



International Journal of Advance Research Publication and Reviews

Vol 02, Issue 08, pp 288-292, August 2025

The Concept of Revolution in the Philosophy of Mahatma Gandhi: A Study of Nonviolence, Truth, and Moral Transformation

Dr. Uday Prakash Verma

Research Scholar, University of Lucknow

RESEARCH ABSTRACT -

The universally accepted concept of revolution recognises the collective and organised armed war of politically active people against the oppressive power of a state or nation. Whereas Gandhiji, without arms, took along the illiterate, innocent and simple people and eradicated the British power from India about which it was famous that the sun of the British rule would never set.

Seed words - revolution, non-violence, non-cooperation, resistance, economy, value-change, environment, swadeshi, capitalism, prohibition, fearlessness, ideal.

Introduction

Can Gandhiji be called a revolutionary? Whereas beyond the universally accepted concepts of revolution, he adopted the path of non-violence. He was also the target of bitter and intense criticism. Especially communist thinkers accused his ideas of being useless and meaningless. It was said that Gandhiji's ideas are nothing, they are just a copy of Western ideas including Emerson, Thoreau and Tolstoy. Gandhiji's non-violence does not only mean the rejection of the final struggle, but also presents a powerful weapon of class cooperation against the interests of farmers and workers.

In the first half of the twentieth century, Gandhi was the most powerful and popular personality on the stage of Indian politics, not only his It is because of ideas that the path to revolution in India was blocked. On the other hand, the famous scientist Einstein said that "In his lifetime, there was no one else who could stir the heart and soul of the entire humanity. Future generations will not believe that a Gandhi of flesh and blood was ever born on this earth." If Gandhiji is examined in the perspective of these two statements, we see that when Gandhiji entered politics, the condition of the country was dilapidated, the people were unhappy but were unable to express their anger. The upper class was a follower of the British while the educated middle class had no direction. By going back to the old, the middle class was unable to fulfill the goals of social life and it did not have unshakable faith in the new things it had received from the West.

The capitalist class was angry with the British but was unable to express its anger because its selfish interests were with the British. The country was tied up. The failed revolution of 1857 was the prelude to despair. The partition of Bengal in 1905 and the movements related to it had certainly brought some awareness, but this awareness could not be used for public good. Only a restricted resentment had arisen in the minds of the people of some parts of the country. At that time, the national fervour was born in a particular part of the country and the other parts remained untouched by it. After 1918, when the Second World War had ended, the feeling of collective responsibility and public good was almost dormant in the

country. At this time, the country needed a person who could bind the mind, soul and body of the Indians in the thread of unity. At this time, the voice of Mahatma Gandhi arose on the Indian horizon and started gaining control over the public mind. Jawaharlal Nehru has written in his famous book 'Glimpse of World History' - The voice was different from the others. It was quiet and slow. Yet it could be heard above the noise of the crowd. It was soft and gentle. Yet it had the strength of steel. There was a hidden irony. Every word used in it was full of patience and behind it there seemed to be tremendous truth. Behind the language of peace and friendship there was a trembling impression of power and action and a determination not to bow down to injustice.

Today we have become familiar with that voice, but in February-March 1919 it was new to us. We did not know exactly what we should do. But we were thrilled that this was something completely different from our noisy politics which always rejected opposition and meaningless ineffective proposals to which no one paid attention, this was the politics of the fight of action, not the politics of talks and disputes.

The first change that happened with the entry of Gandhiji in Indian politics was that it did not remain a subject of entertainment only, but also entered the field of thinking and contemplation. The result of this was that the stream of politics which was in the hands of only a few people changed. Before Gandhiji's arrival, either resolutions were passed or speeches were made in the Congress sessions. Although the Congress was a democratic power, the right to vote was limited and it was in the hands of the upper classes. Mahatma Gandhi first made changes in the constitution of the Congress and opened it to farmers and labourers. Those people who thought that their duty was over by just passing resolutions and giving speeches in English, now started going to jail. Secondly, the public realized that if collective efforts are made, success is certain. The kind of movements that were going on before this were violent and conspiratorial, the common people were not able to join them in that way because their activities were kept secret. Hence, the common Indian was not connected to political consciousness in that way. A country like India, which had the culture of non-violence in its culture, could not bring down the iron pillars of British rule by revolution by resorting to violence and weapons.

