



e-ISSN: 2319-8753 | p-ISSN: 2347-6710

IJRSET

International Journal of Innovative Research in
SCIENCE | ENGINEERING | TECHNOLOGY

INTERNATIONAL JOURNAL OF INNOVATIVE RESEARCH

IN SCIENCE | ENGINEERING | TECHNOLOGY

Volume 12, Issue 5, May 2023

ISSN INTERNATIONAL
STANDARD
SERIAL
NUMBER
INDIA

Impact Factor: 8.423

9940 572 462

6381 907 438

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www.ijrset.com

Theme of Spirituality and Humanity in Kabir Das's Select Poems

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ABSTRACT: The research is dependent on a Sufi saint Kabir Das . He has a very important role in mysticism and in Bhakti poetry . Kabir believes in spiritual love like in formless lord he was against external ostentation he believed that lord represented the whole universe . He followed every religion like Hindu or Muslim some of the poets also impressed Kabir like Tagore and we find that Tagore followed Kabir and Jala ud din Rumi and Kabir both are similar. They talk about silence as the language of the Lord .

Sant Kabir Das is regarded as the most significant and important poet of the Bhakti and Sufi movements. He was adamantly opposed to hypocrisy and disapproved of anyone who applied two different standards in different situations. He always encouraged people to live lives of great love and compassion for all living things. He consistently objected to austere and ritualistic practices noas means of salvation. With his straightforward approach to all facets of human existence, he publicly questioned all faiths and gave the Hindu philosophy a new path. He demonstrated the futility of all superstitions, everything that may be considered supernatural, and everything that is, in theory, impossible to verify. It's crucial to note that Kabir wasn't advocating against any one faith.

KEY WORD: Introduction, the teaching of Kabir Das, life all over his body ,work and achievement ,Conclusion .

I.INTRODUCTION

The famous Indian saint and mystic poet Kabir Das was born in 1440 and passed away in 1518. Islam interprets the name Kabir to mean "The Great." The sizable religious group known as Kabir Panth claims that Kabir founded the Sant Mat groups. The Kabir Panth's followers are referred to as the Kabir Panthis because they spread throughout northern and central India. Bijak, Kabir Granthawali, Anurag Sagar, Sakhi Granth, etc. are a few of Kabir Das's best works. His biological parents are obviously unknown, but it is mentioned that he was raised by a very underprivileged Muslim weaving family. He developed into a brilliant Sadhu and was very spiritual. He gained notoriety throughout the world as a result of his enduring traditions and culture.

It is believed that throughout his early years, his Guru Ramananda provided him with all of his spiritual instruction. He eventually rose to fame as guru Ramananda's follower. Students and academics can stay in Kabir Das' home and study his important works there. Given that Niru and Nima formed Kabir Das in Lehartara , a small village in Varanasi, little information is known about his biological parents (his caretaker parents). Even though his parents were quite underprivileged and illiterate, they devotedly adopted the little child and taught him how to run their own business. He had a dual existence as a straightforward householder and a mystic. It is thought that Guru Ramananda of Sant Kabir provided him with his spiritual instruction. Ramananda first refused to accept Kabir Das as his disciple. When Ramananda was about to take a morning bath, Saint Kabir Das was lying on the pond's steps reciting the Rama-Rama mantra when he was approached by Ramananda. Ramanand felt bad about what he had done, and Kabir Das Ji asked him to take him on as a pupil. Kabir's family is rumoured to still reside in Kabir Chaura, Varanasi.

Whether Kabir was a Muslim or a Hindu has no bearing on the significance of his teachings and ideologies.

Before discussing humanism in Kabir's poems, it will be preferable if we have a basic understanding of humanism and its key elements. Humanism is described as "a democratic and ethical lifestance which maintains that human beings have the right and obligation to provide purpose and direction to their own lives" by The International Humanist and

Ethical Union. It advocates for the creation of a more humane society through an ethics based on moral principles that respect people and other natural values in an atmosphere of decency and freedom of thought. It is not theistic and does not acknowledge the reality of the supernatural. The Bristol Humanist Group offers the following definition of humanism: "an attitude towards life based on reason and our common humanity, recognising that moral ideals are appropriately built on human nature and experience alone."

Kabir Das lived in India in the fifteenth century. He was born in Varanasi, a city in the Indian state of Uttar Pradesh at the time. Kabir was raised in a Muslim family but was born into a family of weavers. But he was heavily affected by Hinduism's teachings, and he later became well-known for his syncretic beliefs that combined components of both Hinduism and Islam. Kabir Das is renowned for his profoundly spiritual and philosophical poems. His lyrics became well-known throughout North India and were frequently sung as devotional melodies. People still sing and recite many of his poems nowadays.

