

Gandhian Ideology in the Context of Philosophy of Life

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ABSTRACT

Original research paper

This article discusses the importance of the ideology of Mohandas Karamchand Gandhi, a world-famous and legendary ideologist of Indian origin, who was a contemporary of the 20th century and will be of importance for the philosophy of life of the present and future centuries.

In the article, the author has tried to justify the fact that the ideology of Mohandas Karamchand Gandhi is the most important source for making peace decisions in the modern era when the world is heading towards destruction in wars, and has succeeded in doing so.

Keywords: India, Mohandas, Gandhianism, philosophy of life.

Introduction

Mohandas Karamchand Gandhi was born into a prime minister's family in Porbandar, the capital of the Gujarat principality, whose history dates back to before 4000 BC and which was ruled by the Turkic sultanate for several centuries. His father, Mohandas Karamchand Gandhi, was not a well-educated man, but he was known as a skilled administrator who knew how to navigate between capricious princes, their patient subjects, and the stubborn British political officers in power. Gandhi was the youngest child by his father's fourth wife. Gandhi's mother, Putlibai, was completely religious, not caring much about jewelry or wealth,

spending her time between home and temple, fasting frequently, and caring day and night for any illness in the family. Mohandas was raised in a household steeped in Vaishnavism—the worship of the Hindu god Vishnu—with strong influences from Jainism, a morally strict Indian religion whose basic tenets were nonviolence and the belief that everything in the universe is eternal. Thus, he adopted ahimsa (non-harm to all living beings), vegetarianism, fasting for self-purification, and mutual tolerance between adherents of different sects and denominations” (Nanda. B.R.1996).

When we add to this the genetic-psychological leadership inherited from Mahatma Gandhi's father, and

especially the fact that he fought against the British occupation and British rule with the Mahatma ("Great Soul")-non-violent ideology, and that he was the Leader of the national liberation struggle in India, a lawyer, politician, social activist and writer of his people, it is once again confirmed that he was a true follower of his lineage.

Mahandas Karamchand Gandhi is also called Porbandari Gandhi, which is again interpreted as an expression of his deeper lineage.

As B.R. Nanda says in his article "Mahatma Gandhi. Indian leader", "Gandhi was "Mahatma in the eyes of millions of Indians, that is, - "Great Soul". Throughout Gandhi's travels, his admirers gathered to see him. These crowds became his severe tests; he worked hard during the day and rested at night. he wrote, "The woes of the Mahatmas" are "known only to the Mahatmas." His fame spread throughout the world during his lifetime and increased even more after his death. The name Mahatma Gandhi is now one of the most famous on earth" (Nanda. B.R.1996).

Main part

1.1 Principles of life philosophy of Gandhian ideology

While passing to the life philosophy analyses of Gandhian ideology which are important for every period, we wanted to note one main issue that it is not correct to use the expression Gandhianism, which is the theory of the ideology of world public opinion Karamchand Gandhi, in all languages with the sound "i" written once. We witness that in Azerbaijani, English (Gandhiyan is also used in some studies), Russian and other languages, the word Gandhian is written once, so that if in fact the root of the word is "Gandhi", then the second ism or ism, etc. should be written.

Thus, Mohandas Karamchand Gandhi, whose political activity period coincided with the beginning of the second decade of the 20th century, set himself the principle of implementing the idea of freedom and independence of his people, and on this path, he implemented his ideas with the power of deep intelligence, great inner faith and wisdom.

The essence of Mohandas Karamchand Gandhi's emergence as a political ideologist was the occupation of his homeland and people (nations) by foreign invaders and the blocking of national independence by all the deprivations united in the idea of slavery.

For example, the period of 1922-1927 constituted important pages in the colonial life of the Indian subcontinent and the history of national struggle, where the interests of British political and economic power naturally shaped the country's multinational society. During the British colonial movement, the multi-religious classes of India also became socially and politically active and tried to achieve independence by peacefully putting forward their positions, which led to the emergence and formation of the philosophical ideology of Mahatma Gandhi in India.

Mahatma Gandhi's teaching of "Satyagraha", which stems from his idea of commitment to truth - that is, the philosophical and political concession of non-violent and resolute resistance to oppression and evil, had theoretical and practical significance in the struggle against British colonialism in India at the beginning of the 20th century and even later in other countries.

