



Article

Communication in Sufism: Situation, Problem, Solution (Based on the Teachings of Abu Hamid Al-Ghazali)

Ravshan Mardonov¹, Shoir Kubaeva¹, Ergasheva Makhbuba², Husan Muhamadiyev¹ and Azimov Sherzod¹

¹Tashkent University of Information Technologies named after Muhammad al-Khwarizmi and

²Samarkand State University named after Sharof Rashidov

Correspondence: ravshanmardonov14@gmail.com

Abstract

This study aimed to examine the ethical dimensions of communication in Sufism based on the teachings of Abu Hamid Al-Ghazali, with a focus on the moral regulation of speech and silence as tools for spiritual and social conduct. The research was conducted through an analysis of primary Al-Ghazali texts and a comparative review of ethical frameworks in Islamic discourse to identify the key principles governing communicative behavior. The findings established that speech in Sufism was not merely a means of transmitting information but a morally guided act, regulated by sincerity, truthfulness, and restraint, while silence served as a mechanism for self-purification and ethical discipline. The study demonstrated that Al-Ghazali's framework differentiated between various types of speech, emphasizing that ethical communication must align with spiritual development and social harmony. Furthermore, the research highlighted the practical implications of these principles for contemporary discourse, particularly in media ethics, conflict resolution, and responsible communication in digital spaces. It was concluded that Al-Ghazali's communicative ethics provide a structured model applicable beyond the Sufi tradition, offering insights into ethical speech practices that can be adapted to modern professional and social contexts. The study suggested that future research should explore how these principles can be integrated into practical applications, such as the development of ethical guidelines for journalists, revisions of professional codes of conduct, and the formulation of communication standards aligned with contemporary ethical frameworks.

Keywords: *dialogue ethics, moral philosophy, mystical linguistics, sacred speech, spiritual discipline*

Suggested citation:

Mardonov, R., Kubaeva, S., Makhbuba, E., Muhamadiyev, H., and Sherzod, A. (2025). Communication in Sufism: Situation, Problem, Solution (Based on the Teachings of Abu Hamid Al-Ghazali). *International Journal on Culture, History, and Religion*, 7(SI1), 1076-1094. <https://doi.org/10.63931/ijchr.v7iSI1.367>



Introduction

The study of communication in Sufism represents a crucial area of research within Islamic studies, religious philosophy, and the philosophy of language. Sufi teachings emphasized the transformative power of speech and silence, viewing communication as a vehicle for spiritual purification, ethical refinement, and social cohesion. In contrast to conventional linguistic models prioritizing clarity and rational discourse, Sufi communication often relied on metaphor, allegory, and paradox, reflecting the mystical nature of the knowledge being conveyed. At the heart of this discourse lies the work of Abu Hamid Al-Ghazali (1058-1111), one of the most influential Islamic scholars, whose contributions to Sufism, theology, and ethics provided a comprehensive framework for understanding how language functions in both mystical experience and religious discourse. Al-Ghazali's synthesis of rational thought and spiritual insight offered a unique perspective on communication's ethical and epistemological dimensions.

Al-Ghazali's approach to communication transcends the mere act of verbal expression, incorporating elements of ethical speech, symbolic language, non-verbal communication, and silence as a spiritual practice. His works, particularly *Ihya' Ulum ad-Din* (Al-Ghazali, 2011a; 2011b), detailed how speech should be used responsibly, reflecting broader Islamic ethical concerns about sincerity, humility, and self-discipline in language. As Isa et al. (2022) argued, Al-Ghazali's approach to communication is deeply intertwined with his epistemology, which prioritizes inner certainty over external articulation. Given that contemporary societies face numerous challenges related to religious dialogue, ethical communication, and the distortion of religious discourse in both academic and popular spheres, Al-Ghazali's insights remain highly relevant.

Numerous scholars have examined Al-Ghazali's contributions to Islamic philosophy, theology, and mysticism. Supriyanto (2022) explored Al-Ghazali's metaphysical philosophy, highlighting his integration of reason and revelation in *Ihya' Ulum ad-Din*. Soleh et al. (2023) focused on *al-Munqidh min al-Dalal*, emphasizing Al-Ghazali's epistemological stance, reconciling skepticism with divine knowledge. Fadhil and Sebgag (2021) examined the Sufi pedagogical approaches of Al-Ghazali, particularly his epistemological model that incorporates experiential learning and ethical refinement. In the broader context of Sufi communication, Salamah-Qudsi (2024) investigated the performativity of Sufi sayings and their role in shaping mystical discourse. Yuhanida et al. (2024) analyzed Sufi hermeneutics, differentiating between theoretical (*nazharî*) and practical (*'amalî*) exegesis, both of which rely on linguistic and non-linguistic modes of expression. These studies collectively demonstrated that

communication in Sufism is not merely about verbal transmission but also involves symbolic, ethical, and experiential dimensions.

Another critical area of research concerned the role of Sufi communication in interreligious and intercultural dialogue. The study by Nugroho (2021) on the Naqshbandi Haqqani Sufi Order in Indonesia highlights how Sufi discourse fosters tolerance, pluralism, and constructive dialogue in religiously diverse societies. It directly relates to Al-Ghazali's vision, as he advocates for ethical speech that bridges rather than divides communities. Moreover, Karimullah (2023) explored the role of character education in Islamic Sufism, emphasizing how spiritual communication shapes ethical behavior and social responsibility. However, despite these scholarly contributions, a significant gap remains regarding applying Al-Ghazali's teachings to the study of communication. While scholars have extensively analyzed his contributions to theology and philosophy, his perspectives on dialogue, silence, ethical rhetoric, and mystical discourse in Sufism have not been fully explored. Although his reflections on these topics appear in his works, they have not been systematically studied in relation to broader communication theories.

Contemporary research predominantly addresses Al-Ghazali's philosophical engagement with rationalist and theological traditions, whereas his theories concerning language, discourse, and the transformative potential of communication remain relatively understudied. While some studies explore mystical speech acts and performativity in early Sufism, they rarely incorporate Al-Ghazali's ethical and theological perspectives on communication within a comprehensive framework. His reflections on the ethical dimensions of speech, including sincerity, restraint, and moral responsibility, warrant further investigation, particularly concerning Sufi pedagogy and religious discourse.

This study aimed to investigate the communicative dimensions of Sufism through the lens of Al-Ghazali's teachings by achieving the following tasks:

- examining his conceptualization of the role of speech and silence in spiritual development;
- identifying the ethical principles governing Sufi communication in his works;
- analyzing the function of Sufi communication within teacher-student relationships and communal Sufi practices;
- exploring the contribution of Al-Ghazali's approach to communication in interreligious and intercultural dialogue.