The significance of self-realization and the harmony of all religions were stressed in Kabir's teachings. He thought that One may discover God within themselves, and by meditation and devotion, one could find salvation. The legacy of Kabir has had a significant influence on Indian religion and culture. His poetry is still read and studied worldwide, and his teachings still inspire people today. He was on a spiritual quest to find the Truth, and his poetry is a powerful example of this.

He desired to become the chela (disciple) of Ramananda, a well-known saint in Varanasi, in order to feed his spiritual appetite. Kabir believed that his initiation would come as soon as he discovered his teacher's secret chant. In Varanasi, Saint Ramananda frequently went to a certain ghat. Kabir lay down on the ghat stairs when he saw him coming and was struck by Ramananda, who uttered the word "Ram" in horror. Kabir discovered the mantra, and the saint later welcomed him as one of his disciples.

We learn that Shaikh Taqqi, a Sufi pir, was also Kabir's tutor from Khajinat al-Asafiya. The Sufi influence can also be clearly seen in Kabir's mindset and teachings.

In Varanasi, there is a neighbourhood known as Kabir Chaura, which is thought to be where he was raised.

Later on, Kabir wed a woman named Loi, and the couple produced two kids: a son named Kamal and a daughter named Kamali. According to other sources, he either wed twice or never at all. Although we do not have the luxury of knowing these details about his life, we do have some understanding of the philosophy he expressed in his poems.

Kabir had a strong interest in spiritual matters. In

Mohsin Fani's Dabistan and Abul Fazl's Ain-i-Akbari,

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He is such an essence, without a face, a head, or any other symbolic shape, and more delicate than the scent of a flower. Kabir appears to have been greatly influenced by both Islamic monism and Upanishadic non-dualism. He also took direction from the Vaishnava Bhakti tradition, which emphasised total devotion to God.

He did not recognise caste-based distinctions. According to legend, Kabir once filled his wooden cup with the holy Ganga's water and presented it to some Brahmin men who were bathing in it to atone for their sins. The lower caste guy offered the men water, to which they responded angrily, "If the Ganges water cannot purify my cup, how can I believe,"

It can atone for my sins.

Beyond caste, Kabir opposed idolatry and condemned both Muslims and Hindus for their pointless rites, rituals, and customs. He proclaimed that the way to God is via total dedication.

Why don't they worship the stone which grinds for them the flour to eat. His poem contains all of these concepts. His poetry and spiritual experience are inseparable. He wasn't a conscious poet, in actuality. His poetry reflected his spiritual journey, his bliss, and his agony. By all means, Kabir is a unique poet. He decided to write in a regional, colloquial language during the 15th century, when Persian and Sanskrit were the two most widely spoken languages in North India. His poetry is composed in a variety of languages, including Marwari, Punjabi, Bhojpuri, Urdu, and Khari boli.

Although little is known about Kabir's life, his verses have persisted. He is recognised for and via his poetry. A common man's poems' longevity across generations is evidence of their grandeur. All these ideas appear in his poetry. His poetry and spirituality go hand in one. In reality, he wasn't a conscious poet. His poetry captured the joy and suffering he experienced on his spiritual path. Kabir is undoubtedly a distinctive poet. During the 15th century, when Persian and Sanskrit were the two most widely spoken languages in North India, he made the decision to write in a local, dialectal language. His poetry has been published in Marwari, Punjabi, Bhojpuri, Urdu, and Khari boli, among other languages.

Kabir's lyrics have endured despite the fact that nothing is known about his life. He is well known for and via his poetry. The fact that an ordinary man's poems have persisted through generations is proof of their majesty.

Kabir Das work and achievements, one of the most significant figures of the Bhakti movement in India is considered to be Kabir Das, an Indian poet, saint, and mystic who lived in the 15th century. His writings and teachings had a significant impact on Hinduism, Islam, and Sikhism, and his songs and poems are still well-liked in India and other countries.

Among Kabir Das's greatest accomplishments and contributions are:

Poetry and literature: Kabir Das produced poetry in Hindi, a language that was widely understood by the general public, and much of his work expressed his views on brotherhood and universal love. Many dohas (couplets) and bhajans (devotional songs) that he is credited with writing are being read and performed today.

Religious harmony: Kabir Das's teachings placed a strong emphasis on the unity and oneness of God, a shared religious vision. He held that love and dedication, not religious dogma or rituals, were the means of salvation and that God transcended all religions. His teachings, which emphasised religious tolerance and concord, had a significant influence on India's social and religious structure.

Social reforms: Kabir Das was a vocal opponent of caste-based prejudice and a passionate supporter of social equality. He denounced the strict caste system and spoke out against how women and the underprivileged are oppressed. His advocacy for social change fueled political and social movements across India.