The roots of Gandhism (actually Gandhism-X.Q), which has a century-old history, were the ideology of satyagraha - seeking truth, seeking refuge in truth in the spirit of peace and love - a peaceful, non-resistance struggle, which Gandhi conceived in response to the discriminatory law adopted and implemented by the British colonial government in South Africa in 1906. This doctrine was first adopted and implemented in the Champaran district of India in 1917, where indigo was first grown. Thus, Satyagrahi expresses the idea of relying on truth, refusing to submit to weakness or be influenced by it in any way. In the confrontation with evil, the satyagrahi must endure violence, because to use violence would be to lose the right mind"(<https://www.britannica.com/topic/satyagraha-philosophy>).

The ideology of Gandhism, which has a religious-spiritual, socio-political and sociopsychological nature, which elevated Mahatma Karamchand Gandhi, including Satyagrahi, to the status of Guru - the great leader of India, the father of the nation, was accepted and developed from 1893 to 1914, first in South Africa, throughout India, and later in advanced countries of the world such as Germany and England.

1.2 Truth and Non-Violence in Gandhian Philosophy of Life Truth and Non-Violence

The article "Gandhi's Ideology" also explains the two main principles of Gandhian ideology, Truth and Non-Violence, as the twin pillars of Gandhian thought. For Mahatma Gandhi, truth, 3 which is translated into words

and deeds, is in the essence of God and morality, and the code of moral laws forms the basis of Gandhism. According to Mahatma Gandhi, Satyagraha is a living feeling of love, which is a direct mirror of non-violence, and the purest spiritual power is the realization of all forms of injustice, oppression and exploitation. (<https://www.britannica.com/topic/satyagraha-philosophy>).

The "Truth and Non-Violence" method of Gandhism, which is famous all over the world, expresses the goal of the great national leader to inflict moral suffering without harming the person, through non-violent methods, and Mahatma Gandhi's interpretation of John Ruskin's treatise on political economy "To This Last". The term "Sarvodaya", which is used as the title of the translation, meaning "Universal Upliftment" or "Progress of the Masses", and the word "Swaraj", which means "self-government", were evaluated in the context of an inseparable revolution covering all spheres of life.

In order to understand the essence of Gandhism, it is necessary to study and objectively evaluate the socio-economic situation created by the British colonial policy in the entire Indian subcontinent and throughout Asia during the period when it was widely accepted and applied. In fact, the existence of Gandhism is impossible without these historical realities. In this regard, the idea of Swadeshi - Guardianship - the socio-economic philosophy of Gandhism is important as a school-model for every state or national leader who has taken the path of independence. Guardianship - Swadeshi - expressed the idea of "self-sufficiency" with the savings of the rich - control over charitable organizations that provide for the political and economic interests of the poor or ordinary people.

Gandhism has been Regarding the relevance of the 1950s, when Mohandas Gandhi passed away, and also until the end of the century, it is important to note that this ideology has had an impact on the development of the lives of the peoples of India, as well as newly emerging and even some advanced states, in the fields of Independence, Civil Society, Economy, Education, Law, Politics, Diplomacy, as well as Political Ethics, Axology, etc. to one degree or another

According to the era, Gandhism can now be considered outdated in the 2nd decade of the 21st century - as an ideology, due to some of its principles. However, in the world, where new hotbeds of war have emerged, terror, violence, poverty have become unbearable, transparent economy has almost collapsed, corruption has

intensified, political-economic morality, moral customs and traditions, even the idea of family have fallen apart - a whole, a whole has been broken up and there is a deep need for global order and stability for all humanity, the truth is revealed by God It affirms its existence in the essence of peaceful, non-resistance peace, justice, and love, and maintains its inevitability and importance in political enlightenment.

1.3 Old Gandhian traditions and Neo-Gandhism

For example, in India itself, neo-Gandhism reached a decisive point of development in the first decade of the 21st century, as exemplified by the protest movement against corruption in the Indian government circles by the famous Kisan Baburav Hazare, one of the active representatives of the Gandhian ideology, Anna Hazare.

