The present work "Maulana Jalaluddin Rumi and Kabir: A Comparative Study" is an endeavor to bring into light the essence of two great mystic and Sufi poets Maulana Jalaluddin Rumi and Kabir.

Kabir's poetry is a reflection of his philosophy about life. His writings were mainly based on the concept of reincarnation and karma. Kabir's philosophy about life was very clear-cut. He believed in living life in a very simplistic manner. He had a strong faith in the concept of oneness of God. The basic idea was to spread the message that whether you chant the name of Hindu God or Muslim God, the fact is that there is only one God who is the creator of this beautiful world.

Jalaluddin Muhammad Balkhi is one of the greatest philosopher poets that the world has ever seen and besides this, he is a mystic par excellence. He valued his poetic gift as a means of spreading his theosophical ideas and his spiritual experiences. The philosophy of Maulana Rumi's, like the philosophy of all the sufis starts from the conception that not only True Being, but Beauty and Goodness being exclusively to God, though they are manifested in a thousand mirrors in the phenomenal world. God in short is pure Being, and what is "other than God" only exists in so far as Being is infused into it, or mirrored in it.

Sufism is all about the spiritual relation between the Asheq and Mashuq that is men and the almighty God. The same thing had been approached as the pure and divine between the Atma and Paramatma in Bhakti cult. The basic meaning of both
Islam and Hinduism is universal brotherhood. Significance of Humanism and Universal brotherhood is the theme of my research which I do consider as the most challenging criteria for the peaceful existence of human being in this world of 21st century.

I do hereby admit that I took up this theme for my research work considering the basic need of it and tried my level best to do justice to the theme of the research work. I have visited to different libraries all over the country in search of source materials related to my research work. I found it very hard not to rely upon some of the very reliable and outstanding secondary sources the impact of which can easily be trace in my research work.

This thesis is divided into four main chapters; each chapter consists of some sub-chapters. A brief sketch of each chapter has been shown bellow.

CHAPTER-I:

In the first Chapter I have made an effort to portrait the personalities of Maulana Jalaluddin Rumi and Kabir. There is hardly any doubt in the fact that Maulana Jalaluddin Rumi, well known by his title, Maulavi, is the most outstanding Sufi poet whom Persia have ever produced. He was born in Balkh in September 1207 A.D. but became famous as Rumi because he passed most of his life in Konya, in Asia Minor, which was known to Islamic World as Rum in those days. His father Mohammad bin Hussain al Bakri, commonly known as Bahauddin
Walad, was a great Islamic Scholar and source of imitation. Maulana spent forty three years in writing his Masnawi which consists of 26,000 couplets and is divided into six books. The Masnawi has been hailed as a unique revelation of esoteric truth. The Masnawi of Jalaluddin Rumi deserves to rank among the great poems of all time. It is an encyclopedia or rather the Bible of Sufism. The UNESCO had declared the year 2007 as the Maulana Rumi Year. Numerous Seminars, Symposiums and Talks held all over the world co-memorizing the 800th birth anniversary of Maulana Rumi. Besides all these I have discussed many other things relating to the personality of great Sufi saint in this chapter.

Accordingly Kabir Das who was one of the chief exponents of the Bhakti movement in India occupies the second part of my chapter one. Kabir was born in 1398 A.D. to a Brahmin widow who threw him near a tank; he was picked up by a weaver, Nirk and his wife Nima. They brought him up with the greatest care. He became a disciple of the celebrated Hindu ascetic, Ramananda. Kabir through his verses (Dohas) expounded the philosophy that, 'God is the root of all manifestations, "material" and "spiritual". According to him God is the only need of man. In the second part of the first chapter I have tried my best to highlight almost all the aspects of sant Kabi's personality.

CHAPTER-II

The second chapter is entitled "Socio-religious Studies of their respective age". In this chapter emphasis has been laid given to highlight the socio-religious
movement that prevailed in the whole Islamic world which was known as Islamic Mysticism or Sufism. Sufism is that mode of religious life in Islam in which the emphasis is placed, not so much on the performances of external rituals as on the activities of the inner self. The philosophy of Sufism believes on one God and regards every individual and everything else as part of him. On the other hand Bhakta Kabir illuminated a century back after Maulana Rumi. The Indian Sub-Continent was dominated by the Muslims both socially and politically. Thus Sufism penetrated into India and influenced the doctrine of Hinduism. As a result the Bhakti cult developed in Hinduism. These kind of socio-religious factors in the time of both Rumi and Kabir in two different geographical locations will be discussed in the second chapter of my thesis.

CHAPTER-III

The third chapter is entitled as "Sufism and Bhakti: similarity and dissimilarity". The sufistic literature produced by Persian poets like Attar, Saadi, Iraqi, Rumi, and Hafiz etc. supplied warm fund of sufistic tradition, philosophy and thought to Indian mystics and poets of different languages. The moral and spiritual sensibility of the above poets inspired generation after generation of poets and Sufis of India resulting the appearance of good number of mystical literature in different Indian languages. In this chapter efforts have been made to point out the differences which exist between these two religious movements of the medieval age in the form of Sufism and Bhakti movement.
CHAPTER- IV

The fourth chapter is entitled as "A Comparative Study of Philosophy of Maulana Jalaluddin Rumi and kabir". This chapter will be considered to be the back-bone of the proposed thesis. Considering this fact I have divided this chapter into four sub-chapters. In the first sub-chapter entitled "Concepts of God", I have discussed the perception of God from the point of view of both Sufism and Bhakti. The second sub-chapter is "Perception of Asheq and Mashuq/ Atma and Paramatma. Sufism is all about Ishqe Haqiqi (the spiritual relation between the Asheq and Mashuq) that is men and the almighty God. The same thing had been approached as the pure and divine between the Atma and Paramatma in Bhakti cult. The third one is "Meaning of religion". Here discussions have been made on the basic meaning of both Islam and Hinduism. In the fourth sub-chapter titled "Significance of Humanism and Universal brotherhood." The theme itself is a unique one, as Humanism and Universal brotherhood is the most challenging criteria for the peaceful co-existence of human being in this world of 21st century where every one is running behind the money leaving minimum stander of humanism.

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