



CENTRAL ASIAN JOURNAL OF THEORETICAL AND APPLIED SCIENCES

Volume: 02 Issue: 05 | May 2021 ISSN: 2660-5317

MAHATMA GANDHI'S IDEA OF STRUGGLE IN THE RIGHT WAY

Inagamova Feruza Hurshitovna

*Teacher of the National University of Uzbekistan
named after Mirzo Ulugbek*

Received 29th April 2021, Accepted 21th May 2021, Online 24th May 2021

Annotation: *In the article, Gandhi's goal was to build a society in which people lived a dignified life, regardless of local, ethnic, racial, linguistic, class, caste, and religious affiliation.*

Key words: *satyagraha, innocence, truth, politics, passive resistance, experience, allies, fighter*

Introduction

Mahatma Gandhi was born on October 2, 1869 in Porbandar or Sudamapuri, India. His family belonged to the Banya caste, who had been a home seller in the past. Their last three generations were the prime ministers of the Katyavara government, including his father, Kaba Gandhi, who was a member of the Rajasthan court. Gandhi studied in England and in 1891 became a lawyer. After studying, he returned to India, but in 1893 went to South Africa to find work. He knew the deputy not only in his knowledge of rights, but also in his recognition of human nature and responsibility to man. On January 30, 1948, Gandhi was assassinated by those who opposed his philosophy. They cannot be called Gandhi's political opponents because, despite his key role in the defeat of the British colonial government in India, he was excluded from political power all his life¹.

Mahatma Gandhi called his political philosophy "satyagraha" in his biography "My Life". Satyagraha is a struggle on the right path as a philosophy it is one of the most unique practices of the use of wisdom and humanity. Mahatma Gandhi describes this concept as "truth embodied in love" and "determination in the path of truth based on innocence". With this philosophical concept, he first and foremost violates the radical tradition of recognizing politics, considering it a negative phenomenon. This recognition is especially peculiar to Eastern societies. Before moving on to Gandhi's view, the preservation of political power can essentially be said to be the ideological position of the ruling class. With such poetic descriptions, they not only want to drive their opponents off the battlefield, but also to justify their blackmail in politics. In the last century, this idea was proved by Mahatma Gandhi and Nelson Mandela. Because if a person wants to take

¹Maxatma Gandhi and modern world. M. RIK Media. 2020. - 272 p.

the right path in politics, that path will lead him to victory. To do this, it must have a humanitarian goal and have clear and systematic plans to achieve that goal. Gandhi's goal was to build a society in which people lived a dignified life, regardless of local, ethnic, racial, linguistic, class, caste, or religious affiliation. Satyagraha is the pursuit of the same goal or truth itself through political means². Politics is therefore an area of experience and the search for truth, and dealing with it requires truth, purity, and holiness. To get to the truth, Gandhi says, there is no choice but to engage in satire. This concept was the main reason for Gandhi's success in the political struggle for social justice.

Main Part

It is impossible to fight for social justice in social and political activities and, at the same time, to preserve human values with empty slogans. In order to realize this value, it is necessary to create principles and follow them. These principles, which formed the basis of Gandhi's political activity, were collectively referred to as "satyagraha." He said that before creating this principle, he and his supporters used the English term "passive resistance" to describe their working methods. But he later concludes that the English phrase has a negative connotation: it is expressed in the form of a secret hatred for the weak and oppressed. But what Gandhi wanted was completely different. "Obviously, Indians need to create new words to express their struggles"³. To find such an understanding, Gandhi announces a competition among Indian thought readers. Gandhi proposed a new concept of 'satagraha'. Gandhi accepted it as a "satyagraha." Satyagraha is the usual style of Gandhi's struggle and his movement for freedom and justice. He translated the word into Uzbek with the help of his Muslim friends as "boamon" so that they could understand it as well. Here we use the Persian equivalent of the Covenant, which Zoroaster uses in the same sense in the Goths, i.e., the struggle for truth and justice. Based on this philosophy, the warrior is called the Pact (Gandhi, Satyagrahida) and the group of warriors is called the Allies. The most important pillars of the Covenant, or the Covenant itself, are the identity of the Covenant, the will of the people, ahimsa (innocence), and danger. In order to win the political struggle, all three pillars must be put into practice. The will of men is not given to them and is a heavenly gift, but in order to become a victorious force, the merciful (satyagrahi, i.e. one who fights in the way of truth) must nurture, correct, and perfect it. In this regard, he must respect the mother tongue of the people and work with it. Get rid of the fears of yourself and others. Listen to people's complaints and resolve them. Reform the education and training system, because illiterate and ignorant people will never unite.

A contract (satyagraha) is not possible without ahimsa (peace). This principle requires that the contractor treat everyone, even political opponents, fairly. It is necessary to carry out a harmless revolution in a society that does not accept a change of government and socio-economic and cultural reforms. A harmless revolution is the opposite of a class revolution and offers a peaceful way to achieve a goal. Humanity and tolerance, which does not accept any affiliation (racial, local, ethnic, national, religious), is a very important pillar. The victory of the Pact cannot be imagined without risk. The agreement must take the risk to pursue its own material interests in order to achieve the goal of changing power and thus reforming society. In this way, self-sacrifice and freedom from political, social and

²Mahatma Gandhi. Hind Svaradj, or Indian self-government. Translation by G.V. Strelkovoy. Moscow. Science - Oriental literature. 2019. - 136 p.