Methodology

This study, conducted in 2025, explored the communicative dimensions of Sufism through the teachings of Abu Hamid Al-Ghazali, focusing on the linguistic, ethical, and mystical aspects of communication within the Sufi tradition. The research drew upon classical works by Al-Ghazali, particularly on Volumes 3 and 4 of *"The Revival of the Religion's Sciences: Ihya' Ulum ad-Din"* (Al-Ghazali, 2011a; 2011b) and *"The Rescuer from Error"* (Al-Munqidh min al-Dalal) (Horne, 1917). The selection of Volumes 3-4 of *Ihya' Ulum ad-Din* is based on their comprehensive treatment of ethical speech, silence, and communicative conduct in both social and mystical contexts. These works were critically analyzed to extract key theoretical insights relevant to mystical communication. In addition to primary sources, the study incorporated a selected corpus of 30 secondary academic publications on Sufism, Islamic philosophy, and religious communication. Scholarly contributions published between 2021 and 2024 were selected through reputable academic databases such as Scopus, Web of Science, JSTOR, Springer, and Google Scholar. The keywords used for literature selection included *"Sufi communication," "Islamic ethics of speech," "mystical discourse,"* and *"Al-Ghazali on language and silence"*.

The process of source selection was based on several criteria. The final selection included materials directly relevant to the research theme, specifically:

- scholarly publications dedicated to the analysis of communication in Sufism, particularly in the context of Al-Ghazali's works;
- studies that examined the ethical and philosophical aspects of speech and silence in Islamic mysticism;
- research focused on the broader relationship between mystical experience and language in Islamic thought;
- monographs that explored the historical and conceptual evolution of Sufi linguistic philosophy;
- Representative theological and philosophical sources that provide insights into the epistemological foundations of mystical communication were included in the analysis.

At the same time, sources that did not meet the established criteria were excluded from the final selection. In particular, materials were omitted if they lacked a direct connection to the communicative aspects of Sufism or focused solely on legal, or doctrinal aspects without discussing discourse and language, exhibited methodological shortcomings, such as the absence of a clear analytical framework for evaluating speech, silence, and rhetorical structures, presented incomplete or unsubstantiated conclusions without sufficient textual evidence, were duplicate records or secondary citations of more authoritative sources.

The research employed a systematic theoretical approach integrating multiple analytical methods. The analytical method deconstructed key concepts related to speech, silence, and discourse ethics in Al-Ghazali's writings, enabling a precise examination of how communication is framed within the broader mystical and

theological context of Sufism. The synthetic method integrated insights from classical and contemporary sources, providing a holistic understanding of Sufi communicative practices. A comparative approach contextualized Al-Ghazali's contributions within the Islamic mystical tradition by examining their alignment or divergence from other Sufi thinkers such as Ibn Arabi and Rumi.

A deductive approach derived specific principles of Sufi communication from Al-Ghazali's ethical and theological framework, exploring how these foundational concepts inform his views on discourse and mystical expression. Conversely, an inductive method identified patterns in Sufi communicative practices, particularly in using metaphor, allegory, and silence as forms of spiritual discourse. Through textual analysis, recurring themes contributed to a broader conceptual model of mystical communication. Additionally, the study incorporated critical analysis to assess existing interpretations of Sufi discourse and ethical speech in religious communication studies, refining the conceptual framework by identifying philosophical and practical convergences and divergences between Al-Ghazali and other Sufi scholars.

Results

The Ethical Dimensions of Speech and Silence in Sufi Communication

In Sufi ethical thought, speech serves as a communication medium and a profound reflection of an individual's spiritual state (Gansinger, 2022). It is regarded as a conduit for expressing one's moral and spiritual disposition, signifying the extent of an individual's ethical refinement and self-discipline. The ethical value of speech in Sufism is deeply rooted in fundamental Islamic virtues such as sincerity (ikhlās), truthfulness (ṣidq), and restraint (ṣabr), which collectively ensure that verbal expression aligns with the pursuit of divine proximity rather than personal gain (Richmond, 2021). Abu Hamid Al-Ghazali, drawing from Islamic teachings and Sufi traditions, emphasized that these virtues govern both the external articulation of words and the internal intentions that underpin them, ensuring that speech remains a means of moral elevation rather than a source of spiritual corruption. A key practice in this ethical paradigm is the discipline of silence (ṣamt or sukūt), an essential tool for moral purification and self-discipline. In his seminal works, particularly *Ihya' Ulum ad-Din*, Vol. 3 (Al-Ghazali, 2011a) and *Al-Munqidh min al-Dalal* (Horne, 1917), Al-Ghazali delineated the principles governing ethical speech, offering a framework for determining when it is appropriate to speak, what content is ethically permissible, and when silence is the superior choice. A Sufi practitioner cultivates sincerity and truthfulness by adhering to these principles while avoiding moral pitfalls associated with improper speech, such as hypocrisy (nifāq) and ostentation (riyā').

Al-Ghazali contended that speech must be rooted in ikhlās, denoting a pure intention directed solely toward God, and ṣidq, signifying an unwavering commitment to honesty (Mian, 2022). Al-Ghazali contended that speech must be rooted in ikhlās, denoting a pure intention directed solely toward God, and ṣidq,

signifying an unwavering commitment to honesty (Mian, 2022). In *Al-Munqidh min al-Dalal* (Horne, 1917), he reflected on his decision to abandon his prestigious teaching position in Baghdad, recognizing that his rhetorical eloquence had been tainted by insincerity. He candidly described his internal struggle, acknowledging that while his morning intentions were directed toward the afterlife, they were increasingly influenced by worldly recognition by evening. This realization led him to conclude that speech devoid of sincerity is spiritually ineffective and potentially detrimental to one's ethical integrity. To rectify this, he undertook a period of silence and seclusion to restore his sincerity. This episode underscored the ethical necessity of purifying one's intentions in communication, reinforcing that a Sufi must ensure that speech, whether in teaching, advising, or daily conversation, remains aligned with the pursuit of divine approval rather than personal ambition.

Furthermore, Al-Ghazali classified *ṣamt* as one of the four fundamental *riyāḍāt* (spiritual exercises) essential for self-purification (Meliniar et al., 2024). Silence, in this ethical framework, serves multiple purposes: it prevents engagement in harmful discourse, fosters introspection, and reinforces sincerity by allowing one to align external expressions with internal spiritual aspirations. Through the conscious practice of restraint, a Sufi ensures that verbal communication is guided by ethical principles rather than self-interest, thereby transforming speech into an instrument of moral and spiritual refinement (Juraev & Rajavaliev, 2023). Al-Ghazali's teachings thus contributed to a sophisticated ethical framework in which communication transcends its linguistic function, emerging as a profound moral responsibility governed by the virtues of sincerity, truthfulness, and restraint.

