Chapter - 5

THE RELIGIOUS CONDITIONS OF THE SOCIETY AND ITS MANIFESTATIONS IN KABIR DAS
Before the advent of Kabir the trend of conversion in religious life was growing stronger. Several rival sects of the Vedas developed and left no stone unturned to rouse feelings of opposition against Brahmans. Islam also did its best to attract the people towards it. Opposition of Brahmans and the feeling of equality of Islamic philosophy led the meaner section towards conversion into Islam. The meaner section wished to lead happy and prosperous life after conversion into Islam, and as a result many Hindus were converted into Islam. It implies that religious feeling was distorted and uncertain. Religious feelings lived on mutual hatred.

Those days the following six streams were flowing in northern India:

1. Islamic philosophy of one God, that received full co-operation and help from the state.
2. Sufi Premanuyai Stream.
3. Hathyoga stream of Naths.
5. The stream of Vaisnava Bhakti.
6. The stream of Tantrachar of Shaiva and Shakta cults.
Thus we see that Kabir's period was a time of religious philosophic revolutions. Some were teaching 'Mayavada' which prophesied the attainment of heavenly bliss after death while some were opposing 'Maya Vāda' and establishing superiority of 'Loka Dharma'. Describing the religious condition of this period Pt. Ram Chandra Shukla writes in his history of Hindi Literature: "Vajrayani Siddha' and 'Yogis' of Natha cult' were engaged in diverting away the attention of the people from true duties without taking into consideration the good of self and masses: 'True religion had sunk down to bottom.'

Interpretation the prevailing practice of the period Dr. Hajari Prasad Dwivedi has written "No body was lost in 'Rama Nami' in the true sense' Dr. Ram Ratan Bhatnagar has presented a serious interpretation of the philosophy of life of Kabir in his 'Kabir Ek Adhyana'. In the words of Dr. Ramji Lal Sahayak the then religious condition finally may be interpreted thus1. The religious condition has taken strange shape in the time of Kabir. All cults and sects were replete with false practices and false displays'. Every body was caught in the net of these false shows and artificialties. These false shows had put all on enemical terms. Real

'Sadhana' had vanished Kabir was shocked to see such degradation of religious life. The conclusion is that the entrance of artificiality and different cults and ism in this area shocked Kabir out and out. The terrible condition of this field had assumed in tolerable shape to Kabir. Several graphic descriptions of this fallen state are found in the poems of Kabir:

"Sakal varan iekatra hwai sakali puji mili khani.
Papi puja bhajain kari, Bhajan mans mad doie.

According to Kabir those days even the followers of Jainism were lost in worldly pleasures:

"Jaina bodha yah sakat sain,
charawak cha туănga biha1

Among Hindus the tendency of multi-Gods- worship and idol-worship had increased. The worshipers of temples had fallen victim to artificiality, false displays and sinful acts. Showiness had attained its top and as a result 'Snan', 'chhapa', Tilaka, Mala, dress etc. became the symbols of Sadhu and Saints. So many

1. Same, p. 50.
rascals posed to live like Sadhus and Saints. Faith and fidelity had been replaced by blind faith and false pride. Shudras were prohibited from social virtues. They were not only kept away from the Vedas, but temples were also beyond their approach. They had separate wells and sectors. So untouchables were being converted into Islam. For Hindus of meaner sections such a religion was in demand as can enable them to live with social dignity and respect. Buddhism was indeed a centre of attraction for them, but the liberality of Vedic religion was a great hindrance. Sects like Natha Panth that diverted the attention of the people in a new direction where there was no distinction of castes were also current. Such sects attracted Trodden section. So Natha Cult had great fascination for the meaner section of the society, but it failed to satisfy people with the harmony between heart and mind. It is, therefore, a new but easy religion was in demand. Those days artificiality and superstitious belief were on increase even in Islam. In different practices such as 'Roza' and 'Namaz' religion was involved, and the socalled religious preachers and the rulers were leading luxurious life.

