(^6^4\) He was not all in favour of any individual or group which violates human rights or creates problems for human race.

He was a vehement supporter of a classless society so that the exploitation of the poor could be controlled and preached non-violence as away to attain such a society. He firmly believed that a society which achieves its freedom, equality and justice, through non-violence can easily give up violence of class struggle.
1.2) NON-VIOLENCE IN CHRISTIANITY

A) Non-Violence in Holy Christian Scriptures

The teachings of Christianity hold an eminent and predominant place in the history of pacifism and non-violence. The Prophet of this religion, Jesus Christ was himself called the ‘Prince of Peace’. There are ample of evidences in the utterance of Christ, in his actions and in the manner of his crucifixion, which shows the non-violence as the essence of Christian religion. The Sermon on the Mount especially symbolizes the non-violent teachings of the religion. The Sermon reads as follows:

Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth;
“But I say unto you, that you resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also.”
“And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.”
“And whosoever shall compel thee to go a mile, go with him twain.”

This Sermon on the Mount had a great influence on Gandhi. Accordingly, he mentions it in his autobiography:

But the New Testament produced a different impression, especially the Sermon on the Mount which went straight to my heart. I compare it with the ‘Gîta’. The verses, ‘But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man take away thy coat let him have thy cloak too’ delighted me beyond measure…

Jesus believed in universal brotherhood and fatherhood of God. He propagated a sense of non-violence and ruled out any kind of violence. The very verses, ‘Love your enemies’, and ‘Do good to them that hate you’
further signifies his concept of universal love and brotherhood for all. His saying, ‘Resist not him that is evil’, ‘Resist not evil’ and ‘Do not resist evil by violence’, shows his firm faith in non-violent resistance. According to Christ the two commandments of Old Testament namely, “Thou shalt love thy God” and “Thou shalt love thy neighbour as thyself” holds a key significance. He further added to it and said: “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy,” but, on the contrary, Jesus Christ instructs:

But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you;
That you may be the children of your Father that is in Heaven; for he maketh his sun to rise on the Evil and the good and sendeth rain on the just and the unjust.

Thus, Jesus Christ in his teachings emphasis on the virtue of forbearance and to spread love in all directions be it one’s friend or fiend. He believed in the power of suffering for truth and of gaining victory through non-violent means. He emphasized that suffering is a means to convert hatred into love. Jesus Christ exercised his teachings in his own life and in manner of his death. At the time of his crucifixion, he prayed to God for the forgiveness and well-being of his persecutors. He said, “Father, forgive them, for they know not what they do.”

These verses which Jesus Christ uttered at the time of his death, speaks that he never believed in curbing violence by counter violence but rather believed in tolerance, love and non-violent means. However, most of the followers of Jesus Christ generally seldom take care of his pious teachings and are indulging in various inhuman activities and are creating problems for the human kind. The same is true for the followers of other
religions like Hinduism, Islam, Judaism and others who have completely turned a blind eye to the teachings of peace and non-violence present in their religion.

Gandhi considered ‘cross’ to be a symbol of law of suffering. He rightly speaks about Jesus, ‘The love that Jesus taught and practiced was not a mere personal virtue, but it was essentially a social virtue’. Thus, Christianity overall is a religion of love, compassion, brotherhood, and mercy towards all animate objects of nature and is essentially a religion that symbolizes non-violence.

B) Non-Violence in Western Thought

a) Henry David Thoreau:

Henry David Thoreau (1817-1862) was an American thinker and anarchist of the nineteenth century. He coined the term ‘Civil Disobedience’ and wrote several pamphlets on the subject. He applied this technique for the non-payment of taxes to free America from slavery and used the term for the first time in 1849 in his speeches. His idea of ‘Civil Disobedience’ is that there should be maximum cooperation amongst people and institutions when they promote good and non-cooperation when they lead to evil. He believed in the law of conscience and in men’s will to do good. He held that it is men’s duty to correct the government when it breaks laws or does anything wrong and violate human rights. His essay ‘Duty of Civil Disobedience’ greatly influenced Gandhi, though Thoreau’s idea and technique of civil – disobedience was markedly different from Gandhi’s. Gandhi’s ‘civil resistance’ was a passive one while Thoreau justified both active (violent) and passive resistance. Gandhi acknowledges the Thoreavian influence on him in his letter to Roosevelt written on July 1, 1942, “I have profited
greatly by the writing of Thoreau and Emerson.” The contribution of Thoreau was rightly penned down by Haridas T. Majumdar in following words:

Thoreau’s teachings are today the main spring of Indian Non-violent Revolution. Henry David Thoreau is known to the American people as the author of the Walden. To Gandhi and India he is known primarily as the author of the immortal essay on Civil Disobedience. America, through Washington and Lincoln, and especially through Thoreau, may be held responsible for the motif of the present of non-violent revolution in India. Gandhi is today giving back to America what he received from her by way of Thoreau. The American people can best show their esteem for Gandhi by enshrining Thoreau in their hearts.

b) John Ruskin:

John Ruskin (1819-1900) was an artist, critic, essayist and a writer on ethics, sociology and political economy. He struggled to bring equality, justice and goodness for the entire human race. He desired that the rich people should abstain from luxuries of their life so that the poor can have something to lead their life. He was hopeful of removing the hardship of people caused by inequality by appealing to the human conscience. His book ‘Unto This Last’ gives a theory of political economy, which was very different from the already established theories. He writes:

A laborer serves his country with his spade, just as a man in the middle ranks of life serves it with sword, pen or lancet. If the service be less, and, therefore, the wages during health less, then the reward when health is broken may be less, but not less honorable: and it ought to be quite as natural and straight forward a matter for a laborer to take his pension from his parish, because he has deserved well of his parish, as for a
man in higher rank, to take his pension from his country, because he has deserved well of his country.\(^{24}\)

This means that he considered no work inferior to other and that the good of the individual contain in the good of all. Mohammad Iqbal and Jean Paul Sartre share similar views when they say that the good of individual lies in the good of society\(^{75}\). According to Jean Paul Sartre:

Subjectivism means, on the one hand, the freedom of the individual subject and, on the other hand, that man cannot pass beyond human subjectivity. It is the latter which is the deeper meaning of existentialism. When we say man chooses himself, we mean that everyone of us must choose himself; but by that we mean in choosing for himself he chooses for ‘all man’.\(^{76}\)

John Ruskin included the need of affection which one man owes to another in justice. He writes:

All right relations between master and operative, and all their best interests, ultimately depend on these.\(^{77}\)

His teachings and writings made a deep imprint on Gandhi and he translated them in Gujarati entitling ‘Sarvodaya’ meaning ‘the welfare for all’. About Ruskin’s work Gandhi writes:

The book was impossible to lay aside, once I had begun it. It gripped me…. I could not get any sleep that night. I determined to change my life in accordance with the ideals of the book.\(^{78}\)

c) Leo Tolstoy:

Leo Tolstoy (1828-1900) gave the doctrine of universal love and of non-resistance. His works, ‘War and Peace’, ‘The Kingdom of God is Within You’, ‘Resurrection’, and ‘Christianity and Patriotism’ gave him immense popularity and success. One of his greatest contributions to the world history is his systematic development of the concept of non-violence where love is
the basic element to his principle of non-violence, which as Aylmer Maude points out, are identical. His philosophy called ‘Christian anarchism’ which is an adaptation of ‘Sermon of the Mount’ is a way to solve modern socio-political problems. His concept of non-violence is rooted in the fact it is a crime to impose one’s will on another or to use force of any kind. He noticed that there is a wide disparity between Christ’s teachings and the actions of his followers. He believed that God could rule the world if man lived in peace with one another, remained pure and renounced no national distinction. This shows Tolstoy’s firm faith in peace, goodwill and non-violence. He believed in a state free from violence, injustice, hatred, inequality and exploitation and gave this doctrine of Non-possession and Bread labor. Tolstoy derived the concept of ‘bread labor’ expressed by the Russian writer and philosopher T.F. Bondareff who stated, “If a man work not, neither shall he eat.”

