CONCLUSION
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The basic principle of mysticism is that the knowledge of reality cannot be obtained through the senses. If we are to reach reality, we must withdraw from the world of sense into that of inner experience. In order to reach the world of reality, we have to take recourse to intuitive reasons which are in fact, the attitude of the mystics. The one aim of the mystics is to disconnect themselves from this world of phenomena and to be reunited with their origin where they eternally rest.

Rumi's healthy mysticism enabled him to portray healthy sentiments which interests healthy minds in all ages and in all countries. As a poet Rumi, sought to invest the Sufi doctrine with every charm that his genius could inspire. In the words of Nicholson, "in sublimity of thought and grandeur of expression he (Maulana Rumi) challenges the greatest masters of songs; time after time he strikes a lofty note without effort; the clearness of his vision gives a wonderful exalation of his verse, which beats against the sky; his odes throb with passion and rapture- enkindling power; and his diction is choice and inartificial."

Man occupies a supreme position on account of his unique and unparalleled nature. According to Rumi, "Only those who know how to contemplate God perfectly know the dignity of man and his place in the universe. Every individual can strive to achieve the state of perfect man. Rumi further believed that the perfect or ideal man work in cooperation with others to bring about the kingdom of heaven on earth, and he cannot exist independently of the group to which he belongs."
It has been observed that Rumi derived his inspiration from the Holy Quran, the Traditions, and the anecdotes from the life of the prophet. It is also found in the Masnavi many questions raised and possible answers to them by the earlier Islamic philosophers, such as epistemological problems of Al-Frarabi (870-950 A.D.) and Ibn-i-Sina (Avicenna) (980-1037 A.D.). All this wealth of Maulana Rumi on philosophical, theological and mystical elements, unfortunately, has not been developed in a systematic way but is lying scattered. We can glean the basic elements and can come to the conclusion that the dynamic Sufism of Maulana Rumi has delivered a message of great importance which, among other theories, pertains to there epoch-making theories of philosophy.

Rumi traces the gradual evolution of the human soul and explains how from the inanimate state the soul ascended to its human form and he holds out the hope that this very human soul has the potentiality to become Divine. It can be said that Darwin's theory of is in regard to the evolution of the human body but Maulana Rumi's is with regard to the evolution of the soul which is Hundu Vedantic in outlook but also has a sanction from Islam. The eternality and the transmigration of the soul are quite evident from the verses of the Mesnavi. Rumi cared little for logical contradictions in the expression of his thoughts and sentiments. He used many contradictory, opinions current before him, as his material and conceived a new structure where the outlines and basic features are entirely his own.

Rumi's philosophy can be summed up in this way that reality is one; all phenomena are aspects of reality. All beings proceed from the Ultimate Reality, into the universe and back again to the same original source-Reality. Real knowledge
cannot be obtained through logic only; personal experience is preferred than reason alone. The real aim of life is that one should perceive Reality through spiritual experience, so that it should become one into Reality. The spiritual perception is known as Love; knowledge of Reality is inherent in Love. This love is the main spring of all religions and higher morality become more formal and mechanical. Reasons without love remain in utter darkness. According to Rumi, life is a journey back to God.

There is no phase of human activity in which Rumi does not provide us with guidance. Rumi's philosophy brings spiritual awakening, hope and cheer to humanity caught up by its own selfishness, greed, envy, jealousy, insincerity, pride and passion. Maulana Rumi prescribes the basis for human society on such spiritual considerations where colour, caste and race cease to count and every individual, irrespective of the belief he holds dear, can live with fellow beings in peace, tranquility, understanding, amity, happiness and harmony.

On the other hand there is no doubt as to the greatness of Kabir's influence as a religious teacher; he has also been described as the founder of Hindi literature. His copious utterances may be classified according to their metres, but they cannot be arranged in dates. The clues to his spiritual history are lost. He starts as a follower of Ramananda, who "drank deep of the juice of Rama." Around him he saw only the blind pushing the blind, and both falling into the well. Vehement in his protests against conventional religion, and unable to carry either its professors of learning or its ignorant commonality with him, he stood alone, and the loneliness was very grievous.
Kabir believed in self-surrender and God’s bhakti. The Kabir panthis follow a little of singing, the praises of God, prayers and a simple and pure life of devotion. Kabir recommends ceaseless singing of God’s praises. He virtually suggests withdrawal from the world. He is against all ritualistic and ascetic methods as means to salvation. It is true that Kabir refers to some yogic terms in describing the meditational and mystic methods of the yogis. But, there is no ground to suggest that he himself recommends the yogic path. In fact, far from recommending yoga, he is quite strong in condemning ascetic or yogic methods, and says that yogis, in their meditations, become prey to Maya. Kabir was influenced by prevailing religious mood such as old Brahmanic Hinduism, Hindu and Buddhist Tantrism, teachings of Nath yogis and the personal devotionalism from South India mixed with imageless God of Islam. The influence of these various doctrines is clearly evident in Kabir’s verses, even though he is often presented to be synthesizer of Hinduism and Islam.

