

**Sayed Khalil Kohi** 

Bamyan University, Afghanistan, Bamyan,  
e-mail: kohi\_khalil23@gmail.com

## THE ROLE OF ENVIRONMENT, RELIGION, THINKERS, AND LEGAL KNOWLEDGE IN MAHATMA GANDHI'S POLICY MAKING

Although the theory of non-violence policy has its root in the distant past, but it was first used by India's great leader Mahatma Gandhi to overthrow the powerful British power which took the lead in the world equation and regained India's independence. Many reasons and factors led the Indian leader Mahatma Gandhi to use such a policy in order to free themselves from Girth Britain colonialism at the forefront of his work, other factors like his religious beliefs and thought, the impact of the peaceful, non-violent environment in which he grew up and his neighbors, who believed in the principle of non-violence against all living things. Mahatma Gandhi enjoyed tremendous influence among both Hindus and Muslims in India and tried to reconcile the warring factions. The thoughts of moderate scientists like Tolstoy, Thoreau, and Ruskin, the effects of heavenly religions of Islam and Christianity which advocated gentle moral behavior towards enemies, and the legal knowledge that helped him find peaceful and legal solutions can be mentioned in this paper.

**Key words:** Gandhi, policy, non-violence, religion, legal knowledge.

Саед Халил Кохи

Бамиан университети, Ауғанстан, Бамиан қ.,  
e-mail: kohi\_khalil23@gmail.com

### Махатма Ганди саясатындағы қоршаған ортаның, діннің, ойшылдардың және құқықтық білімнің рөлі

Зорлық-зомбылықсыз саясат теориясы сонау ерте заманнан бастау алғанмен, бірақ әлемдік тендеуде Үндістанның ұлы көсемі және ойшылы Махатма Ганди Үндістанға тәуелсіздік алу мақсатында осы теорияны қуатты Британдық державаны құлату үшін қолданғаны тарихтан белгілі. Көптеген себептер мен факторлар Үндістанның сол кезеңдегі лидері және ойшылы Махатма Гандиді өзінің саясатының барысында Британдық отаршылдықтан құтылу үшін осындай саясатты қолдануға мәжбүр етті. Атап айтқанда, оның діни сенімдері мен ойлауы, өзі өскен бейбіт, зорлық-зомбылықсыз ортаның әсері және барлық тіршілік иелеріне зорлық-зомбылық жасамау принципіне сенетін көршілері сияқты өзге де факторлар әсері, оның дүниетанымынан орын алды. Өз заманының ойшылы Махатма Ганди үндістер арасында да, Индия мұсылмандары арасында да үлкен құрметке ие болды, әрі өзінің уағзымымен бір-бірімен жауласушы топтарды біріктіруге ұмтылды. Мақалада Толстой, Торо және Рускин сияқты ғалымдардың ойлары, жауларға жұмсақ моральдық мінез-құлықты насихаттайтын ислам мен христиан діндерінің әсері және оған бейбіт және заңды шешімдер табуға көмектескен құқықтық білім туралы мәселелер қарастырылған.

**Түйін сөздер:** Ганди, саясат, зорлық-зомбылықсыз, дін, құқықтық білім.

Саед Халил Кохи

университет Бамиан, Афганистан, г. Бамиан,  
e-mail: kohi\_khalil23@gmail.com

### Роль окружающей среды, религии, мыслителей и правовых знаний в формировании политики Махатмы Ганди

В статье рассматривается формирование политики Махатмы Ганди, его идей, а также других мыслителей. На протяжении всей истории люди боролись против своих угнетателей и почти всегда это означало обращение «к топору». Однако в 20 веке Мохандас Карамчанда Ганди предложил другой путь борьбы за свободу и достоинство – ненасильственное сопротивление. В самый жестокий, полный насилия век в истории человечества, каким, безусловно, является

XX в. – только две мировые войны унесли около 70 миллионов человеческих жизней, Ганди как крестьянский идеолог (и психолог по призванию) провозгласил ненасилие в качестве основополагающего принципа отношений между людьми и государствами. Его теория ненасилия сложилась на основе изучения им древних индийских текстов – Упанишад, Бхагавадгиты, Махабхарата, а также Библии и Корана. В учении Толстого преобладали общие идеалы добра и справедливости, личного самоусовершенствования, то в учении Ганди на первом месте стояли конкретные политические цели, связанные с преобразованием Индии из колонии в независимое государство. Если у Толстого основной принцип сформулирован как непротivление злу насилieм, то у Ганди – как ненасильственное сопротивление.