Again, Tolstoy firmly believed that, “To be good and lead a good life means to give to others more than one takes for them.” In his famous book ‘War and Peace’, he shows how violence causes degeneration of man’s morals. His immense faith in non-violence comes out by his opposition to use of force in any situation. In all critical situations he preached that man should stand firmly against evil forces and face them with courageous spirit. He says:

The Christian man must suffer and swallow every injustice…. He must never use force to oppose force, because his own violence would be recognizing force and the principle of evil as permissible.
He was opposed to any form of violence and his work, ‘*Three Parables*’ asserts that, “… evil must not be driven out with evil, that all resistance by violence merely increases the evil.”\(^8^3\)

His works greatly influenced Gandhi and in one of his letters to Tolstoy, he refers himself to be his ‘humble servant’. Tolstoy is truly eulogized by Gandhi in following words:

> When I was passing through a severe crisis of skepticism and doubt that I came across his book, *The Kingdom of God is within You* and was deeply impressed by it. I was at that time a believer in violence. Its reading cured me of my skepticism and made me a firm believer in *Ahimsa* (non-violence). What has appealed to me most in Tolstoy’s life is that he practiced what he preached and reckoned no cost greater in his pursuit of truth.\(^8^4\)

Thus, it is concluded that Leo Tolstoy strongly believed in humanism and spiritualism and vehemently taught and preached non-violence, tolerance, freedom and non-violence. He believed that the entire progress of human-kind is solely based on doing good, exercising non-violence and loving and serving human-beings as a whole.

1.3) NON-VIOLENCE IN ISLAM

The rise of Islam opened a new era of truth and non-violence in the world history. Etymologically the word ‘Islam’ refers to ‘peace’, ‘safety’, ‘goodwill’ and ‘salvation’. The root word from where the word ‘Islam’ has its origin is ‘*Salam*’ which means peace, establishing peace, peace with the creator and peace with the entire creation of the Almighty.\(^8^5\)

Islam is a religion that is based on the basic pillar of ‘*Tawhid*’ that is there is no other God except Allah. This has been propagated and spread by innumerable messengers sent by God beginning from Adam to Prophet
Mohammad (S), who came with the call of submission to Allah. Islam reached its completion with the coming of the last messenger of God, Prophet Mohammad (S) who was born in seventh century A.D. in the country of Arabia. Islam, like previous forms of religion too, is based on the principles of love, justice and brotherhood. It preaches the doctrine of brotherhood irrespective of one's race, color, creed or geographical division. It teaches its followers to solve problems in a peaceful manner. This is because it believes that peace is the best means to sort out conflicts as it causes neither social disturbance nor leads to any loss of life or property. The respect, dignity and service to human-beings become the prime aims of Islam. Its world-view and value system lay much stress on love and non-violence as the religion (Islam) stands for peace and goodwill.

A) The Qur’anic Concept of Non-violence:

The teachings of Islam are based on the Holy Qur’an and the Sunnah of the Prophet. Although the Qur’an permits war against oppression, injustice, tyranny and inhuman activities, but this war, overall in the way of God (jihad) should be fought without any malice or aggression. The Qur’an teaches the way one should lead one’s life. It provides the guidelines to be followed by the followers for their betterment. On right conduct it says:

O Mankind! Lo, we have created you male and female, and have made you nations and tribes that ye may know one another. Lo! The noblest of you, in the sight of Allah, is that of the best conduct. Lo! Allah is Knowing, Aware.

It out rightly tells what is right and what is wrong and orders the followers to tread on the right path lest they will have to face the wrath of God on the doomsday. This becomes quite obvious from the following verse of the Qur’an:
O you, who believe, stand firmly for justice, as witness for God, if it means testifying against yourselves, or your parents, or your kin, and whether it is against the rich or poor, for God prevails upon all. Follow not the lusts of your hearts, lest you serve, and if you distort justice or decline to do justice, verily God knows what you do.  

This Holy Book gives immense importance to patience and promises grand rewards to those who practice ‘tolerance’ and ‘patience’. This ‘patience’ is considered as one of the highest virtues in Islam. The word ‘patience’ here refers to the notion of ‘non-violence’ and ‘tolerance’ forms the basis of peace. The Qur’an prefers non-violence to violence and considers it a better technique of conquering evil as compared to violence. War has been oft mentioned in the Qur’an as something ‘evil’, ‘negation of peace’, ‘disliked thing’ etc. In the Qur’an it is stated that Allah abhors things like fasad which means any action which leads to chaos or disruption in the social system and may lead of loss of life and property. It teaches to turn aside evil by good and to practice religious tolerance.

B) Views of Prophet Mohammad on Non-Violence:

The last messenger of Islam, Prophet Mohammad (S) himself lived a very simple life based on peace, love, tolerance and kindness to all. Prophet(S) lived a value based life and his life is considered as a ‘perfect model’ by the Muslims. We find passages in the Qur’an which reveals that he considered non-violence, a better technique of conquering evil than violence. Through his own way of life, he preached non-violence and truth. Prophet’s declaration of the oneness of God (tawhid) enraged the people of Arab and he had to face a lot of opposition, humiliation and torture from them in his attempt to spread Islam. The noteworthy thing is that he never ever cursed anybody and rather prayed for their enlightenment so that they
may see what is right for them. When finally Mecca was conquered by the Prophet(S) he owing to his humbleness and benevolent nature easily forgave the people of Quraysh. He asked his people to treat both women and slaves with utmost respect and propriety, as they were the most suppressed lot of humanity at his time. Prophet Mohammad (S) was against forceful conversions and advocated to spread religion by preaching, following the supreme verdict of the Qur’an, which says “Let there be no compulsion in religion; the right way is in itself distinct from the wrong.”

One of the most remarkable features of Prophet Mohammad (S) has been the magnanimity which made him treat both his friends and foes alike. He showed a lot of tolerance towards the prisoners of war, non-believers, non-Muslims etc. Thus, he was, in fact, a Prophet of humanity and a leader of peace and goodwill. His life made such a great impression on people that Islam soon spread far and wide. The simplicity with which he lived and the devotion with which he served the poor and destitute sections of human-beings deeply affected the masses. C.F. Andrews referring to the Prophet (S) of Islam as the role-model for Gandhi writes:

Furthermore, following the example set by Prophet of Islam, Mahatma Gandhi has never for a moment separated the political from the spiritual or failed to deal directly with the social evils which stood out before his eyes. Thus, the Prophet’s supreme, practical instinct as a Reformer, combined with his intense faith in God as the soul Creator and Director of the Universe, has been a constant strength and support to Mahatma Gandhi himself in his own struggle.

The great suffering of the grandsons of the Prophet, Imam Hasan and Imam Husain and especially the tragedy of Karbala greatly influenced Gandhi. C.F. Andrews further quotes in his book, *Mahatma Gandhi’s Ideas*:
Further more, whenever Mahatama Gandhi turned from this political aspect of the struggle, in order to gain strength for the great conception of suffering injury without retaliation, he has constantly taken the character of the Prophet’s son-in-law Ali, and of Hasan and Husain, for his example.... Thus in his own way he has found the teaching of Prophet of Islam fully compatible with the principle of Ahimsa or Non-violence.  

(C) Views of Imam Ali on Non-Violence:

The other basic source, apart from the Qur’an and Hadith from where the followers of Islam gain enlightenment and guidance, is the Nahj al-Balaghah of Imam Ali, the fourth Caliph of Islam. The Nahj al-Balaghah is a collection of sermons, letters, and sayings of Imam Ali. A major portion of this collection, deals with the value of tolerance in its all applications and dimensions including forgiveness, justice and the like others. For Imam Ali tolerance was both a duty prescribed by Islamic laws and the voice of the inner conscience.