The basic religious principles he espouses are simple. According to Kabir, all life is interplay of two spiritual principles. One is the personal soul (Jivatma) and the other is God (Paramatma). It is Kabir’s view that salvation is the process of bringing into union these two divine principles. The social and practical manifestation of Kabir’s philosophy has rung through the ages. It represented a synthesis of Hindu, and Muslim concepts. From Hinduism he accepts the concept of reincarnation and the law of Karma. From Islam he takes the outer practices of Indian Sufi ascetics and Sufi mysticism. Not only has Kabir influenced Muslims and Hindus but he is one of the major inspirations behind Sikhism as well. Despite legend that claims Kabir met with Guru Nanak, their lifespan do not overlap in time. The presence of much of his verse in Sikh scripture and the fact that
Kabir was a predecessor of Nanak has led some western scholars to mistakenly describe him as a forerunner of Sikhism.

Kabir was poet of no mean order and gladly consecrated his literary gifts to the service of God. He knew that religious instruction given in the form of poetry was easily remembered; he knew too that singings of Bhajans (hymns) were an occupation in which his followers could sing. This he did and up to the present day his hymns enjoy great popularity with the people and in the Panth occupy a prominent position in all acts of public worship.

The traditional life of Kabir has a poetical beauty which in its power to commend a Muhammadan saint to Hindu followers may be thankfully regarded as a prophecy of the greater reconciliation of conflicting faiths to which so many of us look forward. The veil that has been drawn over the first beginnings of an important religious movement we would reverently raise, trusting thereby to add additional luster to the brave efforts of a distinguished champion of religious truth.

In certain respect the legendary life of Kabir presents remarkable parallels to incidents in the life of Christ. After an account of virgin birth we read that Kabir, as a boy, meets the worst in argument a learned Pandit, he criticized for associating with the outcasts of society; he miraculously supplies the poor with bread; he incurs the hostility of the religious leaders of his time; he raises from the dead boy and a girl and is ministered to by women. The full account of his appearance before Sikander Lodi presents in many details a striking resemblance to Christ's trial before Pilate.
Kabir strove for the One Truth. He described himself as the son of both Ram and Allah. The basic religious principles he espoused were simple. According to him, all life is interplay of two spiritual principles: One is the personal soul (Jivatma) and the other is God (Paramatma). It was Kabir's view that salvation is the process of bringing into union these two divine principles. The social and practical manifestation of Kabir's philosophy has rung through the ages. It represented a synthesis of Hindu and Muslim concepts. From Hinduism he accepts the concept of reincarnation and the law of Karma. From Islam he takes the affirmation of the single god and the rejection of caste system and idolatry. Not only did Kabir influence the Muslims and Hindus but he is one of the major inspirations behind Sikhism as well.

Growing closeness and unifications of the world are the most remarkable phenomena of our world of today. People of the world are coming closer proximity with the tremendous scientific development, great advancement in communication and information technology. Globalization is also inevitable. With globalization taking place, we need a new vision of the world order, a clear insight into the fundamentals of ethics and religion. A deeper understanding and appreciation of all peoples, their civilizations, their cultures especially moral and spiritual achievement is the need of the day. This is the time when East and the West need to build bridges of understanding and amity rather than talk about the "Clash of Civilizations". It is the need of the day to reach out to other civilizations and cultures. On what basis can the dialogue of civilizations take place? For this purpose, among other things,
Maulana Rumi and Sant Kabir's works, teachings and philosophy can be a great source of inspiration for all people irrespective of caste and creed.

A new journey lies ahead for humanity to travel. Many men of faith will be seeking to walk along that road in the company of God and will desire to recapture in their own hearts the ecstatic joy experienced by Sufis and Sants like Maulana Rumi and Kabir to comfort them. Many will succeed in the process of forming a pattern of thought and behavior based on the vital truths of the Sufis and the Sants which will satisfy the needs of many seeking the re-establishment of moral and spiritual values. The Sufi teachings and philosophy and lessons of Maulana Rumi and Sant Kabir assume greater importance in this context.