**Ключевые слова:** Ганди, политика, ненасилие, религия, правовые знания.

## Preface

From the beginning of human's history until now, once in a while a great leader and a powerful teacher has emerged who leads humanity from the mire of misery to happiness and bliss. However, it may take several centuries for humanity to find a person who first knows the right way of life himself and then shows people how to live and how to stand against inequality and the loss of rights. In this age, the great Gandhi, the leader of millions of Indians is one of those teachers. He lived humanely, started his struggles with high human morality against the astonishment of the world, his unparalleled policy was able to claim the rights of the Indian people, Witness the victory of human politics against Machiavellian and inhumane policies.

Mohandas Karamchand Gandhi, known as Mahatma, the independence-seeking leader of India, who managed to free the world's second most populous country from British colonialism by using civil disobedience and non-violence policy with the least possible casualties, made his name among the great leaders in history was born on October 2, 1869 in the town of Poor Bandar in Gujarat, India from Hindu parents. Gandhi converted to Hindu-Buddhist and married in the age of thirteen. After finishing school at the age of 19 despite having four children, he left India for going to England to study law there. Shortly after his mother died he left England for South Africa at the age of 24 and after three years of experience in journalism and defense advocacy, he returned to India with the idea of fighting oppression and injustice.

His anti-colonial articles in India caused him to experience prison many times, his struggle against colonialism paved the way for him to lead the Indian National Congress in 1921. He taught soft struggle to his people, and a year after his leadership, his first campaign order was to boycott foreign goods, He remained silent in the face of all the charges against him and was eventually sentenced to six years in prison. Gandhi's length of imprisonment led him

to study the Books of famous scientists such as Roger Bacon, Carlisle, Ruskin, Emerson, Thoreau, and Tolstoy, also austerity such as Stay away from women and vegetarianism became his new habits. The culmination of his struggle was on March 12, 1930, when he called the Indian people to protest the British monopoly on salt and demonstrated the power of the Indian people to the world for the first time in a 200-mile protest to the coast.

## Non-violence policy from Gandhi's point of view

Violence means coercion and savagery that involves the brutal use of power within a political unit against the people, state, or political groups. In a comprehensive definition, violence is any physical attack against human existence with the motive of harm, suffering or injury. (Mousavi Jashni, 2016: 103). Political violence is a form of violence whose subject matter is political power, whether it is the acquisition of a political power or the protest for the destruction of a power.

The idea of non-violence has a long history, the supporters of this idea are found among the followers of different religions and spiritual moral figures. Throughout history, such people have grown and lived among the people, but this idea was not considered a way to fight. In the new era for the first time, Mahatma Gandhi was able to create a link between the idea of non-violence as a religious principle and non-violence as a strategy of struggle. In Gandhi's view, nonviolence is not just a religious guideline but can be used as a means of struggle. Thus, Gandhi emphasized non-violent resistance and civil disobedience (Fayuzati et al., 2009: 42).

However, Gandhi does not consider himself a theorist of the policy of non-violence, but says that the policy of non-violence has historically been as long as human history. But in others opinions, especially the Indian scientist and philosopher Rada Krishna Gandhi was the first person to make optimal use of the policy of non-violence. «Gandhi was the

first in human history to extend the principle of non-violence from the individual to the social and political spheres. He was engaged in politics because he wanted to test his non-violent religion and prove its value and validity” (Ranjbar, 2005: 19).

The Indian leader, in order to free his country from the clutches of European colonialism, prescribed a soft struggle and civil disobedience combined with nonviolent politics for his followers, and by using this method, he was able to save a country from colonial domination for the first time in the world. In his view, the policy of non-violence is the greatest force at the disposal of mankind, this force is even more powerful than the destructive weapons that human has created to destroy themselves. In his view, non-violence in its positive and effective conditions means accepting suffering, not accepting the silence and obedient citizenship of the will of the wicked, but means using all the power and spiritual force to oppose the will of the oppressors. (Fayuzati et al., 2009: 145).

According to Gandhi, the first condition for non-violence is to observe justice in all aspects of life, some may think that this expectation from humanity is unfulfilled, but he believes in it. Some may think that this expectation from humanity is unfulfillable, but he believes in it. According to Gandhi, violence does not mean getting free from fear, but it means looking for tools to fight the causes of fear. While there is basically no cause for fear in nonviolence, A nonviolent supporter has the power to be a victim of the highest kind and is thus freed from fear, Because he is not afraid of losing his land, wealth, life and property. Non-violence is when we love people who hate us. Although it is very difficult to act on this great law, but isn't it difficult to act on all the great laws? (Abtahi, 2005: 22).