³Gandhi Mahatma. Moya jizn. St. Petersburg Lenizdat 2013. - 528p.

economic ties are crucial. At this stage, the Covenant returns to the essence of Ahimsa and relies on the will of the people to achieve the truth. He is responsible for gaining people's trust and coordinating his words and actions.

Satyagrahi (covenant), i.e. the struggle for truth, including social justice, requires purity and holiness, because random, selfish, weak-willed, fearful, and obedient people should not enter this arena. Not everyone can stand lies and injustice. For Satyagrahi, brahmachariya (piety), physical and mental health, liberation from political and social ties and superstitions and beliefs, independence in political, social and cultural activities, responsibility and devotion to the people are important.

Mahatma Gandhi considers the moral principle of brahmacharia (abstinence) to be important for the attainment of personal freedom. Brahmacharya is, in a narrow sense, the abstinence from sex in order not to have children. In Gandhi's time, the Indian people had many children, which, as they believed, prevented them from engaging in social and political activities. He began brahmacharya in his practice in 1901 and did not leave it until the end of his life.

Brahmachariya is generally considered to be the protection of the body, wisdom and spirit. This moral attitude goes back to Gandhi's upbringing in the Vishnuite family, who practiced all kinds of piety and fasting. He believed that fasting was necessary to "kill the body". He, like other Vishnuites, was a vegetarian and did not eat meat or drink alcohol. His piety was based on the belief that "man is not for pleasure, but for life"⁴. He believed that piety and humility were useful for self-defense while studying in the foreign environment of England. Gandhi claims he was blocked while studying in England. Another aspect of brahmacharya is the extensive use of private and family property. He gave up his family property in Johannesburg. He was a proponent of a vain lifestyle that regarded family and private property as secondary. Another principle of brahmacharya is humility in the broadest sense, which Gandhi described as moksha ("devotion"). "We wanted to live in poverty," he says. Of course, there are many questions about the principles and moral norms of brahmacharya, both in the narrow sense and in the broad sense, which we will not discuss in detail here. Needless to say, brahmachariya, including abstinence, fasting, selfishness, and humility, is not always beneficial. Of course, no matter how Gandhi interprets, a prudent politician should not sell his goal for material gain. But in the historical context of Central Asia, piety, embodied in concepts such as contentment, poverty, patience, gratitude, and so on, is in the interest of the masters of the human spirit and body. They called on the subordinates to be grateful and patient, and the priests and intellectuals turned this political demand into morality and spirituality to facilitate their rule. Moreover, from a psychological point of view, the piety, humility, and shame that Gandhi describes are self-destructive. Fasting means killing the five senses and killing the five senses, which is a form of suicide. Gandhi himself confirms this by "fasting and killing the body in this way." The issue of humility and devotion has played a special role in the political and moral history of Central Asia. Indeed, for a person seeking the truth, it is a virtue, not humility. Humility leads to poverty or arrogance, and virtue leads to pride. The roots of shame lie in the fear of others. It is a moral fear that inevitably makes a person obedient, submissive, and frugal. Of course, this recognition cannot be applied to Satyagraha's philosophy, Gandhi's own experience has shown that political activity without prudence and self-control leads to self-interest and self-interest.

⁴Christina Jordis. Mahatma Gandhi. JZL.Malaya series. M. Molodaya gvardiya 2013. - 336 p.

Gandhi Satyagrahi (Covenant) understands that he must have both a strong body and a strong spirit. But many great people neglect health, especially for the sake of the human will. Gandhi admits that he did not consider it necessary to exercise and lead a healthy lifestyle during his school years. Now he realized this mistake and came to the conclusion that in addition to mental training, exercise also plays an important role in educating a person properly. While studying in the UK, she also takes dance and music courses. Regular walking also strengthens his health. Independence in the press is also very important. To achieve such independence, Gandhi founded the private newspaper Young India in India.

Neutrality and irresponsibility are other real problems of society. Gandhi sees the cause of the neutrality and intolerance of the majority of social injustice (e.g., racism) in their own interests. They choose silence to protect their money or property. The neutrality of people and the irresponsibility of educated people lead to social injustice because it is very difficult to involve them in the struggle and seek justice. A satire without responsibility and position will not succeed at all because others will not believe it. Unlike a politician, Satyagrahi should not be secretive and playful. He works in a scene that is not behind the scenes. Gandhi sees openness as one of the main reasons for his success in political activity: "Openness has given me great confidence and prestige, and it has had a decisive impact on my public life"⁵.

