

“Bhakti” or “love” in the school of Ramanuja and Mawlana

“Bhakti” ou “amor” na escola de Ramanuja e Mawlana

*Mohammad reza Afroogh**

*Ali reza Khajegi***

*Ali reza Fahim***

Abstract: In the mystical worldview, the word “love” denotes a broad and multilayered concept. Most mystics from different nations regard love as one of the basic principles and lessons in the world of mysticism. Many of them have pledged underlying conditions in the path of conduct and achievement to the position of knowledge and certainty of majesty of God to the elixir of love. In the school of Mowlana, love has a high status, and human perfection is possible by recognizing the Imam or leader in the combination of love. On the other hand, most Indian schools were influenced by “Bhakti Marga”, which was more prominently displayed in the Ramanuja School, as it grew in the works of South India and Tamil, and as the “New Age” movement continued. Therefore, in this article, we are going to examine the comparative

* PhD in Comparative religions and Mysticism. Ministry of Education, Lorestan, Azna, Iran. E-mail: afroogh100@yahoo.com.

** PhD. Department of Law and Theology, Najafabad Branch, Islamic Azad University, Najafabad, Iran.

approach of this concept based on Rumi's poems and the teachings of Ramanuja. In fact, our aim is to analyze the mutual and different views of both mystics on love and its nature.

Keywords: love; bhakti; Mawlana; Ramanuja; emergence; manifestation; reason

Resumo: Na cosmovisão mística, a palavra "amor" denota um conceito amplo e de múltiplas camadas. Muitos místicos de diferentes nações consideram o amor como um dos princípios e lição básicos do mundo do misticismo. Muitos deles prometeram condições subjacentes no caminho da conduta e realização para a posição de conhecimento e certeza da majestade de Deus para o elixir do amor. Na escola de Mowlana, o amor tem um status elevado e a perfeição humana é possível pelo reconhecimento do Imam ou líder em combinação com o amor. Por outro lado, a maioria das escolas indianas era influenciada pela "Bhakti Marga", que era mais proeminentemente exibida na Escola de Ramanuja, à medida que crescia nas obras do sul da Índia e Tamil, e conforme o movimento da "Nova Era" continuava. Portanto, neste artigo, vamos examinar a abordagem comparativa deste conceito com base nos poemas de Rumi e nos ensinamentos de Ramanuja. De fato, nosso objetivo é analisar as visões mútuas e diferentes de ambos os místicos sobre o amor e sua natureza.

Palavras-chave: amor; Bhakti; Mawlana; Ramanuja; emergência; manifestação; razão

1. Introduction

Based on the Islamic line of thought, inspired by the philosophy of the right word in the Holy Qur'an, one of the best love sources for mankind is the Word of Allah in the holy Qur'an, where it can be read that "He loves you so you love Him" (5/54). In fact, love "in the grace of man is the grace for divine favour", thus, the love that confesses the mystic to the mortal right reflects divine love¹.

¹ Zarrin Kub, 1379, p. 504.

Love and mystical love from the first centuries of Islam’s emergence became evident in the great works on love by widely known artists such as Rabia Adawiyya, Bayazid Bastami, Shabli and Hallaj. In many mystical works, earthly love is likened to the bridge towards the sky and they also state that “allegory is like a bridge towards the truth”. Ahmad Ghazali regards love as a true reality. In his view, virtual love and true love are two fragments of the truth that real love can be achieved through the passage of virtual love. He states that “if anyone can find virtue or beauty in sensuous manifestations to manifest it in a spiritual manifestation, they do not notice any harm in this way”². Some of the mystics have also taken a step further and have gone as far as witnessing that friendship and the way someone worships is the main way to achieve divine love. The mystics Roozbehan Baqli and Oohaddin Kermani are among those. In fact, the Glamorous Gnostics, the worship of formal Face, is the result of the delicacy of the sensation and subtlety of the soul, and it is considered an absolute beauty.

