



## PHILOSOPHICAL CONCEPT OF MAHATMA GANDHI

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### ABOUT ARTICLE

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**Abstract:** The article analyzes the activities of Mahatma Gandhi and his service to the people of India. He experienced the challenges facing India. In India, a large number of different religions, so Gandhi worked for unity. Satyagraha of Mahatma Gandhi destroyed ethnic, religious castes, linguistic and regional barriers. The Indian Union, the issue of independence, was the sense of Gandhi's life. The creation of Sarvodaya, a “welfare society” on earth, is the essence of the idea of satyagraha. It reflects democratic and humanistic ideas. Gandhi linked the struggle for “sarvodaya” with the ideas of the struggle for independence. The study of the socio-political worldview and philosophy of Mahatma Gandhi is still relevant today. In the modern world its significance is even greater. For example, we can see how the concept of non-violence is necessary in the world, and in political circles. This is because the modern era is very special because of its polarity. The ethical and philosophical worldview of Mahatma Gandhi was also analyzed. The concept of God is at the core of Gandhi's worldview. He sees God and Truth as a single concept. True for Gandhi to unite everything. As the most important category of Gandhi's philosophical and ethical conception, love is selected, and this category becomes the most important feature of “ahimsa” and its practical inspiration. Ahimsa is the basis of the search for truth. Ahimsa does not harm any creature. “Love” and “mercy,” Gandhi

believes, should be the cornerstone of all human relationships, and “hatred” must be removed from life.

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## MAHATMA GANDINING FALSAFIY KONSEPSIYASI

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### MAQOLA HAQIDA

**Kalit so'zlar:** Mahatma Gandi, falsafa, axloq, Xudo, Haqiqat, Ahimsa, “Satyagraha”, “haqiqatgo'ylik” va “adolat”, “Sevgi” va “rahmdillik”.

**Annotatsiya:** Maqolada Mahatma Gandi faoliyati, butun Hindiston xalqi oldidagi hizmati tahlil etilgan. U Hindiston oldidagi muammolarni his etabilgan. Hindiston o'zida juda ko'p turli-tuman dinlarni jamlagan, shundan kelib chiqqan holda ham Gandi yakdillik uchun harakat qilgan. Mahatma Gandining satyagrahasi etnik, diniy kasta, til, mintaqaviy to'siqlarni buzib tashlagandi. Hindiston birligi, istiqloq masalasi Gandining hayot mazmunini tashkil etgan. Yer yuzida “Sarvodoyiya”, yani (“umumiy farovonlik jamiyati”) qurish satyagraha g'oyasining mohiyatini tashkil etgan. Unda demokratik va gumanistik g'oyalar o'z ifodasini topgan. Gandi “sarvodoyiya” uchun kurashni mustaqillik uchun kurash g'oyalari bilan bog'lagan. Mahatma Gandi ijtimoiy-siyosiy dunyoqarashi va falsafasini o'rganish bugungi kunda ham dolzarb ahamiyatga ega. Dunyoda kechayotgan hozirgi holatda uning ahamiyati yanada oshib bormoqda. Masalan, Kuch ishlatmaslik g'oyasi dunyo hamjamiyati va siyosiy doiralarda ham qanchalik kerakligini ko'rishimiz mumkin. Chunki hozirgi davr o'zining nihoyatda ko'p qutbliligi bilan o'ziga xos ahamiyat kasb etmoqda. Mahatma Gandining axloqiy-falsafiy dunyoqarashi ham tahlil etilgan. Gandi dunyoqarashining markazida Xudo tushunchasi turadi. Xudo va Haqiqatni bir tushuncha sifatida ko'radi. Haqiqat Gandi uchun barcha narsani o'zida jamlashdir. Gandining falsafiy-etik konsepsiyasining eng muhim kategoriyasi sifatida esa, sevgi olinib, bu kategoriya “ahimsa”ning nihoyatda ahamiyatli xususiyati va uning amalda hal qiladigan ilhomlantiruvchi

usuliga aylanadi. Ahimsa, esa – haqiqatni qidirish negizidir. Ahimsa hech bir jonzotga ozor bermaslikdir. “Sevgi” va “rahmdillik”, Gandi fikricha, barcha insoniy munosabatlarning poydevori bo‘lishi kerak, “nafrat” hayotdan butkul olib tashlanishi lozim.

