



Exploring the elements of bhakti in the Bhagavad Gita and the Quran: A comparative philosophical study

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Abstract

The Bhagavad Gita stands as a most influential classic scripture among all doctrines offering profound insights into the nature of devotion through the dialogue between Lord Krishna and Arjuna. In the Chapter 12 of the text elucidates Bhakti Yoga as a path characterized by humility, selfless love, purity, and total surrender to the Divine. Similarly, the Quran presents devotion as an intense bond of love and submission between the believer and God, emphasizing remembrance, obedience, and spiritual transformation. This paper undertakes a comparative analysis of the devotional elements found in the Bhagavad Gita and the Quran, examining fundamental elements of bhakti in the Bhagavad Gita and to explore their parallels and convergences with Quranic concepts of devotion and surrender as central to the spiritual journey. Through close reading of selected verses and interpretative analysis, the study explores the convergences and divergences in their devotional frameworks. It argues that both traditions, while arising from distinct theological contexts, affirm devotion as a transformative and universal means to realize ultimate union with the Divine, thereby enriching the philosophical understanding of devotion across religious boundaries.

Keywords: Bhakti, the bhagavad gita, devotion, the quran, yoga

Introduction

The devotional worship of God with the ultimate object of attaining moksha or salvation is called Bhakti. The term bhakti is derived from the Sanskrit root bhaj, meaning “to serve,” and implies selfless service and loving devotion to the Divine. Bhakti is essentially an act of loving attachment to God, wherein the devotee surrenders completely, directing all emotions, thoughts, and actions toward the Divine. This pathway of spiritual realization is systematically elaborated in the Bhagavad Gita, where Bhakti Yoga is presented as a practical and transformative mode of attaining the highest spiritual goal. Bhakti Yoga is a multi-faceted spiritual discipline that requires unwavering commitment not only to God but also to the loving fellowship of all beings. It emphasizes that the devotee’s relationship with God must be exclusive and pure; divided loyalty or attachment to worldly desires prevents total surrender and hinders the attainment of liberation. In order to achieve moksha through this path, one must cultivate pure devotion because the presence of material desires disperses spiritual energy and prevents full absorption in the Divine. The Bhagavad Gita, which forms an integral part of the great Indian epic Mahabharata, introduces the profound concept of Yoga in its many forms. The Bhagavad Gita is often referred to as a Gita Upanishad, because it draws its philosophical inspiration from the Upanishads, a remarkable body of scriptures that explore ultimate reality and human destiny. The central teaching of the Bhagavad Gita revolves around the attainment of life’s supreme goal, perfection, freedom, or moksha through the performance of one’s duties with the right attitude and understanding. The dialogue between Lord Krishna and Prince Arjuna on the battlefield of Kurukshetra explores various spiritual paths, offering a

practical synthesis of philosophical ideas and religious practices. In Chapter 18, Sloka 55, the Bhagavad Gita declares that the Supreme Being can be truly understood through different spiritual processes, including Karma Yoga (the path of selfless action), Jnana Yoga (the path of knowledge), Dhyana Yoga (the path of meditation), and Bhakti Yoga (the path of devotion). Among these, Bhakti Yoga is presented as the most accessible and direct means of realizing God. It is intimately connected with Karma and Jnana Yoga, as without devotion, the realization of Brahman and the attainment of true knowledge (Jnana) remain incomplete. Devotion provides the emotional and spiritual foundation upon which knowledge and action are elevated to a sacred plane. Bhakti Yoga engages both the heart and the mind.

Through constant practice, it leads the aspirant to perform selfless action, gradually purifying the inner world. This process of internal transformation not only fosters spiritual growth but also contributes to mental clarity and emotional well-being. In its essence, Bhakti signifies loving service to the Lord, where the devotee’s personal will merges into the divine will. This surrender facilitates the dissolution of ego and culminates in self-realization, the direct experience of unity with all existence. Bhakti Yoga is often described as the easiest and most natural path to reach the Divine. Unlike the arduous intellectual inquiry required by Jnana Yoga or Dhyana Yoga, Bhakti flows from the natural human capacity to love. When a person wholly surrenders to God, the Divine assumes responsibility for the devotee’s spiritual progress, transforming weaknesses and errors into vehicles of grace. The Bhagavad Gita affirms that such divine grace purifies the heart and elevates the individual to universal consciousness.