Old Gandhian Anna Hazare, together with several supporters, began a hunger strike in New Delhi, one of the foundations of Gandhianism, and in a short time gathered protesters from all over the country around him and achieved the establishment of Jan Lokpal - an independent ombudsman. Anna Hazare carried out this movement by symbolically wearing the white cap of Mahatma Gandhi, the main pillar of Gandhianism - the tradition of non-violence and fasting, which led to the revival of neo-Gandhism (Anna Hazare.2012).

The situation of the new world economy in the era of globalization also brings the Gandhian economic model to the agenda. Thus, representatives of the Neo-Marxist scientific-economic theory, which began to develop in the middle of the 20th century, like their Marxist predecessors, put forward the idea that the economic factor stands above all relations in the world today, and that material resources constitute global power. Neo-Marxists have even created the concept of the "New World Economic Order" (NWEO), which has been officially 4 recognized by the UN and positively received by the left-liberals of Western countries and the political elite of third world countries.

Considering that today the "New World Economic Order" of the world is governed by the NeoMarxist theory, the ideological successor of Marxism, then it is appropriate to briefly consider the compatibility and differences between the theories of Gandhi and Marxism.

First, strong philosophers and true patriots Mohandas Karamchand Gandhi and Karl Marx, who had a high

level of thought to advance society, created and developed powerful theories in terms of the development of political, economic, moral and other fields such as Gandhism and Marxism. These two ideologists, in different ways and methods (Gandhi based non-violence on the basis of the struggle against British colonialism, while Marxism considered violence and revolution as inevitable in the strategy of eliminating contradictions between classes), tried to apply a single idea - the Concept of the Ideal State, even with the theory of stateless politics, economics, social laws, and it is this theory that is of interest and relevance in the modern era as the highest principle that unites neo-Marxism and neo-Gandhism.

The idea of a classless society, capitalist relations, and the "doctrines" of democracy, which are the highest goals of both great ideologists, have gone down in history as a manifestation of their ideological unity, their different approaches to the principles of autocracy, dictatorship, religion, and human freedom.

Although K. Marx accepted that socialism cannot be established without the use of force, Mahatma Gandhi's idea of socialism is opposed to violence.

Mahatma Gandhi's ideology - In Gandhism, the education policy based on secularism, which does not accept traditional education for the progress of the masses of the people (being literate does not mean being intellectual - M. Gandhi), and at the same time Swaraj - freedom from all kinds of foreign influences in a colonial character, ideological independence, including Satya - the development of industry and technology, was evaluated as a guarantee of strengthening the state and its recognition in the world (<https://byjus.com/free-ias-prep/gandhian-ideology/>).

What is shown in this quote not only substantiates the main principles of the ideology of Mahatma Karan Chand Gandhi in the Indian national liberation movement, but also expresses his personality. Here the question arises as to what were the main qualities of Gandhi that made him a genius of his environment and time and what did they consist of.

In the research work entitled "The Basic Principles of Gandhism", we can get a complete answer to these questions. We read from the work: "Mahatma Gandhi was a very active personality. He was interested in everything that concerned the individual or society. He is best known as a unique political leader who developed the new technique of "satyagraha". His fight

against untouchability and the concepts of superiority and inferiority by birth are also quite well known. His greatest service to India was, perhaps, the liberation of Indian women" (https://www.Mkgandhi.org/g_relevance/chap26.htm).

Thus, the research work "The Basic Principles of Gandhism" quoted above states that "Belief in God, according to Gandhi, is the basis of all moral values. He never praised God and was ready to accept that each person has his own idea of God. He himself was inclined to think like the Upanishdic Brahman. But as long as a person believes in some spiritual source of life and prefers it to the material universe, he believes in God. Gandhi had no objection even to formal agnosticism, provided that a person demonstrates that this worldview is essentially spiritual by his adherence to spiritual values" (https://www.Mkgandhi.org/g_relevance/chap26.htm). Gandhi's personal qualities, in other words, the identical traits that made him influential first in his circle, then in a wider circle, and then in his homeland and as a whole personality, are shown as "his austere life, his strict vegetarianism, and his abstinence from alcohol, tobacco, and even milder stimulants like coffee and tea" (<https://www.mkgandhi.org/articles/ahimsa-Its-theory-andpractice-in-Gandhism.php>).