## ФИЛОСОФСКАЯ КОНЦЕПЦИЯ МАХАТМЫ ГАНДИ

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### О СТАТЬЕ

**Ключевые слова:** Махатма Ганди, Философия, Этика, Бог, Истина, Ахимса, Сатьяграха, «Истина» и «Справедливость», «Любовь» и «Милосердие».

**Аннотация:** В статье анализируется деятельность Махатмы Ганди и его служение народу Индии. Он испытал проблемы, стоящие перед Индией. В Индии большое количество разных религий, поэтому Ганди работал за единство. Сатьяграха Махатмы Ганди разрушила этнические, религиозные касты, языковые и региональные барьеры. Индийский Союз, вопрос независимости, был смыслом жизни Ганди. Создание «Сарводойи», «общества всеобщего благосостояния» на земле, является сутью идеи сатьяграхи. Он отражает демократические и гуманистические идеи. Ганди связал борьбу за «благородство» с идеями борьбы за независимость. Изучение социально-политического мировоззрения и философии Махатмы Ганди актуально и сегодня. В современном мире его значение еще больше. Например, мы можем видеть, как понятие ненасилия необходимо в мире, так и в политических кругах. Это потому, что современная эра очень особенная из-за своей полярности. Этическое и философское мировоззрение Махатмы Ганди также было проанализировано. Концепция Бога лежит в основе мировоззрения Ганди. Он видит Бога и Истину как единую концепцию. Правда для Ганди, чтобы объединить все. Как самая важная категория философско-этической концепции Ганди, любовь отбирается, и эта категория становится самой важной чертой «ахимсы» и ее практического вдохновения.

Ахимса является основой поиска истины. Ахимса не вредит ни одному существу. «Любовь» и «милосердие», считает Ганди, должны быть краеугольным камнем всех человеческих отношений, а «ненависть» должна быть удалена из жизни.

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**Introduction.** India has a rich philosophical history. This is reflected in the development of philosophy, which continues from ancient times to the present day. President of Uzbekistan Shavkat Mirziyoyev called India the largest democracy in the world, noting that the Uzbek people have historical ties. “I am very pleased to be here on hospitable Indian land. India has a special place in the heart of every Uzbek. Our peoples are connected by historical ties, similar traditions, spiritual and cultural proximity of the world. For us, India is a great civilization that radiates the light of kindness and generosity. This is the largest democracy in the world,” Mirziyoyev said .

The official delegation of Uzbekistan, headed by the President of the Republic of Uzbekistan Shavkat Mirziyoyev, paid tribute to the national hero of India, Mahatma Gandhi, during his official visit to India on October 1, 2018.

The delegation visited the Raj Ghat Memorial in New Delhi and laid a wreath at the eternal flame of Mahatma Gandhi. They made an entry in the book of honored guests .

It is worth noting that when it comes to India for the first time, Mahatma Gandhi will come to mind. His name is so intertwined with the name of India that no one can separate it. Gandhi, with his courage and ideas, left a mark in India and world history.

The study of the socio-political worldview and philosophy of Gandhi is very important. In the modern world its significance is even greater. For example, we can see how the concept of non-violence is necessary both in the world and in political circles. This is because the modern era is very special because of its polarity. In his philosophy, the emergence of man as a primary factor proves its relevance. Therefore, the study of the philosophy of Mahatma Gandhi is relevant.

**Purpose and objectives.** The purpose of the article is to study the philosophical views of Mahatma Gandhi and analyze the foundations of his philosophical ideas.

Objectives of the article.

- analyze the relationship between the philosophy of Mahatma Gandhi and ancient Indian philosophy;
- explore the concept of Gandhi truth in socio-philosophical views;
- analyze the ethical implications of the concept of ahimsa;

- analyze the importance of the socio-philosophical ideas of Mahatma Gandhi in new social processes;

**Methods.** Objectivity of scientific knowledge and the philosophical view of Mahatma Gandhi on the research process are objectively disclosed. Logic was investigated logically in the philosophical concept of Gandhi. A systematic analysis of the philosophical and social views of Gandhi was subjected to a systematic analysis

**Results and reviews.** The philosophical views of M. Gandhi (1869–1948), taken together with the teachings of Gandhism, developed under the conditions of the historical era at the turn of the 19th and 20th centuries, which was marked by a special role of the religious factor, which turned out to be a consolidating and mobilizing beginning in an atmosphere of spiritual and socio-political crisis in the country caused by the dominance of the colonial system. Reflecting the most general tendencies in the development of self-awareness of the Indian people, this factor has become an effective means of national and social cohesion in the face of the struggle against the colonialists.