Kabir minutely observed the evils of both the
religions and founded a new cult of 'Nirguna Upasana'. His birth, too, was fit for such thing. According to Hajari Prasad Dwivedi - he, by chance, stood on the middle period of different ages, that can fittingly be called the meeting point of different religious cults and mentalities, and fortunately he found a favourable opportunity.

All the ways of different "sanskares" were closed to him. Brought up in Muslim family he was not a Mohamdan born of a Hindu Parents he was not a Hindu. Living like a Sadhu he was not a Sadhu (Never renounced family life). Kabir Das stood on such a meeting point where Hinduism and Islam mingle together, where knowledge and ignorance meet together, where Yoga cult and Bhakti cult meet together and where Nirguna Bhakti cult and Saguna Bhakti meet together. He was standing on that meeting point. He could look at both the sides, and could observe minutely the good and evils of both the sides. Thus Kabir examined the virtue and vice of all the cults in such a way as opened the eyes of the people. In this way the new cult of 'Premabhakti'

founded by Kabir came into being\(^1\).

Kabir never accepted any of the religions of time as his own religion. He had no faith in those religions whose ideals and values he criticised vehemently. It is proved by the absence of appreciative comment on them. Showing respect to Bhakti he declared it as his own religion. He strengthened his cult by borrowing some things of other religions. He accepted some good practices and ways of devotion current in Buddhism Shaivas, Natha cult, Vajrayan and Sahajyan in new form. One should not fall a prey to such fallious thought that Kabir had practices and ways of devotion of several cults and religions in their original form. He accepted them in a purified form.

The deformed shape of religion attracted the attention of Kabir most of all. He spent major part of time in vehement criticism of the deformities of religions. In the eyes of Kabir no religion of his period was without defects. Bad practices, evil customs, sinful acts, superstitions, artificialities and false

\(^1\) Yug Purush Kabir - Dr. Ram Lal Verma, p. 63.
shows had given a severe blow to true religion of man. Kabir could see no sense in false traditions. Artificial dresses, pilgrimage and fasts. To him real shape of the religion was quite free from false shows. Kabir was loud in his declaration that true religion is free from narrowness, and is based on equality, truth and non-violence. Tested on this touch stone only 'Santa Dharma' proves to be true 'Astikya' and 'Prem' can give it shining glory\(^1\). Mahatma Kabir was such a great personality that showed the way to humanity by illuminating the dark world with the bright sun of knowledge.

The age of Kabir was full of conflicts. The society lived in a disjointed state. Those days strong religious communities lived in northern India. They were Hindus and Muslims who were quite different from each other in their social set up, religious practices and customs and ways, methods of worship and devotion etc. They were extremely orthodox in their ways of living, and as a result both of them frequently entered into mutual conflicts and battles. So they were on enemical

\(^1\) Dr. Dwarica Prasad Sharma - Hindi Ke Prachin Pratinidhi Kavi, p. 107.
terms, and none of them thought they were weaker than the other, and were not ready to accept the superiority of any as well. To both of them struggle seemed better than compromise.

Indian society at that time had stuck in the mire of vice. Artificiality was dominating them (Hindus + Muslims) Kabir was born to eradicate this evil. The organised due to the conflicts between these two religious communities and frequent battles among the states. The sword of the ruler of opposite religion was thirsty for Hindu blood because it was the age of Muslim rule. At that Hindus were being tossed up and down in the surging waves of the sea of frustration and sorrow, but their sense of duty towards Hindu nation was showing rising trend.

In that age Hindu and Islam were only two major religions. The so-called agents of both the religions used to intigate innocent people and get them entangled in the thick mire of artificialities, evil practices and false displays, and they always tried to make sworn enemies to each other. As a result social and religious differences of Hindus and Muslims reached on the top. This resulted in frequent clash between both of them.
The absurd narrowness of the religious agents destroyed the social unity, and vicious customs and evil practices brought religious disorder. The duties of religious leaders were confined to difficult methods of offering devotion. In such a difficult period Kabir came to life, and tried to do away with false shows and religious falsification.