Importantly, Bhakti is not merely a process of detachment from the world and attachment to God. It is also an active, dynamic love directed toward the Divine, who manifests in the world for its redemption. Bhakti emphasizes faith, love, humility, and complete surrender to God's will. The devotee entrusts themselves entirely to the Divine, embodying a simple, austere relationship grounded in trust. This surrender involves an inner transformation where the ego, along with personal virtues, pride, knowledge, subtle expectations, and unconscious prejudices, must be relinquished. True surrender is only possible when all desires are renounced, and one patiently places trust in the Supreme Being. When the self is emptied of ego, God takes full possession, and the individual becomes an instrument of the Divine will.

Islam is one of the major world religions, encompassing a comprehensive way of life that integrates spiritual, moral, social, and legal dimensions. The word "Islam" is derived from the Arabic root "salam", which conveys meanings of submission, surrender, and peace. As a religion, Islam signifies the complete submission of one's will to Allah Only. This submission is not merely a formal act but involves internal conviction, ethical behavior, and spiritual awareness. The essence of Islam lies in recognizing Allah's sovereignty over all aspects of existence and aligning human life according to His divine guidance. The Quran is the fundamental source of guidance for Islamic people in all aspects of life. The Quran is the divine book revealed to Prophet Muhammad as the ultimate and final guidance for mankind. Islam is Arabic word which means submission, surrender and obedience. As a religion, Islam stands for complete submission and obedience to Allah. The Islamic mode of worship (Ibadah) is to concentrate on one object and the realization of the divine presence. The word 'Ibadah' is derived from the root word 'abd' which means servant and slave. This etymology highlights the relationship between the believer and Allah where the believer is a servant of Allah and all actions should be performed with the intention of servitude and submission to His will. The five pillars of Islam are five basic acts in Islam, considered obligatory by Islamic believers and are the foundation of life. Worship is commonly taken to mean performing ritualistic acts includes Shahada, Namaz, Zakat, Ramadan and Hajj. These Islamic rituals are chosen as an explicit example of the embodied rituals in Islam. The Quran presents them as a framework for religious act of worship or Ibadah and a sign of commitment to the Islamic faith. These are the way to feel the divine presence and ponder over His greatness, glory and love. The ultimate purpose of Ibadah is to recognize Allah's sovereignty and to live life according to His guidance, achieving success in this world and the hereafter (Maudadi, 2023) [5]. It is about establishing connection with Allah, recognizing His blessings and expressing gratitude through obedience and service. In essence Ibadah encompasses every aspect of an Islamic believer's life, guiding towards righteousness, self-discipline and awareness of their duties to Allah and human beings. These pillars are explicit expressions of Ibadah, structuring the believer's life around acts of devotion that nurture faith, discipline, and a sense of belonging to a spiritual community. Through these practices, the believer experiences the divine presence, reflects on God's greatness, and expresses love and gratitude. Beyond these ritual

practices, Ibadah extends to every facet of life. Islam teaches that daily actions such as earning a livelihood, family interactions, and acts of kindness can become worship if performed with sincerity and in accordance with divine guidance. The ultimate objective of Ibadah is to recognize Allah's sovereignty, to internalize His guidance, and to live a life oriented toward His pleasure. It seeks to cultivate a state where worship is not confined to specific moments but permeates the entirety of human existence, guiding individuals toward righteousness, self-discipline, and awareness of their duties toward God and humanity (Hiyadat, 2017) [3].

Elements of worship in the Bhagavad Gita

Bhakti, as delineated in the Bhagavad Gita, represents the profound relationship between the devotee and the divine, a bond characterized by unwavering trust, love, and surrender to a personal God. The twelfth chapter of the Gita, entitled Bhakti Yoga, presents devotion, a disciplined spiritual path leading toward liberation. Unlike the abstract meditation upon the unmanifested Absolute, which demands rigorous intellectual abstraction and detachment, the worship of a personal deity offers a more accessible and emotionally fulfilling avenue for spiritual realization. The Bhagavad Gita emphasizes that for ordinary human beings those constrained by worldly responsibilities and limited by intellectual or spiritual capacity. The path of devotion provides an inclusive and compassionate means to attain the divine. The accessibility of Bhakti Yoga rests on its human appeal; it does not require the refinement of metaphysical understanding but only the sincerity of the heart and the purity of intention. Within the framework of the Bhagavad Gita, Bhakti encompasses several elements love, surrender, faith, and selfless action. The devotee approaches God not as an impersonal cosmic principle but as an intimate and responsive presence. This relationship transcends the boundaries of ritual and intellect, transforming spiritual life into a dynamic process of personal communion. The Lord, described as infinitely compassionate and responsive to the devotee's love, assures that whoever worships with a pure heart is accepted, regardless of social status, knowledge, or moral imperfection (Radhakrishnan, 1977) [9].

