

# Personality of Kabir in Writings

## Abstract

The central theme of Kabir's teachings is Bhakti, Kabir refused to acknowledge cast distinction or to recognise the authority of the six schools of Hindu philosophy. Kabir was not poet, but a social reformer, great satirist.

He also provides us with a code of ethics. He was not only a true product of the interaction of Hindu muslim ideas, but also a sincere ambassador of Hindu muslim unity."

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## Introduction

The Bhakti movement is much older than the sufi movements. Ist philosophical concept had been fully enunciated in the uphishads and subsequently, The Bhagwat Geeta, emphasized love and devotion as path ways to God. In the 6<sup>th</sup> century A.D. the Bhagwata puran placed the concept of 'Bhagwata phase passionate love and devotion to one personal God became a characterstic feature of the Indian religious thought.

But the Bhakti concept was placed on a firmer ground in south India, when shakaracharya revied the philosophy of ' Advaita or vedanta' Kabir, unlike the Budha, was not born a prince; he was neither scholar nor asristocrat but a simple born person. Kabir the most radical disciple Ramananda gave a positive shape to the social philosophy of his illustrious teacher. In this trenchant arguments against the barrier of castes, Ramanada prepared the way for kabir. The later made a sincere attempt at a religious and national synthesis out of conflicting creeds. Kabir was neither a theologian-nor a philosopher. He appears us as a teacher. He had the courage to condemn what he considered to be sham and counterfeit in toth Hinduism and Islam.

Teachings-The ceatral theme of Kabir's teachings is Bhakti, "Kabir refused to acknowledge cast distinction or to recognize the authority of the Six Schools of Hindu philosophy.

He held that "Religion Without Bhakti Was No Religion At All," Although Kabir's nirguna (without attributes) God or sureme truth seems impersonal when compared in the anthropomorphic Rama & Krishna, Kabir may in fact be described as the most personal of all Bhakti poets. This is not much because he gets very personal with us. The audience. Inddeed – stylistically this factor most clearly disitinguishes Kabir from his famous colleagues surdas, Tulsidas and Mirabai. They are Primarily addressing God; he is primarily addressing us.

## Importance of His Poetry

In Kabir's poetry it is the listener or reader who is central. Nearly everyone in north India is familiar with the formula.

"Khai Kabira suno bhai sadho" Listen, It signifies Kabir,s passion to trademark. But far more than a formula, It signifies Kabira's passion to evgage, to wake people up, to affect them. It is in his mastery of the vocative that Kabir is unique among the Bhakiti poets.

Some Indian Critics find the crudeness of Kabir and other nirguna poets a grave defect. Other have tried to force Kabir,s verses into the categories of classical Indian poetcs. Some scholars say that Kabir was not poet at of classical Indian poetics. Some scholars say say that Kabir was not poet at all, but a social reformer. He was great satirist and ridiculed all the instiutions of his time. He also provides us with a code of ethics. He condemned pride and selfishness and advocated.

The cultivation of the quality of huminity. Kabir tried to express simple thoughts of a simple hearts all the common language of the people. He said " Oh Kabir,Sanskrit is the water in a well, the language of the people is the flowing steam; his simple words had infinite power.

The impact of Kabir's sayings on the masses, especially of nortern India, has been profound. In medievel mysticism of India, a work largely based on the popular saying songs carried by the itinerant sadhus of North India, the Bengali scholar Kshiti mohan sen has testified to the depth of Kabir's influence on the common flok ; Kabir's superior spiritual

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a achievements came to have a sovereign influence on the people of the India medieval times. Kabir's influence direct or indirect. On all liberal movements that occurred in the medieval time after him is uncommonly deep".

Today the Kabirpanthis have a number of maths spread over northern and central. India. They are remarkable for their opposition to Idol worship, their strong monotheism, and their uprightness of their moral code, as well as their opposition to caste distinctions, though they consider them selves Hindus.

Western scholars began to recognise in Kabir one of the greatest – mystics and religions reformer of India. The Real pioneer of 'Kabirian studies' however seems to have been an Italian Roman catholic monk, (Padre' Marco Della Tombe,) who was in India during the later half of the 18<sup>th</sup> century. Mr. Padre travelled in north India, Nepal 7 Tibbet, but spent most of his Indian days in Bettia, Bihar close to Nepal border when he applied himself assiduously to the study of language and the various religious tradition of the habitants of the region, one of them – not the least remarkable in the padre,s eyes – being that of the cabiristi."

The first modern nationalist intellectuals to extol this composite Hindu muslim/ Indo Persian culture and the role played by Kabir and other Bhakti saints is it wrote the second third, and fourth decades of the 20<sup>th</sup> century. Among these early proponents of the positive role in founding this composite culture were and Kahiti Mohan sen ' In his medieval mysticism of India (1929); Dr. Tarachand in his (The influence of Islam on Hindu culture (1936); Dr. P.D Barthwal in his Nurgun school of hindi poetry (1936); and Jawahar Lal Nehru, in his discovery of India 1946); relevant in this context is the early collection of translations into English of some of Kabir's songs into English by Ravindra Nath Tagore first published in 1915.

Dr P.D Barthwal's 1936 text can serve a good example of the bhakti (and sufi) poets in fostering the composite culture idea.

The new point of view found its full expression in Kabir, who though born of muslim parents, had spent much of his time in the company of the Hindu sadhu and learnt his lesson in vedant's at the feet of Ramananda and those in Sufism in both vedanta and Sufism joined hands to proclaim forms which are but veils of falsehood hidings him from us.

The principal problem with us to discover the all attempts made by contemporary schools are that Kabir being a person fostered as relatively harmonious Hindu muslim of Indo-persianate culture is that Kabir frequently and quite incisively criticizes both muslim and Hindu belief and practices. The reason in that Kabir is looking towards a mystical experience in which distinction of religious allegiance are completely irrelevant , but this does not change the fact that Kabir clearly rejects much of both islam and Hindu religion. In the circumstances, to make him into a proponent of a Hindu- muslim composite culture and religion is simply not plausible.

Amartya sen's grandfather Kshitimohansen in his medieval mysticism of India 1929, he said that Kabir never accepted the meaningless formalism either of the Hindu or the Muslim society.

Remarks of Jawahar Lal Nehru in his book discovery of India 1946, said "He (Kabir) was the synthesis between the religious faith of the Hindu and muslim.

At some point, Kabir acquired the epithet of apostle of Hindu- muslim unity." This phrase was more recently incorporated into the title of a not particularly good book about kabir, Kabir : " the apostle of Hindu Muslim unity return by Muhammab Hedayetullah title and published in 1977. His remarks regarding Kabir.

He was not only a true product of the intervention of Hindu Muslim ideas, but also a sincere ambassador of Hindu Muslim unity. By preaching a new Spiritually, he not only disregarded the formal religious of Hinduism and Islam, which he considered merely man made, he also struggled to unit the two communities by a new piety which would not discriminate between than either religiously or socially.

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