In the time of Kabir the customs and ways of 'Sanatana Dharma' were in existence. Sanatana had ever maintained its practical shape, due to which Hindu followers kept themselves engaged in religious practices which generally included reading of scriptures yyan and other 'Karmakanda'. But real purpose of these was absent from there. So their observances had nothing but false shows. It is here where Brahmans, thought to be well-versed in scriptures, cheated their disciples who were mostly ignorant and illiterate. Kabir observed them minutely and disclosed the reality to the people. Kabir severely attacked at and scolded the so-called agents of religion who were involved in sinful acts.

In this period Hindu religion was a jumble of different sects and cults. When Buddhism was showing downward trend, it was full of false shows. It had its
impact on 'Sanatana Dharma' in increasing falsehood and artificialities. Its chief agents Pandits and Brahmans tried to strengthen it basing it on practice, but its downfall could not be checked. False shows in social behaviour increased. The real shape of duty and practice was reduced to nothingness due to emergence of artificiality, and consequently different sects and cults sprung up among Hindus. The followers were divided among Shaiva cult, Shakta cult, Natha cult, Buddhism, Vaishnava cult etc. Almost all of them were addicted to obscene life, they were meat-eaters and lecherous and drank wine, and they all were lost in their own pursuit without any care.  

After thorough study Kabir tried to remove them. Even before Kabir Pt. Ramanand tried to do the same but with little success, and failed to find that target which Kabir later attained. No great personality that has attained desired success, has so far been born in human history, but Kabir is an exception. No doubt in modern age this credit can be given to Mahatma Gandhi.

Yet he is not on par with kabir and at last he had to sacrifice his life.

Kabir was armed with truth to eradicate all social evils. He was also armed with good conduct, courage and free expression of speech. None could dare to stand the severe blows of such weapons except fleeing away from the path. kabir was such a reformer as cautioned the people in time and led the society on good path. He not only consoled the crushed humanity, but also guided and took on the forgotten path, 'Kabir was a faithful humanitarian. He was quite free from orthodox attitude, though he had some faith in Islam. He had no relation with blind faith and superstitious beliefs. Kabir believed in the purity of heart. He used to accept things only after weighing on experience and truth, and sacrifice in life was his motto. 1 Kabir minutely observed the evils and ways of devotion and worshipping of other religions and disclosed their false hood. He warned the people saying that how can those who are lost in obscenity, save and caution the people?

Kabir had no faith in class and caste divisions and in differences of religions. High regard was Brahmins, birth-right, however great sinful they might be, Kabir frowned at all kinds of artificialities and superstitious beliefs and irregular customs and ways. It was such a thing that was beyond the power of any other saint. It was his firm belief that all human beings sprang from the one great height, the same God pervades in all. Our body made up five constituent elements is the creation of the same creator, the supreme being. So what is the meaning of differences and distinctions caused by respective births? That is why Kabir gives no importance to the distinction of high and low:

"Jo to banbhan banbhani jaya
Aan bata vhai kahe na aaya,
Jo tu turak turkain jaya,
Bhitar khatana kyon na karaya.

Kabir tried his level best to eradicate Brahman made untouchability. The problem of touchability and untouchability quite current those days in Hindu society was based on the doctrine of so-called 'Vernashrama duty.' Kabir found it a great curse to human society. So he put it to his harsh criticism. In this way this great saint helped those who had fallen victim to the malicious tricks of pandits.
Kabir never supported the false behaviour of Yogis, Sadhus, learned saints and Pandits etc. So he disclosed to the people the heinous design of those who lived in the garb of sadhus and saints. Kabir pooh-poohed the religious fasts of Hindus by telling:-

"Anko tyagai mana nahin hatake, paran kare sagoti"

He also laughed at idol worship by saying to the people that- "Pathara pujai hari milai, to main pujun pahara"

He expressed his frown at false Sadhus in these works:-
"mala paharayan kuchha nahin, kati manake satha"

Those who wear religious garlands and count heads and have no peace of mind, wear religious garlands with no sense at all. Kabir proved clean shaven 'Sanyasis' false in their behaviour and conduct in this line:-

"Mura muravata din gaye, ajahun na miliya Rama"

Kabir also shot his sharparrows of taunt at those who wore 'Tilaka' on their head in this line:-

"Chhapa tilaka banaike dagadhya Loka aneka"

In the same way he hurled his sharp criticism at the nakedness of Digamber sadhus' in the following line:

"Nange phire sannjoga je hoi, Banaka miriga mukati gaya koi"
Kabir not only laughed at false traditional practices, manner of worshipping and religious facts and rites of Hindus but also expressed the meaninglessness of pilgrimage in the following line:- "Tiratha yaya te nahin bhuye aravani nyaha"

First of all Kabir scolded men of false shows and drew the attention of the society towards the meaninglessness of artificialities and superstitions.