The practice of Bhakti in the Gita involves total surrender of the ego and the fruits of action to the divine will. The devotee performs every duty as an act of service, relinquishing attachment to outcomes. This attitude aligns devotion with the philosophy of karma yoga, creating an integrated spiritual discipline where work becomes worship. The psychological transformation engendered by such devotion purifies the mind from selfish desires and cultivates serenity, humility, and inner joy. The Gita portrays this surrender not as passive resignation but as an active trust in divine providence. It represents a state where the individual self merges in love with the Supreme, achieving a harmony between personal effort and divine grace.

Furthermore, Bhakti in the Bhagavad Gita is not devoid of philosophical depth; it harmonizes with the monistic insight of the Upanishads while preserving the emotional warmth of theistic devotion. Even those who perceive God as the unmanifest absolute can infuse their contemplation with love, thereby transforming abstract knowledge into living faith. This synthesis of knowledge, action, and devotion

makes the Bhagavad Gita's conception of Bhakti distinctively holistic. The culmination of Bhakti Yoga is the realization of oneness through love, wherein the devotee sees God in all beings and all beings in God. Such realization transcends ritualistic worship and culminates in a spiritual consciousness pervaded by compassion and divine presence. Bhakti thus emerges in the Bhagavad Gita as both a universal path and an inner transformation, a sacred movement of the heart that dissolves ego, negates desire, and establishes the soul in the eternal love of God (Duneja, 2-14)^[2].

The 12 chapter of Bhagavad Gita i.e Bhakti Yoga begins with Arjuna questioning lord Krishna about two kinds of devotees those who constantly remembers Him (Smarana), Sings His name (Kirtana), Speaks His glories and hears His lilas, unconditional self-surrender and those who worship the formless Brahman. He asks which among them is considered perfect. In response, Lord Krishna explains that those devotees who fix their minds on Him in His universal form, the Supreme Lord and worship Him constantly with intense and supreme faith seeing Him as the Lord of all Masters of Yoga, omniscient, free from attachment and all evil passions are best in Yoga.

Further in the verse no five, lord Krishna explains that it is harder for the devotee whose minds are set on the unseen or the unmanifested by controlling the senses ultimately reach Him. But it is difficult to fix the mind on the formless and attributes of Brahman. Worshiping a personal God, who lives in all things and people is easier than trying to understand a formless and unseen. However if a person is unable to keep their mind steadily focused on God, they reach that state through abhyasa. By repeated effort one can gradually grow closer to the God.

**adseṣṭā sarvabhūtānām maitraḥ karuṇa eva ca ||
nirmamo nirahamkārah samaduḥkhasukhaḥ kṣamī ||12/13||
santuṣṭaḥ satatam yogi yatātmā drdhanīścayah ||
mayy arpitamanobuddhir yo madbhaktaḥ sa me priyah || 12/14
||**

In this verse, Lord Krishna describes the qualities of a true devotee who is fully devoted to God. the qualities of a true devotee who is free from the feeling of mineness, egoism, balanced in pain and pleasure, forgiving, contented, and steadfast in Yoga, self-controlled and very determined with his mind and intellect dedicated to God only.

This type of devotee gives a sense of complete safety to others. He becomes like a Paramahansa monk calm, detached from worldly things but full of love for all. He sees the presence of God in every living creature which gives him an equal vision. Like the sun that shines on both rich and poor or a river that quenches the thirst of both gentle and wild animals, his love is offered to all without discrimination. He does not cling to the ideas of "I" or "mine." He remains steady in both happiness and sorrow, does not chase after pleasure and does not avoid pain. Like the earth that endures everything quietly, he stays calm even when insulted or hurt. (Sivananda, 1957)^[11] The yogi who remains content, steady, self-controlled, unshakable in determination, whose mind and intellect are completely dedicated to Him, such devotee is considered beloved devotee to lord Krishna.

