

Religious Ambiguity Challenging the truth and non-violence

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Abstract: The paper's title talks about religious malpractices against the truth and non-violence by human being has brought religion to higher level of discussion. In present Scenario religion is regarded in so much as domineering political policies. The problem with its perversion for the sect and communities. Ambiguity and the truth and non violence. The objective for study is to explore the nature of religions duality and today's popular dissimulation's and radical Views. The central purpose to pursue the study on how the truth and non-violence breathing it lasts to the human being. To show the value of authenticity in religion to the pseudo - practice of life. The study for understanding ambiguity entails sources such as "The Ambivalence of the sacred Religion, Violence and Reconciliation by R. Scott. Apple by. Secondary. "Elusive Non-Violence the Making and unmaking of Gandhi's religion of Ahimsa." by Jyotirmaya sharma, Next. "The Myth of Religious Violence; Secular ideology and the roots of Modern Conflict" by William To Cavanaugh Furthermore, "faith and Violence; Christian Touching and Christian practice" by Thomas Merton, In -Sequence "the Kingdom of god is within you" by Leo Tolstoy, Finally "the story of My Experiment With Truth" by M.K. Gandhi. The study would facilitate the qualitative method embedded close reading of the text that would be instrumental in producing details of the title. It also contains content analysis that would be helpful in bringing contradictory statement of religious ambiguity working, Case study Would much more beneficial in detailing of thoughts and overviews by Identifying the core components held responsible for causing the problems. A Result may be the analyses of critical Study and deep going through the rationale behind and scene. A present illustration may be efficacious in bring about the result. of conducting research in paper's title. She questions under discussion would be Such as: Have people meniscus for u my religions refashioned? Has religion centralized for political presupposition? Are the Truth and non-Violence jettisoning religion in the hand of pseudo -practitioners of today? These are the points to be discussed in the study.

Keywords- Religion, Ambiguity, Truth, Non-violence

INTRODUCTION

In general, religion is consorted with human beings, such as flesh with bones in condition to our diurnal treadmill. Religion itself is a recall of faith and ethics often centred on the sacred and set not attitude. It has a history of voluminous ancestral practices. It developed side by side with society and natural phenomena, a core belief in god under a plethora of religious practices such as monotheism, polytheism, pantheism, animism and animism and deism, et cetera. Religion aptomises moral ethics and codes, and follows the path of precision and truth . Religion having Wings such as truth and nonviolence, flies high in the Sky with purity and morality.

Religion, the term comes from Latin origin meaning ‘‘ to tie or bind together ‘‘ This Latin root suggests a strong bond or obligation to the Gods and sacred principles popularised by Saint Augustine . However the Latin root shifted into old French, such a religion meaning piety or religious community. The paper comes in term with the religious ambiguity, which catalogues the manipulation of the term Religion to garner one's own favour. However in another way of exercise, it may be used to dominate or rule over people and exploiting his own

thinking of faith. In the present scenario, it is exploitatively used in many states and categorised them for division within society and for integrity.

The objective of writing a paper is to introduce the phrase "religious ambiguity" in terms with its exploitative employment in spiritual practices. It primarily explores the manipulation to the authenticity and truth value in perceptively dwindling. A central focus would be on studying its cause and effect on our society's social and cultural heritage. The title might be seen as an empirical approach to the day-to-day life, for instance, the division of India is ascertained on religious lines between two easily provoked communities; subsequently they are used as a political base and identity parameter and another example of religious ambiguity is inciting massacres and communal riots. The aftermath of the independence of India saw a plethora of massacres, such as "The Amritsar train massacre" and "The Gujarat train massacre" and riots occurred incessantly, period after period.

Progressing the study further under a few points would be understandable of the title in detail.

1. Religion: A symbol of truth and precision.

Religion prefers peace and harmony; it offers moral, metaphysical and existential clarity through framed, brief systems. Religion optimises ultimate reality such as God, Dharma, and truth itself. Religion claims upon the question of existence on earth. We are born with purpose of following morality and truth that is found in the concept of religion offers a way to live a life with a great humanity. This may affirm through a Book (autobiography) titled "The Story of My Experiments with Truth" by M. K. Gandhi, in this section of the book titled 'Glimpses of the Religion' he writes "*.. that truth is the substance of all morality truth became my soul objective. It began to grow in magnitude everyday, and my definition of it also has been ever widening*" (Gandhi,32). The central idea of the statement lies in truth that is more powerful in its existence and follows morality. The truth value cannot be denied, and the sole purpose of truth intimate with realisation of God. However, in the absence of truth and morality, their distance from evil or ambiguity in human beings and its practicality almost leads to the path of discrimination and violence. Without religion, there is no purpose in life, and there is considered as animal.

2. Religious ambiguity and pseudo-practitioners.

Religion maybe diversified through nature of duality with M2 producing desired results violence discrimination hatred killings are the impact of ambiguity of religion the employment of mbbt in religion for certain political gain is all most understandable and equity deals with the adverse practices that produce numerous challenges for the following of to the path of truth fundamental claim about divinity After life and purpose are not subjected to poor or disproof rituals and practices are associated with beliefs that there meaning can be viewed differently tolerance for ambiguity has been crucial for some festivals To Survive a time and change the interpretation of practice. According to Robert McKim's book titled "Religious Ambiguity and Religious Diversity", it says in the introduction, "*even if God exist it is not important that people believe in god*" (McKim,20). It discusses the uncertainty around divine existence and substantial religious asides that are the core aspect of religious ambiguity. The disbelief and practice of uncertainty lead towards the duality of the existence of god. The development of Science and technology that frequently challenge religion and its power effects. A pseudo-practitioner motivated by the hiddenness of god seeks his pleasure in the lack of evidence through personal choice.