Ghazali did not advocate for complete silence but distinguished between passive and active forms of silence (Al-Ghazali, 2011a). Passive silence involves refraining from speech to avoid sin, whereas active silence requires speaking only when necessary and remaining silent in situations where speech may be unethical or vain (Efremov, 2025a; Vakulyk, 2021; Tanana & Soga, 2023). The ideal, therefore, is not the total absence of speech but rather the mindful use of words that uphold truth and benefit. Silence is an ethical tool within this framework that prevents harm while coexisting with truthful and compassionate speech. Table 1 illustrates this distinction, summarizing Ghazali's categorization of speech and silence within a Sufi ethical framework.

Table 1. Types of Speech and Silence in Sufi Ethics

Type of speech or silence	Description	Ghazali's perspective (Ihya' Ulum ad-Din)
Active Silence	Speaking only when necessary and avoiding unnecessary conversation.	A discipline that cultivates sincerity and moral refinement.
Passive Silence	Refraining from speech to prevent sin or unethical discourse.	A protective measure against the moral corruption of the tongue.
Necessary Speech	Speech that conveys truth, benefits others, and aligns with sincerity.	An obligation when it serves justice and divine remembrance.

Type of speech or silence	Description	Ghazali's perspective (Ihya' Ulum ad-Din)
Harmful Speech	Speech that includes gossip, slander, deceit, or excessive argumentation.	A source of spiritual harm and social discord that should be avoided.

Source: compiled by the author based on Al-Ghazali (2011a; 2011b).

Al-Ghazali's classification of speech and silence is a practical guideline for ethical communication in Sufi practice. By delineating between necessary speech and harmful speech, he established a framework in which words are to be used deliberately and responsibly. Active silence fosters self-discipline and ensures that speech is reserved for moments of genuine necessity, aligning with the principle of *ikhlaṣ* (El-Jaichi & Sheikh, 2020; Varyvoda & Gordenko, 2024; Gonçalves, 2024). Conversely, passive silence safeguards against moral corruption, preventing engagement in gossip, slander, or frivolous talk. These distinctions emphasized that restraint in speech is not merely about silence but about cultivating a heightened awareness of the ethical and spiritual impact of one's words.

This emphasis on mindful and ethically conscious communication naturally extends to the virtue of truthfulness (*ṣidq*), which Al-Ghazali regarded as an indispensable foundation of ethical speech (Ali, 2024). In his framework, the regulation of speech is not solely concerned with the disciplined practice of silence (*ṣamt*), but equally with ensuring that whenever one does choose to speak, their words are imbued with sincerity (*ikhlaṣ*), veracity (*ṣidq*), and unwavering moral integrity. Al-Ghazali frequently warned against falsehood (*kidhb*), emphasizing its profoundly detrimental consequences for the individual and society. He identified truthfulness as a defining characteristic of righteousness, underscoring its moral, spiritual, and social significance as necessary for ethical living. In *Ihya' Ulum ad-Din* (Al-Ghazali, 2011a), Al-Ghazali accentuated the paramount importance of veracity by invoking a prophetic *ḥadīth*, which delineates four essential moral qualities that serve as safeguards against spiritual and worldly harm: speaking truthfully, upholding trust (*amānah*), maintaining noble moral character (*ḥusn al-khuluq*), and ensuring that one's sustenance is both pure (*ṭayyib*) and lawfully acquired (*ḥalāl*). Through this discussion, Al-Ghazali reinforced that truthful speech is not merely a social virtue but a divine imperative, deeply embedded within the broader ethical obligations of faith (*īmān*). He further substantiated this claim by drawing upon the wisdom of the early Islamic generations (*salaf*), referencing a statement attributed to 'Alī b. Abī Ṭālib asserted that the gravest sin emanates from a lying tongue in the sight of God (Al-Ghazali, 2011a). The preservation of this testimony within Al-Ghazali's corpus highlights the extent to which *ṣidq* was conceptualized as a cornerstone of personal integrity and social trust within the Sufi and broader Islamic ethical traditions.

Al-Ghazali's engagement with truthfulness extends beyond a simplistic opposition between truth and falsehood, incorporating a nuanced ethical perspective that recognizes the moral complexities of speech. He acknowledged that not every truth should be spoken, particularly when its articulation leads to unjust harm. In his

ethical taxonomy of speech, he carefully differentiated between the sin of outright lying (*kidhb*) and the morally dubious practice of backbiting (*ghība*), underscoring that even factually accurate statements can be ethically reprehensible when they manifest as malicious gossip. This distinction is elaborated in *Ihya' Ulum ad-Din* (Al-Ghazali, 2011a), where he warns that exposing another individual's faults without necessity constitutes an act of disobedience to God, even if the information conveyed is objectively accurate. By framing backbiting as an ethical transgression, Al-Ghazali underscored that speech must be truthful, purposeful, and morally justifiable. By framing backbiting as an ethical transgression, Al-Ghazali underscored that speech must be truthful, purposeful, and morally justifiable. He forged a critical conceptual link between *ṣidq* (truthfulness) and *ikhlaṣ* (sincerity), asserting that the virtue of truthful speech cannot exist in isolation but must be regulated by an ethical compass oriented toward sincerity and just intent. Consequently, Al-Ghazali does not conceive of truthfulness as an absolute good in every context but as a virtue that functions within the parameters of compassion, justice, and spiritual conscientiousness. He thus presented truthful speech as commendable only when accompanied by a purity of intention and moral conscience, emphasizing that ethical speech is not defined solely by truth in content but also by sincerity in motivation. Through this intricate ethical framework, Al-Ghazali advanced a sophisticated vision of speech ethics in which veracity, moral intent, and ethical responsibility are inextricably interwoven, shaping a model of communication that transcends mere factual accuracy and instead aspires toward spiritual and moral excellence.

Beyond sincerity and truthfulness, Sufi ethics emphasize restraint in speech through patience and forbearance. Al-Ghazali identified the tongue as a potential source of numerous spiritual ailments, outlining twenty dangers in the *Ihya' Ulum ad-Din* (Al-Ghazali, 2011a), ranging from overt vices such as lying, perjury, and slander to more subtle forms of unethical speech, including excessive talk, boastfulness, quarrels, insults, mockery, divulging secrets, and insincere flattery. Each reflects a failure of ethical restraint. His analysis underscored that unchecked speech can cause social discord and personal moral corruption, necessitating disciplined self-control.