At the same time, this factor, irrespective of the personal motives of Gandhi himself, turned out to be driven in relation to the general desire for national liberation. Despite the deeply religious nature of his worldview, his unlimited commitment to Hinduism and the tendency to consciously perceive him as a convinced Hindu - sanatani xindu, judging by his views and practical activities, his commitment to Hinduism was aimed at certain political goals and objectives. Inspired by religious ideas, it was in them that Gandhi found fertile food and gave his experiments as well as the means to achieve the goals that ultimately took shape in the form of a specific program.

In turn, its program settings turned out to be very effective in terms of ideological influence on the consciousness of the masses and strengthened their determination to rise to the fight against the enslavers. Thus, Gandhi was able to use them to implement this program on the way to India achieving national independence. In this regard, he noted: “A religion that does not take into account practical matters and does not help solve them is not a religion” . Proceeding from this, he considered himself a “practically idealist” and perceived religion as a reference point in the approach to various philosophical problems, as well as the highest criterion and a constant basis for theoretical constructions.

He said that I studied this religion from my hiring teacher, who was very religious and taught me various prayers.

Nanya, the teacher of Gandhi, taught the Ramnan prayer. This blessing has been with him since childhood. "I was very impressed with Ramayana when he was read to my father. A great admirer of Rama was Ladh Maharaj from Bileshwar" .

Several examples of Ayurveda have become known from the early years of Gandhi. Events in his work affect his life. He is particularly attracted to the image of Rama. In addition to the Ramayana, the life of Gandhi was also influenced by the Bhavagad-gita, another example of Indian philosophy. "A few months later we moved to Rajkot. They did not read Ramayana there. But every night they read the Bhavagad-gita . These circumstances were characteristic of his religious views.

Turning to philosophical views, it should be pointed out that the fundamental principle for him is the perception of God as the primary reality objectively existing and not connected with the will and consciousness of the individual. Therefore, in relation to the main issue, Gandhi's philosophy was in the full sense a supporter of objective idealism.

As for God, in his view - this is an absolutely amorphous reality - this is the root cause and source of all things. In particular, he pointed out: "Running is not a man. God is power. He is the essence of life. He is a pure and fragile consciousness. He is eternal " . He further develops his thought: "For me, God is truth and love; God is ethics and morality; God is fearlessness. God is a source of light and life, and yet he is above and beyond all this ... " .

Such vagueness in assessing the essence of God as a primary reality is explained by his substantiation of this concept not from philosophical, but rather from purely religious considerations. Therefore, he formulates his thought without a bluff: "I speak of God exactly as I believe in him ... Reason is powerless to know it ... My logic can create many hypotheses and refuses them. An atheist can defeat me in a polemic. But my faith is so much stronger than my consciousness that I can challenge the whole world and say: "God is, was and always will be" .

मेरे पास इस जगत में सत्य और अहिंसा के सिवा कोई दूसरी चीज़ नहीं है । आप सत्य और अहिंसा को पहचान लें तो दुनिया में बड़े बड़े काम हो सकते हैं । मैं कोई लम्बी चौड़ी बात नहीं करना चाहता । दुनिया में बड़ी बड़ी बातें हो ती हैं लेकिन ईश्वर का जो नियम है उसे कौन फेर सकता है और दुनिया में बड़े बड़े नियम हैं उन्हें ईश्वर फेर नहीं सकता । मैं समझता हूँ कि हम अभिमान में पड़े हैं, अज्ञान में पड़े हैं, इस लिये यह मान लेते हैं कि सत्य तो इतनी बड़ी चीज़ है कि वहव्यापार में कैसे चल सकती है ? व्यापार में कैसे चल सकती है ? अहिंसा चलेगी कैसे ? मुझे लोग गाली देता है तो मैं एक गाली तो दू । गाली के सामने थप्पड़ क्यों न लगा दू । इसके पीछे क्या होता है कि आगे नहीं बढ़ते हैं ।

Translate:

“In my world there is nothing but Truth and Ahimsa. If you can understand the Truth and Ahimsa, you will understand the true essence of many things in the world. I do not want to speak arrogantly. There are many high rumors in the world, but there is a word of God that can be changed, and the world has its own words. They cannot change the word of God. I think we are losing ourselves, we are forgetting. Therefore, one can understand that the Truth is as great as it can operate in trade. How is it used in everyday life? How does Ahimsa work? When people insult me, some people say that when someone insults you, you also insult them. What is the use of insulting each other?”