It was not the condition of Hindu society only, but like Hindus agents of Islam also had spread artificial and heinous practices. It is, therefore, the devotees of Islam, too, had strayed away from the right path. Describing a Kazi Kabir Das says:-

"Kaji mulan bhramia chalya duni ke sathi,
dil pai din bisaria, karadela java hathi."

In this way we see that like Hindus Kabir never let anyone unnoticed, He saw that Kazi, Mulla, Shekh, Dervesh all are fallen from virtue, and they all were cheating and deceiving the people in the disguised garb of religion.

Shekh used to go to Makka and Madina for Hazz, but on their return they used to engage themselves in
dishonest practice again. Kazis lived engaged in namaz in social greetings and in offering prayer to God all through day, Yet they slaughtered cows and other animals to satisfy the taste of their tongues. Similarly Mulas offered Azan prayer in the mosque during the day, but at night fall they used to kill cocks. Kabir saw that all of these were ignorant about religious matters, sinful, meat-eaters and faithless to God. So Kabir put them not only to severe criticism, but also showed them the right path to follow.

Muslim rulers ruled the country in age of Kabir, and the Hindus were the ruled. Muslims were not in dearth of wealth. So they were drowned in the deep sea of obscenity. Hindus had lost their glorious days. They were helpless, but even then they had to save their religious lives. anyhow. So a kind of rigidity entered into their faith. So they missed a big part of their society; and the love of artificiality led to the loss of direction, Among the religious rites, Roza had got wide currency among the people, and at sametime the agents of Islam enjoyed full freedom to do any thing they liked. Muslim religious agents were also rich. 'So they lived fashionably. Out wardly they lived the life
of spiritual meditation, but they were fully immersed in physical luxury. They kept their innocent people in the dark, and were always involved in clashes with Hindus. The very acts of Muslim religious agents brought communal fanaticism into life, which led to the feeling of jealousy towards Hindus.

Muslim agents of religion were terribly lacking in kindness and sympathy to man. Kabir was a saint of non-violence. He could not brook this. So he vehemently criticised their Roza, Namaz and other religious rites such as

Masjida bhitara mulla pukarai,
Kya sahib tera bahira hai.

He also proved the meaninglessness of mosques and Namaz in lines like this:-

Dina bhara Roza dharata ho,
Rata hanat hau gaya.

Which also proves the uselessness of Roza. He laughed at Muslim Pira-Galia in lines like this-

"Musalman ke pira aulia,
Muragi muraga khai."

and
"Bakari muragi kina farmaya,
Kisake hukum tum chhuri Chalaya."

Here he also found fault with animal slaughter. He put those to severe taunt, who thought that mosque is the living-place of God in -

"Jore khudaya masita basati hai,
Auvara muluka kehi kera."

and proved the omnipresence of God. He laughed at Sunnat by saying -

"Haun to turaka kiiya kari sunnati au
likhan ka kahiya."

and he also made severe attack on religious agents in -

"Kaji kaun kartava bakhane."

No false and artificial agents of religion was out of his bitter criticism. Whether he is a Hindu or a Mohammedan. His taunts are bitter biting, sharp and hurting, but quite meaningful and influential. We should not forget that this poet-saint has sympathy and kindness in his heart and truth in his voice.