Ghazali's writings established a structured ethical framework that governs speech and silence in Sufism. A key aspect of this framework is the disciplined use of silence, emphasizing that ethical speech often requires refraining from unnecessary or potentially harmful words. His analysis addressed the ethical complexities of communication, illustrating how Sufi teachings counteract harmful or frivolous discourse. The ethical dimensions of speech and silence in Sufism underscore the moral significance of every word, affirming that sincere individuals use their tongues to serve honesty, kindness, and divine remembrance, or choose silence.

Mystical Language and Symbolic Expression in Sufi Discourse

Al-Ghazali's mystical discourse recognized that certain spiritual truths surpass conventional human understanding and cannot be fully conveyed through ordinary

language (Habib & Habib, 2022). He distinguished between the outer (ẓāhir) and inner (bāṭin) meanings of religious teachings, asserting that literal expression alone is inadequate for conveying the realities unveiled through spiritual insight (Elsayed, 2021). Instead, he employed symbols and metaphors as essential tools bridging ineffable truths and human comprehension, aligning with the broader Sufi semiotic tradition that views language and scripture as signs (āyāt) pointing toward divine realities.

Al-Ghazali emphasized that religious discourse contains both outward teachings and deeper spiritual intentions, arguing that accurate understanding emerges through the heart's inner vision, refined by spiritual discipline (Habib & Shabir, 2021). His mystical language reflected an awareness of rational discourse's limitations. He insisted that mystical knowledge cannot be reduced to intellect but must be directly experienced. Using the metaphor of "*tasting*" (dhawq), he illustrated that spiritual realization is distinct from theoretical knowledge (Al-Ghazali, 2011a). Throughout *Ihya' Ulum ad-Din*, he employs gustatory imagery to describe the joy of divine remembrance and the pleasure of faith, inviting readers to study religious teachings and experience their spiritual sweetness firsthand. This linguistic strategy served both as an explanation for why mystical language must rely on allusion, since logical exposition would be as futile as explaining a color to a blind person, and as an invitation to readers to undertake their own spiritual transformation.

Al-Ghazali's writings abound with symbolic imagery that renders abstract mystical concepts accessible. One of his most striking metaphors is that of the heart as a mirror, an analogy he develops in *Ihya' Ulum ad-Din* (Al-Ghazali, 2011a). He described the human heart (qalb) as a polished mirror that reflects whatever is placed before it. Just as a clear mirror accurately reflects light, a purified heart reflects divine illumination, while a tarnished or rusted heart distorts the truth. This imagery reinforced the necessity of spiritual purification, as only a heart cleansed through devotion and ethical discipline can accurately reflect divine truths. Al-Ghazali offered a compelling illustration of mystical intimacy through this mirror metaphor while reinforcing the fundamental separation between Creator and creation.

Another dominant theme in Al-Ghazali's mystical language was light and illumination, culminating in his treatise *Mishkât Al-Anwar* ("*The Niche for Lights*") (Al-Ghazali, 1924), where he provides an esoteric interpretation of the Qur'anic Verse of Light. Here, he explored the symbolic meanings of the niche, lamp, and glass, using them to delineate different degrees of spiritual enlightenment. Within *Ihyā'*, he frequently employs light as a metaphor for divine guidance and knowledge, describing how faith illuminates the heart just as a lamp brightens a dark space. In Al-Ghazali's thought, the interplay of light and darkness is a profound metaphor for human perception of divine reality. He suggested that just as physical sight relies on the right balance of light and shadow to discern objects, the human intellect similarly depends on an equilibrium between revelation and veiling to grasp divine truth (Al-Ghazali, 2011a). The brilliance of God's presence is so overwhelming that,

paradoxically, it becomes a cause of His concealment; His absolute emergence surpasses the limits of human comprehension. This notion aligned closely with a central theme in Sufi epistemology: that actual knowledge of God is not attained through rational deduction alone but through a heart purified by spiritual discipline (Ali, 2021). Within the framework of Sufi ethics, this metaphor highlighted the necessity of inner refinement in the pursuit of divine knowledge. Just as excessive light can blind the eyes rather than illuminate, an unprepared soul cannot withstand the direct radiance of divine truth. It is why spiritual training, asceticism (zuhd), remembrance (dhikr), and surrender (tawakkul) are essential for those seeking enlightenment. The gradual unveiling of divine presence through spiritual effort mirrors the process by which the eye adjusts to increasing light, allowing perception to sharpen over time (Efremov, 2025b; Karabalaeva et al., 2025; Kushenova et al., 2025).

Al-Ghazali's linguistic and symbolic expressions served several functions within the broader mystical and theological landscape of Sufism. First, they act as a didactic tool to make esoteric concepts intelligible. By couching abstract truths in concrete metaphors (mirrors, light, taste), he educated aspirants about the spiritual life in a relatable way. Al-Ghazali's metaphors often have a Quranic or Prophetic basis, which lends scriptural authority to mystical insights (Sheikh, 2022; Kieliszek, 2025; Jumaev, 2024). For example, likening the heart to a mirror invoked the Prophetic saying "*The believer is the mirror of his brother*" and the Quranic notion of God polishing hearts; describing divine knowledge as light echoed the Quran (24:35) (Itani, 2015). Thus, Al-Ghazali's mystical language functioned to bridge the gap between scripture and spiritual experience, showing that the symbols employed by Sufis are in continuity with those used by God Himself in revelation. In the broader Sufi tradition, this pedagogical use of symbolic language plays a crucial role, as it conveys knowledge that is experienced and comprehended. It often engages the imagination and emotions of the seeker, rather than appealing solely to the intellect. Al-Ghazali, well aware of this, used emotionally charged images to awaken aspiration (himma) and longing in his readers, thus preparing them to experience what the symbols denote.