From Gandhi's point of view, non-violence is a universal principle that does not apply to a hostile environment, the only condition for the successful use of this force is to accept a separate soul from body. this notion is not only a mental notion but must be transformed into a firm belief. As he says «Some friends say that truth and non-violence have no place in politics and world affairs, but I do not agree with this statement. I do not use truth and non-violence as a means of personal salvation, but I want to use it in daily life.» (Tafazli, 1988: 153).

Gandhi considers suffering as the law of humanity and war as the law of predators of the forest, and naturally the impact of extreme suffering will be stronger than the law of the fruitful forest. Nonviolence is a power that anyone, young, old, child, male or female, can use, but only if they believe in God

and cultivate the same love for all humanity in their hearts. When nonviolence is accepted as the law of life, it must be extended to the whole of existence. Love is the most powerful power the world has at its disposal, and at the same time it is the simplest force imaginable. Even the hardest hearts and the most violent ignorance will disappear before the sun, suffering without anger and without malice. (Mousavi Jashni, 2016: 117-118).

He says that if we want to follow non-violence, we should not want to have something on earth that the lowest human beings cannot have. The principle of non-violence requires all forms of exploitation to be avoided. for turning non-violence to an effective force, it must first begin in the mind, because physical non-violence without the cooperation and assistance of the mind and thought is the method of the weak and cowards which does not work. If we have hatred within ourselves and at the same time we claim that we are not committing violence, this sense of contempt will return to us and destroy us. (Dolatabadi, 2015: 111-113).

From Gandhi's point of view, non-violence is not the avoidance of real struggles against corruption and evil, but on the contrary, in his view, non-violence is much more effective in fighting corruption and evil than revenge. He opposes force and violence because when it seems to be useful, its contents are temporary and its harm is permanent. He does not believe that killing all the British would do any good to India. If all the British are killed, millions more would be like the British tomorrow. in fact, it is the Indians themselves who are responsible for the current situation than the British, if the Indians do nothing but good, the British will be incapable of doing bad things. If violence is used against foreign rulers, the Indian people will also be subjected to violence which will hinder the country's progress.

Gandhi's interest in non-violence is superior to the rest of the world. This interest equates only to his attachment to the truth, which is synonymous with non-violence in Gandhi, because truth can only be achieved through non-violence. In this case, he says: «There is nothing in the world that I am not ready to sacrifice it for the sake of my homeland, except for two things, which are truth and non-violence. I do not sacrifice these two versus the whole world because I think the truth is God. there is no way to reach the truth except non-violence. I am not willing to serve India at the cost of sacrificing the truth Because I know that a person who renounces the truth can renounce his homeland and his closest loved ones ” (Tafazli, 1988: 136).

### **Effective factors in the political policy of Mahatma Gandhi**

Many causes and factors, including the thought and belief that was institutionalized in Mahatma, the calm and non-violent environment in which Gandhi grew up, the thought of the moderate scientists that pervaded Gandhi's spirit, and the legal knowledge that explored the way of saving a nation from clutches of colonialism. and eventually the experiences he learned throughout his life led him to avoid disunity and violence in politics and to pursue peace and non-violence. He considered peaceful civil disobedience as the only way to free themselves from the clutches of British colonialism, he mobilized his nation in this way until finally his soft actions, thoughts and activities benefited, and the Indian nation witnessed their independence from the clutches of British colonialism. In his approach for India's independence, Gandhi had the highest human morality, which was the denial of violence, the equality of all nations and races, freedom, self-sufficiency, and the struggle for justice. Among the factors that had a significant impact on Gandhi's political behavior are the following:

#### *Religion:*

Gandhi was firstly a devout Hindu and a believer in his community. Gandhi's life had root in the Indian religious tradition, which was always in search of truth, with an extraordinary respect for life. Regarding his beliefs and thoughts, he says: "I have to go with God who is my only guide and lord. He is a very jealous lord and does not allow anyone to share in his power. If I did not feel the presence of God inside me. Every day I faced such gloom and suffering that I would go crazy with despair and my destiny would change to falling myself in the Hooghly River" (Tafazli, 1988: 117). Life, in his view, was a divine gift that should not be taken from any living thing. He was searching for the truth all his life and did not stop searching for the truth. He says about this "My life, movement and all my being is to pursue this purpose" (Tafazli, 1988: 2). The main principle of avoiding the persecution of living beings is called Ahimsa among the people of India. According to this principle, the believers of this religion are committed to avoid persecuting every living thing and eating meat, and consider eating animal meat as an immoral act (Tawfiqi, 2012: 30). According to this principle, Gandhi, who is a follower of the Hindu religion, has also avoided persecution of living beings and has also refused to eat meat. He was once stimulated to eat meat under the influence of one of his classmates, because, according to his friend, the

power of the Europeans stemmed from eating meat, but he became so upset that he even thought the sheep was calling Ba Ba in his stomach. This was the first and last time he ate meat.

The cornerstone of Gandhi's moderate character was the religion he followed and inherited from his ancestors. Due to following Hinduism and Buddhism tradition, He avoided eating meat, women, and wine to save himself from the captivation of life by the attractions of life He sees religion as the reason for being drawn into politics because in his view, in order to face the spirit of truth that pervades the entire universe, he must love even the smallest of creatures equally as himself. The one who has such a desire cannot live a life of duplicity from any of the fronts, he says in this regard «My intense interest in the truth led me to the world of politics, without any hesitation and at the same time I humbly say that those who say that religion has nothing to do with politics do not really know what religion means. Without purifying our souls, it is impossible to unite ourselves with all living beings, and without this self-purification, the implementation of Ahimsa law will be a meaningless way.» He continues «Naturally, religion must have influence and spread in each of our actions and behavior» (Tafazli, 1988: 101-102). He also says about religion and adherence to it in all affairs of life: «I cannot live without religion even for a second. Many of my political friends are disappointed with my situation because they say that my politics also comes from religion» (Ibid: 118). As mentioned above, he puts not only politics but all activities of life in harmony with religion and dislikes the separation between activities of life and religion. In his view, every action should not be done without religion, especially politics, which is considered absolute filth without religion. «Every action and activity of a man must come from his religion, because religion means attachment to God, that is, God's rule over you. In my opinion, politics separated from religion is an absolute filth that should always be avoided» (Tafazli, 1988: 119) For the first time, Gandhi under the influence of moderate Hindu religion was able to challenge the violence and Machiavelli policy which was used by almost all the people of the world to achieve their goals by the policy of non-violence and Proved to the world that asking for the right is not only necessary for war and bloodshed, but can also be achieved through non-violence.

#### *Environment and neighbors:*

From a religious point of view, Gandhi belongs to the Vaishnava tribe, which is a branch of Hinduism (Ranjbar, 2005: 19). In the neighborhood and

living environment of him and his family many of the Jane's branches were lived. Jane's followers refused to kill soul owners under any circumstances, and not harming the living beings was counted as their religious principle. At first, this sect considered it unlawful to wear clothes, but later they were divided into two parts – naked and White clothes. Gandhi went under the influence of environment and neighborhood of this sect and put aside his Sewed clothes and started to Only wear some White cloths. according to Jane's beliefs that salvation is in the two principles of austerity and avoiding the persecution of living beings (Tawfiqi, 2012: 42) He resorted to harsh and exhausting austerities and continued to resort to soft politics and non-violence in order to accept the principle of non-persecution of living beings.

*Thoughts of moderate thinkers:*

Gandhi was greatly influenced by the views of moderate thinkers such as Roger Bacon, Carlisle, Ruskin, Emerson, Thoreau, and Tolstoy. In his struggle for justice, he used their thoughts and ideas. Restricting Gandhi's thoughts foundations only in the East and in his religion and environment is a real persecution to this great superman. He himself says in this regard: "consider Thoreau as my teacher who, through his studies in the book (The Duty of Civil Disobedience), has scientifically stated what I did in South Africa. Britain gave me Ruskin, whose book (until recently) transformed me overnight from an urban lawyer to a remote suburban in Durban. The village was six kilometers away from the nearest railway station. Russia gave me Tolstoy, he was a teacher who gave me a solid and logical basis for non-violence. Tolstoy sanctified and affirmed my movement while he was still a child, while I was still learning from the wonderful facilities that the movement provided. Tolstoy in his letter to me, predicted that I would be the leader of a movement that was destined to bring a path-breaking message to the deprived and suffering people on the earth" (Tafazli, 1988: 81-82).