Since it is necessary to take into account the basic principles of Gandhi's ideology, in fact, his philosophy, in order to understand him, it is appropriate to give an example from the research work The Basic Principles of Gandhism: "The first principle that guided all of Gandhi's thoughts and activities was the complete unity and integrity of body, mind, and spirit in the individual. He never tired of saying that the body should be governed by the mind, and the mind by the spirit. The second principle of Gandhi's philosophy can be expressed as follows: All social activity should be governed by the same simple set of moral values, the main elements of which are selflessness, non-dependence, non-violence, and active service. ...He believed that the development of a person's personality is proportional to his belief in and application of these virtues. His third proposition was that no society, state, or any other institution has any value or significance other than that which contributes to the development of the individuals of which it is a part" (https://www.mkgandhi.org/g_relevance/chap26.htm).

1.4 Mahatma Karamchand Gandhi and the Caste System

Mahatma Karamchand Gandhi's attitude towards the state and the nation, which are the basis for political governance and national leadership, was different. This attitude and position distinguished him from all world leaders. Thus, "State, Nation, community and other traditional groupings had no value for Gandhi. In the pages of the Young Indians in his earlier years he had defended the caste system as a grand scheme of social and gender discipline. But Gandhi, although he believed in a kind of voluntary and ideal social grouping based on experience and ability, rejected caste as a system in the light of actual experience" (https://www.mkgandhi.org/g_relevance/chap26.htm).

In his book "Ahimsa: Its Theory and Practice in Gandhism," Dr. Ram Ponnu, while analyzing the essence of Gandhism, which sees the State and the nation in the background and focuses all attention on the Man, shows that "the main elements of Gandhi's philosophy are rooted in the Indian religions of Jainism and Buddhism. Both of these religions advocate ahimsa, which is "the absence of the desire to kill or harm" (Chapple 10). The Acaranga Sutra, a Jain text, describes the basic need for nonviolence: "All beings love life; they love pleasure and hate pain, they fear destruction and love to live, they long to live. Life is dear to all" (Chapple 11)" (<https://www.mkgandhi.org/articles/ahimsa-Its-theory-and-practice-in-Gandhism.php>).

Ram Ponnu's research highlights and highly values the most important tenets of Mahatma Gandhi's ideology - Gandhism, which is called Ahimsa and Truth.

The scholar first explains Ahimsa and justifies that "The concept of Ahimsa is derived from the Sanskrit verb root Ahimsa meaning to kill. The prefix A - is negative, and "hims" means to want to kill. Thus, a-himsa literally means "no desire to kill" (killing - X.Q). Literally translated, ahimsa means to be harmless; to be completely harmless not only to oneself and others, but to all living beings. But its implications are broader; it is more than just non-violence, more than an attitude, it is a whole way of life. It is the opposite of the feeling of "violence", which is the harming of living beings (pranas) through vibrations due to passions that excite the mind, body or speech. (Tattvarthadhigama Sutra vii:13) The concept of Ahimsa applies to all living beings. The protection of beings and therefore the environment, natural habitat and vegetarianism are its

natural derivatives. Buddhism and Jainism impose complete non-violence on their followers does. Ahimsa means in Hinduism the principle of non-harming living beings. Hindus, especially those living in the southern regions of India, often refuse to eat meat in accordance with the belief in non-harming animals. To the one who reads the spirit of the Gita, it teaches the secret of non-violence, the secret of self-realization even though one is in the physical body. MOG-16" (<https://www.mkgandhi.org/articles/ahimsa-Its-theoryand-practice-in-Gandhism.php>).

"First of all, the only virtues that Gandhi wanted to claim are truth and non-violence. (T2-84) Truth and violence are as old as the hills. (MM-25) Ahimsa and truth are so 6 intertwined that it is practically impossible to separate and separate them. They are like two sides of a coin, or rather, a smooth metal disc without a stamp. However, ahimsa is a means; truth is an end. Truth is positive, violence is negative. (MOG-14) Truth expresses a fact, violence makes a fact negative. (MOG-14) Truth is in itself is clear, violence is its most mature fruit. It is present in truth, but it is not self-evident. (MOG-14) "This ahimsa is the basis of the search for truth. I realize every day that the search is futile unless it is based on ahimsa. "The spirit of patriotism demands a faithful and strict adherence to nonviolence. and truth. (T-2-92) Truth and nonviolence are perhaps the most active forces you have in the world. T-3-145) For Gandhi, ahimsa was the noblest expression of truth. "Truth combined with ahimsa," Gandhi writes, "you can lift the world." He also said: Truth is my religion, and ahimsa is the only way to realize it. The realization of truth, which is the realization of oneness with all created things as an extension of oneself, describes ahimsa. However, ahimsa becomes a powerful spiritual practice when it is taken as a means to realize absolute truth. Truth and nonviolence are not secret virtues, but can be practiced in the forum and in the legislature as well as in the market place. For Gandhi, truth is God and there is no other way to find the truth than through violence. (<https://www.mkgandhi.org/articles/ahimsa-Its-theory-and-practice-in-Gandhism.php>).