The Gita mentions about four classes of devotees in the chapter seven, verse sixteen. Arta, the distressed, Jijnasu or the seeker of knowledge, Artharti or the seeker of wealth

and those who are jnanis or the self realized. The Gita says among these devotees who worship without any desire and with knowledge takes shelter in the Lord knowing that nothing else worth getting except knowing the supreme is the dearest to the Lord. He continues saying that all these devotees are righteous as they are the worshippers. A person of wisdom attains the Lord after several births and takes refuge to the Lord. (Dewan, 2018)^[1]

In the several chapters, the Bhagavad Gita emphasizes the importance of being a wholehearted devotee who understands the presence of God within. Through devotion, a person comes closer to God and understands His true nature, as shown in the verse:

**bhaktiā māṃ abhijānāti yāvān yaś cāsmi tattvataḥ ||
tato māṃ tattavato jñātvā viśate tadānantaram || 18/55**

"By devotion, I am truly known and after knowing Me, one enters into Me."

Thus, the path of devotion is the central part of the Gita and it ends with this teaching to Arjuna as well as to the whole mankind about the path of liberation through pure love or devotion.

Concept of Ibadah in the Quran

The holy Quran is a basic source of guidance for mankind in every walk of life. The Quran shows the path that leads to the ultimate success and reminds people about the main objectives of His creation in this world, which is Ibadah. The Quran states, "And I did not create the jinn and mankind except to worship Me" (Quran 51:56). In Islam, worship (Ibadah) means a wide spectrum of spiritual exercises that at the same time serves as the way of connecting to Allah and indicating formally to His will. From among the foremost obligations is worship, prayer (salat), fasting (Sawm), giving charity (Zakat) and hajj. The Quran presents them as a framework for religious act of worship or ibadah and a sign of commitment to the faith. These Ibadah can also be seen as the Islamic basic rituals. The five pillars of Islam are the basic course of Islamic worship which train the person's inner self and show him the way to organization, discipline, moderation and balance and produces the concept to fight in a better way against all odds of materialistic world. Aside from these basic concepts of Ibadah, there is other ritual and practices. Worship in Islam is a comprehensive definition that includes every aspect of human life and individual's activities. Recitation of the Quran and following the teachings of the Prophet (Hadith) are another form of Ibadah. Quran and Hadith highlight how the life of a believer touches upon every aspect of the world, elevating Ibadah in its role as a pillar and guide in the spirit journey of a worshiper towards God (Razaque & Waseem, 2024)^[10].

Salat (five times daily prayers): Salah, the ritual prayer performed five times a day, represents a direct communication between the individual and Allah, serving as a cornerstone of Muslim worship (Quran 29:45).

Salat is the Islamic prayer. Salat consists of five daily prayers: Fajr (dawn), Dhuhr (noon), Asr (afternoon), Maghrib (evening) and Isha (night). The Fajr prayer is performed before sunrise, Dhuhr is performed in the midday after the sun has surpassed its highest point, Asr is the

evening prayer before sunset, Maghrib is the evening prayer after sunset and Isha is the night prayer. All of these prayers are recited while facing the Kaaba in Mecca. Muslims must wash themselves before prayer; this washing is called Wudu or purification. The prayer is accompanied by a series of set positions including bowing with hands on knees, standing, prostrating and sitting in a special position.

Sawm (fasting during the month of Ramadan): Sawm or fasting is an obligatory act during the month of Ramadan. Muslims must abstain from food and drink from dawn to dusk during this month and are to be especially mindful of other sins. Fasting is necessary for every Muslim that has reached puberty (unless one suffers from a medical condition which prevents from doing so). The fast is meant to allow Muslims to seek nearness and to look for forgiveness from God, to express their gratitude to and dependence on him.

Hajj (the pilgrimage to Mecca at least once in a lifetime) Hajj is a pilgrimage that occurs during the Islamic month of Dhu al-Hijjah to the holy city of Mecca. Every Muslim is obliged to make the pilgrimage to Mecca at least once in his or her life. When the pilgrim is around 10 km from Mecca, Muslims must dress in Ihram clothing, which consists of two white sheets. Both men and women are required to make the pilgrimage to Mecca. After a Muslim makes the trip to Mecca, he/she is known as a hajj (means one makes the pilgrimage to Mecca). The main rituals of the Hajj include walking seven times around the Kaaba termed Tawaf, touching the Black Stone termed Istilam, traveling seven times between Mount Safa and Mount Marwah termed Sa'yee and symbolically stoning the Devil in Mina termed Ramee. The pilgrimage, or the hajj, is honored in the Muslim community. The Hajj should be an expression of devotion to God, not a means to gain social standing. The believer should be self-aware and examine his or her intentions in performing the pilgrimage. This should lead to constant striving for self-improvement.