Kabir was a true social reformer who observed the good and the evil of both the religions-Hindu and
Islam, and he not only criticised, but also showed the way to follow for their benefit. None was alien to him—he behaved with both as his own. So he showed equal sense of criticism to both. He was the supporter of Hindu-Muslim unity, and he followed no cult strictly and preached freely. This is why whatever Kabir has said is impartial and unrestrained. Through the line-

"Are ina doun raha na payi"

He tried to bring both who were on the wrong path, on the right path which was beneficial and helpful to all.¹

Kabir was unhappy to see both the communities on the wrong path.—

"Mana na rangaye Rangaye jogi Kapara."

was his saying about disguised Sadhus to disclose their heinous design to the people of his time. Kabir also disliked the distinction between high and low and between touchable and untouchable. So he tried to bring equality, and treated castes not as a birth right. He established the doctrine—

"So Hindu Musalman Jakar durus rahey iman."

¹ Dr. Dwarika Prasad Saxena Prachin Pratinidhi Kavi Page 109.
He treated those who did follow this motto, not as a human being. To oppose black sheep and rascals is not an easy job. Only great persons oppose them openly and attack them severely without any fear.

Kabir was such a great man that opposed bad elements freely in a time when every body was crushed and dared not raise a voice. Thus he saved the suffering humanity. He found no meaning in worship and scriptures. He thought that the worship of only innocent and pure heart can bring nearness to God.

To establish unity between Hindus and Muslims and to introduce both the communities to true humanity without any distinction of caste and creed he said—

\[ \text{Bhula mani parai jini koie,} \\
\text{Hindu turuka jhutha kul doi.} \]

Kabir was a top class reformer and religious preacher. He tried to bring order in the disordered society. He tried his best to remove inequality and equality in the society. Without a true spiritual 'Guru' who could say such thing—

"Hindu turaka yeka raha hain."
and who could understand the truth of this? Kabir found out an easy and beneficial path for all, where man could meet man with perfect human feelings. So preaching the theory of fellow-feeling, forgiveness, sense of service and non-violence he laid emphasis on the purity of conduct. Kabir was a perfect physician who diagnosed the disease of the society and prescribed a fit medicine to cure it, though the patient required aesthetic operation. But Kabir succeeded in his attempt. He felt no difficulty. "The voice of Kabir did another great work in social life, that is the propagation of simplicity and purity of conduct. In the age of Kabir the society was stuck in the mire of obscenity which he faced and opposed bravely and freely and he had to depreciate woman folk, he had to preach the life of celibacy. He worked hard to propagate in the society the tendency to lead purity of life. He was quite against anger, avarice, violence and deceit. The aim of Kabir's social reformation was to inculcate the motto of simplicity of life, innocence of heart and purity of mind."

According to some scholars was mainly a devotee,

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and as a reformer his roll is minor. In the connection the opinion of Pt. Munsiram Sharma may be quoted - It is true that he was a devotee and propagator of individual devotion, but his own personality was only a product of the stream of social reformation. It is the fact that inspires and develops the personality of a man; thought or feeling never creates fact.

Kabir never supported useless thoughts whether it had been started by a renowned Acharya or by a prophet or by the Vedas and Shastras. kabir did not like artificial shows, meaningless adoration and the slavery of absurd sanskaras. So he never tried to establish their worth. He was the supporter of love and devotion to mankind. He used to give no value to the superiority of caste and nobility of birth, but he was a great devotee of humanity. To bring about unity between Hindus and Muslims he did not allow any type of caste-distinction, nor did he find any difference between 'Khuda and Bhagwana' Ram-Rahim and Keshava-Karim are only one unified entity and this fact is not understood by men of corrupted brain. No body stressed on this unity more emphatically than Kabir.

Kabir never looked at religious clashes with this
thing in mind. Whether he diagnosed the disease correctly or not may be the point of dispute, but there was no mistake in prescription of medicine and prevention:

"Yah ausadha hai, Bhagavad vishwas"

There is no mistake in these two things of Kabir, and if unity between Hindu and Muslim ever comes, it will come through this path.

