



Mahatma Gandhi in arabic intellectual scholarship: A thematic analysis of representation and interpretation

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Abstract

This paper examines the representation and interpretation of Mahatma Gandhi in Arabic intellectual scholarship through a thematic analytical framework. Drawing on a diverse range of Arab writings, including biographical studies, interpretative works, and translated autobiographical texts, the study explores how Gandhi has been constructed as a multifaceted figure across different intellectual contexts. It identifies key thematic strands in these representations, including Gandhi as a national liberator and paternal figure, a model of non-violent leadership, a proponent of interreligious dialogue, and a universal moral thinker.

The paper highlights the contributions of prominent Arab authors who have engaged with Gandhi's life and philosophy, demonstrating how their works reflect both admiration and critical interpretation. Particular attention is given to writings that situate Gandhi within broader discussions of colonialism, ethical leadership, and cross-cultural exchange, as well as those that reinterpret his ideas in light of contemporary global challenges. The analysis also incorporates Arabic translations of Gandhi's own writings, which provide direct insight into his intellectual and spiritual development.

By synthesizing these perspectives, the study argues that Arabic scholarship constructs Gandhi not merely as a historical figure but as a dynamic and enduring symbol of justice, non-violence, and human dignity. It concludes that the Arab intellectual engagement with Gandhi represents a significant site of cross-cultural dialogue, contributing to the ongoing relevance of his thought in modern ethical and political discourse.

Keywords: Mahatma gandhi, arabic intellectual scholarship, thematic analysis, non-violence, cross-cultural dialogue

Introduction

The figure of Mahatma Gandhi has occupied a distinctive and enduring position not only in Indian historiography but also across global intellectual and literary traditions. Among Arab writers and scholars in particular, Gandhi has been received with sustained interest and admiration, inspiring a wide range of works that examine his life, thought, and legacy from multiple perspectives. These writings reflect a deep engagement with Gandhi as a moral leader, a political strategist, and a universal symbol of justice whose ideas transcend geographical, cultural, and temporal boundaries, as noted in sources such as Al Jazeera (2018) [2]. This chapter explores the image of Gandhi as constructed in selected works by Arab authors and translators, situating these portrayals within broader intellectual and socio-political contexts. The diversity of these writings demonstrates that Gandhi is not perceived in a fixed or singular manner; rather, his image is dynamically interpreted across varied thematic frameworks. Some authors foreground his role as the liberator of India and the architect of its independence, presenting him as a paternal figure whose leadership transformed the destiny of his nation. Others emphasize his philosophy of nonviolence, drawing attention to his ethical discipline, spiritual depth, and remarkable capacity to mobilize collective action through peaceful resistance. Additionally, several works examine Gandhi's relationship with Islam and his stance toward Arab causes, portraying him as a proponent of interreligious harmony and cross-cultural dialogue. These interpretations highlight his commitment to justice, equality, and coexistence, as well as his broader influence on political attitudes in the Arab world. Contemporary scholarship further revisits Gandhian thought in light of modern global

challenges, underlining the continuing relevance of nonviolence, tolerance, and moral courage. Autobiographical writings and their Arabic translations also play a crucial role, offering direct insight into Gandhi's intellectual and spiritual journey. Collectively, these works construct Gandhi not merely as a historical figure but as a global moral voice whose legacy continues to inspire reflection on justice, human dignity, and peaceful transformation.

Abbas Mahmoud Al-Aqqad and Salama Moussa: The Foundations of Gandhi Studies in the Arab World

Mahatma Gandhi remains a pivotal global figure, symbolizing nonviolent resistance and justice. Arab intellectuals have deeply engaged with his life and ideas, examining his role in India's independence and broader anti-colonial struggles, while highlighting the enduring relevance of his philosophy for ethical leadership and contemporary political discourse worldwide.

The Great Spirit of Mahatma Gandhi by Abbas Mahmoud Al-Aqqad offers an early Arab analysis of Mahatma Gandhi as both political leader and spiritual figure. Drawing on *The Story of My Experiments with Truth*, Al-Aqqad presents a systematic, interpretative study that situates Gandhi within a universal moral framework. He portrays Gandhi as the embodiment of a "great spirit," emphasizing his ethical commitments, philosophical depth, and transformative role in anti-colonial struggle, while reflecting broader Arab interest in nonviolence and moral leadership.