Second, Al-Ghazali's use of symbolism has a protective and regulative function within Islamic theology. He ensured their preservation from dilution or desecration by expressing mystical insights in a semi-coded form. The symbolic mode thus protects both the sanctity of the truths and the souls of the unready. Al-Ghazali observed that mystics like al-Hallāj, who expressed experiences of mystical union in unfiltered language, faced severe repercussions, including execution (El-Sawy, 2022; Galang-Pereña, 2023). To address this, Al-Ghazali reinterpreted such utterances metaphorically, aligning them with orthodox theological frameworks. This approach reflects a transition within Sufism from the "*intoxicated*" to the "*sober*" school, where figures like Junayd and Al-Ghazali employed careful exegesis to utilize symbolic language responsibly (Batool & Mohabbat, 2021). They turned potentially scandalous symbols (wine, love poetry) into vehicles of orthodox meaning. In the *Ihya' Ulum ad-Din*, Al-Ghazali explained that a mystic deeply immersed in divine love perceives

poetry about worldly affection through a spiritual lens, interpreting it as an expression of love for God. Rather than being concerned with the literal meaning of the words, such an individual focuses on the underlying spiritual significance conveyed through the text (Al-Ghazali, 2011b). It serves as a fundamental defense of symbolic expression, as Al-Ghazali demonstrates that language typically linked to profane contexts can be legitimately interpreted in a sacred and allegorical manner by those who are spiritually attuned. He normalizes the Sufi semiotic practice within orthodox theology by including such discussions.

Third, Al-Ghazali’s mystical language situated him within a broader Sufi semiotic tradition, even as it underscores his unique contributions. Based on the symbolic representations, Sufism incorporated a rich metaphorical vocabulary (Zafar & Jabeen, 2022; Hnatyuk et al., 2025; Kemiatic, 2024). Al-Ghazali inherited this language, as evidenced by his references to the “intoxication” of the lovers of God and his citations of Sufi poetry rich in such imagery. However, he frequently refines and systematizes it to appeal to a more scholarly audience. He preferred Qur’anic and rationally explicable symbols and used them to construct a conceptual map of the spiritual world. This endeavor resonated with what modern scholars call Sufi “semiotics”; Al-Ghazali is essentially analyzing the signs (adlāl) and what they signify (madlūl) in the context of faith (Al-Ghazali, 2011a). This theoretical framing aligns with classical Arabic literary theory and theology, but applied to mystical exegesis. It demonstrates Al-Ghazali’s role within the broader intellectual tradition, as he served as a synthesizer who integrated Sufi symbolic insights with mainstream scholarly discourse. His influence is reflected in later Sufi literature, particularly in the works of Ibn al-‘Arabī, who continued to develop and expand the metaphors (Table 2) introduced by Al-Ghazali and his predecessors.

Table 2. Comparative Analysis of Mystical Concepts in Al-Ghazali and Ibn al-‘Arabī

Concept	Al-Ghazali	Ibn al-‘Arabī
Knowledge of God	Experience (dhawq) is superior to reason.	Mystical union (waḥdat al-wujūd), where all existence manifests divine reality.
Symbolism in Language	Metaphors and signs reveal hidden truths.	Uses esoteric terminology and complex metaphysical symbolism.
Heart as a Reflection	The purified heart reflects divine truth, while a corrupt heart distorts it.	The heart is a vessel for divine manifestation, shaped by mystical realization.

Source: compiled by the author based on Al-Ghazali (2011a; 2011b); Sotillos (2021).

This table highlights key differences and similarities between Al-Ghazali’s approach to mystical discourse and later Sufi figures like Ibn al-‘Arabī. While Al-Ghazali emphasized the role of experiential knowledge (dhawq) as superior to rational thought, Ibn al-‘Arabī’s doctrine of mystical union (waḥdat al-wujūd) suggested that all existence ultimately manifests divine reality. This comparison situated Al-Ghazali within the broader evolution of Sufi epistemology, illustrating how his ideas shaped and were later reinterpreted within the mystical tradition.

In summary, Al-Ghazali's linguistic and symbolic expressions are integral to his mystical theology, functioning to communicate, safeguard, and legitimize the Sufi experience of the divine. Through a conceptual framework that valorizes the inward over the outward without discarding the latter, and via specific symbols and metaphors drawn from scripture, nature, and sensory life, he constructs a mystical language that is both accessible and profound. This language operates within the conventions of broader Sufi semiotics, emphasizing signs, allusions, and layered meanings while harmonizing with Islamic orthodoxy. Al-Ghazali acknowledged that during his experiences of divine intimacy, he encountered revelations that could not be fully expressed (Horne, 1917). He indicated that rather than providing a direct account, he chose to refer to them indirectly for the reader's benefit.

Those allusions, couched in the language of light, love, and taste, continue to invite seekers to this day, inviting them to interpret the symbols intellectually and follow the roadmap they sketch toward an experiential knowledge of God.

Discussions

The research findings indicated that in Sufi ethics, speech is not merely a means of communication but also an essential moral tool that reflects an individual's inner spiritual state. A central element of this concept is the interrelation between speech and silence, which defines ethical perfection in Sufism. Al-Ghazali, drawing from Islamic traditions, developed principles of ethical speech based on sincerity (*ikhlaṣ*), truthfulness (*ṣidq*), and restraint (*ṣabr*). Moreover, the study confirmed the significance of symbolic language in mystical discourse as an integral part of conveying the Sufi experience. The importance of these findings lies in their contribution to a deeper understanding of communicative ethics in Sufism and their parallels with contemporary ethical considerations on speech and silence in philosophical and spiritual practices.

One of the key findings of this study was that Al-Ghazali viewed speech as a means of moral self-expression subject to strict ethical regulation. He emphasized that words should align with inner spiritual purity, and any deviation from this principle leads to the loss of moral integrity. Thus, speech becomes an instrument of self-control and spiritual purification. Furthermore, the study on the effects of anger on morality and mental health in the context of Imam Ghazali's teachings by Aftab et al. (2024) highlighted the significance of ethical speech as a means of maintaining both personal integrity and social harmony.

The study also confirmed that Al-Ghazali's silence (*ṣamt*) doctrine is not merely a form of abstinence from speech but an active process of self-reflection and spiritual purification. He distinguished between passive and active silence: the former is used to avoid sin, while the latter serves as a method of intentional spiritual discipline. This idea is significant in relation to modern approaches to mindfulness and psychological self-reflection practices. Contemporary studies in cognitive psychology, like one by Donelli et al. (2023), highlighted the role of silence in reducing stress and improving

concentration, which resonates with Al-Ghazali's assertions about its importance in Sufi ethics. Additionally, comparative religious studies by Munsoor (2021) indicated that the function of silence in Sufism closely parallels practices in Christian monasticism and Zen Buddhism, where controlled silence is employed as a method of spiritual elevation. This broader religious context suggested that Al-Ghazali's framework may be part of a universal ethical principle regarding the disciplined use of speech and silence for moral refinement.