Secondly, The path of armed revolution was not safe for the Indian people because most of the people were unarmed and the weapons they had were so old that they were nowhere comparable to the new weapons. Also, the geographical disparity of India and the lack of means of rapid movement were against armed revolution. Even if this effort for independence was made by joining hands with the enemies of the British rule and trying to end their supremacy, independence was not certain because after the Second World War, the British rule had become very powerful and no rule in the world could be equal to it. Before Gandhiji, there was no definite path to independence in Indian politics. There was no possibility of an organized armed revolution. The common people had no place in the politics of terrorist attacks. There was anger among the restless people. The lack of resources was making the restless people even more distressed. Gandhiji gave the common people an opportunity to express themselves.

Till now the politicians used to give long speeches only, now they became closer to the common people. Gandhiji said, "I will work for such an India in which the poorest of the poor feels that this is his country and he has also played an important role in its creation." Gandhiji explained to the confused people that the power which is binding us in the chains of slavery is actually our own power and only our non-cooperation can remove that rule. Three non-violent movements in the history of Gandhi era are noteworthy, non-cooperation in 1920-21, salt movement and satyagraha in 1930, and the movement of 1942.

In all these three movements, the collective power of the common people was used. Muktibodh writes in his book 'India, History and Culture' that "Mahatma Gandhi gave the country independence, world peace and moral strength to the human heart through non-violent resistance against injustice. He coloured the thoughts of the great men of the country and the world in his own colour and gave new spiritual values to the Indian people. Gandhiji adopted the path of non-violent non-cooperation because he knew that "India's future does not lie on that blood-soaked path on which the West has itself got tired of walking; its future lies in walking on the non-violent path of peace achieved through simple, religious life". (Hindi Navjeevan) Gandhiji adopted the path of non-cooperation because he knew that only by resisting in a non-violent manner can the British power be confronted. By supporting Gandhiji, both the common people, illiterate and educated, created

such an environment against the British government that its roots were shaken. Even poetry and literature started expressing this. Gaya Prasad Shukla Snehi Wrote-

"If we want to be independent, we should not be dependent in every matter, we should not be enslaved, we should not be poor, we should not be devoid of the essence of humanity, we should go on non-cooperating, go on non-cooperating"

Gandhiji tried to bring about a change in the economy. He saw that the British colony is surviving only on the strength of the clothes made in Lancashire, so Gandhiji adopted the spinning wheel and controlled the economy. And by that he destroyed the policies of the British Empire. By taking the common Indian people along, Gandhiji did this miracle and changed the meaning of revolution itself. By spinning wheel, he increased the power of the people and gave the common Indian people the pride of productivity. In revolution, there is a change in value and for a change in value, it is necessary that first of all a change is brought in one's way of life. By adopting Swadeshi, Gandhiji prohibited capitalism because neither abundance of resources nor scarcity of resources was possible with the production done by spinning wheel. Apart from this, neither the market problem arose from excess production nor hunger from unemployment. The time came for death and the Indian people started believing in their own strength. By producing on their own and by constantly appealing to the people, self-confidence was awakened in them. The Indian people did not cooperate with the British products, due to which the British dominance and its credibility started to end. The people gained courage and started becoming fearless. The national poet Shri Maithilisharan Gupt said-

"The cap wearing people were destabilized, the Gandhi cap wearing people have fought without weapons, these sons of the mother have blown up cannons here with cotton cheeks"

Gandhiji brought about important changes in the entire society. This was the reason that Gandhiji said against the British titles which were considered a matter of pride- "British titles should be abandoned". Now the people felt that titles are a symbol of moral degradation and mental slavery. The British's fear on the people decreased and people started becoming fearless. Fearlessness is the first step of revolution. And about the non-violence that Gandhiji used to talk about, he said, "There is no connection between cowardice and non-violence. I can imagine a fully armed man being a coward at heart. Keeping weapons does not indicate cowardice, but at least some fear. But true non-violence is impossible without fearlessness". A new environment was created in accordance with the public.

Gandhiji connected politics with the common people, the same people who had been saying from the Middle Ages till now, 'Kou nrip huo hamen ka hani', now started understanding the political economy and the tricks of the ruler. Gandhiji's most important contribution was in bringing women out of their homes and connecting them with active movements. For a long time, silence was considered to be the ornament of a woman, but now women joined non-cooperation and other movements in a vocal manner and became a leader in the struggle against the British. Poet Harikrishna Premi said

"You freed women from the confinement of their homes. The tender girls walking in the war of freedom also became the result of the war. In one stroke, the traditions of ages were broken."