In the Nahj al-Balaghah, the Imam preaches that one who conquers his anger is closer to God and further stresses on the virtue of forgiveness. “Forgive when you have the power to punish... pardon in spite of authority.” Anger which leads to all kind of violence has been declared haram in the Qur’an that is has been prohibited by Allah.

He preached that a sense of tolerance should be followed in dealing with public affairs as well. He gave utmost importance to human rights and to sanctity of life. For him the difference of view points and ideologies which act as a major barrier in peaceful co-existence in a society should be given no place in human affairs. The same call was followed by him in his
life and was advocated to others. In his letters to governors, administrators and revenue collectors he advised them:

Behave yourself justly with the people and act with endurance with regard to their needs, because you are the treasurers of the people, representatives of the community, and the ambassadors of the Imams. Do not cut away anyone from his needs and do not prevent him (securing) his requirements. For collection of revenue from the people do not sell their winter or summer clothes, nor cattle which they work nor slaves. Do not whip anyone for the sake of money. Do not touch the property of any person whether the Muslim or a protected unbeliever….98

Imam Ali again and again in his letters to Malik al-Ashtar, the then governor of Egypt, emphasizes the exercise of tolerance towards the enemy. In a letter he instructed him:

You should know that the most conducive for the good idea of the ruler towards his subject is that he should extent good behaviour to them, lighten their hardships and avoid putting them to unbearable troubles. You should, therefore, in this way, follow a course by which you will have good ideas towards your subjects because such good ideas would relieve you of great worries.99

In the light of the teachings of Prophet Mohammad (S) which holds that, “… the people among whom the right of the weak is not secured from the strong without fear would never achieve purity,”100 Imam Ali advised Malik al-Ashtar to behave in a tolerant manner towards the uncivilized people be of the same faith or of other. He said:

Know O’ Malik that I have you sent you to an area where their have been governments before you, both just as well as oppressive. People will now watch your dealings as you used to watch the dealings of the rulers before you, and they would criticize you as criticized them. Surely the virtuous are known by their
reputation that Allah circulates for them through the
tongues of the people…. They (people) are of two
kinds, either your brother in religion or one like you in
creation. They will commit slips and face mistakes.
They may act wrongly, willfully or by neglect. So
extend to them, your forgiveness and pardon in the
same way as you would like Allah to extend His
forgiveness and pardon to you…. He has sought you to
manage their affairs and has tried you through them.\textsuperscript{101}

This means that a ruler though has power and authority needs to
follow certain essential values which are expected of him by Islamic laws.

Thus, for Imam Ali tolerance and non-violent action need to be
practiced both towards the believers and the non-believers and he even
extended their scope towards animals. Tolerance was emphasized by him
under every situation and in every walk of life be it personal or political. He
considered that every human being deserved an equal respect. For him in
Islam cruelty, barbarism, unkindness, brutality, discrimination, injustice and
the like others have no place. For him like the Prophet (S) serving and loving
the humanity was the key to serve and love God.

Islam as a religion gives full freedom of worship and a sound lesson
of tolerance and non-violence towards people of other religious belief and it
has been one of the reasons, which has led Islam to spread the entire globe:

\dots in order that every religious community and
institutions can, with the fullest freedom, follow their
own religions without any hindrance. It is hereby
declared that no impediment could be placed in the
way of any citizen to worship God according to his
practices; and no person could be compelled to
abandon his own religion or faith.\textsuperscript{102}

Islam comes out to be a religion of love, peace, brotherhood,
tolerance, forbearance, charity, unbiased attitude etc. It preaches love
towards ones parents, brothers and sisters, ones neighbors and in fact,
towards the entire humankind. This has been so highly stressed in Islam that killing of a man has been made synonymous with the killing of entire mankind and vice versa. The Holy Qur’an says in this matter:

We ordained for the children of Israel that if any one slew a person unless it be for murder or for spreading mischief in the land- it would be as if he slew the whole people: and if anyone saved a live, it would be as if he saved the life of the whole people.\textsuperscript{103}

The Qur’an also preaches to be kind towards other forms of life like trees, and animals and other living creatures. A hadith thus mentions, “Surely be kind to the animals; and Allah will reward them for giving them water… and when they are tired do not make them work…”\textsuperscript{104} This shows that respect for life is one of the cardinal virtues of Islam which makes the principles of Islam go hand in hand with non-violence. This tradition of non-violence, peace, tolerance was further nurtured by many eminent Sufis, Walis, Imams, scholars, philosophers and writers of Islam such as Al-Kindi, Al-Farabi, Ibn Rushd, Ibn Sina, Al-Ghazzali, Maulana Jalal al-Din Rumi, Firdousi, Amir Khusro, Mirza Ghalib, Sir Sayyid Ahmad Khan, Sir Mohammad Iqbal so on and so forth.\textsuperscript{105} This same love for goodwill, tolerance and of forbearance is seen in the Sufi tradition as well which most prominently pave the way for mutual co-operation, brotherhood and universal peace and non-violence.

D) Non-Violence in Muslims Thinkers and Rulers (Indian Muslims and Others):

a) \textit{Al-Ghazzali}:

Al-Ghazzali’s (1058-1111) chief emphasis as a supporter of peace and love was on the oneness of all beings, the creation of God since God, the
Creator is One. He discussed various aspects of life in his philosophical treatise. In one of his works titled *Kimiya’e-Saadat* (Alchemy of Happiness) which is worth noting here Ghazali emphasized on mutual love and brotherhood. In one of the chapters of this book, ‘The Duties of Brotherhood’ he states:

> Know that the world is one stage of the stages of the journey to God Most High. All in this station are travelers. Since the destination of journey of this caravan of travelers is the same, they are all as one. There must be friendship and unity among them and mutual aid.\(^{106}\)

Al-Ghazzali further goes to describe two kinds of friendship. One kind of friendship is based on gaining of knowledge about life hereafter and the second kind is based on love for another human being. The latter one is based on the fact that the other human beings too are the creatures of God. Since this love is an outcome of excess love for God it is higher in its form. This kind of friendship forms a way to channelize our love for God to the beings created by Him. Al-Ghazzali considers that the fellow feeling one has for another owing to his love for God is the highest form of worship. For him tolerance is important but one needs to go beyond it and achieve love for fellow beings.\(^{107}\) In fact, his note of friendship and love transcending religious boundaries is quite obvious. He advised:

> Do good with everyone you are able to; if that person is not of that disposition, you should be so...The basis of intelligence, after faith, it showing friendship to people and doing good deeds to the chaste and the unchaste.\(^{108}\)

At several places in his works Al-Ghazzali used to quote the love messages of the Prophet (S) of Islam as to how he has behaved affectionately with human beings and as how often stressed in Islam to show
love towards one another especially towards ones neighbour, orphan and other deprived sections of humanity. Ghazzali with his teachings teaches us that tolerance is love and propagates this feeling of love among all irrespective of their religion, region, faith or language. In reality, his works and words make him a mouth piece of non-violence.

(b) Sir Sayyid Ahmad Khan:

Sir Sayyid Ahmad Khan (1817-1898) was a reformer, a leader of modern Muslim political thought and an educationist. He worked as a social reformer and for this cause started his monthly periodical ‘Tahzibul Akhlaq’. He laid great importance to Science and English education and founded a translation society in Ghazipur in 1864 and latter by 1877 which developed into Muhammedan Anglo-Oriental College of Aligarh and in 1920 the college became Aligarh Muslim University. Throughout his life he worked for re-shaping the educational, ethical and political system for both Hindus and Muslim. He all along worked with Hindu fellow countrymen to promote his cause and had friends like Raja Jai Kishan Das and other non-Muslim friends from both the Hindu and Christian communities.