The book also provides a historical overview of India, particularly its complex social composition and its path toward national unity under colonial rule. Al-Aqqad observes:

“India was never a single homeland in any era, for it consisted of various elements, diverse sects, conflicting interests, and different geographical regions. It never defended itself as one, never united in a single offensive, and never agreed on one shared demand, neither among its people nor in relation to outsiders or invaders. Yet, when it was afflicted by a single colonial power, from one end to the other, it found in itself ‘one homeland,’ confronting that colonization with a single demand—the demand for liberation—whatever means its seekers employed. And thus, India was born a new in history” (Al-Aqqad, 2014, p. 13)^[3]

Through this analysis, Abbas Mahmoud Al-Aqqad highlights the paradox of unity within India’s diversity, arguing that colonial oppression fostered shared consciousness. His concept of “national psychology” suggests that linguistic, religious, and ethnic plurality hindered rigid nationalism while nurturing a profound spiritual sensibility shaping India’s collective identity. He writes:

“This spirituality is the great characteristic of India, and it explains many of its mysteries, as well as the mysteries of its heroes—among whom, and at the forefront, is Gandhi, the subject of this book. It may be appropriate to say that the spiritual sensibility here corresponds to what we might call national or patriotic sensibility; it is not necessarily opposed to the physical sense. An Indian may be immersed in bodily desires, the pursuit of wealth, and the thirst for power, just like members of other nations. Yet he differs from them in his perception of the meaning of homeland and religion, and in his belief in the ultimate purpose of national life” (Al-Aqqad, 2014, p. 18)^[3]

Al-Aqqad then turns to Gandhi’s life, tracing his upbringing and the formative stages that shaped his character. A significant portion of the work is devoted to Gandhi’s religious beliefs, where Al-Aqqad challenges common assumptions regarding his affiliation with major Indian religions. He notes:

“One might be inclined—when Gandhi, the leader of India, is mentioned—to think that he adhered to Brahmanism, the great religion of India and one of its oldest known faiths. But in truth, he neither followed Brahmanism nor Buddhism; rather, he adhered to a particular branch of that ancient religion, the Jain sect... Thus, the Mahatma inherited the impulses of resistance against the ‘dominant power’ from the doctrines of Jainism” (Al-Aqqad, 2014, p. 45)^[3]

This interpretation underscores the influence of Jain principles, particularly nonviolence and resistance to domination on Gandhi’s worldview, presenting his philosophy as deeply rooted in indigenous spiritual traditions.

The author further emphasizes the centrality of faith in Gandhi’s life, particularly through the practice of prayer, which he considers foundational to Gandhi’s personality:

“Gandhi’s faith is the most important element in the structure of his personality, and Gandhi’s prayer is the most important element in the structure of his faith. Therefore, we come closer to understanding him as we come closer to understanding his prayer. For, in his case, prayer does not arise from desire, supplication, or entreaty, but rather it springs toward a sense beyond sense, beyond thought, beyond desire and entreaty. And for him, as for Jains in general, it represents the highest level of consciousness available to a living being” (Al-Aqqad, 2014, p. 53)^[3].

Through this lens, Al-Aqqad portrays Gandhi’s spirituality as a dynamic and transformative force that shaped both his personal discipline and his political strategies. This is particularly evident in his discussion of Ahimsa, the doctrine of nonviolence, which Al-Aqqad identifies as the core principle underlying all of Gandhi’s movements and actions.

Gandhi and the Indian Movement, published in 1934, by Salama Moussa stands as an early Arab effort to interpret India’s anti-colonial struggle through a systematic and analytical framework. Divided into three parts, the work examines India’s historical conditions, analyses Mahatma Gandhi’s political and philosophical ideas, and presents selected writings from Indian journals, thereby integrating context, theory, and primary sources. Moussa approaches the “Indian question” with a scientific and journalistic style that balances clarity with intellectual depth. He explores Indian society’s structure, including its class hierarchy and linguistic diversity, while assessing the socio-political impact of British colonialism. Gandhi is portrayed as a leader who combined spiritual conviction with nationalist purpose, influenced in part by Leo Tolstoy. Importantly, Moussa situates Gandhi within the broader national movement, emphasizing that the struggle for independence transcended any single individual, however influential. As Moussa writes:

“This book is a brief lesson on the Indian national movement from Gandhi’s point of view. Yet the Indian national movement is greater than Gandhi, even if he is its ripest fruit, its most prominent figure, and the one closest to the hearts of the Indian people. ... I have paid particular attention to the social, economic, and philosophical aspects of Gandhi’s movement—dimensions which, unfortunately, we see having only a weak impact on our Egyptian political awakening” (Moussa, 2011, pp. 7–8)^[9].