In fact, "Here there was politics of action and battle, not politics of talks and debates."

Revolutions took place in the West and all of them were biased. Those who believe in violent revolution even say that revolution cannot take place without violence. Generally, revolution means violent revolution. The commonly accepted definition of revolution is a change in power on a large scale by bloodshed through weapons. The word 'revolution' means the action or feeling of moving ahead or conquering someone by overcoming or overwhelming them, a state revolution or any such big change which completely changes the form of something. A revolutionary is one who wants to bring a big change in a proper system. And this change does not happen superficially. Gandhiji went from the individual to the collective. He presented himself as an ideal and said, 'My life is my message'. Crores of Indians followed him. It was the result of Gandhiji's revolutionary personality that he gradually established an inseparability between theory and practice. By establishing his life as a message, Gandhiji did not give special sermons to the people like a preacher or social reformer,

but made life itself a sermon, whether it was the riot-affected area of Noakhali or anywhere else. With the weapons of truth and non-violence, Gandhiji fought a non-violent war against the British rule. Gandhiji used to say, "My religion of non-violence is an active force. There is no scope for cowardice or weakness in it. Non-violence is far superior to violence, forgiveness is more courage than punishment. Not punishing even when one has the power to punish is true forgiveness." It has been a characteristic of the Indian public that any personality that is special and not ordinary is instantly converted into a myth.

It was also popular at that time that even a bullet does not affect the Gandhi cap. If we look at the mythical references, then in Treta, Ram did not want to fight with Ravana. He sent a treaty proposal to Ravana twice through Hanuman Angad, but he did not agree, so he fought with weapons. In the Dwapar war of Mahabharata, Krishna accepted to be the charioteer of Arjuna and took a vow not to lift arms. In the modern era, Gandhiji said - 'Hate the sin, not the sinner' and completely adopted the path of non-violence. In which there was an attempt to awaken the goodness of man.

While narrating Gandhiji's principles, poet Siyaramsharan Gupta said -

'The fire of violence cannot be pacified by violence. The fire of violence is ours too. We got eternal good fortune. Today this is a new truth. Non-violence is the only answer to violence.'

Gandhiji used to say, "The more brave a man is, the more peaceful he should be. A tyrant who starts abusing and hitting others for every small thing loses his strength and power".

Gandhiji achieved success by promoting class cooperation and adopting Satyagraha and non-cooperation. Gandhiji's specialty was that he constantly tried to establish equality and harmony. All thinkers from Buddha to Marcus have been constantly searching for this equality and harmony. Searching for the roots of inequality and class distinction was a major issue of the freedom struggle. Jawaharlal Nehru said in 'Glimpses of World History'- "But even after a thousand efforts, one class cannot always sit on everyone's head. It becomes a ruling and exploiting class because the new methods of origin of that class are a sign of victory and behind this the entire structure of the society starts changing. Now this new class becomes the exploiting class for the classes below it". Whatever may be said, it is true in the present context that whether it is any political party or a person associated with politics, everyone is forced to take the name of Gandhiji willingly or unwillingly. This is the influence of that revolutionary personality which is still continuing which no one can ignore.

CONCLUSION

Revolution can also be non-violent, Gandhiji put its ideal before the world. In the present time when the world is struggling with wars and innocent people are losing their lives in the flames of violence, Gandhiji's path and his ideal can save the world sitting on a heap of gunpowder.

Reference List

- Jawaharlal Nehru: Glimpses of World History's: Sasta Sahitya Mandal, 1938, Delhi. Page 1016
- Muktibodh Rubharat: History and Vision Fourth Edition, 2009, Rajkamal Prakashan Page 210
- Gandhiji Hindi Navjeevan Date 4 February 2022
- KavitaKosh-org Gaya Prasad Shukla Snehi: Do poetry non-cooperation
- Maithili Sharan Gupta :hindigrema-Com
- Gandhiji hindi navjeevan date 23 april 2022

-
- Gandhiji: Sarvodaya: Editora Bharatan Kumappa:
 - Seventh reprint 2012: Navjeevan Trust Ahmedabad p 94
 - Gandhiji Sarvodaya Navjeevan Trust: Ahmedabad 1955 page 93-94
 - Siyaram Sharan Gupt Unmukt 1940 Chirgaon
 - Gandhiji Hindi Navjeevan date 19 August 1921 page 2
 - Jawahar Lal Nehru Glimpse of World History: Page 778