Sir Sayyid Ahmad Khan had great faith in Hindu-Muslim unity. Addressing a mass on the eve of the establishment of Indian National Congress in 1885 he declared:

… both my Hindu brethren and my Muslim co-religionists breathe the same air, drink the waters of the sacred Ganges and the Jamuna, eat the products of the earth which God has given to this country, live and die together. Both of us have shed off our former dress and habits and while the Muslims have adopted numberless customs belonging to the Hindus, the Hindus have been vastly influenced by the Muslim manners and ways of life. I say with conviction that if
we were to disregard for a moment our conception of Godhead, then in all matters of everyday life the Hindus and the Muslims really belong to one nation as children of the soil and not two, and the progress of the country is possible only if we have a union of hearts, mutual sympathy and love.¹¹⁰

Sir Sayyid along being an ardent supporter of Hindu-Muslim unity, for feeling of love and sympathy among them, also preached religious tolerance. His strivings to promote modern education and love, tolerance, mutual understanding, brotherhood and sympathy among different communities present in India proves him to be a campaigner for the cause of non-violence. He was fully aware of the 1857 tragedy which shock him profoundly for it left the Indians in general, and the Muslim in particular, hopeless and created various social-political, economic and moral problems. Therefore, he realized that freedom of mind, education, scientific approach, goodwill, tolerance and non-violence can help the entire Indians and especially Muslims to come to terms with progress and prosperity in every department of life.

(c) Dr. Mohammad Iqbal:

Mohammad Iqbal (1876-1938) was one of the outstanding figures among Indian Muslims of the twentieth century. Iqbal was a poet-philosopher having a deep religious inclination and love for his community. The most important works written in Persian and English which give exposition to his doctrines of love, brotherhood, peace, tolerance and non-violence are Asrar-i- Khudi, Rumuz-i-Bekhudi and The Reconstruction of Religious Thought in Islam.¹¹¹ As a poet he gave expression to his ideas through the Ghazals, the Qasida, the Mathnawi and the Marthiya. To meet the goal of preaching love and beauty he often broke the rules of meter and rhyme in his poetic creations. His important works as poet includes Bang-i-
Dira, Payam-i-Mashriq, Bal-i-Jibril etc., where the theme of love of God is often found.\textsuperscript{112}

Though Iqbal wrote as a Muslim yet his themes were often universal and appeal to all sections of humanity. His concept of love shows a clear influence of the great Sufi Mohammad Jalal al-Din Rumi. Iqbal expressed his indebtedness to Rumi very eloquently in his Masnavi and other Urdu Persian works. Love for Iqbal is ‘the exponent of religious truth, the commander of armies, it is the breath of Gabriel, the heart of the Prophet Mohammad (S), the messenger and the message of God.’\textsuperscript{113} His love for nation becomes obvious in Taranah-i-Hindi or the Indian anthem. In his famous poem Hinduatan Hamara, he spoke of India as the best of all worlds and said that every particle of the country dust was holy as an idol. He sang:

The country where Chisti delivered the message of truth, Where Nanak sang the song of unity, The country which Tratars made their home, Which allured the Arabs from Arabia, And made them leave their land, That country is my home—that is my home.\textsuperscript{114}

In the Naya Shivala or the New Temple he expresses this theme of love and preaches unity:

Come, let us remove all that causes estrangement, Let us reconcile those that have turned away from each other, remove all signs of division…. The salvation of all dwellers on the earth is in love.\textsuperscript{115}

His love and sympathetic attitude for the poor, the destitute and for humankind in general is expressed in following lines: “Go and awaken the poor and the dispossessed of my Universe, And shake the walls of the rich men’s palaces to their foundations!”\textsuperscript{116} Iqbal was a great lover of social harmony, peace and humanity. He was against communal violence and condemned the communal riots of 1927 in Punjab.
Iqbal as a young poet-thinker had a strong feeling that Indian Muslims in order to re-establish themselves need to develop a sense of cooperation with the members of other communities. He believed that Muslims in India should actively participate in building of the nation. His way of thinking changed with the coming of the Western notions of nationalism, socialism, communalism and capitalism which he considered to be the curse of European civilization.\textsuperscript{117} He expressed that the capitalistic life lived in the West is full of ‘soul-destroying frustration’ and ‘bestial competition between fellow men, and between nation and nation’.\textsuperscript{118} This is because their life is devoid of spirituality and is only engaged in a rat or more martial gains.

Iqbal felt that the idea of universal brotherhood as propounded by communalism could not be attained through economic equality alone. As far as capitalism is concerned it lacked spiritual values and was solely based on materialism and exploitation of the poor. Referring to the Qur’an, Iqbal brings out that according the Holy Book God has created earth for the sustenance of all living beings and therefore the claim of few over it as owners is morally wrong.\textsuperscript{119} Iqbal further propounds the notion of trusteeship. He considers human beings to be mere trustee of the material belongings given by the creator to him. Man should therefore utilize the earthly bounties bestowed on him for mere sustenance and not as an owner. If man would follow this aspect of Iqbal’s philosophy poverty, hunger, exploitation, violence, injustice and the like would disappear from the face of the earth. For capitalism, which inevitability leads to exploitation, he said:

\begin{quote}
Man is still a miserable prey to exploitation and imperialism; is it not a grievous calamity that man should prey on man?... Science, on which prided the wisest of West, is but a sword of battle in the blood-stained grip of greed; No magic of political policy can
\end{quote}
strengthen a civilization which rests on the quicksands of capitalism!  

Moreover, Iqbal is of the view that capitalism and imperialism also led to injustice, economic and psychological depravity create violence, suppression and violation of human rights. In this way:

Iqbal hated injustice; his protest, first made in the name of India, continued in the name of Islam; in this form it was reinforced, rather than superseded, by a protest in the name of the common man, the disinherited of all lands…. 

His sensitive mind could easily perceive that nationalism would without mistake lead to war and aggression and socialism would destroy the old system of order and establish a new one based on their sense of equality and justice. Condemning socialism and nationalism he said:

Both nationalism and atheistic socialism… draw upon the psychological forces of hate, suspicion and resentment which tend to impoverish the soul of man and close up his hidden sources of spiritual energy. Neither the technique of medieval mysticism nor nationalism nor atheistic socialism can cure the ills of a despairing humanity….. religion, which in its higher manifestation is neither dogma nor priesthood nor ritual, can alone ethical prepare the modern man for the border of the great responsibility which the advancement of modern science necessarily involves…. 

In a Presidential address, delivered at the Annual Session of All India Muslim League at Lahore, he openly expressed his views against nationalism because he saw, ‘in it the germs of atheistic materialism’ which he took, ‘as the greatest danger to modern humanity’. 