Based on the evidence extracted from Rumi’s poems about the nature of love and its specific characteristics, it is a matter of love and mortality to solve many verbal, ideological and even fiqhic issues. The author believes that there can be no obstacles in the love field, which is the square for love and blessing and self-restraint. In this area, because of the burial duality, and because there is no contradiction or lovers with full relief, one sacrifices himself to the beloved and becomes self-sufficient. In fact, the distances disappear so that no barrier can be created to the connecting barrier. Moreover, a person will be relieved from the temptation of hesitation and dismay:

The muzzle of temptation is love, and it is not enough to close an obsession
Love knows no debate; my soul, the conversation is useless
It was amazing that love is something beyond speech and no one can express it well
Who scares the answer and gives out a gem from his lodge
(5/3230/3243)

² Ghazali, 1380, p.152, quoted from Pourjavadi, 1372, p. 62.

Therefore, the human effort to escape from temptations that mankind is striking in the field of reason, must be aware of the truth of love and knowledge and of the right to drink.

No one will reach God's glory except those who die in His way
(6/234)

On the other hand, in Sanskrit literature, both sruti and smiriti, and also in South India or Tamil literature, the discussion of love, worship of love and the levels of love has been raised as a form of good and clean movement. Among the elders of the Vedanta school, Ramanjah is one of the few who study religious texts through the best of words.

Whether in the Gita, in which God is depicted by two distinct figures of Krishna and the Transcendental Face, or in the epic Ramayan system in which Rama is the manifestation of the man, we find that the man is able to easily see through his God. He will love his passion. Finally, the existence of relatively similar and common items in the two areas of Islamic mysticism and Hindi was an important factor to aid the study and express these common principles in the words of Rumi and Ramanuja in the description of love.

2. The concept of love and bhakti

As in the past, the word "love" refers to a broad and multifaceted concept. What needs to be expressed in its definition is that this word, in addition to expressing the relationship between man and God, has another important function in the ontology dimension of the mystical literature of nations. The world has a crucial role in Islamic mysticism and Indian schools, and that identity is the essence of love as well as the essence of divinity. Studies have shown that the word "love" has not been used in Arabic literature. In addition, the word and its derivatives are not used in Sami literature, including Hebrew, Aramaic, Syriac, Habschy, Phoenician, Babylonian, Assyrian and Acadian. Also, the word and its derivatives are not mentioned in the Qur'an. The term was first used in Nahj al-

Balaghah in expressions related to Imam Ali (p.b.u.h). Moreover, the word has been used in the mystical literature from the early centuries of Islam.

In general, there is a common sense about the meaning of the word "love", which is referred to the example of Suhrawardi's speech in lovers' companion. He states that "love is created from love, and the love of a plant is created in the garden as it hardens in the first bunch of boulders in the ground. Then, it comes up, wraps itself on the tree, and it goes on until the sentence takes the tree and torches it, so that it does not lie among the leaves of the tree anymore, and every food that comes to the tree through the weather will spoil it until the tree is dry"³.

On the other hand, there are several meanings in Hindi schools for the word "Bhakti". Hence, one cannot correctly and precisely define the exact meaning of it⁴. "Bhakti" is a Sanskrit word from the root of bhaj, which derives terms such as bhakta and bhagavat.

There can be numerous meanings for 'bhakti' from the root of bhaj, such as: enjoyment, ownership, interest, preference, praise, worship, disposition and loyalty. In Vedic literature, the term means "sacrifice" and it is used in the literature from the following periods to express the personal relationship between the religious man and God⁵.

Also, people like Nadra Sotreh have defined the meaning of bhaj as "innate love", which means God and people reaching their point of perfection. This love is called perman before perfection and, after perfection, it becomes Perm⁶. In the final chapter, we completed our work with Tamillian literature which uses love as 'Arol', term that indicates compassion and pity of a man to all creatures.

2.1. Love status

Love and affection in the mystical world of majesty have high statuses because the principle of creation and the creation of creatures are based on the

³ Suhrawardi, Shahabuddin, 1378, p. 287-289.

⁴ John Plot, 1974, p.1.

⁵ Dhavamoney, Mariasusai. *Love of God*. Oxford, 1971, p. 87.