Another important result of this study was the role of symbolic language in the Sufi tradition. Al-Ghazali employed metaphors such as light, mirrors, and taste to convey complex mystical concepts. It highlights the limitations of ordinary language in expressing spiritual experience and demonstrates the necessity of a multi-layered understanding of texts. The significance of this aspect becomes evident when compared to contemporary research in the fields of philosophy of language and semiotics. As shown in the work of Parman and Marni (2021), the symbolic language of Sufism is not merely a rhetorical device but a key means of knowledge transmission. It suggested that Al-Ghazali should be regarded not only as a philosopher and mystic but also as an early theorist of semiotics in Sufism. The findings aligned with the conclusions of contemporary researchers. For example, Habib and Shabir (2021) also emphasized the connection between speech and moral purity in the Islamic tradition, while Mustafa et al. (2023) highlight the role of silence in personal development. However, this study complements these works by providing a more detailed analysis of the categories of speech and silence in Sufi ethics. Additionally, Al-Ghazali's emphasis on sincerity (*ikhlaṣ*) and truthfulness (*ṣidq*) resonates with Rafie (2023), who underscores the importance of veracity as a cornerstone of Islamic ethics.

The research findings also corresponded with the work of Ahmad and Hayat (2024), who explored the mystical aspects of Islamic epistemology and argued that symbolic language bridges human comprehension and divine truth. Al-Ghazali's use of metaphors such as light and mirrors aligned with their assertion that mystical discourse relies on layered meanings to convey spiritual realities that defy literal explanation. The study expands the understanding of ethical communication in Sufism, illustrating that speech and silence function as tools for moral discipline and spiritual self-refinement. Al-Ghazali's framework highlights the role of speech in upholding sincerity (*ikhlaṣ*) and truthfulness (*ṣidq*), while silence (*ṣamt*) fosters mindfulness and ethical restraint. This interplay suggests that communication in Sufism is not merely about expression but also about cultivating inner integrity. These insights open new avenues for interdisciplinary research in communication ethics, psychology, and the philosophy of language. In communication ethics, Al-Ghazali's principles provide a model for responsible discourse, particularly relevant in contemporary discussions on ethical speech in media and digital communication (Kieliszek, 2024; Omelchenko, 2024). Psychologically, silence functions as a means of self-discipline and emotional regulation, aligning with mindfulness practices that enhance self-awareness (Alua et al., 2025; Efremov, 2025c; Baimatova, 2024).

Philosophically, his use of symbolic language underscores the limitations of verbal expression in conveying profound truths, inviting further inquiry into the role of metaphor in religious discourse.

The practical applications of these findings extend to spiritual mentorship, intercultural communication, and media ethics. Ethical speech and silence can guide mentorship practices, fostering sincerity and mindful engagement. In intercultural communication, these principles promote active listening and respectful dialogue, which are crucial for cross-cultural understanding. In media ethics, the regulation of speech based on sincerity and necessity offers a framework for addressing misinformation and media responsibility. Moreover, active silence holds value in conflict resolution, where structured silence can de-escalate tensions and facilitate thoughtful negotiation. These insights affirm that Sufi communicative ethics offer practical strategies beyond religious contexts, with implications for various professional and social settings. Thus, this study confirms that speech and silence in Sufism constitute a complex ethical system oriented toward spiritual and moral self-improvement. Al-Ghazali's teachings remain relevant in contemporary ethical discussions, emphasizing the enduring importance of responsible communication. Future research could further explore Sufi communicative ethics compared to other religious and philosophical traditions, deepening understanding of the moral dimensions of language and expression in different cultural and intellectual contexts.

Conclusions

The research established that Sufi communicative ethics extend beyond conventional linguistic exchange, as speech and silence function as tools for spiritual self-improvement and moral discipline. This study provided more profound insights into Sufi communicative ethics, demonstrating that speech and silence are not merely means of communication but fundamental ethical instruments of spiritual development. The findings contribute to studying Sufi traditions, speech ethics, and the philosophy of communication, laying a foundation for further research in this field. It was determined that speech in Sufism holds moral and ethical significance and must adhere to the principles of sincerity (*ikhlaṣ*), truthfulness (*ṣidq*), and self-restraint (*ṣabr*). It confirms that communication in Sufi tradition is not neutral but deeply intertwined with an individual's inner state. Additionally, it was established that silence (*ṣamt*) plays an equally crucial role as speech, serving as a means of self-reflection, spiritual purification, and ethical restraint from improper discourse.

The qualitative findings indicate that the principles of speech and silence in Sufism form an ethical code that regulates the content of communication and its intent and motivation. The practice of mindful speech and restraint supports the differentiation between necessary, harmful, and virtuous speech as outlined in Al-Ghazali's teachings. The significance of these findings is both theoretical and practical. They deepen the understanding of Sufi communication as an ethical practice grounded in self-discipline and moral development. In a practical context, these results can be

applied to spiritual mentorship, intercultural communication, and media ethics. For instance, active silence can be helpful in conflict resolution methodologies, while the principles of ethical speech can contribute to responsible language use in digital communication and public discourse.

Based on the findings, it is recommended that the ethical principles of Sufi communication be considered as a potential model for developing practical approaches in interpersonal communication, psychological counseling, and media ethics. Future research could focus on comparing Sufi communicative ethics with the ethical traditions of other religious and philosophical systems, enhancing the understanding of universal principles of ethical speech. In particular, further attention should be given to integrating these principles into modern communication technologies, including ethical speech algorithms in social media platforms. One of the key limitations of this study is the specificity of the analyzed material, which focuses primarily on traditional Sufi texts. It may limit the generalizability of the findings to broader communication contexts. This limitation could have influenced the applicability of the results in contemporary settings. Future research should incorporate a broader range of empirical studies, including an analysis of modern communication practices within Sufi communities to address this.

Acknowledgement

None.

References

- [1] Aftab, M. A., Laghari, M., Sattar, A., & Ahmed, B. (2024). Effects of anger on morality and mental health: A case study of Imam Ghazali's teaching. *Al-Aijaz Research Journal of Islamic Studies & Humanities*, 8(1), 50–76. [https://doi.org/10.47205/arjish.2024\(8-1\)05](https://doi.org/10.47205/arjish.2024(8-1)05)
- [2] Ahmad, A., & Hayat, S. (2024). Sacred dialogues: Intertextual and semiotic explorations of mystical imagery in Persian Sufi poetry. *Rooh-e-Tahqeeq*, 2(4), 25–42.
- [3] Al-Ghazali, I. A. H. (2011a). *Al-Ghazali's revival of religion's sciences: Ihya' ulum ad-din* (Vol. 3). Dar Al-Kotob Al-Ilmiyah.
- [4] Al-Ghazali, I. A. H. (2011b). *Al-Ghazali's revival of religion's sciences: Ihya' ulum ad-din* (Vol. 4). Dar Al-Kotob Al-Ilmiyah.
- [5] Al-Ghazali. (1924). *Mishkât al-anwar* ("The niche for lights"). Royal Asiatic Society.
- [6] Ali, M. H. (2021). *Philosophical Sufism: An introduction to the school of Ibn al-'Arabi*. Routledge. <https://doi.org/10.4324/9781003181040>
- [7] Ali, M. H. (2024). Truth and reality (ḥaqq and ḥaqīqa). In the *St. Andrews encyclopaedia of theology*. St Andrews.