This statement reveals Salama Moussa’s dual purpose of analysing Mahatma Gandhi and drawing parallels with Egypt. By examining social, economic, and philosophical dimensions, he critiques Egypt’s limited political awakening, advocating deeper reform. Gandhi and the Indian Movement thus emerge as a rigorous, comparative contribution to Arab scholarship on colonialism and nonviolent resistance.

Essam Abdel Fattah and Qadri Qalaji: Portraying Gandhi as the Liberator and Father of India

Essam Abdel Fattah and Qadri Qalaji portray Mahatma Gandhi as both a national liberator and a paternal moral figure of modern India. In *Mahatma Gandhi – The Liberator of the Oppressed*, published on 8 July 1966, Abdel Fattah presents a concise yet comprehensive biography highlighting Gandhi’s leadership against British colonialism and his commitment to nonviolence. Through a clear narrative, Gandhi emerges as a symbol of wisdom, spirituality, and ethical governance, whose “olive branch” strategy reflects peaceful resistance. The work situates his rise within colonial history, reinforcing his image as both a political reformer and universal moral guide. He observed:

“When the first half of the last century reached its midpoint, human civilization stood on the threshold of the rise of a man described as one of the greatest leaders of the twentieth century—a frail figure, clad in a white cloth, yet formidable. He was Gandhi, the revolutionary whose weapon was an olive branch, whose cannon shots were words, and whose

ammunition was a belief to which he remained faithful until he paid for it with his life. He extended his hand to halt the wheel of time in his country, wrenched from it the cog of British imperial domination in India, cast it beyond the bounds of history, and then set his nation on the path toward independence—after awakening in his people the flames of rebellion against every form of weakness and submission to which they had resigned themselves for nearly three centuries of British occupation and colonial rule. He led them in what became the most renowned nonviolent revolution in history” (Abdel Fattah, 2008) ^[1]

Mahatma Gandhi – The Liberator of the Oppressed by Essam Abdel Fattah is systematically structured into six chapters, each examining a key phase of Mahatma Gandhi’s life. It traces his early upbringing, intellectual formation in London, and transformative experiences in South Africa, where racial discrimination shaped his commitment to justice. The narrative then follows his leadership in India’s independence movement. Abdel Fattah offers a balanced evaluation of Gandhi’s personality, avoiding idealization, and concludes with his assassination and philosophical legacy. The work ultimately presents Gandhi as a universal moral figure, symbolizing nonviolence, ethical leadership, and enduring human dignity.

Gandhi: Father of India, authored by Qadri Qalaji and published on 1 January 1959 ^[10], offers a concise and accessible account of Mahatma Gandhi’s life and legacy. Designed for a broad readership, the work presents a clear narrative of Gandhi’s major contributions to India’s independence, emphasizing his philosophy of nonviolence, ethical leadership, and moral discipline. Qalaji avoids complex theoretical analysis, instead highlighting Gandhi as both a national leader and a spiritual guide. By incorporating his sayings, the book reinforces Gandhi’s image as a source of universal wisdom, while portraying him as a paternal figure deeply connected to India’s struggle for freedom. As Qalaji writes:

“There is no doubt that India has never known a great man like Mahatma Gandhi, who walked its paths. India loved him with a love it had never felt for anyone else, and that love was mutual between him and his country. He led India to freedom through innovative and sound methods, far removed from the spirit of hatred and revenge. He was a father to his nation, firmly believing in the power granted to human beings, enabling them to reach heights once thought beyond human reach” (Qalaji, 1959) ^[10]

Through this portrayal, Mahatma Gandhi emerges as both a political leader and the symbolic “father” of the nation, embodying authority and compassion. In *Gandhi: Father of India*, Qadri Qalaji highlights Gandhi’s innovative reliance on nonviolence and moral persuasion. Though introductory in scope, the work effectively presents key themes such as moral leadership and national unity, making it a valuable contribution to modern Arabic literature and reinforcing Gandhi’s enduring image as a universal symbol of ethical and political transformation.