All these considerations made him re-evaluate the existing values. He believed that the return to spirituality found in early form of religion was
necessary. He considered religion to be above reason since reason being analytical divides the life of people living in a community while religion acts as a binding force.\(^{124}\)

Iqbal laid a considerable stress on the close relationship that exists between man and society. According to him society acts as sustainer of mankind and provides security to him. Society, therefore, is of primary importance and man enjoys a place next to it.\(^{125}\) Social interests and solidarity thus become more important than the fulfillment of self-interest. Iqbal wrote, “Close association of an individual with his Community, Is a great blessing of Allah for him! His nature achieves his perfection by the community.”\(^{126}\)

Thus, Iqbal’s teachings of love, communal harmony, social justice, spirituality, solidarity, non-violence make his works a water-shed of modern philosophy and of peace and co-existence:

Iqbal might be summed up as, in the broadest sense, a political poet, one concerned with men as social beings….It was because he grappled with the great questions of his world that he has a place in the history of twentieth century Asia.\(^{127}\)

(d) Abul Kalam Azad:

Abul Kalam Azad (1888-1959) was one of the greatest proponents of Muslim modernism and bore a liberal attitude towards the Qur’an and Islam. He struggle throughout his life to eradicate backwardness and superstition among the Muslim and wanted them imbibe a rationalist attitude. His basic aim was a proper implementation of shari’ah in Muslim society and this became the goal of his paper ‘Al-Hilal’ (the Crescent) which got started in 1912.\(^{128}\)
He interpreted Islam with rationalistic, liberal and modern stands which made him to conclude that Islam and the Qur’an embody the message of unity of brotherhood, religion and God. Abul Kalam Azad considered that in the Qur’an two things stands out very prominently. One, the faith in the oneness of God and secondly the emphasis on moral conduct. He stressed that the Qur’an considers every one to be equal and does not discriminate on basis on colour, creed, language, region, faith or religion. The essence of Islam lies in having love and sympathy for the poor, destitute, orphan and having a true faith in God. Underling this essential nature of Islam he quotes on of the verses of Surah al-Baqrah which reads as follows:

Righteousness is not that you turn your faces (in prayer) towards the east or the west, but righteousness is this, that one believeth in God, in the last day, in the angels, in the Books and in the prophets, and for the love of God giveth of his wealth to his kindred and to the offence and to the needy and to the way-farer, and to those who ask and to effect the freedom of the slave, and observeth prayer and payeth the poor-one and is one of those who are faithful to their engagements when they have engage in them, and endureth with fortitude poverty, distress, and moments of peril—these are they who are true in their faith and these are they who are truly righteous.

Having his liberal outlook he stressed that though different religion follow different practices and course of worship, all religion underline the same values of love, unity, brother and surrender to God. Thus, for Maulana Azad outer mode of worship is not important rather righteousness as a deciding factor of who is destined to go to heaven or hell.

Maulana Azad comes out to be an advokator of Hindu-Muslim unity and criticized the idea of a separate nation for the Muslims as held by then some Indian leaders who favoured India’s division. He wrote:
Eleven hundred years of common history have enriched India with our common achievements. Our language, our poetry, our culture, our art, our dress, our manner and customs and innumerable happenings of our daily life, every thing bears the stamp of our joint endeavour.

With Maulana Azad’s speeches during the Khilafat Movement he was able to bring about Hindu-Muslim unity in the nation. He was a nationalist having full faith in non-cooperation movement and non-violent methods. He declared:

In this war of liberty and justice I have adopted the path of non-violent, non-cooperation. Opposed to us stands and authority armed with the complete equipment for oppression, excess and bloodshed. But we place our reliance and trust next to God, and only upon our own limitless power of sacrifice and unshakable fortitude…. It is my definite conviction that Indian cannot attain success by means of arms, nor is it advisable for it to adopt that course. India can only triumph through non-violent agitation, and India’s triumph will be a memorable example of the victory of moral force.

His sincere efforts and contributions in the field of Hind-Muslim unity, liberal interpretation of the Qur’an, his teachings of love and brotherhood and his invincible faith in tolerance and non-violence as well as its methods, makes him a true non-violent leader.

(e) Khan Abdul Ghaffar Khan:

Khan Abdul Ghaffar Khan (1890-1988) was one of the greatest followers of Mahatma Gandhi which also earned him the title of “Frontier Gandhi”. He founded the society of ‘Khudai Khidmatgar’ (Servants of God) who were commonly called the ‘Red Shirts’. This society was founded with a firm faith in Gandhian principles and notions of non-violence especially
Satyagraha. He was a reformer who campaigned for the cause of women rights and non-violence.

He held a rationalistic attitude towards the Qur’an and laid stress on the compatibility of Islam and non-violence and had firm faith in the non-violent methods. He was a devout Muslim and considered that, Islam is basically *amal* (work), *yakeen* (faith or trust), *muhabat* (love) and without these the name ‘Muslim’ is sounding brass and tinkling cymbal. His interpretation of Islam in a rationalistic manner made him to conclude that God is all merciful, loving and compassionate. He founded the *Khudai Khidmatgar* on the notion that God needs no service from humankind and but serving his creation, with love and sincerity, will mean serving God. His deep faith in Islam and its vital principles made him a man of non-violence, nurturing the feelings of forgivingness and love for humanity. His contact with Mahatma Gandhi further cultivated in him the concept of non-violence and belief in its principles. His belief in the notions of tolerance and forbearance, the key aspect of non-violence made him to play a decisive role against the Britishers. Addressing the members of *Khudai Khidmatgar* he declared:

I am going to give you such a weapon that the police and the army will not be able to stand against it. It is a weapon of the Prophet, but you are not aware of it. That weapon is patience and righteousness. No power on earth can stand against it.\(^{134}\)

The members of this society held non-violent oppositions, strikes and other human right violating acts. Thus the society achieved some success against the British rulers. He was also one of the pioneers of non-violent mass civil disobedience in India. He also worked to eradicate the evil of injustice from society and considered education to be highly important for it and for this started schools for poor and for girls. His contributions towards peace
and non-violence made him to be nominated for the Nobel peace prize of 1985. His contributions in the non-violent struggle towards the Britishers, and his strivings to inculcate the values of forbearance, tolerance, love, peace, patience among the Indians makes him one of the epitome of non-violence. His name will remain alive along with the other great leaders who preached and practiced goodwill and non-violence.

(f) Akbar:

Akbar (1530-1556) the great Mughal Emperor was in many senses the real founder of the Moghul Empire. Babar who was a grand father of Akbar was the first of the Moghul emperor who established the Mughal dynasty after the decisive battle of Panipat fought in 1526. Akbar ruled India from 1556 to 1605 and took innumerable concrete steps to bring in a unity between the Hindus and the Muslims. He himself exemplified this synthesis of Hindu-Muslim culture by marrying a Hindu Rajput Princess. He even got a Hall of Worship built where scholars of different religions held theological discussions. Akbar came to an understanding that even though all the religions teach good virtues and morals, it is the religion which acts as a dividing force between the people. To bring in a complete harmony and unity amongst his subjects he started an order called Deen-e-Ilaahi. This order also called the divine faith had its base in natural theory and constituted the best found in every religion.

Akbar was markedly different from other conquerors, who invaded India only for wealth and power. This is because he completely identified himself with the needs of his subjects and made every effort for their betterment. His era which is known for its religious tolerance is one of the most glorious periods in the Indian history.
(g) Dara Shikoh:

Dara Shikoh (1615-1659), an other Mughal intellectual Prince, was born in the city of Ajmer, the seat of the great Sufi Mohammad Chishti, in 1024 A.H. He was the eldest son of Shah Jahan and a man of ‘nervous, sensitive’ temperament and one ‘full of fine feelings and vivid emotions’. Manucci describes the personality of Dara in following words:

The first born son of King Shah Jahan was the Prince Dara, a man of dignified manners, of a comely countenance, joyous and polite in conversation, ready and gracious of speech, of most extraordinary liberty....

From his writings it becomes quite obvious that Dara had an attraction towards Sufism and its teachings from an early age. He was not prejudiced by nature and was free from dogmas and biasness. His study in Sufism made him to conclude that, ‘Truth is not exclusive property of any particular religion’ or faith but rather it is an inherent feature of every religion. He freely mixed with both the Muslim Sufis and Hindu Vedantics and was known for his liberal attitude.