Whatever Kabir said, was the demand of humanity. There is no malice in it towards any religion, caste or class. Kabir called the easy ways the best and most practicable path of human religion. Those persons who follow this path, must attain salvation. Sahaj Marg is such a way that attaches special value to humanity, and allow no place for 'Sanskaras', difficult ways of devotion and artificial shows. It resulted in bringing whole mankind near the teachings of Kabir without much hindrance. His voice has unique attraction, and its tune was echoing in the ears of the people of medieval period. Kabir never started a new cult. But he tried

to justify the validity of cults and paths which he thought useful and helpful to mankind. Kabir did yeoman's service to guide humanity groping in the thick darkness of ignorance in the medieval period. It was his inspiring voice that brought extinction to the then religious falsehood and social evil practices and the common received the lesson of simplicity and purity of life, good conduct and mutual unity. It will not be an exaggeration to call Kabir a social reformer of the highest order.

It is not wrong to say that Kabir was the product of the society. Major roll is played by the social conditions in the development of a particular man. The then social condition made Kabir a great man. The society was the main teacher and inspirer of Kabir. The society led Kabir to the minute study of religion and philosophy. It is quite true that Kabir, not a learned scholar, but he observed carefully the knotty problems of philosophic approach and the rigidity of evil practices. The society was confused in the maizes of different cults and philosophic conclusions. The common man was not prepared to face the philosophic complexity. It is wrong to think that the society needed no guidance of philosophic thought, but it required very much the
guidance of an easy cult that involved no distinction of any kind. The genius of Kabir fulfilled this demand. Has philosophic tradition no place? It is a question worth considering.

It is wrong to alienate Kabir's philosophy from social life, Kabir found out an easy philosophy to be easily accepted and practised by the society. His attitude towards religion, too, was of this type. We can easily imagine Kabir's that accepted theory of religion that could easily bring the social life into one unity. It makes it clear that Kabir could accept no religion which was to create friction and differences and distinctions, and thus brings division in the society. This particularity also lies in his moral attitude, Kabir never supported the practice of:

"Shathe shathyam samachareta."

but in stead of it he believed in the motto of:

"Jo toi kanta buvai tahi boi tu fula."

It makes it quite clear that Kabir liked the organised and unified society. He was quite against the dissolution of society.

Kabir received inspiration from the society, but
he not only learnt from it, but also taught it.

Social problems give his thoughts universality and liberality. Generally Kabir presents before us the two aspect of the society—Ideal one and the humiliating one. Kabir seeks to establish the first one which is good and fine, and depreciates the second one which is harmful and humiliating. These two aspects indicate towards the two extremity of the society. But Kabir is not anxious about that aspect that lies between these two, and so never tries present. Despite this it comes before us through his similes.

1. Santa na chhore santai, Jo kotica mile asanta,¹
   Chandana bhuvanga baithia, tau sitalata na tajant.

2. So jogi jahe mana me mudra,
   Rati divas na karai nidra,

The community of saints is the object of praise for Kabir. He praises very much either saints or Vaishnava devotees. Only that aspect of sainthood that has practical side as well as spiritual side appeals to him. The social life of a saint is the first test of his life. Others who live in their company, also reach

¹ K.Gr., p. 51-2.
sainthood¹. Good behaviour is the first step of devotion, and devotion beautifies good behaviour.

As Kabir disliked all types of differences and distinctions, similarly he derided artificiality. Misbehaviour and misconduct could be appreciated by him.

It is a matter of great surprise that it is not forbidden in 'Kabir Bani' but it has rather received the regard of respect and honour. The following is an example of this:

Sati bichari sata kiya, kanhoa seja bichhai
Le suti piva aaapanan, chahun disi aqini layai.

The occupational life is that period also inspired him but Kabir never found fault with any type of occupation. His symbolic interpretation of spiritualism or Sadhana has become extremely appealing. It is a good proof of his poetic genius. He has mentioned the jobs and professions of Teli, Chamar, Kumhar, Dhivar, Aheri etc. but the greater emphasis has been laid on agriculture, business and spinning and weaving. It is

¹. K.Gr., p. 73-13.
said that the last three were attached to him. He had wide experience of these and the greater emphasis on them is quite natural, but his knowledge of agriculture was not meagre. Agriculture was the main occupation of the country and in his wandering from place to place he must have come in contact with agriculturists and agricultural activities. It is also probable that where he live in kashi must been an area of agricultural activities. Kabir has shown immense liking for agriculture in his depiction of agriculture. So in reference to misbehaviour in public Kabir's voice over and everywhere shows in defatigable courage in attacking. Is it possible that one can become a Vaishnava devotee after wearing Tilak on his forehead? Similarly one can never become a Yogi after putting on Yogis garb and guise. The then occupations, sanskars and customs contributed much to the social rise depicted in Kabir Bani. The social rise of Kabir Bani has two streams. The one stream included Kabir's social criticism and the other stream consisted of the poetical excellence of his genius. The criticism or castigation of evil practices is included in the first stream.