Zakat: It serves as purification for an individual, cleansing both their heart and wealth and brings blessings to their possessions. The word Zakat means Purity and cleanliness. In Islam, this term is used to describe the act of allocating a portion of one's wealth for the needy and poor. Every Muslim whose wealth exceeds a certain specified minimum is required to contribute 2.5% of annual accumulated wealth to a deserving individual such as a fellow Muslim in need, a traveler or someone burdened with debts. Zakat is the obligatory giving of alms to those in need, underscores the importance of social justice, compassion and solidarity within the Muslim community.

Hajj: The pilgrimage to Mecca, known as hajj is one of the pillars of Islam, performed during Dhul-Hijjah, the last lunar month of the Muslim year. It symbolizes unity, equality, and spiritual renewal, as millions of Muslims from diverse backgrounds converge to fulfill this sacred obligation (Quran 3:97). Makkah is home to a sacred site where Prophet Abraham once built a small house dedicated to the worship of Allah. Allah honored this house by naming it His own and designating it as the direction all Muslims face during prayer.

Furthermore, He made it a duty for those who can afford it to visit this Holy place at least once in their lifetime. This pilgrimage is far more than a symbolic journey; it involves specific rites and conditions that instill piety and virtue in the hearts of believers.

Comparative analysis of Bhakti in the Bhagawad Gita and the Quran

The Bhagavad Gita and the Quran, the two foundational scriptures of Hinduism and Islam respectively, offer profound insights into humanity's relationship with the Divine. Though emerging from distinct historical, cultural, and theological contexts, both texts emphasize the transformative power of devotion as a central means to attain spiritual realization. The Bhagavad Gita articulates this through the concept of Bhakti, a path of loving surrender and personal communion with God, while the Quran expresses it through Ibadah, a comprehensive framework of worship, obedience, and servitude to Allah. A comparative study of these two traditions reveals both convergences and divergences in their devotional frameworks. While the Bhagavad Gita emphasizes an intimate, personal relationship with the Divine in the form of Lord Krishna, highlighting emotional surrender and love as the essence of Bhakti, the Quran focuses on the believer's total submission to the will of Allah through structured acts of worship and ethical living. Bhakti is rooted in personal attachment and selfless love toward God, whereas Ibadah integrates ritual devotion with moral responsibility and the conscious alignment of human life to divine command (Mehfooz & Aziz, 2013) [7]. Despite these differences in expression, both traditions share a common spiritual core, the centrality of surrender, the cultivation of faith and love, and the orientation of the entire being toward the Divine. Both scriptures view devotion not as a mere ritual obligation but as a transformative process that purifies the heart, disciplines the mind, and ultimately leads to spiritual liberation or eternal success. By placing Bhakti and Ibadah in conversation, one can better understand the universal patterns of devotional life that transcend religious boundaries, while also appreciating the distinctive theological emphases that shape Hindu and Islamic spirituality.

- In the Bhagavad Gita, Bhakti centers around a personal, loving relationship of Arujuna with Lord Krishna, who is seen as both immanent and transcendent. The devotee (Bhakta) surrenders completely to the divine will. In the Quran, the relationship between the believer and Allah is one of servitude, submission and reverence. Allah is monotheistic, formless and all-powerful. Though the Quran doesn't use the term of "bhakti" but the term worship (Ibadah) is shown through Salah, Ramadan, Zakat, Hajj etc are a form of loving submission. However, both highlight the importance of surrender and acknowledge God's ultimate mercy.
- In the chapter 12 of Bhagawad Gita, about two kinds of devotees are discussed. Those who constantly remembers Him (Smarana), Chanting God's name (Kirtana), Speaks His glories and hears His lilas, unconditional self-surrender and those who worship the formless Brahman. In contrast, Ibadah in Islam is structured and ritualistic daily prayers (Salat), fasting (Sawm), pilgrimage (hajj), charity (zakat) and every

aspect of human life and individual's activities. Yet, both forms aim to foster constant connection with God.

- The Bhagavad Gita outlines the four types of devotees in the chapter seven. Arta, Jijnasu, Artharti and Jnani. Among this Jnani bhakti, are most loving to the God. On the other hand there is no categorization of devotees mentioned in the Quran (Sireesha, 2019)^[13].
- The Quran mentions about the characteristics of the believers in the chapter 23, verses 1-11.

Those who call Allah politely and utter sincerity in the prayer and beg Allah for everything then the believer will succeed. Allah is the giver of all. Such people do not involve in lying or gossiping. They give zakat and those who are faithful or true to their duties which Allah has ordained- honesty, moral, responsibility and trust and to their covenants. They are always strict guard to their five compulsory prayers.

