

BOMB BLASTS IN MUMBAI : CROSSING THE LIMITS

It was indeed terrible Tuesday (11/7/06) when innocent commuters going back home after hard day's work were targeted with bomb blast from Matunga to Bhayandar on western suburban trains in Mumbai. So far the death toll is more than 200 and about 700 people injured, many of them quite severely. No words are enough to condemn such horrible crime against humanity. No one who has even elementary sense of being human will commit such dastardly act.

Same day in the morning eight persons lost their lives in Srinagar, five of them tourists from West Bengal. Grenades were thrown at the tourist bus proceeding towards Pahalgam. Why these killings? Who is behind it? Earlier violence was mostly confined to Kashmir Valley. Now this has spread to various cities of North India, Delhi, Varanasi, Ayodhya and Mumbai. Mumbai witnessed such horrifying bomb blasts second time, first time in March 1993 in which more than 250 innocent people lost their lives.

Some people think, as many Kashmiris thought in 1989, that violence is the only way out and if they take to guns, *azadi* will be near at hand. Now after loosing 80 thousand people they have realised what repercussions use of violence has. 'Azadi' is as far away as it ever was for Kashmiris and all they have gained is violence and more violence. Peace now is as elusive as *azadi* itself.

We can very well realise the wisdom of Gandhiji's insistence on non-violence for attaining freedom for India from clutches of British imperialism. No one believed Gandhiji when he talked of achieving India's freedom through non-violence.

Even Churchill, the then Prime Minister of Britain, talked of Gandhiji with scorn and said what this 'naked faqir' can do to mighty British empire on whom sun does not set.

The world saw that the naked faqir and his non-violence shook the British Empire and got freedom for India. Generally people think that oppressed are justified in using violence and secondly that without using violence one cannot achieve liberation from the oppressors. However, one forgets that while violence is physical, non-violence is moral and spiritual. While the oppressed may not be able to match violence of the oppressor, non-violence gives the oppressed moral superiority and puts the oppressor to shame.

However, it is not easy to practice non-violence for an ordinary person. It requires tremendous inner discipline. Thus in Gandhiji's theory of non-violence there is equally important concept of what he called *satyagraha* (insistence on truth) and this requires tremendous patience. Thus non-violence, insistence on truth and patience, all go together and this has appeal of its own and if practiced honestly, it can achieve tremendous results as Gandhiji showed.

Interestingly, Gandhiji's concept comes very close to the Qur'anic teaching of truth and patience (*haq* and *sabr*) as enshrined in chapter 103. It is great shame that the so called 'jihadis are committing such dastardly acts of violence in the name of Islam. Nothing can be more un-Islamic than these horrifying inhuman acts. This game is being played for power and pelf by the section of Pakistani army. These terrorists cannot carry on such powerful blasts without the support of ISI of Pakistan. Lashkar-I-Tayyiba, which is suspected to be behind such acts cannot sustain itself without active help from ISI. Though Lashkar-I-Taiyyibah has not claimed responsibility for bombing on trains on Tuesday neither police has reached any decisive conclusion but all available indications point in that direction.

Nawaz Sharif, the Ex-Prime Minister of Pakistan has said in his recently published biography that ISI is not under