He was a poet and a writer and his notable works includes ‘Safinat-ul-Awaliya’, ‘Sakinat-ul-Awaliya’, ‘Risala-i Hak Numa’ (the Compass of the Truth), ‘Majma-ul-Bahrain’ (the Mingling of the two Oceans) and translation of Upanishads and Bhagavada Gita. In Safinat-ul-Awaliya, he deals with life, death and other important particulars of Islamic saints. In Sakinat-ul-Awaliya, he deals with the biography of Miyan Mir, the guide of his Pir Mulla Shah. In Risala-i Hak Numa, he explains his exploration of the concept of Truth. He writes:
… if this tract is examined by a man of God, he will justly remark what a (wonderful) gate of Divine inspiration has been opened to this fakir and that God has, inspite of his being in this garb (of a price), opened to him the portals of saintliness and divine knowledge; so that human-beings may know that His favour is without any (particular) cause.\textsuperscript{140}

He translated the \textit{Upanishads} into Persian marking an important event of the world history.\textsuperscript{141} The translation of \textit{Upanishads} had such a great impact on history since it was not a mere work of a man of literature but it represented his search for truth and his goal to bring in a ‘confluence of the two oceans.’\textsuperscript{142} He came to an understanding after reading the Vedas that they do not negate monotheism but rather is in accordance with the Holy Quran.\textsuperscript{143} In the ‘\textit{The Mingling of the Two Oceans}’ he does a comparative study of Hinduism and Islam. In the book he deals with the notions of God, the Senses, the soul, the communion with the Infinite, the Day of Resurrection and concludes that these vital notions are same on both Hinduism and Islam.\textsuperscript{144} Through his work he wanted to bring in a mergence and an understanding between the people of two different faiths.

Though Dara was weak as an administrator his social contributions are enormous. He worked to achieve unity between Muslims and non-Muslims, the foundations of which was laid by Akbar. As a Muslim he did not disregard the principles of Islam but held a strong conviction that all religions are basically the same. He was like the great Sufi saints who did not find any fundamental difference between Hinduism and Islam. He believed that the basic teachings of both the religion are one and the same. A writer has very correctly said:

\begin{quote}
It is hardly an exaggeration to say that anyone who intends to take up the solution of the problem of
a religious place in India must begin the work where
Dara had left it, and proceed on the path chalked out
by that Prince.\textsuperscript{145}

His tremendous efforts to build in an atmosphere of love and
understanding based on the strong belief that all religions teach the same
qualities of brotherhood and mutual sympathy makes him a leader of peace
and non-violence.

(E) Non-Violence in Sufi Tradition

The Sufi tradition has played an important role in advocating and
spreading non-violence among the people and has always tried to bring unity
among people having different faiths. Sufism, according to its followers and
adherents, represents the esoteric or the inner mystical dimension of Islam,
wherein the practitioners of this tradition are called Sufis, mystics or
Dervish. Etymologically the meaning of Sufism is not certain, with some
claiming that it has come from ‘Sophia’ meaning ‘wisdom’. Owing to their
ideas of brotherhood and non-violence the mystics began to distinguish
themselves in appearance by wearing simple attire made of coarse wool
‘suf’. Thus, lexically the word ‘Sufi’ has originated from the word ‘suf’
meaning wool. This wool here becomes a symbol of their voluntary poverty
and renunciation of the world and its pleasures.\textsuperscript{146} The word Sufi is also
associated sometimes with the Arabic word ‘Safa’ meaning purity which
implies that Sufism also has the implication of piousness.\textsuperscript{147}

Sufism (\textit{Tasawwuf}) and Sufis have been defined and interpreted in
many different manners, among which few are as follows:

“\textit{They (the sufis) are the people who have preferred God to every
thing, so that God has preferred them to everything.}”\textsuperscript{148}

“\textit{Tasawwuf is patience under commandments and prohibitions.}”\textsuperscript{149}
The Sufis along with observing the basic principles of Islam like ‘Salat’ (five times prayer a day), Tilawat and Awrad (set forms of prayers) also indulged in ‘dhihr’ (remembrance) that is recitation in praise of God and abstinence from over or extra material gains and worldly indulgence. They lived a life of simplicity and partially leading an ascetic life. They abstained from all the luxuries of the world, leading a life in search for truth. They show the way and impart knowledge of God both pantheistically and monistically. Contemplation, renunciation, abstinence, love, poverty and believe in God are their spiritual exercises.

They had a distinct set of doctrines and practices within Islamic framework based on Haqiqah, Shari’ah and Tariqah. The Islam for the Sufis is love-oriented since God for them is all merciful and loving. These men of God always strive for general public good, peace, tolerance and non-violence. Since Sufism sings in the praise of a universal Truth that is within the reach of everybody regardless of creed, color or nationality, Sufism has become a religion that is both international and universal.

Various thinkers and schools of non-Muslim vehemently acknowledge and appreciate the tradition and services of Islamic mysticism. The scholars of various sections of faiths commonly describe Sufism as the symbol of tolerance, humanism, one that is undogmatic, flexible and non-violent. The Sufis were not prejudiced or biased and their chief aim was to ‘string together hearts’ of people by sharing the sorrows of those who came to them for solace. Sufism has been known for its pronounced social, ethical and philanthropic nature. The Sufi values of serving the humankind can be best seen in these lines by Shaikh Nizamuddin Awliya:
There is a form of obedience of the law which is intransitive and a form that is transitive. The intransitive form is that the benefit of which remains limited to the one person who performs the acts of obedience, which are prayer, fasting, hajj and the repetition of litanies. The transitive form, on the other hand, consists in providing benefit or solace to another. The merits of this are beyond limit and conjecture.151

Such a philanthropic attitude is seen also teachings and works of other Sufis like Shaikh Gesu-daraz who while explaining how one should lead one’s life in this materialistic world explains that one should try best to remain aloof from it but since one cannot cut himself completely off from this world, he should ‘concern himself with it only so far as he can do any good.’152

The Sufi tradition did not discriminate among the followers of different faiths. For them, there exists only one faith and there is no difference in it. The disparity one finds is due to different types of men and not because of diversity of faith. This treatment of believers and non-believers, Muslims and non-Muslims alike is visible in Sufi tradition and especially in the teachings of Shaikh Burhan (d. 1672) Sayyid Sadullah and like others.153 However, Ibn Arabi, Sa‘di, Hafiz, Rumi and Iqbal proceed few steps further and include even the unbelievers as the creation of God which require equal treatment on human level, the details regarding this theme can be seen in the following pages.

The doctrine of Wahdat al-Wujud as postulated by the great Sufi Ibn Arabi forms one of the most important philosophies of the Sufi tradition. According to him the unity of Being is that in which each and every human being in the end, in fact, worships God no matter in what form he worships
Him. This is so, firstly because insofar as everything in the world is a manifestation of God, by making an object the focus of one’s worship, one is, indirect, albeit unknowingly worshipping God. Second, even though one worships an idol, it is the idol-worshiper’s belief that in the idol he is worshipping God. In other words, Ibn Arabi accepts relative validity of varied forms of belief in which God is universally worshipped, for ‘The Real is with the belief of everyone who has a belief.’\textsuperscript{154} Elaborating on the Qur’anic verse, ‘And your Lord has decreed that you worship none but Him’\textsuperscript{155}, he says:

No one is loved but God, but the name of the created thing acts as a veil. In the same way, he who worships a created thing here worships none but God, though he does not know it.\textsuperscript{156}

Describing the similar theme, he further asserts:

In reality, he who associates others with God worships none but God, since, if he did not believe that there was divinity in the associate, he would not have worshipped it.\textsuperscript{157}

According to this doctrine, Allah is the real existence (\textit{Wujud}) and all the beings are its manifestations, or in other words, the unity of existence. This doctrine broke all the barriers existing between various community and people of different religious practices. It brought people of different religions close of one another and helped in the evolution of a composite culture.