- [8] Alua, M., Rinat, K., Dulatovich, K. M., Sovetovna, S. I., Talgatovna, S. Z., & Beaver, K. M. (2025). The Neuropsychological Consequences of Being Arrested and Incarcerated. *American Journal of Criminal Justice*, 50(4), 686–704. <https://doi.org/10.1007/s12103-025-09808-9>
- [9] Baimatova, N. (2024). Philosophical concepts related to folk pedagogy in the “Manas” epic. *Bulletin of the Jusup Balasagyn Kyrgyz National University*, 2024(3), 285–288. [https://doi.org/10.58649/1694-8033-2024-3\(119\)-285-288](https://doi.org/10.58649/1694-8033-2024-3(119)-285-288)
- [10] Batool, Q., & Mohabbat, M. D. (2021). Ecstasy and sobriety: Expression of two schools of Sufism in one Suhrawardi Bukhari lineage. *Pakistan Languages and Humanities Review*, 5(2), 360–376. [https://doi.org/10.47205/plhr.2021\(5-II\)2.29](https://doi.org/10.47205/plhr.2021(5-II)2.29)
- [11] Donelli, D., Lazzeroni, D., Rizzato, M., & Antonelli, M. (2023). Silence and its effects on the autonomic nervous system: A systematic review. *Progress in Brain Research*, 280, 103–144. <https://doi.org/10.1016/bs.pbr.2023.08.001>
- [12] Efremov, A. (2025a). The Fear Primacy Hypothesis in the Structure of Emotional States: A Systematic Literature Review. *Psychological Reports*. <https://doi.org/10.1177/00332941241313106>
- [13] Efremov, A. (2025b). The Psychology of Faith and Religious Identity: How Theology Shapes Worldview and Self-Perception. *Pharos Journal of Theology*, 106(3), 1–15. <https://doi.org/10.46222/pharosjot.106.3020>
- [14] Efremov, A. (2025c). Psychiatry in the context of changing cultural norms: Mental disorders among migrants and refugees. *Journal of Behavioral and Cognitive Therapy*, 35(4), 100544. <https://doi.org/10.1016/j.jbct.2025.100544>
- [15] El-Jaichi, S., & Sheikh, M.K. (2020). Review essay: Explaining the rise of global jihad. *Journal of Religion and Violence*, 8(2), 196–208. <https://doi.org/10.5840/jrv20208276>
- [16] El-Sawy, A. (2022). The futility of competing corruption: The poetics of resistance and counter-hegemony in Al-Hallaj’s Al-Tawasin. *Journal of Narrative and Language Studies*, 10(19), 38–49.
- [17] Elsayed, Y. A. M. (2021). The effect of theme on conceptual metaphor use in Al-Ghazali’s *Iḥyā’ulūm al-dīn* and *Al-iqtisād fī al-’itiqād*: A discourse analysis study (Publication No. 660248) [Doctoral dissertation, The University of Arizona]—the University of Arizona Repository.
- [18] Fadhil, M. Y., & Sebgag, S. (2021). Sufi approaches to education: The epistemology of Imam Al-Ghazali. *Nazhruna: Jurnal Pendidikan Islam*, 4(1), 91–107. <https://doi.org/10.31538/nzh.v4i1.834>

- [19] Galang-Pereña, F. (2023). Dictatorship, Deception, Dementia and Decay: History and Memory in the Fiction of Eric Gamalinda. *International Journal on Culture, History, and Religion*, 5(1), 45–51. <https://doi.org/10.63931/ijchr.v5i1.19>
- [20] Gansinger, M. A. M. (2022). *Intuitive instructional speech in Sufism: A study of the sohbet in the Naqshbandi order*. Cambridge Scholars Publishing.
- [21] Gonçalves, J. C. (2024). What Is (Not) Aesthetic Education? *Bakhtiniana*, 19(2), e63561e. <https://doi.org/10.1590/2176-4573e63561>
- [22] Habib, H., & Habib, M. (2022). Semiotic-Sufistic interpretation of Imam Al-Ghazali: Case study of “Verses of Light” in the Holy Qur’an. *Indonesian Journal of Islamic Literature and Muslim Society*, 7(2), 41–66. <https://doi.org/10.22515/islimus.v7i2.7529>
- [23] Habib, H., & Shabir, M. (2021). Al-Ghazali’s Qur’anic Sufi hermeneutics: A Study on the story of Abraham in search of God. *Kalam*, 15(2), 121–144. <https://doi.org/10.24042/klm.v15i2.9523>
- [24] Hnatyuk, M., Ohar, A., Bychkova, T., Artemenko, H., & Gerashchenko, O. (2025). The Cultural Evolution of Languages: Historical and Comparative Linguistics. *International Journal on Culture, History, and Religion*, 7(SI1), 256–272. <https://doi.org/10.63931/ijchr.v7iSI1.199>
- [25] Horne, C. F. (1917). Al Ghazali’s “Rescuer from error”. In C. F. Horne (Ed.), *The sacred books and early literature of the East: With historical surveys of the chief writings of each nation* (Vol. 6, pp. 102–133). Parke, Austin, & Lipscomb, Inc.
- [26] Isa, N. S. M., Kamarudin, M. F., Kamaruddin, N., & Hussin, M. S. M. (2022). Conceptual framework of Al-Ghazali’s epistemology of knowledge in media education. *Environment-Behaviour Proceedings Journal*, 7(SI7), 53–58. <https://doi.org/10.21834/ebpj.v7iSI7.3767>
- [27] Itani, T. (2015). *Quran: Arabic and English in parallel*. ClearQuran.
- [28] Jumaev, M. (2024). The work of Zhusup Balasagyn in the context of the Muslim Renaissance. *Bulletin of the Jusup Balasagyn Kyrgyz National University*, 16(5), 50–53.
- [29] Juraev, Z., & Rajavaliyev, B. (2023). Glorifying human qualities and condemning vices in Sufi Ahmad Yasawi’s poems. *Cogent Arts & Humanities*, 10(1), Article 2257019. <https://doi.org/10.1080/23311983.2023.2257019>
- [30] Karabalaeva, G., Osmonova, D., Baitokova, A., Golov, A., & Kaskarbayeva, Z. (2025). Contemporary Trends in the Development of the Religious Consciousness of the Peoples of Central Asia. *Pharos Journal of Theology*, 106(3), 01–14. <https://doi.org/10.46222/pharosjot.106.3019>