Moreover, he concluded that “the ultimate goal of man is to comprehend God and all his activities - political, social and religious - should be guided by the ultimate goal of seeing God” .

Thus, provided that the divine essence of M.K. Gandhi is considered in the substantial plane as the main point of reference for his philosophical and socio-political views. And this concept essentially runs a red thread through many of the works of M.K. Gandhi.

These statements give reason to believe that he considered the concept of truth in the religious and ethical plane, which provides for the presence and element of knowledge.

Another discovery of Gandhi is the so-called “quiet inner voice”, interpreted by him as a unique means of comprehension and knowledge of absolute truth or divine essence. He shared his revelations in the essay “God’s Messenger,” published in Young India, in which he explains his intuitive sensations, which suggest that this “quiet inner voice” constantly reminds himself of himself as a divine manifestation. However, in his opinion, it is not accessible to everyone, solely because “we close our ears” in front of him. No wonder Gandhi attaches great importance to this mystical phenomenon, which, according to him, helps in comprehending and realizing the “truth in oneself”.

Meanwhile, the main tool in the process of perceiving this “voice”, in Gandhi’s view, is the idea of non-use of violence in the life of mankind. At the same time, he, apparently, puts an equal sign between truth and non-violence, as evidenced by his other maxims. In particular, he points out: “Truth on non-violence is synonymous with God ...” . Whereas “... the root of everything is in Truth, which is also known to me as non-violence” .

In ethical terms, the main and leading idea of the concept of M. Gandhi was the concept of “ahimsa”, i.e. “Non-damage to living beings”, first elevated to a fundamental principle in line with the Jain religious and philosophical tradition and has undergone a deep development and original interpretation in the teachings of Gandhi.

He recalls an event in his life and says: “I stole a piece of gold from the house and my brother and I sold it, because he owed 25 rupees. So, we somehow paid the debt. But my

conscience began to torment me. I promised myself that I would never steal again, and wanted to apologize to my father. In the end, I decided to repent, apologize to my father and write to him about it. My father was sick at the time: he had a hole in his thigh and he had to go to bed. I handed her a letter and sat on the contrary”.

My father read the letter and cried. Pearl drops rolled down his face into paper. He closed his eyes for a moment, and then tore the letter. He sat reading a letter, and now lay again. I cried too. I watched my father suffer. If I was an artist, I could paint this picture today - as it is alive in my memory. The pearl of love cleansed my heart and washed away my sins. Only those with such love can feel what it is. In the end, Scripture says that only those who have arrows of love know its power.

It was a practical lesson for me. At that time I saw only a manifestation of fatherly love, but today I know that this is the real Ahimsa. When Ahims becomes widespread, he will change everything he touches. Forgiveness is graciously not my father’s custom. I thought he would get angry, frown, and beat me. But he was very calm .

अहिंसा का माग कठिन तो है लेकिन उसका परिणाम स्थायी और दोनों के लिए ही शुभ होता है । मार का बदला मार से लेना तो चलता ही आया है । किन्तु उससे जगत् में न सुख बढ़ा है, न अन्याय और जुल्म ही दूर हुआ है । उसे मिटाने की कुंजी तो अहिंसा ही है – ऐसा मेरा अनुभव है ।

Translate:

The road to Ahimsu is tense, but the results are consistent and good for both sides. But the fist continues to answer. But as a result of this, there is no happy life in the world, and injustice and ignorance live. The main weapon for overcoming it - Ahims - this is my opinion.

Ahimsa is described as a serious political force in using Gandhi to prove and substantiate political ideas. Gandhi wrote: “Man and his actions are two different things. When one praises a good deed, one condemns a bad deed, whether it is performed good or bad, depending on the circumstances, the person will become respected or sympathetic. “Beware of sin, not sinful”. This is a rule that, in fact, is understandable to everyone, but the law is not very effective. That is why hatred is spread all over the world.