While the words and deeds of a political scientist are never the same and even disagree with each other, the harmony of speech and action is one of the characteristics of Satyagrahi's work. It is not necessary to express in the form of a statement or speech an issue which is not feasible. Satyagrahi's statement implies the implementation of the position. Otherwise, he will lose his reputation among the people. A person who expresses his position and purpose but does not try to achieve it is called a provocateur in political practice. Such a person becomes a provocateur who is not responsible for what he says. He wants to achieve his goal only through provocation. Sacrifice is also necessary for Satyagrahi's political success. For example, when Gandhi was the editor of the Indian Thought newspaper, commercial interests were of secondary importance to him. In this newspaper, and later in other newspapers, he published all his thoughts, views, and teachings. For 10 years, until 1914, no issue of the newspaper was published, except for Gandhi's time in prison and the opportunity to publish an article. The newspaper became a school where friends and acquaintances studied Gandhi's ideas. He established a direct link between the editorial staff and the students, which is one of the most effective ways of political and public activity. Gandhi sees the role of journalism in strengthening this connection.

Teaching the will of the people One of the important aspects of Satyagrah is the recognition, acceptance, correction, and improvement of the will of these people. Satyagrahi, who seeks to achieve the goal of violence, i.e. social justice, cannot do without the will of the people. The first mistake many elites make is to ignore this ability. They don't realize it or don't actually serve the people. Sometimes they can abuse the will of the people to pursue their own interests. Some people understand the power of the will of the people, but do nothing to correct it. It is self-made and considered a gift from heaven. The first thing Satyagrahi needs to do is to eradicate his and people's fears. Gandhi remembers being followed by his supporters and even ordinary people by the British secret police. This was one of their main fears. Gandhi's work was aimed at eradicating this fear in himself and in people. People need to be taught that

⁵Gandhi Mahatma.Moya jizn.St. Petersburg Lenizdat 2013.- 528p.

government officials, including the secret police, are their servants, not their masters. Similarly, educating people in the spirit of justice eliminates their fear of imprisonment. First and foremost, the fighters themselves must be prepared for the fact that it is inevitable that they will be imprisoned, left the country and persecuted for justice. "If the fear of imprisonment disappears, oppression, on the contrary, will stir up people's spirits." The will of the people is the primary means of restoring social justice, but it still exists in its raw form. If he is not educated, it is dangerous to use him in political struggle. The Bolsheviks, the national liberation movement, as well as political Islamists used this power, which in many cases led to massacres. But Gandhi's attitude to the will of the people was radically different. Satyagraha's philosophy requires that people should be taught the legal ways to achieve social justice before engaging in struggle. It is a long and arduous process. Gandhi himself, through his newspaper Young India, sought to inculcate satyagraha and ahimsa (innocence) in the minds and behavior of the people. Another pillar of recognition and therefore the improvement and investigation of the will of the people is to take the complaint of the people seriously.

Conclusion

In short, Gandhi maintained contact with the people throughout his life. This was one of the main reasons for the establishment of an independent press. He received thousands of complaints, none of which went unanswered. If he could do practical work as a lawyer, the head of a human rights organization, a political party, or the initiator of a civil movement, he would definitely resign. Otherwise, he would respond to people's complaints in person or through his own newspaper and offer them a solution. In other cases, he collected petitions and fought for the necessary laws. Such events have long been successful in South Africa, paving the way for Indians and blacks to petition for labor, social and political rights.

References

1. Maxatma Gandhi and modern world. M. RIK Media. 2020. - 272 p.
2. Mahatma Gandhi. Hind Svaradj, or Indian self-government. Translation by G.V. Strelkovoy. Moscow. Science - Oriental literature. 2019. - 136 p.
3. Gandhi Mahatma. Moya jizn. St. Petersburg Lenizdat 2013. - 528p.
4. Christina Jordis. Mahatma Gandhi. JZL. Malaya series. M. Molodaya gvardiya 2013. - 336 p.
5. Gandhi Mahatma. Moya jizn. St. Petersburg Lenizdat 2013. - 528p.
6. Nafosat, Z., Nasiba, A., Ozoda, N., Baktior, D., & Enajon, N. (2019). Interactive strategies and methods of education.
7. Abdullaeva, N. B. (2015). THE ESSENCE AND CONTENT OF THE AESTHETIC COMPONENT IN DESIGN. *ISJ Theoretical & Applied Science*, 9(29), 169-171.
8. Абдуллаева, Б. (2014). Диалектическое видение эстетического компонента в дизайне. *Credo new*, (3), 14-14.
9. Абдуллаева, Н. Б. Дизайн как фактор формирования культурного пространства. *Фалсафа ва ҳуқуқ*, 2/4/2017, 70-72.

10. Tuyboevna, K. S. (2020). Interactive method – one of the most popular types of today’s pedagogical technologies. *European Journal of Research and Reflection in Educational Sciences*, 8 (11), Part II, 83-92.
11. Karimova Sanobar Tuyboevna. (2020). Using the educational electronic resource phet in the teaching of physics. *ACADEMICIA: An International Multidisciplinary Research Journal*. 10 (6). 1424-1426.
12. Karimova Sanobar Tuyboevna. (2021). About the use of interactive method and phet electronic resource in educational process. *Middle European Scientific Bulletin*, 8. <https://doi.org/10.47494/mesb.2021.2.164>