- [31] Karimullah, S. S. (2023). Character education from an Islamic Sufism perspective. *Ta'dib: Jurnal Pendidikan Islam dan Isu-Isu Sosial*, 21(2), 72–94. <https://doi.org/10.37216/tadib.v21i2.1301>
- [32] Kemiatic, L. (2024). On Human Sciences: Dialogues Between Ernst Cassirer and Mikhail Bakhtin. *Bakhtiniana*, 19(4), e65025e. <https://doi.org/10.1590/2176-4573e65025>
- [33] Kieliszek, Z. (2024). The Concept of Fatherhood in Kant's Philosophy and Its Current Potential. *Logos (Lithuania)*, 121, 6–27. <https://doi.org/10.24101/logos.2024.63>
- [34] Kieliszek, Z. (2025). Religious experience and the philosophy of subjectivity: How faith shapes perception of reality. *Pharos Journal of Theology*, 106(3), 1–13. <https://doi.org/10.46222/pharosjot.106.3021>
- [35] Kushenova, G. I., Auanasova, A. M., & Drozd, R. (2025). Islamist movement in the Kazakh steppe: a historical analysis in a global context. *European Journal of Science and Theology*, 21(2), 63–78.
- [36] Meliniar, Y. F., Alkaf, I., & Sakni, A. S. (2024). Riyadhah hifdzul lisan perspektif Imam Al Ghazali dalam kitab Ihya Ulumuddin. *Jurnal Kajian Islam dan Sosial Keagamaan*, 1(3), 145–149.
- [37] Mian, A. A. (2022). Agents of grace: Ethical agency between Ghazali and the anthropology of Islam. *American Journal of Islam and Society*, 39(1–2), 6–40. <https://doi.org/10.35632/ajis.v39i1-2.2951>
- [38] Munsoor, M. S. (2021). Spiritual leadership and self-development model. In *Well-being and the worshipper: Insights into an Islamic spiritual order* (pp. 241–321). Springer. https://doi.org/10.1007/978-3-030-66131-1_6
- [39] Mustafa, F., Abdussaboor, M., & Ali, T. (2023). Sufi Islam and mysticism in Islamic philosophy. *Al-Kashaf*, 3(3), 9–15.
- [40] Nugroho, W. (2021). Sufism and interreligious dialogue: The Naqshbandi Haqqani Sufi order in Indonesia. *Teosofia: Indonesian Journal of Islamic Mysticism*, 10(1), 111–126. <https://doi.org/10.21580/tos.v10i1.8459>
- [41] Omelchenko, L. (2024). Effective communication: Signs, factors, procedural characteristics. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 12(3), 78–89. <https://doi.org/10.31548/hspedagog/3.2024.78>
- [42] Parman, M., & Marni, N. (2021). Sufi symbols in poems of Ibn Arabi and Hamzah Fansuri. *UMRAN – Journal of Islamic and Civilizational Studies*, 8(2), 21–38. <https://doi.org/10.11113/umran2021.8n2.498>
- [43] Rafie, M. (2023). Ethical foundations: Exploring the impact of Islamic ethics on auditing quality. *Religion, Management, & Governance*, 1(2), 21–47.

- [44] Rosales, R. J. J., Adia, C. M., & Miral, K. C. M. (2021). The well-being and the will of the people amid COVID-19. *Journal of Public Health*, 44(4), e602–e603. <https://doi.org/10.1093/pubmed/fdab304>
- [45] Richmond, J. C. (2021). Al-Ghazālī's moral psychology: From self-control to self-surrender [Doctoral dissertation, University of Toronto]. TSpace.
- [46] Salamah-Qudsi, A. (2024). Between words and worlds: Masters' sayings in early Sufi literature. *Religions*, 15(8), Article 933. <https://doi.org/10.3390/rel15080933>
- [47] Sheikh, M. K. (2022). Transnational Jihad as a Bundled Conflict-Constellation. *Studies in Conflict and Terrorism*. <https://doi.org/10.1080/1057610X.2022.2058346>
- [48] Soleh, A. K., Rahmawati, E. S., Camila, H. G. S., & Furqona, H. T. (2023). The truth from Al-Ghazali's perspective. *International Journal of Innovative Research in Multidisciplinary Education*, 2(9), 431–439. <https://doi.org/10.58806/ijirme.2023.v2i9n10>
- [49] Sotillos, S. B. (2021). The reflective heart: Discovering spiritual intelligence in Ibn 'Arabi's Meccan illuminations: Book review. *Sacred Web: A Journal of Tradition and Modernity*, 48, 152–158.
- [50] Supriyanto, S. (2022). Al-Ghazali's metaphysical philosophy of spiritualism in the book of Ihya 'Ulumuddin. *Devotion: Journal of Research and Community Service*, 3(5), 422–432. <https://doi.org/10.36418/dev.v3i5.138>
- [51] Tanana, S., & Soga, L. (2023). Formation of communicative culture of future service sector specialists: Theoretical analysis and practical perspectives. *Scientia et Societas*, 2(2), 42–52. <https://doi.org/10.69587/ss/2.2023.42>
- [52] Vakulyk, I. (2021). Peculiarities of interpersonal communication and social behavior (for example, affiliation motivation). *Humanities Studios: Pedagogy, Psychology, Philosophy*, 9(1), 43–47. <https://doi.org/10.31548/hspedagog2021.01.043>
- [53] Varyvoda, K. S., & Gordenko, S. (2024). Structure and assessment of emotional leadership in human resource management of higher education institutions. *Scientia et Societas*, 3(2), 57–69. <https://doi.org/10.69587/ss/2.2024.57>
- [54] Yuhanida, Y., Amalia, Z. N., Kerwanto, K., Rahman, R., Muna, M. Y., & Sabour, R. (2024). Epistemology of Sufism in Sufi interpretation (Analysis of the patterns of theoretical (Nazhari) and practical ('Amali) Sufi exegesis). *QiST: Journal of Quran and Tafseer Studies*, 3(2), 216–233. <https://doi.org/10.23917/qist.v3i2.4199>
- [55] Zafar, A., & Jabeen, A. (2022). Common linguistic patterns in Punjabi and Persian Sufi literature. *Pakistan Journal of Social Sciences*, 42(2), 299–306.