Legacy: Kabir Das's legacy is still honored today in India and elsewhere. Numerous novels, films, and academic studies have addressed his teachings

and people of all ages and backgrounds continue to read and sing his poems and melodies. People all around the world are still inspired by his work, and his message of love, harmony, and social justice is still relevant today.

In India, Kabir Das is widely recognised as a saint and a spiritual leader. He was a mystic poet who fused his deep spiritual understanding with a talent for literary expression, and his teachings now serve as an inspiration to millions of people worldwide. Kabir Das stressed the value of inner spiritual practice and the development of divine love in his role as a spiritual guide. He held that unity with God, which he defined as the state of "Sahaj Samadhi" or natural absorption in God, was the ultimate purpose of existence. He advocated the use of meditation, prayer, and dedication to help one reach this state.

The spiritual teachings of Kabir Das were based on the conviction that God is present in all creatures and that Humanity's true nature is divine. He held that all religions were various routes to the same ultimate truth and that the way to God was through love and service to others. He railed against religious dogma and customs and emphasized the value of first-hand encounters with the almighty. Many Indian poets, both past and contemporary, have drawn inspiration from Kabir Das. His message of social and spiritual equality is still relevant to people today, and his poetry

has had a significant influence on Indian literature and culture. The poetry of Kabir is renowned for its straightforwardness, readability, and emphasis on the personal encounter with the holy. Generations of poets have been influenced by his use of commonplace language and imagery to write in their own native tongues and to utilize straightforward language to convey complicated thoughts.

Poets who work to advance peace and understanding in a world that is frequently divided by religious, ethnic, and nationalistic differences have found inspiration in Kabir's message of unity and love. His guidance on Poets who wish to delve into the more profound facets of human existence and consciousness have also been impacted by the significance of inward spiritual experience over external rituals. Overall, Kabir Das had a significant influence on Indian literature and poetry, and his work continues to influence authors and poets to this day. He had a lasting impact on Indian poetry and culture because of his message of social and spiritual equality, his preference for simplicity and directness, and his dedication to the holy.

Kabir Das played a significant part in **mysticism**. He sang numerous devotional songs, adored the divine, and rebelled against exterior ostentation. He believed that the divine represented the entire universe and that this belief originated from Nirguna brance.

It signifies to trust in an ethereal lord. That is to say, the Lord need not take on a human form because He is formless and can be found everywhere, such as throughout the entire cosmos. Saint Kabir, who is credited as belonging to the low caste of weavers known as the Julaha, was a significant figure in this tradition. Most of his works can be divided into three literary genres, for instance.

Dohas, Padas, 4 rhymed lines, and Shabbats are some of the different kinds of compositions that Saint Kabir wrote. The issue with Saint Kabir is that there are many conflicting versions of his birth, death, and life. Many historians also disagree on the precise dates, particularly with regard to the birth and death years.

He lived in the neighbourhood of a lower caste Julaha weaver. It was a group that later embraced Islam and was spread by saint Kabir. At the time, they were extremely radical. For instance, he used to speak out against the automobile system and advocated for peaceful coexistence between Muslims and Hindus. Hindus, he claims.

Jalal al din rumi and Kabir Das similarity

Famous spiritual leaders and poets Jalal al-Din Rumi and Kabir Das were both from different corners of the world and belonged to different religious systems.

In the 13th century, Rumi, a Persian Muslim poet, jurist, and theologian, lived. He is regarded as one of the greatest Sufi mystics, and the cultures of Islam and Persia have greatly benefited from his poetry and teachings. The poetry of Rumi is known for its mystical and spiritual topics, and it frequently examines the bond between man and God.

On the other hand, both Muslims and Hindus held high regard for the Indian poet and mystic Kabir Das, who lived in the 15th century. One of the most revered saints and poets of the Bhakti movement, he is known for his aimed to spread devotion and love for God via song, dance, and poetry. Kabir's poems frequently criticised social mores and religious doctrine while emphasising the value of first-hand encounters with the divine.

Although Rumi and Kabir belonged to distinct religious systems and lived in different eras and locales, there are some parallels in their spiritual teachings. Both emphasised the value of having a direct, one-on-one relationship with God and condemned sectarianism and religious dogma. They both felt that love was the way to spiritual enlightenment and that the earth was a manifestation of the divine.

Despite the fact that Rumi and Kabir had numerous differences from one another, their spiritual teachings and poetry have inspired and resonated with people all over the world today .

Through this Doha, Kabir says that if the Lord is found by worshipping a stone, then why not worship a mountain it is better than this. The whole universe eats it after grinding it again he says for Muslim caste that,

Kabir says that people collect a lot of stones and then make a masque and take the name of Allah with a loud voice. Is the Lord a deaf ?