Magdy Salama and Ahmed Al-Shugairi: Gandhi as a Model of Non-violent Leadership

This section examines the portrayal of Mahatma Gandhi as an exemplar of nonviolent leadership in the works of Magdy Salama and Ahmed Al-Shugairi. Both emphasize the ethical foundations of his leadership, highlighting discipline, spirituality, and mass mobilization through peaceful means.

Gandhi: A Warrior without Wars, Salama presents a holistic portrait of Gandhi, depicting him not only as a political leader but also as a father, husband, and reformer. The work underscores his commitment to social justice, including his struggle against poverty, ignorance, and untouchability, alongside his pursuit of human dignity. Gandhi’s method of nonviolent resistance is central, portrayed as a powerful tool against colonial rule. Salama also captures Gandhi’s profound influence on the masses, whose emotional and collective responses to his leadership reflected deep moral engagement. Additionally, intimate details of Gandhi’s simple lifestyle, such as self-reliance in daily tasks, reinforce his philosophy of humility, presenting him as a leader whose personal ethics were inseparable from his political vision.

The author encapsulates this image of Gandhi in the book’s introduction, offering a vivid and symbolic portrayal of his character:

“Gandhi, the great leader of India, would lean on a staff made of tree branches, own a spinning wheel with which he wove the cloth that covered him, and keep a goat that provided him with the milk on which he subsisted. This man with large ears and short stature washed and ironed his own clothes, cut his own hair, and cleaned the dishes he used for his meals. He also possessed knowledge of childbirth methods, bread-making, shoemaking, and carpentry. Gandhi, who armed his mind with knowledge, nourished himself with human wisdom, and fortified himself with willpower, humility, and faith, lived a life marked by simplicity. Despite all the problems he encountered, he never grew angry or resentful toward those who caused them; rather, he overlooked their faults and rose above taking revenge on them” (Salama, n.d., p. 5) ^[11].

Through this depiction, Magdy Salama portrays Mahatma Gandhi as a “warrior without wars,” emphasizing moral strength over force. In *Gandhi: A Warrior without Wars*, Gandhi emerges as a model of integrated leadership, uniting personal discipline with political action and symbolizing nonviolent transformation.

My Journey with Gandhi by Ahmed Al-Shugairi offers a contemporary and introspective engagement with Mahatma Gandhi. Rather than a conventional biography, it emphasizes Gandhi’s ethical and human dimensions, presenting his life as a source of personal growth and moral reflection. Drawing on *The Story of My Experiments with Truth*, Al-Shugairi provides reflections and commentary that connect Gandhi’s experiences with universal themes of self-discipline and inner struggle. The book’s second section, recounting the author’s journey to India, demonstrates the practical application of Gandhian values in contemporary life.

Al-Shugairi himself characterizes the book as a collection of life lessons, stating:

“You will find reflections and wisdom on many aspects of life. In the end, we all suffer from the same concerns and share the same human weakness. In this book, I speak honestly and transparently about this weakness and about my journey to treat and correct it. You will find spiritual aspects and intellectual ones, and there will be a flower from every garden of life” (Al-Shugairi, 2011, pp. 7–8) ^[5].

My Journey with Gandhi offers a modern reinterpretation of Gandhi as a guide for personal transformation. By emphasizing introspection, ethical discipline, and universal human experience, the book contributes to the relevance of Gandhi’s thought in contemporary Arab intellectual and cultural discourse.

Youssef Saad Youssef and Abdalnabi Alshoala: Gandhi's Engagement with Islam and the Arab World

Youssef Saad Youssef and Abdalnabi Alshoala interpret Mahatma Gandhi within a cross-cultural and interreligious framework, emphasizing his engagement with Islam and the Arab world. In *Gandhi*, Youssef offers an analytically rich study that goes beyond a simple chronology, presenting Gandhi as both a political reformer and a spiritual force. The book is structured into four sections, tracing his early life, transformative experiences in South Africa, and extensive activities in India, including his leadership in the civil disobedience movement, his association with the Indian National Congress, and the Salt March. The final section provides a balanced evaluation of his legacy, highlighting his enduring influence as a leader who combined ethical vision with mass mobilization while maintaining a commitment to nonviolence.

In the introduction, the author presents a profound interpretation of Gandhi's character, stating:

"Gandhi is not a leader who grew into sainthood; rather, he is a saint who ascended to leadership and made his struggle a spiritual, religious cause with a political appearance... Gandhi's life was like a flame that burned in order to light the way for others" (Youssef, n.d., pp. 6–7)^[13].