When Gandhi was Involved in political struggles, Thoreau's book called – Civil Disobedience reached out In the second round of Gandhi's imprisonment and studied it, The book, which was considered a scientific confirmation of Gandhi's ideas, helped him use Thoreau's experience to explain his activities and struggles to English-speaking readers The only difference between Gandhi's satirists and Thoreau's civil disobedience was that Thoreau did not accept the use of non-violence in all circumstances, but Gandhi called for non-violence under any circumstances. Tolstoy, another teacher of Gandhi,

considered goodness to be the best tool for fighting evil, and the idea of perseverance in the face of evil and love of fellow human beings was at the core of Tolstoy's philosophy. Like Gandhi, Tolstoy ignored the possibilities of life to find the truth and was doing his own works himself instead of employing others for his works. Tolstoy did not smoke or drink or eat meat. Gandhi Following Tolstoy, believes that the Satyagraha (denial of violence) seeks to defend truth by self-purification. One of the most important signs of Tolstoy's influence in Gandhi is the condemnation of European civilization (Ranjbar, 2005: 22).

Gandhi even considers the use of non-violence policy as blessing of Tolstoy to him, he says in this regard "Forty years ago, I was going through a critical period of doubt, and at that time I came across Tolstoy's book, The Realm of God's Kingdom in you. This book had a profound impact on me. This book ended my failures and made me a fan of Ahimsa or non-violence "(Tafazli, 1988: 308).

John Ruskin's book (This Last) had profound impact on Gandhi, it was useful for growing social, political, and public happiness in Gandhi. The name of this book is taken from the story of the Bible, in which a person hires a worker from the beginning of the day until the evening for one coin. After an hour, he hires another worker with the same wage, every hour later he hires a worker with the same wage until the last worker who has worked only one hour gets the same wage. This action was objected by the first worker, but the employer tells him that it does not concern you because you had agreed with me. According to this article Gandhi, like Ruskin, believes that individual happiness is not possible without the happiness of all. Gandhi even wrote the book Indian Independence under the influence of the thoughts of scholars such as Thoreau, Ruskin and Tolstoy and the contents of this book show that the influence of the above scientists in his thought is extremely strong (Ranjbar, 2005: 22).

*The influence of religions such as Islam and Christianity:*

In addition to being a Hindu believer in God, Gandhi was influenced by the other major religions of the world, and these influences further fostered a spirit of soft struggle in him. He was greatly influenced by the study of the books of the Bible and Noras by Adwin Arnold, and his soft political outlook was largely derived from these studies. Tolstoy's Books was another spark of thought that institutionalized Gandhi's body and soul. He was a Hindu believer who did not accept religion unconditionally and outside of rational reasoning

and understanding. For this reason, even for a while in his life, he became interested in Christianity and fell in love with Jesus Christ. But there were also unacceptable points in the religion of Christ that he could not fully accept Christianity, just like Tolstoy, a Christian who was critical of Christianity. Tolstoy believed that truth is the essence of religion and this essence exists in the five commandments of Christ, one of them is (you will not resist evil with violence) (Ranjbar, 2005: 21). Gradually, when Gandhi became acquainted with Christianity, he became interested in Jesus' teachings on nonviolence, but the mistakes of Christianity caused him to reject Christianity. For Gandhi, the question arose as to why Jesus was only the Son of God. Every human can be a child of God. He says in this regard "In my opinion, Christ is also one of the great educators and teachers of the world. Certainly, in the eyes of his sincere followers, he was the only Son of God, but I do not have to believe that, yet he is not less influential in me like in others. because I consider him as one of the sons of God. Christ was the closest person to God in his time" (Tafazli, 1988: 78).

Although he had numerous Muslim neighbors in India, he became acquainted with Islam through Western books. Studying the book of Muhammad and his successors by Washington Ironic made him be fascinated by the Prophet of Islam and learned the traces of asceticism and courage from these studies. In addition, he had detailed studies on the life and uprising of Imam Hussein and used it in his political behavior, as he says "I read the life of Imam Hussein, the great martyr of Islam, carefully and paid enough attention to the pages of Karbala. It is clear to me that if India wants to be a winner country, it must follow the pattern of Imam Hussein" (Imam Hussein from Gandhi's point of view, 2010: 4278 ID News).

Also Hinduism, which Gandhi was a believer in and the themes of the Upanishads also had a great impact on Gandhi's spirit and performance and introduced the thesis of non-violence as a way to fight for him. (Taghipour, 2008: 1-2).