As Kabir has found Azan to be the child of ignorance, similarly he called 'Vrata', Roza, pilgrimage Yagyopavit etc. the off springs of fallacy. The fashion of Veil-wearing (Ghughat), too, has been put to severe criticism—"Rhoo Rhoo ri bahuriya Ghunghat jini karhai." Kabir shows his dislike for 'Ghughat'. Ghughat may be the disguise of a woman, but it cannot be the symbol of her purity. So Kabir says "Ghughat karhyan sati na hoi" Kabir has criticised all types of evil practices or practices caused by ignorance.

Saint Kabir was such a great man that enlightened the thick darkness of medieval period with the sun of knowledge and guided the people to find the right path.

The age of Kabir was full of clashes and conflicts. Those days two prominent communities Hindu and Muslim were living northern India. They both were orthodox in their ways of living, in religious and social customs and also in methods of worship and devotion. As a result both the communities were involved in constant clashes, both of them bore malice and enemity to each other. They never tried to reach a compromise, because mutual hostility seemed better.

2. Same, p. 71-34.
Indian society, in that age, was full of evils. Both Hindus and Muslim had fallen victim to artificiality. To eradicate those artificialities Kabir came to life. On account of two hostile communities and the worst political condition the organised society had reached the state of disorder. The swords of hostile rulers were thirsty for Hindu blood. Hindus were drowned in the deep sea of frustration, but their love for the nation and religion went on increasing.

Hinduism and Islam were the two prominent religions in that age. The agents of both the religions tried to get their masses caught in the net of artificial shows and false displays, and establishing their own respective superiority they used to spread hostility which led both of them to frequent clashes. This brought disorder in social and religious life.

In such a difficult age Kabir was born, and observing keenly the artificialities, established customs and religious falsehood of his age he made relentless effort to uproot them. Before Kabir it was Pt. Ramanand who took the responsibility of this great work, but he did not succeed as much as his disciple, Kabir did. No great man who had attained desired
success, has been born in human history so far. But Kabir is an exception to it.

To do away with the bad elements of the society, he had the weapon of truth and strength of good conduct, and his sword of bitter taunt was also very effective. The hurt had nothing to do except running away. Kabir was such a great reformer who cautioned the people, revealed their evils and brought them on a right path which was more beneficial helpful. He not only consoled them, but also showed the forgotten path. Kabir was a man of humanitarian outlook. He was without orthodox views, though Islam was his accepted religion. He had no relation with any established custom or superstition. He used to accept that which appealed most to his reason faculty. Weighing on the balance of his experience and searching out the truth he could accept or refuse a thing.¹

Kabir comes before us as a revolutionary leader who wanted change in the general set-up of the society, because the communities of Hindus and Muslims were

involved in constant clashes. Both of them had fallen victim to evil practices and superstition. Kabir was displeased to see the then condition of Hindus and Muslims. He wanted to bring a new shape of religion before both the communities had been caught in the thick mire of evils. It was not tolerable to Kabir. He liked the true shape of religion which he wanted to place before human society. He was the supporter of peace and love in the society. He wanted to show a path to man, which may be more useful. He firmly believed that both the communities had forgotten the true shape of religion. Kabir's taunt was not an offshoot of grudge, but it was based on love. Kabir was a great man who allowed no blemish to enter his heart. He wanted change in every sphere of the social life. He always wished for the progress of the society. All through his life he tried to keep away artificiality. His work was unique. Where his work was supported by the people or not he cared little. All through his life he did according to his own sweet will. This was his speciality.