Kabir penned poetry that protested organized religion and demanded that dogma be replaced by spiritual experience. With a few exceptions, his poems are typically straightforward but profound, with analogies that are simple enough for laypeople to understand. Kabir revealed the hypocrisy of rituals practised by folks where he lived in a land full of religions and spiritual practises. We can still learn from his poetry in this age of jihad, Christian-democratic strife, and religious sectarian conflict since his poems are still powerful today. Translated by Rabindranath Tagore. In India, it is customary to take a bath in waters that are revered as holy. These waters are said to purify one's spiritual condition and even atone for previous transgressions. Kabir asserts that this idea is merely superstition and not true. This is a crucial message because, in India, most people hold this belief to be so real that after taking a single bath in a sacred river, they believe their karma has been expunged. He is referring to idols, which are typically depictions of the gods Vishnu, Shiva, Brahma, or Ganesha. In essence, Kabir is claiming that since God has no form, He cannot be represented by human-made idols. In Hinduism, it is customary to worship idols as the embodiment of God in homes, workplaces, and temples. Muslims consider the Koran to be the unadulterated, infallible word of God, hence this line is contentious. The majority of believers and the holy books they consult share this viewpoint. But Kabir thinks that because these holy books lack experiential content, they are merely written words. He refers to "lifting up the curtain" to imply that he actually viewed the sacred texts, which at the time were often only read by the upper classes and not by a weaver like Kabir.

This poem reveals the motivation behind Kabir's hostility towards sacred sites, idols, and holy texts. He claims that real spirituality is only experienced, not attained through doing rituals. Only having a direct encounter with God will save us; nothing we do in daily life can bring us closer to God.

Kabir's contribution to the Bhakti Movement because of his enduring customs and culture, Kabir Das gained notoriety on a global scale. Sant Kabir was prejudiced by the prevalent religious sentiment of the era, which included Islam's imageless god and elements of Hinduism, Tantrism, and personal devotionalism. By presenting a universal path that both Hindus and Muslims might follow, Kabir Das is the first Indian saint to bring Hinduism and Islam into harmony.

He held that each life is connected to the two spiritual principles of jivatma and paramatma. According to his understanding of moksha, it is the process of fusing these two holy principles. His masterpiece, *Bijak*, contains a sizable number of poems. He merely adhered to the unity within God. He always opposed Hinduism's murti puja and had a strong belief in bhakti and Sufi concepts.

Kabir Das contributed towards humanity and society, through his poetry and ideas, Kabir Das made a great contribution to society and humanity. In addition to advocating for the abolition of societal and theological boundaries, his teachings emphasized the oneness of God and the superiority of internal spiritual experience above external rituals. Kabir's poetry argued for a closer, more direct relationship with God while criticizing the conventional religious practices of his time. He decried the caste system, disagreed with the divisions made between Hindus and Muslims, and pushed people to look past outward differences in order to discover the divine within. Indian civilization was profoundly impacted by Kabir's teachings, and subsequent generations of thinkers and reformers have been affected by his message of social and spiritual equality. People all across the world are still motivated to seek inner peace by his poetry and emancipation from the spirit. Kabir was also well renowned for his humanitarian efforts. He valued giving back to the community and aiding those in need. He is believed to have used his poems to inspire people to work towards establishing a more compassionate and just society and to raise awareness of social concerns including poverty, injustice, and corruption. Overall, Kabir Das made several contributions to society and humanity, and his teachings continue to motivate individuals to work towards a world that is more morally upright, compassionate, and spiritually rewarding.

CONCLUSION

Kabir Das devoted his life to helping people. His teachings placed a high value on having empathy, love, and compassion for all living things, regardless of their caste, religion, or social standing. His poetry and teachings represented his conviction that the fundamental aim of human life was to commune with the divine and to serve others. Kabir's message of brotherhood and togetherness continues to motivate individuals to make efforts for a more peaceful and compassionate world. His teachings serve as a reminder that all living things are interconnected and that it is everyone's duty to look out for one another and the planet we call home. Kabir's service to humanity extended beyond



his spiritual teachings. Additionally, he promoted social change and opposed his time's repressive caste system. His lectures and poetry revealed a great concern for the oppressed and marginalized, and he exhorted people to work towards establishing a society that is more just and equal. In sum, Kabir Das has made a significant contribution to Indian poetry and literature, and his legacy is still an inspiration to poets and writers today. His advocacy of social and spiritual equality, focus on clarity and directness, and dedication to the holy all played a part in his lasting impact on Indian poetry and culture.

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SJIF Scientific Journal Impact Factor
Impact Factor: 8.423



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