⁶ Radekrishna, 1978, p. 60.

attraction of love. Another proof of this claim is the manifestation of the right during the day. Therefore, the mystics' love is a great sanctity. This is explained in detail by Rumi's words. In his opinion, love is so great that all creation phenomena are flooded and the position of kings is not worthy of it.

His custom is unlike the others, and he knows not even kings and their thrones⁷.

In the field of love, not only human beings are free from obligations, but also they are free from the thought of punishment.

Love has got five hundred feathers and every feather comes from sky to earth.
Devotees are worried about themselves but lovers are not, so that they move and fly like eagles.
(2196-2191/5)

However, Ramanjah owns the school of Vishishtad Vayta, and, when he became the head of the Sanyasin (Devout or ascetic person), his disciples, who were many, called him the prince of the fortune tellers about mystical love or goodness: God created the world and its rules because of His love, nonetheless, this is not just creation, but creation and objectification. In other words, the world and spirits lie in God during the period of dissolution or pralaya, and they appear during creation⁸. Ramanjah always speaks of the union of two categories, or the spirit, ethic or material worldview of Brahman⁹. He believes in "spirits and matter in unity". The Lord's essence is mournful as well as His relationship to the transcendental nature, such as the relationship between traits and nature, the components and the whole, the body and the spirit that keeps it alive¹⁰. In short, he presents a realistic view, which emphasizes the material world and the emphasis on religious rituals or covetousness as the most important form of liberation or deceit, connected with love and the goodness of consistency and the connecting chain of the Brahman triangle - spirits and the material world.

⁷ Rumi, 1369, p. 4734/3.

⁸ Radakrishnan, 1958: p. 683.

⁹ Herriana, 1956, p. 398-9.

¹⁰ Radakrishnan, 1958, p. 692.

2.2. Incompatibility

The word love can never be measured by material criteria and limited knowledge because intimate love is intrinsic and natural. The wisdom and language of men are material and limited, therefore, it is impossible to comprehend and characterize love, which is covered and intangible. In his poems, Rumi always refers to this characteristic of love, and after expressing the inability of human thoughts and language to describe love, he considers two means to recognize and describe it effectively:

A) The best and most comprehensive means in recognizing and introducing the elixir of love, is love itself.

Although language interpretation is enlightening, love is more literal because he knew the writing of the pen, because the font came as an enjoyment.
(-1 15-113 Masnavi)

B) According to Mawlana, "What is partly a means of expressing love is music, because love is intrinsically innocent, and music is part of the soul,". The most beloved of us are those who say that have the saddest of our thoughts. Love is the greatest secret of life that comes to music¹¹.

The opponent's thigh for anyone who helped us. His curtains cover up our curtains.
It was like a juggernaut who saw such a jerk and anxiety.
(11/1 Masnavi)

Moreover, Ramanjah, who declares that he has only developed the views expressed in Wright's book, suggests that the influence of religious songs and divine love should never be overlooked, although such categories are perceptible but not perceptible to us¹².

¹¹ Abdul Hakim, 1383, p. 48.

¹² Smart Ninan, 1982, v. 7-8, p. 64.

2.3. Eternity of love

Many authors and mystics believe that, according to the clear verse of the holy Qu'ran (Araf/172), Allah Almighty has exposed all the creatures on the day of prayer and has fascinated them. That is also the interpretation of many authors on the noble saying of the Holy Prophet of Islam (PBUH), which states that “First, God created Reason”¹³, whose wisdom and position are in the hierarchy of creation. In truth, it is an expression of love and eternity.

Rumi says that:

Whoever comes from the cup has been beaten. Nowadays, in the form
of the plague of suffering and hangover.
(Masnavi)

Ramanuja also believes in the love of the world from the nature of Bhajat, or the adventurer, and states that this selfless nature is influenced by a real and dark worm. That only in the state of liberation, which is derived from one's own self-serving nature¹⁴.

3. God, love, Bhakti

Ramanjah, in his Visionary School, believes that Brahman is at a lower level, or Aparā, with attributes. Such a God can be called the God of love and affection. His school was, in fact, an attempt for a personal Goddess who came from the religious attachment of Ramanuja¹⁵.