#### *Legal knowledge:*

Legal knowledge paved the way for Gandhi to achieve his great goal which was following India's non-violence policy and India's independence. If Gandhi did not know anything about Law, he would surely be looking for ways other than using the power of law to pursue a policy of nonviolence. he Studied British law properly and clearly understood the problems facing the Indian people, especially those living in South Africa. He became famous

for the first time in the face of a lawyer and was able to attract a large number of people. Gandhi's legal knowledge made him appear as an oppressed colleague in South Africa and India, and in this way his thoughts and ideas spread among the people of India and the people got to know him and the way was paved for his non-violent thoughts. Legal knowledge also led him to apply his right of civil disobedience against the British rulers, and every time he was imprisoned, the reason for his imprisonment was nothing but slander and defamation against him, which naturally ended to the detriment of the British Government of India and favor of Gandhi. Gandhi's legal knowledge, which laid the groundwork for serving his Hindu compatriots in South Africa, made him welcomed by the people as a hero when he returning to India (Kandahari, 2008: 724).

### **Conclusion**

Gandhi, the great and nationalist leader of India, took a method that was unprecedented in human history to free themselves from the clutches of British colonialism. Gandhi's political strategy for India's independence and liberation from the yoke of captivity is derived from the sources and components that have greatly influenced his life and thought, and they are as following:

Gandhi was a religious person and a person who believed in Hinduism. Since the nature of the Indian religion tends to be soft and non-violent, Gandhi was also influenced by this tendency and adopted a policy of non-violence in his struggles.

Gandhi was influenced by moderate thinkers such as Tolstoy, Ruskin, Thoreau, and others who supported the scientific principles of Gandhi's thought in terms of soft politics, and acted in his political life according to their instructions. As a result, he was able to turn soft politics and non-violence into action from theory and make himself the champion of this field.

Celestial religions such as Islam, Christianity, and legal knowledge were other components that greatly influenced Gandhi and made him more serious in his determination to fight nonviolently, and eventually triumphed.

Although Gandhi could have won by using the violent method sooner than he could by using the policy of non-violence, but Gandhi's moral principles and commitment did not allow him to resort to this method and respond to violence by violence.

### References

- Abtahi Seyed Baqer (2005) Moral values from the perspective of Imam Khomeini and Mahatma Gandhi, Persian sugar, No. 31.
- Barzin Massoud (1335) Gandhi Lawyer, Tehran, Bina.
- Dolatabadi, Amir Azimi and Saeedeh Davari Moghadam (2015) A Study of the Differences and Similarities in the Lifestyle of Revolutionary Leaders (Imam Khomeini, Mandela and Gandhi), Matin Research Journal, 20th Year, No. 79.
- Gandhi (1346) Gandhi Lawyer, Bar Association, No. 105.
- Gleblum Tria (1342) Gandhi the Saint or Politician, Journal of Thought and Art, No. 6.
- John Vargis Vilanilam (2003) Mahatma Gandhi's view on higher education and its reflection in the 21st century, translated by Tawfiq Sobhani, Peyk Noor Magazine, No. 1.
- Kandahari Ahmad (2008) Gandhi (world celebrities) Bija, immigrant.
- Mousavi Jashni, Seyyed Sadr al-Din and Mohammad Moin Golbagh (2016) A Comparative Study of the Approach of Imam Khomeini and Mahatma Gandhi to Non-Violence, Matin Research Journal, Vol. 18, No. 71.
- Naghypour Mansour (2008) A brief look at the life and thought of Mahatma Gandhi and his civil disobedience in the struggle against colonialism, Ferdowsi Magazine, No. 74.
- Ranjbar Abolfazl (2005) Legal and philosophical foundations of the right to civil disobedience from the perspective of Mahatma Gandhi, Allameh Magazine, No. 7.
- Sobhani, Tawfiq (1998) List of Persian Manuscripts Gandhi-Mumbai Memorial Library, Library, Office 28-29.
- Shajara (Bita) The Best Fear I Learned from Gandhi, Armaghan Magazine, Volume 26, Number 2.
- Tafazli Mahmoud (1988) Mahatma Gandhi: All people are brothers, Ch 8, Tehran, Sepehr.
- Tawfiqi Hossein (2012) Introduction to Great Religions, Ch 15, Tehran, Samat.
- Imam Hussein from Mahatma Gandhi's point of view, 7/7/2010, 11:20 AM, news ID 4278, <https://www.afkarnews.com>. (Date: 01.05.2020).