Ibn Arabi considers love to be very important. He declares that no religion is more supreme than the religion of love and that love is he source and essence of all creeds. He says:

My heart has become capable of every form: It is a pasture for gazelles and a convent for Christian monks.
Temple for idols, and pilgrim’s Ka‘aba, and the tables of Tora and the book of Qur’an. I follow the religion of love, which ever way his camels take. My religion and my faith is the true religion.\textsuperscript{158}

Let us examine some poetic versions of the above great mystic writers besides Ibn Arabi, Sa‘di and Rumi.\textsuperscript{159} Sa‘di of Shiraz (1184-1291) was a thirteenth century mystical poet of Persia. His important works like \textit{Gulistan} (Red Garden) and \textit{Bustan} (Orchard) influenced the people far and wide. His work \textit{Sa‘di Nameh} (Sa‘di-Book) also known as \textit{Bustan} consists of several chapters dealing with love, justice, humility and the like others. His work is marked with love towards all like forms. He teaches love and brother, peace and sympathy for one and all. Deriding selfishness, aggressiveness, greed and ambition Sa‘di wrote:

\begin{quote}
Ten dervishes can sleep beneath one blanket; but two kings cannot reign in one land. A devoted man will eat half his bread, and give the other half to dervishes. A ruler may have a realm, but yet plot to overcome the world.\textsuperscript{160}
\end{quote}

Mawlana Jalal al-Din Rumi (1207-1273) was a Muslim philosopher, poet, spiritual leader and above all one of the greatest Sufis, who founded the Mevlevi Sufi order. He is popularly known as Rumi in the West and Mawlana (master) in the East but, in reality, he is the spiritual leader (Imam) of all the lovers of peace, humanity and spirituality. The followers of this great Sufi saint are popularly called the Whirling Dervishes.\textsuperscript{161}

The ‘\textit{Masanawis}’ of Rumi have been instrumental in spreading love good-will and peace among people. Mawlana Rumi propagated and advocated for Love which forms one of the most important teachings of his philosophy of Sufism.\textsuperscript{162} Love for Rumi has precedence to reason. He treats
it as a ‘universal reality, independent of us human beings, or as a divine attribute.’ Rumi describes the idea of love in these lines:

Hail to thee, O love, our sweet melancholy, thou physician of all our ills, thou purge of our pride and conceit. Thou art our Plato and our Gallen. Our earthly body, through love, is raised to the skies.

His works insist that it is not religion, faith or belief that leads to violence but rather it is a sin of hatred or greed that paves the way to violence. He shows that the only remedy out of this is the practice of true religion and purification of heart. In his works he constantly asserts that all creatures are one in the sense that they are created by one God and will return to Him. He propagated a kind of pluralism in religion in which people of different religions are open to one another and share mutual respect. This forms one of the most basic teachings of Rumi which leads to the development of mutual understanding among different people of religion and an enrichment through a kind of dialogue. He declared, “O lovers! The religion of love is not found in Islam alone, In the realm of love, there is neither belief nor disbelief.” He served the people because according to him this meant in turn a service to God.

Thus, his teachings of love and tolerance have appealed to men and women alike irrespective of their religion or sect. His tenets of tolerance, reasoning, goodness, love teaches that all religions are one and tries to bring them to one common platform. All these are preconditions to the doctrine of non-violence.

The Chishti School which became very popular in India had its main teachings based on ‘Sulh-i-Kul’ meaning ‘peace with all’. Baba Farid, one of the famous Sufi saints of India too stressed on the equality of all beings and
this made him popular not only among the Muslims and also among others like Sikhs. Khaliq Ahmad Nizami mentions about Baba Farid:

Sheikh Farid’s ideal of life flowed from his concept of religion which was revolutionary in its contents and dynamic in its potentialities. His God was neither a theological myth nor a logical abstract of Unity, but an all embracing personality present in his ethical, intellectual and aesthetic experience and furnishing the inspiration for creating an ideal realm of values in a distressed and struggling world.  

He further writes about him stating:

It made him a citizen of that Universal society in which God is the supreme Intelligence and all human beings His manifestations. He sought to reach the creator through His creation and identified religion with service of humanity. Again and Again he emphasised the fact that faith in faith means love for His creatures.

Hence, the Sufis preached like the Prophet that to do good deeds is more important and closer to God than manner of worship. Apart from propagating love, brotherhood among the believers of different faith they also stressed the need of giving equal justice to them. This fact can be well illustrated by the response of Shaikh Muhibullah of Allahabad given to Shah Jahan in regard to the position of Hindus in his kingdom.

… justice requires that the welfare of the people should be the concern of the administrative officers, whether the people be believers or unbelievers, for they have been created by God, and the person who took the lead in being merciful to the righteous and the evil-doers, the believers and the unbelievers was the prophet of God. This is recorded in (the history of) his victories and is stated in the Quran.

Thus, the ethical teachings of the above cited great Sufis consisted of love, mercy, generosity each of which has been drawn from the qualities of
God. Their teachings of universal brotherhood, mercy, patience, oneness of faith, love, and self-discipline made them the pioneers and true advocate of non-violence and peace.

Sufism thus, can be treated as a rebellion against decadence, corruption, materialism and tyranny present in the world. It is a complete anti-thesis of arrogance, intolerance, demagoguism and inhumanity. It stands as a renaissance of man’s spirit through which a man can live a simple, happy and harmonious life. It worked to open humanities’ eyes so that it could see its follies and short comings and tried to make them realize that universe is spiritual and all men are the sons of God. They worked with the mission to bring fraternity, hope, unity and to spread love all around.

1.4) NON-VIOLENCE IN CHINESE THOUGHT:

Normal Angell in his article ‘On Pacifism’ mentions that China too has had a long tradition of peace and non-violence like India, Iran and other nations. He mentions that Lao Tse and Mo Ti “…were advocates of non-violence as a method of meeting oppression centuries before Gandhi”.  

The proposals for disarmament finds its true root in China when in a time as early as 546 B.C. principle of disarmament was raised for discussion. China may be considered a country having the true tradition of non-violence, as its all three major religious thoughts: Confucian, Taoist and Buddhist were predominantly non-violent in their basic principles.

All the great Chinese philosopher’s like Confusius or Kuing Tzu, strongly expounded and preached non-violence as an inevitable part of human life. He preached the doctrine of ‘Altruism’ which may be defined as, the traditional conception of Confucianism stating “men should not do to others
as they do not want to themselves”\textsuperscript{171} The same conception has also been referred to in one of the Prophet’s (S) hadith which explains, “Seek for mankind that of which you are desirous for yourself.”\textsuperscript{172}

Confucius considered non-violence as the only able equipment to cope with evil and strongly believed in doing good even to those who do evil against them. He held a concept of a just, humane and ordered society. As Max Weber quotes, “The traditional conception of Confucianism tends to prefer a wise prudence to mere physical courage and to declare that an untimely sacrifice of life is unfitting for a wise man.”\textsuperscript{173} This means that Confucianism believes that a peaceful life is better than a courageous death, proving this Chinese philosopher to be a real leader of non-violence.

Another great thinker, Loa Tse was the founder of modern Taoism. He is often referred to as an, ‘anarchist, revolutionist, pacifist, and moral philosopher’. He strongly recommended the philosophy of non-assertiveness or non-action. He developed the concept of non-resistance and thus is in many ways similar to Gandhi.

The teachings of non-violence as found in Chinese thinkers, like the Islamic ones, go deeper and advocate the use of non-violence even towards minute creatures and animals. The popular work of Sung period, ‘\textit{Kan-Ying-Pien}’ emphasized kindness even towards non-human-beings like animals and other creatures. This becomes clear through its following commandements, which reads as follows:

\begin{quote}
Have pitiful heart for all creatures…. One must bring no sorrow even upon worms and plants and trees…. He does evil who shoots birds, hunts animals, etc…. The heaven and the earth give to all creatures’ life and growth. If you harm them, you do not imitate the kindness of the heaven and the earth.\textsuperscript{174}
\end{quote}
However, It is to be noted that though Confucianism advocated the need of military strength and was not against violence in group relations yet the teachings of both Confusius and Lao Tse have really acted as a predecessor to Gandhi’s Satyagraha which profoundly stress to work out all such measures in whatever situation to maintain the doctrine and promote the non-violent action through out the human race across the globe. Now let us discuss the methods of non-violent action.