Ramanjah sees the relationship between God and His slave like the relationship between the organs of the body and the body, which are governed by His will. Since God possesses individual and personal qualities, he is the subject of worship for servants of the servants¹⁶.

¹³ al-Ghazali, 1385, p. 89.

¹⁴ Radekrishna, 1958, p. 692.

¹⁵ JC Partley, 1981, p.17-108.

¹⁶ JC Partley, 1981, p.19.

The image of the beloved in the world of imagination and the love of His facial and body members in the Persian mystic literature is another expression of the manifestations of the beloved, so the Prophet (peace be upon Him) said: "I see my great Lord in the best, complete face"¹⁷.

Mowlana has witnessed the love of the pastor to God in the form of the image of God who owns his head and legs.

Musa saw a pasture who said, "Alright, Allah".
Where are you my Lord, I'll give you a chuck! I need your shoulder.
I am worried about shoes and clothes. It is time to sleep, let us sleep.
Come on, you are my life! Come on, come here, I want to serve you all the time¹⁸.

Of course, Rumi also mentions the rightness and truthfulness of God and the impossibility of describing Him. He said that:

Appreciating You like me is something wrong'
Because we imagine you as ourselves, and it is wrong¹⁹.

3.1. Existence, Love, Bhakti

The concept of creation and the effect of love have been emphasized and accepted by many mystical schools. Ramanuja, in his theology school, states the theory of creation: "Creation as the "play" of the creator or as Leah strengthens the relationship between the creator and the creature, this consolidation or reliance on the order of stability that is rooted in love and the result is complete freedom"²⁰.

Dara Shokouh explains love in terms of Islamic mysticism in his book and says that: "Our Lord says that I am a hidden treasure and I want to be known as one. I created you in order to know Me". The reason for this is that "love", as an attribute of divine nature, appears for the first time in the universe of existence.

¹⁷ Einol Ghozat,1377, p. 296.

¹⁸ Masnavi, 340/2.

¹⁹ Ibid, 1/517.

²⁰ Plat, 1984, p.7-8.

The great soul, which is the geo of the sky, is the truth of a cleric who refers to the soul of that server.

Indian monotheists call it the "Hiranygarbha", which refers to God's rank in His attributes.

The terms of Mohammadiyah's emergence of reason, singing and song refer to the gap between the right and the people for the appearance of divine names and attributes. They are rooted in divine Love. In this way, love is the cause of the advent of the universe, and it is itself in all its existence²¹.

Rumi says that:

I fell in love with my heart and soul, loving love and gratitude²².

He also says that:

You did not have fun. You did not love yours²³.

4. Features of love in Rumi's view

In the description of the nature of love, the truth is that love is hidden. It is completely hidden and we are worried to find Him. We and all kings are in regret to find Him²⁴.

Another of Rumi's principles of love is about reason and love towards each other. Love is a natural sense, therefore, it does not present any similarity to rational logic and formulas. In fact, intellect is a conservative force and love consists of a revolutionary force. Its mission is preserved; a wise person always wants to be careful, wants everything for him or herself. It is the job of love after all. Love is the opposite; it is a force that can come out of one's self²⁵.

²¹ Avicenna, 1381, p. 4-5.

²² Masnavi, 4138/3.

²³ Ibid., 610/1.

²⁴ Ibid., 4723/3.

²⁵ Motahari, 1381, p. 104.

Rumi's story (the struggle between the insane and Naga) explains this well by telling us:

Love and Soda, because he was full of body, was an alternative to becoming selfless

Be careful of him, wisdom has taken away Lily's wisdom²⁶.

Another feature of love from Rumi's point of view is its connection to the world of imagination; Rumi believes that the element of imagination in his poems is one of the prerequisites for love.

Another feature of love from Rumi's point of view is to blind a lover. In fact, this means that not only love governs its owner, but he also loves any matter other than the deed of the dear believer and any object other than the beloved blind. The lover wants to feel like the beloved will not go away and he wants to be with his beloved forever.