This characterization by Youssef Saad Youssef highlights Mahatma Gandhi's ability to transform spirituality into political resistance, redefining anti-colonial struggle. His work, *Gandhi*, presents Gandhi as a moral visionary whose legacy continues to inspire ethical and political thought globally.

Gandhi: His Engagement with Islam and the Arab World by Abdalnabi Alshoala offers a comprehensive and nuanced study of Mahatma Gandhi, highlighting his engagement with Islam and the Arab world. Drawing on his academic experience in India, Alshoala emphasizes Gandhi's role in promoting dialogue, coexistence, and nonviolence. The book traces Gandhi's intellectual development through his experiences in London, South Africa, and India, presenting nonviolence as both a moral principle and an effective political strategy.

A key focus is Gandhi's consistent opposition to injustice, discrimination, and violence in all forms. Alshoala also examines Gandhi's balanced support for Muslim rights, his admiration for Prophet Muhammad, and his positions on issues such as partition and Arab causes. Through this analysis, Gandhi emerges as a universal moral figure whose ideas transcend religious and national boundaries, reinforcing his lasting relevance in global ethical and political thought (Al Shoala, 2020)^[14]. In the author's own words, as expressed in the introduction:

"Any researcher will find no difficulty in discovering a considerable degree of Gandhi's aversion to the Jewish intellectual insistence on Jewish distinctiveness... Gandhi openly declared his rejection... of the claim that God had promised the Jews the land of Palestine... He declared... his support for the justice of the Arab cause... and... laid firm foundations for India's foreign policy..."

Through this perspective, Abdalnabi Alshoala interprets Mahatma Gandhi's stance on Palestine as rooted in justice and anti-imperialism. Gandhi's rejection of religious exclusivity and support for Palestinian rights align with his nonviolent philosophy. *Gandhi: His Engagement with Islam and the Arab World* also highlights controversies surrounding his views, presenting a balanced analysis (Al Shoala, 2020, p. 13)^[14].

Rami Ata Siddiq, Norman Finkelstein, and the Message of Nonviolence, Tolerance, and Courage

This section highlights the contributions of Rami Ata Siddiq and Norman Finkelstein in presenting Mahatma Gandhi's philosophy as a universal message of nonviolence, tolerance, and moral courage.

Gandhi: The Message of Nonviolence and Tolerance, Siddiq portrays Gandhi not merely as a political leader but as a moral visionary whose principles of truth (satya) and nonviolence (ahimsa) guided both his personal conduct and political action. The work emphasizes Gandhi's role in fostering values such as peace, cooperation, and social harmony, while demonstrating the consistency between his beliefs and practices.

Siddiq further underscores the global impact of Gandhi's ideas, which extended across continents and continue to inspire movements for justice and human dignity. By situating Gandhian thought within contemporary struggles, the work invites critical reflection on its relevance in addressing modern conflicts and injustices. Gandhi thus emerges as a timeless ethical resource, whose philosophy offers enduring guidance for building a more just and peaceful world (Siddiq, n.d., pp. 11–12)^[12].

What Gandhi Says: About Nonviolence, Resistance and Courage by Norman Finkelstein, translated by Ahmad Zuraiqi, presents a contemporary interpretation of Mahatma Gandhi? It portrays Gandhi as a source of ethical and strategic insight for modern struggles against oppression, especially in contexts like Palestine. The work emphasizes the continued relevance of nonviolence, highlighting Gandhi's ability to transform ordinary individuals into active participants in peaceful resistance while making his ideas accessible to Arab readers. He argued:

"Among oppressed crowds... Gandhi excelled in shaping the unarmed fighter and leading him to victory... he elevated courage above all values..."

This book by Norman Finkelstein presents a powerful reinterpretation of Mahatma Gandhi's philosophy by redefining courage as moral strength rather than physical force? Nonviolence is framed as an active and disciplined form of resistance, demanding resilience and ethical commitment. Finkelstein situates this perspective within his broader engagement with contemporary political struggles, initially focusing on the question of Palestine but extending his analysis to global movements, including the Arab Spring.

A central theme of the work is the spiritual foundation of Gandhi's politics. Finkelstein emphasizes that Gandhi's actions, civil disobedience, fasting, and negotiation, were guided by deep moral conviction and an "inner voice," integrating spirituality with political action. This distinguishes Gandhi's approach from purely strategic models of resistance. Ultimately, the book highlights the adaptability and enduring relevance of Gandhian thought, presenting it as a vital resource for addressing modern conflicts and inspiring ethical forms of struggle worldwide (Finkelstein, n.d.).