On the other hand, in the chapter 12 of Bhagavad Gita, verse 13 & 14, Lord Krishna describes qualities of a true devotee who is fully devoted to God. Such a person does not hate anyone and treats all beings with friendliness and compassion. He sees others as part of himself and remains kind even toward those who may cause him harm. A true devotee feels deep empathy for those who are suffering and tries to help them. This quality called *karuna* or compassion is considered divine. Since God is merciful, anyone who wishes to be close to God must also develop this same mercy toward all living beings (Prabhupada, 1973)^[8].

From the foregoing comparative analysis, it becomes apparent that both the Bhagavad Gita and the Quran conceptualize devotion as a transformative spiritual discipline that directs the human being toward the realization of the Ultimate Reality. Despite significant differences in theological orientation and ritual framework, both texts underscore the centrality of inner purification, the surrender of ego, and the cultivation of unwavering faith and love as essential components of the devotional path. The Bhagavad Gita articulates *Bhakti* as a comprehensive and affective mode of spiritual realization, characterized by total self-surrender and loving union with the Divine. Conversely, the Quran presents *Ibadah* as an all-encompassing submission to the Divine will, integrating ritual observance with ethical conduct and conscious alignment of one's entire life with divine guidance. These two devotional paradigms, while distinct in their approaches, reveal complementary dimensions of spiritual life. Both traditions move beyond the confines of external ritualism to emphasize devotion as an inner orientation that manifests through disciplined practice, moral rectitude, and a heart wholly attuned to the Divine (Thomas, 2022)^[14]. Ultimately, *Bhakti* and *Ibadah*, though rooted in different religious and cultural milieus, converge in their teleological aim of elevating human consciousness, transforming the individual's inner world, and leading the seeker toward spiritual fulfillment and nearness to God.

Conclusion

From the above discussion it can be concluded that according to Holy Quran, the purpose of human creation is to worship Allah. Worship has grasp on every sphere of human life. The five pillars of Islam are the basic course of Islamic worship. The study of *Bhakti* in the Bhagavad Gita

and *Ibadah* in the Quran brings to light the deep spiritual core of both Hinduism and Islam. While these two traditions differ in theology, form, and expression, their essential purpose is strikingly similar: to foster a meaningful, committed relationship between the individual and the Divine. In the Bhagavad Gita, *Bhakti* is not merely an act of devotion but a comprehensive spiritual path that involves surrender, emotional connection, inner purity, and constant remembrance of God. It is seen as one of the most accessible and natural paths to attain *moksha*, or liberation, where the devotee experiences oneness with the Divine.

In contrast, the Quran presents *Ibadah* as the ultimate purpose of human life. It encompasses not only ritual acts such as prayer, fasting, charity, and pilgrimage but also includes a complete submission to the will of Allah in everyday life. The structured nature of Islamic worship, through the Five Pillars, is designed to discipline the body and mind, fostering spiritual awareness, humility, and obedience. Worship in Islam is not limited to rituals but extends to ethical behavior, social responsibility, and sincere intention. It is a holistic system that cultivates a life centered on the remembrance of God and alignment with divine commands (Maududi, 2019)^[6].

Despite their differences in form personalized, emotional devotion in Hinduism versus structured, duty-based submission in Islam, both *Bhakti* and *Ibadah* emphasize inner transformation and divine connection. The Gita teaches that a true devotee develops divine qualities such as compassion, humility, and equanimity. Similarly, the Quran praises believers who are humble in prayer, generous in charity, truthful, patient, and faithful in fulfilling their obligations. Both texts promote the purification of the heart and the renunciation of ego as essential steps on the spiritual path.

Another shared principle is the role of surrender. In the Bhagavad Gita, the devotee is encouraged to surrender all actions, desires, and outcomes to God, trusting fully in divine grace. Similarly, in Islam, surrender (*Islam* itself means submission) is the foundation of faith, where the believer acknowledges Allah's sovereignty and places total trust in His will. This surrender is not passive, but active and conscious, requiring continuous self-reflection and striving for righteousness.

Ultimately, both the Bhagavad Gita and the Quran emphasize that true devotion is not just an outer expression, but an inner state of being. Whether through *Bhakti*'s heartfelt love or *Ibadah*'s sincere obedience, the goal remains the same: to draw nearer to the Divine, to live a life of virtue and selflessness, and to attain liberation or eternal success. This comparative understanding highlights the shared spiritual values between the two traditions and encourages mutual respect, deeper reflection, and the recognition of the universal search for the Divine that transcends religious boundaries.

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