Rumi says that “I am blind from everything except from God and I am clear-sighted with God because this is the reason of love, not something else”.

5. Features of Love in Ramanja's view

Love in Ramanjah's worldview has a unique place in which he considers himself a pupil of the school of love. He pointed that:

Religious attachment or attachment in the first phase is rooted in the good deeds that are performed in the first births. These acts are a matter of earning God's knowledge of being a shield, after which an innate desire comes to see Him. At this stage, the seeker enters a precision stage, which is a means of direct observation of God, after which, at the precise stage, the seeker pursues a complete God experience, and this stage is the means of the final recognition of God²⁷.

²⁶ Ibid., 8-1537.

²⁷ Ramanja, 1969, p. 21.

In the Ramanjah school, the rank of "Para bhakti" is more important and the seeker in this position reaches where all the practices of worship are attributed to him and nothing restricts him²⁸.

Ramanjah distinguishes between two types of goodness: First, "simple things", which are the product of the love of Ishureh. Secondly, sparkles which occur suddenly and explicitly in the hearts of the seeker²⁹.

Ramanjah suggests both ways to achieve succession: First, knowledge of God's true nature, which is achieved through "Bhakti Yoga". It means receiving God's grace through "asking", that is, the introduction and precondition of "Behakti Yoga", the refinement of the soul and the consciousness of the soul to the truth of nature and its relation to the body, the senses and the material world.

The other way is complete surrender to God, also called "Parptia", which is available to everyone from no specific class or sectarian affiliation. He suggests this way through Alvares' tradition. This is especially useful for those who do not have the opportunity to study sacred texts and most of the lower classes of Hindu society³⁰.

The best analysis of Ramadha's love or bhakti was Radakrishna, in which he states that "discussion of parapti of Ramanjah is a form of Jananeh; when pure worship takes place, God takes in our souls and loves it; it is the light of wisdom for the disciple. In this state, the disciple feels that he is united with the Almighty God; he sees God in himself and himself in God³¹.

6. Comparison and Conclusion

Based on what has been said, we find that love in the world of Mowlana and Ramanjah has a high status. According to their personal style, based on their opinions and beliefs, Rumi and Ramanuja have expressed some unique features about love and all kinds of them.

²⁸ DASGUPTA, Suren Dranath. *A History of Indian Philosophy*. 4 vol. Delhi: Banarsidass, 1973, p. 28-29.

²⁹ Plato, 1984, p. 12.

³⁰ Ibid., p. 134.

³¹ Radekrishna, 1958, p.65.

In his spiritual Masnavi, Mawlavi believes that his old thoughts are a product of the temptation of reason, and also believes that it is only (love) that can restrain the tempting intellect. Therefore, by preparing a wider field of study against reason, he endeavours to end the contradictions, dichotomies and temptations derived from the beneficial intellectuals, which ultimately leads to dry, limited, and impossible ideas because he believes that the field of love is the field of unity. There are no (me) and (you) in the love arena. The will of the lover is decayed at the will of the beloved, the distance between beloved and divine is removed, and because (I) in (he) is depersonalized, the alienation of the color resembles and (I) does not remain to claim.

Contrary to Shankra, Ramanuja states that Brahman or Ishura is much closer and more tangible in relation to the servants of God. He defends that the feeling of a person's relationship with God entails the true friendship and affection between the creator and the creature. The attachment and commitment that Ramanuja had to religious texts, and by considering them a valid certificate and important sources of cognition, had caused her views never to be confronted with the sacred texts of worship and even their basic thoughts based on their credits. In general, the important part of Ramanuja's scientific effort was only to clarify that: "Brahman has traits and qualities, and the other is that Brahman is the soul of all creatures, and He is closer to them than themselves, and only the goodness or love is unbreakable enough to tie them.

Conclusion

After the explanation and comparison of Mawlana and Ramanuja on the subject matter of love or bhakti, these results were extracted:

a) Mawlana

1. Love is everywhere in the world. Moreover, in fact, it creates the world of love, and all the creatures are driven by the blessing of it and they are moved by it.