Autobiographical Works and Translations: Gandhi in His Own Words

The autobiographical writings and their translations, through which Gandhi's voice reaches a wider audience. These works provide direct insight into his intellectual, spiritual, and political evolution, allowing readers to engage with his

philosophy as articulated in his own words, thereby reinforcing the authenticity and universality of his legacy:

The Story of My Experiments with Truth by Mahatma Gandhi stands as a foundational autobiographical text, offering a deeply introspective account of his life and thought. The Arabic translation, published in 2008 by Kalimat Arabia and rendered by Munir Baalbaki, makes this influential work accessible to a wider readership. Gandhi narrates his journey from childhood through his legal training in Britain and his transformative experiences in South Africa, where he confronted racial injustice and began shaping his philosophy of resistance.

Central to the work is the development of Satyagraha, presented as both a moral principle and a practical method grounded in truth, self-discipline, and nonviolence. The autobiography also provides profound insight into Gandhi's inner life, highlighting his commitment to simplicity, ethical self-examination, and spiritual growth. Through its reflective narrative, the text reveals the integration of personal conduct and political action, reinforcing Gandhi's enduring significance as a global moral and intellectual figure (Gandhi, 2008)^[7].

Mahatma Gandhi by Gandhi Himself, translated by Ismail Mazhar, offers a concise yet insightful presentation of Mahatma Gandhi's life drawn from his own autobiographical writings. Structured into sixteen chapters, the work provides Arabic readers with direct access to Gandhi's personal narrative while preserving the authenticity of his voice. It opens with a preface featuring a poem by Ahmed Shawqi, reflecting early Arab admiration for Gandhi during his journey to the Round Table Conference.

Mazhar explains that the text is based on Gandhi's autobiography compiled in English by Charles Freer Andrews and later reviewed by Gandhi himself. By adopting a faithful translation approach with minimal alterations, Mazhar ensures narrative coherence while maintaining historical integrity, making the work both accessible and intellectually reliable.

As the translator notes:

"This history is part of Gandhi's own autobiography... we have followed the method of full translation...so that the history of this 'Beacon of the Twentieth Century' is presented as detailed and continuous as circumstances allow..." (Mazhar, n.d., p. 10)^[8]

Through this work, Gandhi emerges as a figure of extraordinary moral and political influence, a leader whose ideas and actions challenged the foundations of imperial power. The translator's characterization of Gandhi as a "Beacon of the Twentieth Century" underscores the perception of Gandhi within Arab intellectual discourse as a guiding light in an era marked by conflict, domination, and rapid transformation. Overall, this book serves as an important bridge between Gandhian thought and Arab readership, offering a reliable and accessible rendering of his life and philosophy. It contributes to the broader body of translated works that have facilitated the dissemination of Gandhi's ideas across linguistic and cultural boundaries, reinforcing his status as a global figure of enduring relevance.

Conclusion

The foregoing analysis of selected Arab writings on Mahatma Gandhi demonstrates the richness and diversity of

his representation within Arab intellectual discourse. These works collectively construct a multidimensional image of Gandhi that goes beyond conventional political biography, presenting him as a figure whose influence spans ethical, spiritual, and socio-political domains. Many authors portray him as the liberator of India and a paternal guide who led his nation to independence through moral authority and strategic vision, fostering unity and national consciousness. Others emphasize his model of nonviolent leadership, highlighting the ethical depth of his methods and his ability to transform nonviolence into a powerful instrument of resistance.

Equally significant is the attention given to Gandhi's engagement with Islam and the Arab world, where he is seen as a proponent of interreligious understanding and cross-cultural dialogue. His commitment to justice, equality, and coexistence resonated widely, shaping perceptions of India's moral stance. Contemporary interpretations further reaffirm the relevance of Gandhian philosophy in addressing modern conflicts, emphasizing nonviolence, tolerance, and moral courage. The inclusion of autobiographical works enriches this discourse by revealing Gandhi's inner life as a seeker of truth committed to ethical self-examination. Overall, Arab engagement with Gandhi reflects not only admiration but also critical and contextual interpretation, affirming his enduring status as a global moral figure whose legacy continues to inspire debates on justice, human dignity, and peaceful transformation.

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