(2) METHODS OF NON-VIOLENT ACTION

Non-violent action consists of several methods, which may be categorized into acts of protest and persuasion, non-cooperation and non-violent intervention. These methods are designed to overcome the opponent in a non-violent way in order to bring about change or reconsideration the matter under consideration with fruitful, positive and humanitarian framework. The following are some of the main methods of non-violent action that can be worked out in the process.

2.1) PROTEST AND PERSUATION:

It includes all such acts, as may be used to show that the protestors are against or in demand of something like pending of a bill with the legislature or concerned authority. It may also be used to condemn a social or a political issue which violate human rights. The primary aim of this method is to influence the opposition or legal governmental or authority in order to bring about change, or to communicate the rightful message to the larger masses, or to induce the sufferers to do something themselves to get justice. This method includes acts like parades, mourning, public meetings, open discussions, group lobbying, picketing, marches and so on. An important example of this
method is the picketing of opium and liquor shops, law courts, government buildings and so on as occurred in 1930 during Indian freedom struggle.  

2.2) NON-COOPERATION:

Non-Cooperation is yet another class of non-violent action, which may involve a deliberate withdrawal of cooperation with the opponent. In this method, there is an intended discontinuance of certain existing social, economic, or political relationships. Thus, there may be social non-cooperation, economic non-cooperation, or political non-cooperation. The act of social non-cooperation includes boycott of an individual or a group that is considered unjust or wrong. The economic non-cooperation is the refusal to have economic relations with the opponent and is mainly used in labor struggles or national independence movements. Political non-cooperation is the refusal of having normal political participation either to pressurize the government or an illegitimate working group. An important example of this includes the civil disobedience movement headed by Gandhi during 1930-31, which included the violation of number of laws.

2.3) NON-VIOLENT INTERVENTION:

This is one of forceful non-violent methods, which yield more quick results, and posses a more direct challenge to the opponent as compare to the above-mentioned methods. In this method, the actionist intervenes in a situation either in an offensive or defensive manner. They may disrupt or destroy established behaviour patterns or institutions or may established new behaviour patterns or institutions. The disruptive class of methods includes non-violent obstruction, occupations, fasting, sit-in, over loading (courts, prisons) etc. The creation class of methods includes the foundation of alternative systems, parallel mass media, transport networks and the like.
Gandhi recommends this creation class of methods as constructive program. Based on the dominant manner of expression of intervention, this class of method includes psychological, physical, social, economic, and political interventions. For example, Gandhi practiced *Satyagrahic* fast, which is a psychological method of intervention. According to Gandhi, it was a means to ‘sting’ the conscience of the wrong doer.\textsuperscript{177} He used this method during the Ahmedabad labor strike in February-March 1918, to re-instigate in the striking workers who had weakening in their vows to continue the strike until their demands were fulfilled.\textsuperscript{178} Similarly in July 1948 he undertook his last *Satyagrahic* fast to restore Hindu Muslim Unity which had disturbed due to riots.\textsuperscript{179} Gandhi was such a foresighted leader who always wished that all Indians, whosoever they are and whatever their religion or language was, must live unitedly and jointly work for humanity and practice non-violence.

**3) STRATEGY OF NON-VIOLENT ACTION**

As we well know that strategy is a plan that is intended to achieve a particular purpose. It includes the development of an advantages situation, the decision of the time of action and the broad plan of how to utilize various methods to gain success in a struggle. Gandhi made the most significant contribution in the development of the strategies of the non-violent action.

Various exponents of the doctrine of non-violence commonly agree that strategy holds a key place in non-violent action and is of outmost importance. In order to have a positive outcome of non-violent struggle a proper planning and its wise execution is necessary. This may be achieved through a proper strategy. As Liddell Hart points out, “... the better your strategy, the easier you will gain the upper hand, and the less it will cost you.”\textsuperscript{180} A proper strategy allows the best combination of different methods of non-violent
action like protest and persuasion or non-cooperation to achieve success with minimum sacrifice and suffering. Gandhi took a lot of care in choosing the issues, places, time, and methods of action. This helped him to gain on one hand, proper sympathy and support from the people and on another the desired ends. The absence of strategy or proper planning may give a severe blow to a struggle, sometimes leading to its failure. As for example in Finland in the year 1901 the disagreement over the plan of action increased their internal conflicts.\textsuperscript{181}

The principles or key elements of non-violent action may be listed as follows:

\textbf{3.1) THE INDIRECT APPROACH TO OPPONENT’S POWER:}

This technique is, in fact, a further development of Liddell Hart’s indirect approach to military strategy. According to Liddell Hart a direct strategy increases the enemies power while an indirect approach is more effective.\textsuperscript{182} This indirect approach ensures an unreadiness from the part of the opponent which allows to reduce his power and leads the enemy to do something wrong. Thus, this approach nullifies and paralyses the opponent power and thus helps to gain success in a struggle based on positive humanitarian lines.

\textbf{A) Time:}

Thinkers propagating and advocating for peace, tolerance and non-violence think that timing may play an important role in a non-violent action. The time at which an opponent has to be opposed plays a crucial role in the success of a strategy. Sometimes the choice of time of action is deliberately made to coincide with some other important day or action. For
example, the civil disobedience campaign in India was started on 6th April 1930 to coincide with the beginning of national week. This national week was observed to show respect to the victim of Amritsar Massacre of 1919. In yet another case, to oppose the invasion of illegitimate power properly, proper choice of time becomes inevitable. For example, a ripe time to resist a foreign power is at a stage when it is trying to destabilize the social institution of a country. Nehru and other national leaders appreciated Gandhi’s ability in his choice of proper time for a non-violent action. Nehru in his tribute to Gandhi wrote:

“… he (Gandhi) knows his India well and reacts to her lightest tremors, and gauges a situation accurately and almost instinctively, and has a knack of acting at the psychological moment.”

Thus, time factor plays a pivotal role in establishing the programme of non-violent action.

B) The initiative:

Initiative is one of the indispensable elements of non-violent action. Gandhi once wrote:

An able general always gives battle in his own time on the ground of his choice. He always retains the initiative in these respects and never allows it to pass into the hands of the enemy.

In this quotation, Gandhi makes it explicit that to have a control over the situation and to show the opponent that they have the control are the key elements to success in a struggle. In a non-violent action, to have an upper hand, the actionists may try to establish their initiative and try to determine the time, issue and course of action. Nehru pointed out that, the reason for the defeat of campaign of 1932 was the sheer lack of initiative from the part
of congressional representatives. He accepted that in campaign of 1930, “…initiative definitely remained with the congress and the people” whereas “the initiative early in 1932 was definitely with the government, and congress was always on the defensive.”\textsuperscript{186} This made the result of the campaign of 1930 as a “draw” while the campaign of 1932 was a clear defeat for the Indians.

By the end of this chapter we come to an understanding that non-violence teaches us ‘to live and let others live.’ It is based on the notions of love, tolerance, forbearance, fortitude, sacrifice, sympathy, courage, selflessness, forgiveness, spirituality, compassion, brotherhood, righteousness, understanding and so on to achieve a world based on harmony, peace, justice, equality, freedom, mutual co-existence and unity. Though the concept of non-violence is not a new one and has been a part of the world culture; being present in the tenets of all the major religions, in the works of philosophers and scholars, in the teachings of great mystics, seers, and theologians; it is today’s world which is in the dire need of it. Today’s world grappling with innumerable problems which a man is facing in every aspect of his life, sees a light of hope and prosperity only in the method of non-violence to achieve a better living and social order.

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