2. Love ties all parts of the world up and, indeed, the sun and the earth come from the elixir of love.

3. Love teaches us that all beauties and attractions come from the great unique light of God and we must love Him forever.

4. Love cleans our soul and body up from ugly attributes and helps us burn our bad behaviour and refresh our spirit.

5. Love does not need sadness and happiness coming from outside, it brings us relaxation and cures our body and soul.

6. Bilateral and mutual love is different, but the influence of love is different for the lover and for the beloved.

Love is beautiful. It brings courage to abstract fear and anxiety.

A lover is stripped of his wrists and dies in his traits, and the love of life is alive. Love is not fearful of death. It is like the droplet that joins the sea forever. It can be declared that “the sun came because of the sun”.

b) Ramanuja

Goodness or love in Ramanuja's worldview is a unique place in which he considers himself a pupil of love, where he remarked: “worship is a love that is not simply given, only when it comes to reaching the height of integrity. The reality of love is in its survival, the truth of love in its depth. And it is both in the will of the human being who wants to bring life back to life. Let love be your property, not your particular relationship with someone. Life and love are not a fairy tale”.

References

ABRAHIMI, Dinani; GHOLAM, Hossein. *Office of Intellect and Ayatollah, A 1*. Tehran: New Design, 2001.

ABU, Ali Sina; SHEIKH, Al-Reyes. *The Treatise of Love, Rassaadi Ibn Sina*. Translated by Zia al-Din Dari. Tehran, 2002.

BARTLY, C. J. *The theology of Ramanuja, Realism and Religion*. London: Routledge, Cruzon, 2002.

DASGUPTA, Suren Dranath. A History of Indian Philosophy. 4 vol. Delhi: Banarsidass, 1973.

DHAVAMONEY, Mariasusai. *Love of God*. Oxford, 1971.

EIN AL, Kadaah Hamedani; ABDULLAH, Tamhidat. *Introduction Afif Asiran*. Tehran: Manouchehri, 1998.

ESTELAMI, Muhammad. *Text and Description of Masnavi Spiritual*. Zwar Publishing, 1369.

FLOOD, Gavin, An Introduction to Hinduism. Cambridge: Cambridge University Press, 1971.

FARHADI. *Psycho, Meaning of Love in Rumi*. Tehran: Isfahan Publication, 1996.

GHARAB, Mahmoud. *Love and Sufism*. Tehran: Jami Publication, 2008.

GHAZALI, Mohammad. *Ayyad al-Din*. Egypt: Cairo Publications, 2001.

GHANI, Qasim. *The History of Sufism in Islam*. Tehran: Zawar, 1366.

HAKIM, Abdul, Khalifa. *Erfan Molavi*. Tehran: Aqah Publication, 2004.

HOJAWARI, Abu al-Hasan Ali ibn Uthman. *Discovery of Al-Mahjub, by Jokoufsky*. Tehran: Tahiri, 1380.

PLOT, John. *Philosophy of Devtion*. Delhi: Moltiala, 1983.

MAHMOUDI, Abolfazl. *Mashreq in two horizons*. Qom: University of Religions and Publications, 2013.

MAULVI, Muhammad. *Masnavi Spiritual, by Reynold Nicholson*. Tehran: Mulli, 1366.

MOTAHARI, Morteza; HAFEZ, Erfan. Tehran: Sadra Publication, 1381.

RADHAKRISHNAN, S. V.; MOORE, Charles. A source Book in Indian Philosophy. New Jersey: Princeton University, 1973.

RAMANUJACARYA. *Commentary on Vedanta-Sutras*. Translated by George Thibaut. Curzon, 2001.

SHAYEGAN, Dariush. *Religions and Philosophical Schools of India, C 1 & 2*. Tehran: Amir Kabir, 1362.

SWAMI, Gambhirranda. *Advaita Asharama*. India, 1997.

WILLIAMS, M. Monier. *Sanskrit English Dictionary*. Delhi: Motillal Banarsida Publishers, 2002.

Recebido em: 13/09/2018

Aprovado em: 10/11/2018