3. Violence and persecution in religion

Religion being intact, for the truth and Precision and a set of beliefs in God effects mostly by the created concept like identity politics and State Power that governs over people's religion for its extreme sensitivity in nature, always victimised by the practice of persecution, discrimination, hatred and violence. Religion from its very beginning saw major suppression through kings to the minority of his state. According to R. Scott Appleby's "The Ambivalence of the sacred : Religion Violence and Reconciliation", it says "Ambivalence is rooted in religion's internal pluralism that can lead both to justification of violence and to movements for peace" (Appleby, 1-3) this shows how religions contain multiple voices and interpretations that influence followers lead towards violence. With the religion's internal pluralism, that idea works within a single religion with diverse

paths, beliefs, and practices that make no single explanation of truth and co-existence or even faith. It affirms the validity of multiple religious contradictory claims. Another work from William T. Cavanaugh's titled "The Myth of Religious Violence: Secular Ideology and the Roots of Modern Conflicts, claims the same views on religious ambiguity. It says, thus, "*Religion is constructed is transhistorical, transcultural, essentially interior, and essentially distance from public, secular rationality... Violence that is labeled religious is always peculiarly virulent and reprehensible*" (Cavanaugh,8-14). For Cavanaugh, religion is timeless, and a non-historical approach can not be dealt with manipulation and converted theology. It appeals to peace and humility and prefers harmonial atmosphere. It focuses on shared human experiences that connect different traditions. It considers religion as flexible, fluid and dynamic, whereas violence is considered as strong and full of anger enough to annihilate a certain kind. However, violence and persecution are sometimes seen as a pluralistic value rather than a singular, serene and untouched religion.

4. Extremism, Fundamentalism vs Truth and Non-Violence

The two Central concepts working for religious oppression and persecution are impassioned by political ideology. The early rise of extremism was of radical groups such as Zealots in Judea and factions in ancient Greece often fueled by political polarization, social alienation and historical grievances that religiously motivated and challenge the democratic norms and promotes violence. The feelings of humiliation can also lean towards extremist groups. According to Thomas Merton's authored book titled "Faith and Violence: Christian Teaching and Christian practice", it says, "*Non-violence is represented at best as unhealthy kind of idealism, which implicitly becomes subversion and treason by virtue of its effects. At worse, it is purely and simply a tool of communist deceit, another gambit in the game of violent revolution*" (Merton,4),

Merton, in his book's section titled 'blessed are the Meek' describes the subversion of non-violence affects that is becoming the non- appreciable and in human tendency. The greater part of human values containing non-violence is being lost due to its frequent existence. Merton explores the theological contradictions when Christian faith, that is symbol of love and peace, is used to justify violence.

5. Future of ambiguity concerning practicability

The future of religious ambiguity is going to be more Complex and secularised and spiritual driven change. It would also advocate for identity politics that badly affected by technological changes. Religious ambiguity fuels of creating personal identity and mixed up religious exposure. A book by Jyothirmayi Sharma titled "Elusive Non-violence: The Making and Unmaking of Gandhi's religion of Ahimsa", This book critically examines the Gandhian concept of Ahimsa and its practical application, highlighting inherent tensions in the real world. The contradictory application of non-violence catalogs the frequent ambiguity in religion. Non-violence is not merely a concept but it is core practice of religion regardless of any hatred, violence, persecution, et cetera. Non-violence follows the path of ethics and morality in everyday life. Another work that examines the same non-violence practice is Leo Tolstoy's "The Kingdom of God is Within You", It says "*It is time to discuss all these false sentimentalities. It is the truest means of forgiving injuries and loving enemies*", (Tolstoy,18). This construe the following up of the non-violence avoiding atrocities and anomalies. Tolstoy arguing the compatibility of the state power, violence and the true Christian faith. This questioning for the moral compass based on universal love and non-resistance to evil. Hence religious ambiguity tends to be refashioned of thought left secondary option for practice of true religion.

METHODOLOGY

For garnering of secondary sources fundamentally from qualitative approach. For the deeper study that construe the meaning and analysis selected the close reading approach. An investigation underwent through in-depth analysis of text focusing on the elements to uncover meaning. Understanding concept and ideology of the work needed more analysis which possible only through close reading. For the first section there used quote from Gandhi's autobiography using explanation of the key ideas and information through the method of close reading. For the second section using content analysis method in which investigation for the basic criticism methods

involves evaluation and interpretation for Robert McKim's book's except. For the third section using R. Scott Appleby's book's excerpts and then came with mixed up method that were instrumental in critically analysis the text. For the fourth section the same method was employed as close reading is used for comprehensive analysis. For the fifth section, using case study method to analyse in non- violence concept. Hence these are the qualitative methodology used for each section of explanation.

RESULTS AND DISCUSSIONS

To find the desired result there have been raised a points for discussion. The attempts have been made to solve the points under discussion through plethora of sections. Each sections have conducted through explanation of facts, information, ideas ,with great support or evidence from the author's selected contextual works. The central theme of discussions are religious ambiguity, truth and non -violence, divided by the convenience of the study as a points or section and then elaborated . Its key findings may include inherent meaning of religious ambiguity that is reflected to objective of the papers.

CONCLUSIONS

The study examines how religious ambiguity claims to absolute truth and disables the idea of non -violence notably when religion is mobilized within social political and ideological frameworks. The analysis demonstrates that religion being a source of moral clarity often operates through desired interpretative plurality. The study further reveals that violence associate with religion is rarely in isolation. It is outcome of religion's entanglement with nationalism, identity politics ,and historical grievances. Religious ambiguity became dangerous not because it exists but because it denied or manipulated to produce the illusion of certainty.

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