Ahimsa is the basis of the search for truth. If you don’t rely on Ahimsa, I have the opportunity every day to prove that these searches are useless. Accusation and struggle with the system are possible, but criticism and struggle with its author are similar to condemnation and struggle with each other. In the end, we are all in one place, we are all servants of the same creator, and the divine powers in us are unlimited. Ignoring humanity means ignoring the divine powers and causing evil not only to this creature, but to the whole world”.

The concept of “love” is accepted as the most important category within the philosophical and ethical concept of Gandhi, which turns into a very significant property and at the same time an inspiring way to implement the principle of “ahimsa”. In Gandhi’s understanding, “love” and “mercy” should be the fundamental beginning for any relationship between people, while the feeling of hatred must be rejected forever. The principle of love, according to the thinker, should be the basis for stable relations between Hindus and Muslims.

“When I look at the name of Mahatma in this sense, I see in him only love. This is nothing but an expression of the firmness of my faith in Ahimsa” .

Another indispensable attribute of “non-violence” is “suffering” as a certain pattern. In this sense, according to Gandhi, in the process of following the principle of “ahimsa”, in addition to the will of a person, as an ardent supporter of non-violence, one has to undergo a certain cycle of suffering. Since a person must proceed from non-damage to his foe and treat him not by force, but by love and mercy, since he must steadfastly and patiently endure the suffering brought upon him by his foe, until he is defeated by the power of love.

In this regard, his statement that “not one of the states of the world has escaped advancement without passing through the cleansing crucible of suffering has been indicative. The hotter the flame in this crucible, the higher the achievement. And it is impossible to gain freedom without such suffering” .

It is known that in such a deep understanding of the laws of suffering or “tapasya” on the part of MK Gandhi was successful due to his appeal to the centuries-old religious and philosophical foundations on which truly Indian spirituality is based, as a result of which he was able to more specifically develop and implement his socio-political representations in the broad masses. Characteristic in this respect are the statements of J. Neru that “the thought of a certain epithymy, tapasya stops thinking of Indians - both to chosen thinkers and to illiterate lower classes. She is alive now, as she was alive several thousand years ago, and she must be appreciated in order to understand the psychology underlying the mass movements that plague India under the leadership of Gandhi” .

According to Gandhi, one of the main goals of promoting society is spiritual and moral perfection. Giving it a divine coloring, he considered it possible for man to strive for that ideal and did not deny his final achievement.

On the way to this, he attached special importance to the principle of refraining from making concessions to one’s negative instincts and desires by a person, along with strict regulation of his thoughts, words and deeds, which, according to the teachings of Jainism, was interpreted as a religious and philosophical postulate called “brahmacharya”.

In his book, Gandhi sheds light on this issue. At first he understands Brahmacharya as the teaching of Jainism, only as a renunciation of his passion. “Even after I realized this, I failed twice. My failure was due to the fact that the motives of my efforts were destructive. My main goal was not to have more children. In England I read about embryos” . He speaks openly about these things, and then thinks that the Brahmacharya should take care of his essence, not only taking the form and introducing it to society. In this case, Gandhi considered it necessary to make him a lifetime. Controlling your emotions is a prerequisite for taking the oath .

They believed that the problem of nutrients should not be a problem, but simple sweeter and as boiled as possible. The role of fasting is also discussed in the Brahmacharya. A person who searches for Brahmacharya always knows about his own shortcomings, searches for passions hidden deep in his heart, and constantly seeks to get rid of them . At the same time, Gandhi also saw other things to which he devoted his life, all his activity, all his physical and spiritual state of independence of India and the people of India. These factors show that this concept is comprehensive and important for Gandhi. In addition to other philosophical and ethical concepts, courage and courage are important. According to the wise advice of the thinker, in order to reach the truth, a person needs fearlessness.

अहिंसा और कायरता परस्पर विरोधी शब्द हैं । अहिंसा सवश्रेष्ठ सद्गुण है, कायरता बड़े-से-बड़ा दुर्गुण है । अहिंसा का मूल प्रेम में है, कायरता का घृणा में । अहिंसा सदा कष्टसहिष्णु होता है, कायर सदा पीड़ा पहुंचाता है । विशद्व अहिंसा उच्च-तम वीरता है । अहिंसा व्यवहार कभी पतनकारी नहीं होता, कायरता सदा पतित बनाती है ।

Translate:

Ahimsa and cowardice are conflicting words. Ahimsa is the quality of family good; fear is the quality of evil. The root of love is love, and cowardice is hatred. My aunt is always patient, and fear always hurts. The true Ahimsa is a noble hero. My uncle's propagandist is never defeated. Fear always triumphs.