1.5 Reflection of the philosophy of life in the Aphorisms of Mahatma Karamchand Gandhi

Mahatma Karamchand Gandhi left behind a rich philosophical legacy to improve the lives of not only the Indian people, but also all nations, free or not, free. This idea is also confirmed by his Aphorisms, which are a collection of words.

For example, Mahatma Karamchand Gandhi thought: “Live as if you were to die tomorrow. Learn as if you were to live forever”; “I will not allow anyone to cross my mind with dirty feet”; “You can gently shake the world”; “When I feel hopeless, I remember that throughout history the path of truth and love has always won. There have been tyrants and murderers, and although for a while they seemed invincible, in the end they always fall. Always think”; “If I had no sense of humor, I would have committed suicide long ago”; “It is foolish to be too confident in one's own wisdom. It is healthy to remember that the strongest weakens, and the wisest can make mistakes”; “My religion is not based on truth and violence. Truth is my God. Non-violence is the means to realize Him”; “It is a slander to call a woman the weaker sex; it is an injustice to a man against a woman. If by power we mean spiritual power, then a woman is immeasurably superior to a man” (<https://www.businessinsider.in/india/article/mahatma-gandhi-famous-quotes-for-whatsapp-and-facebookstatus/articleshow/78408172.cms>), “All the religions of the world, although they differ from each other, unanimously declare that nothing lives in this world except Truth”; “Non-violence is the greatest force at the disposal of humanity. It is more powerful than the most powerful weapon of destruction created by human ingenuity”, “Be the change you want to see in the world”; “An ounce of patience is worth more than a ton of propaganda”; “You must not lose faith in humanity. Humanity is an ocean; if a few drops of the ocean are dirty, the ocean will not be dirty” (<https://timesofindia.indiatimes.com/blogs/the-photo-blog/remembering-gandhi-top-10-quotes-by-the-mahatma>)

These thoughts, transformed into Aphorisms, fully express the principles of the life philosophy of the tested Ideology of Mahatma Karamchand Gandhi - the great Indian - World Leader and provide the basis for ensuring the life of future generations of the Planet in a peaceful and democratic environment.

Conclusion

Thus, under the leadership of Gandhi, the struggle of the small Indian minority against the cruel attitude of the British colonial policy towards the Hindus in South Africa lasted for more than seven years, hundreds of Indians refused to submit to the British laws that contradicted their freedom of conscience and personality, and in the final stage of the movement in 1913, hundreds of Indians, including women, were

thrown into prison, and thousands of Indian workers who wanted to work in the mines faced arrest, flogging and even shooting. This was a terrible test for the Indians who rose up in the struggle for their freedom and independence.

Gandhi's decision to use the word *ahimsa* soon after his return to India in 1915 indicates a significant intellectual evolution as a nationalist leader of the subcontinent. It also points to his tactical need to obtain moral and financial support, primarily from the wealthy Vanis, the dominant Jain/Hindu merchant caste in Ahmedabad, to establish and run the satyagraha ashram in Kochrab. (Eijiro Hazama. 2012).

Gandhian philosophy emphasized issues of spirituality and inner purification, especially moral purification, a characteristic principle of all Indian spirituality, and the traditional call for *Ahimsa*—"Do no harm, neither physical nor moral"—as a moral teaching. For Gandhism, morality is the first condition for attaining truth, and love is the first source for achieving *ahimsa*.

While these valuable thoughts are now memorized by the languages of the peoples of the world, like the aphorisms of Mahatma Karamchand Gandhi, the great leader of the Indian National Liberation Movement, in their time they were important principles of the ideology of the great Gandhi - the philosophy of Gandhism, which the countries of the world accepted as theory and practice and applied to political governance.

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