The word “fear” cannot take place in the dictionary of Ahimsa , ”he emphasized. He especially pointed out that before courage and courage, all other virtues are insignificant. At the same time, however, this category is not realized in the sense of confronting enemies and evil, but in personal self-sacrifice and voluntary acceptance of torment and suffering. Gandhi repeatedly emphasizes that a truly brave person is by no means obliged to resort to physical violence, but rather is able to defend himself boldly by looking into the eyes of any adversity, using “force of truth” or “willpower”.

In the process of spiritual self-improvement, such concepts as “truthfulness” and “justice” are also recognized as important. In accordance with the first, special demands are made on moral behavior and on following the norms of social life.

At the same time, Gandhi drew attention to the importance of personal relations between people in the process of practical implementation and testing of ethical provisions. To this end, he selects the principle of aparigrah as the main criterion, i.e. “Lack of desire for wealth”, borrowed from the Jain tradition. He notes that wealth can be a source of propensity for excesses, such as idleness and pomp. Therefore, he believes that this principle is appropriate in conditions when the vast masses cannot afford the minimum means of subsistence, and the desire for moral enrichment is fully consistent with the principle of brahmacharya, not to mention the vice of lust for material wealth .

Touching upon the totality of moral principles leading, according to M.K. Gandhi, to self-improvement, it should be noted that the most important place here belongs to the ethics of fasting.

Gandhi considered fasting with other similar customs as accessible both ethically and politically, as this is not only a rule of etiquette, but also one of the powerful tools of political struggle. Considering the observance of the post one of the effective methods of the Satyagraha movement, Gandhi at the same time recognized its significance for his daily work as a means of carrying out various political tasks.

The most decisive, leading point in the general system of philosophical and ethical teachings of Gandhi is the principle of “non-violence”, which in essence reflects his approach and the development of the concept of “ahimsa”, which in turn serves as an indicator not so much of his ideological creativity as the determining principle of his social political action.

This principle takes in the system of philosophical and socio-political concepts, perhaps the most extensive and universal position, despite the fact that until now it has not received an unambiguous interpretation in scientific use. In particular, by M. Gandhi himself he is identified either with the “ahimsa” or the “category of love”, while the path of truth is determined by the non-violent path.

But at the same time, in the general context of Gandhism, this principle emerges as objective, comprehensive and universal in terms of the position and functioning of the individual in public life. According to M. Gandhi, this principle is by no means sent down from nowhere to earth, but rather, inwardly immanent or peculiar to human nature. In other words, if this concept is as if logical for people, then violence is the lot of predators. Moreover, since non-violence is a law of this kind, it “should fill all being, and not be applied to individual actions” . In addition,

the thinker placed special emphasis on the effective nature of this tool, while at the same time drawing a diametrical line between it and its antipodes - inertia and inactivity. He proclaimed at the same time: “Non-violence is the greatest force in the service of mankind. It is stronger than the powerful weapon of destruction invented by the human genius” .

On the whole, as a philosophical and ethical principle, this concept, being primarily related to the political sphere, is defined as a distinctive feature of satyagraha. It is important to note that at the same time, this concept was considered by M. Gandhi as an ideological and theoretical platform of satyagraha, as opposed to all other means of struggle for the national liberation of India.

**Conclusion.** Thus, we can say that the idea of God and truth is at the forefront of his thinking. He knows the truth as God. In all his socio-political and philosophical views, he is based on truth. He believes that truth is above all.

Secondly, at the heart of his moral philosophy lies the achim, the moral principle of Jainism. Based on this principle, Mahatma Gandhi connected it with the truth and created a new path in it: Gandhi is based on several principles of ancient Hindu philosophy.

Thirdly, love is considered the most important category of Gandhi's philosophical and ethical concept, and this category becomes the most important feature of “ahimsa” and its practical inspiration. “Love” and “mercy,” Gandhi believes, should be the cornerstone of all human relationships, and “hatred” must be removed from life. According to Gandhi, in India, based on the principle of “love”, relations between Hindus and Muslims must be stable.

Fourth, we see that this principle of satyagraha lies in the branding of Gandhi's socio-political views. The point of this is not to use force, that is, to explain to the enemy that what he or she does without power is a mistake. According to this principle, Mahtama Gandhi left a special mark in the history of mankind..

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