Analytical Study of the Relationship between Spirituality, Sufism, *Muraqaba* and Neuro-Linguistic Programming

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Abstract

This paper aims to explore the common principles and concepts between Sufism, a mystical branch of Islam focused on spiritual growth and divine connection, and Neuro-Linguistic Programming (NLP), a psychological approach rooted in the exploration of human consciousness, personal transformation, and effective communication techniques. By understanding the shared connection between the two, we can gain a deeper understanding of both thereby highlighting the interactions between these two areas that offer the tools, practices, and perspectives to enhance self-awareness, personal growth, and spiritual development. By analysing the works of scholars including William Chittick, Reynold A. Nicholson, and Carl Ernst, this paper aims to shed light on the potential connections and overlaps between NLP, Sufism and The findings indicate a significant alignment between NLP and Sufism, particularly in terms of their core principles concerning human consciousness, communication, and personal transformation. This invites reflection on the sixth sense bestowed by Allah, as described in Sufi teachings. The research methodology involves a comprehensive literature review, examining relevant texts and scholarly articles to identify shared aims, principles, and practices adopted by NLP and Sufism and the significance of practices such as *Muraqaba*, Silva and *Tasawwuf*.
Keywords: Neuro-Linguistic Programming, NLP, Sufism, Mystical, Islam, Consciousness, Communication, Spiritual Development**.**

Introduction

Neuro-Linguistic Programming (NLP) and Sufism have distinct origins and foundations. However, there are potential links and parallels between these two practices. This research paper aims to explore the relationship between NLP, Sufism, with a particular focus on *Maraqaba*[1] and the sixth sense, and its implications within the context of Islamic teachings. Both approaches centre around the power of the mind and its ability to shape behaviour and perceptions. This raises interesting questions about the potential overlaps between these two practices, particularly when viewed within an Islamic framework.

Islam, as one of the major world religions, provides a comprehensive spiritual and moral framework for its believers. The Quran and the teachings of Prophet Muhammad (peace be upon him) offer guidance on various aspects of human existence, including personal development and spirituality. As mentioned in the Quran, "Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction."[2]

Exploring the implications of NLP and Sufism within an Islamic context can shed light on how these techniques can align with Islamic principles and contribute to the overall well-being and spiritual growth of not only Muslims but people belonging to all faiths.

Literature Review

The relationship between spirituality and Neuro-Linguistic Programming (NLP) has garnered interest from scholars and researchers seeking to explore their potential intersections and implications. This literature review aims to examine the analytical study of this relationship, drawing references from books and scholarly articles that shed light on their connections and provide insights from notable authors such as William Chittick, Nicholson, Carl Ernst, Reynold A. Nicholson, Ibrahim B. Syed, Ph.D and others.

William Chittick, in his book '*The Sufi Path of Love: The Spiritual Teachings of Rumi,*' explores the transformative aspects of Sufism, highlighting personal growth and self-realisation through spiritual practices. He accomplishes this by translating and rearranging Rumi's poems to extract the meaning of Sufism, humanity's role in the world, the importance of religion, personal growth and the mystical journey to God.

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[1] Islamic method or way of meditation for getting close to Allah.
[2] Al Qur'ān, 13: 28.

Chittick's work offers insights into spiritual dimensions that resonate with NLP principles.

As Chittick (1998) states, "In the classical textbooks, this third dimension of Sufi teachings is discussed mainly under the heading of the "stations" (*Maqāmāt*) and the 'spiritual states' (*Ahwal*). From a certain point of view we can call this dimension 'Sufi psychology'- as long as we understand the term 'psyche' in the widest possible sense, as equivalent to 'spirit' in Rumi's terminology. Sufi psychology could then be defined as 'the science of the transformations undergone by the spirit in its journey to God.' One must remember, however, that this science bears no resemblance to 'psychology' as known in the West today. For in Rūmī's terminology, modern psychology is based totally upon the ego's study of itself. But the 'ego' (*Nafs*) is the lowest dimension of man's inward existence, his animal and satanic nature. Only God or the spirit can know the spirit, which is man's higher or angelic nature. Ultimately the ego cannot even know itself without a totally distorted viewpoint, for it gains all of its positive reality from the spirit that lies above and beyond it. Only the spirit that encompasses and embraces the ego can know the ego. And only the saints have attained to the station whereby their consciousness of reality is centred within their spirits or in God.' [3]

Nicholson's book '*The Mystics of Islam*' provides a comprehensive overview of Sufism and its practices. Although not directly addressing NLP, Nicholson's exploration of Sufi practices sheds light on the spiritual dimensions of Sufism that may align with NLP's focus on personal transformation. In the chapter 'Illumination and Ecstasy', he states, "According to a mystical interpretation of the famous passage in the Koran where the light of Allah is compared to a candle burning in a lantern of transparent glass, which is placed in a niche in the wall, the niche is the true believer's heart; therefore his speech is light and his works are light and he moves in light."[4] Nicholson (1989) highlights the significance of meditation and the quest for inner knowledge in Sufism, which can be compared to NLP's emphasis on self-awareness and personal growth.

He further states: "It is an axiom of the Sūfīs that what is not in a man he cannot know. The gnostic—Man par excellence—could not know God and all the mysteries of the universe, unless he found them in himself. He is the microcosm, 'a copy made in the image of God,' 'the eye of the

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[3] Chittick, William C. *The Sufi path of love: The spiritual teachings of Rumi.* State University of New York Press, 1984. p12
[4] Nicholson, Reynold A. *The mystics of Islam.* G. Bell And Sons Ltd. 1914. p51

world whereby God sees His own works.' In knowing himself as he really is, he knows God, and he knows himself through God, who is nearer to everything than its knowledge of itself. Knowledge of God precedes, and is the cause of, self-knowledge."[5]

Carl Ernst's *'The Shambhala Guide to Sufism'* offers an accessible introduction to Sufism and its spiritual and experiential aspects. Ernst's examination of Sufi practices such as *dhikr* (chanting) and spiritual guidance provides a platform for potential parallels with NLP techniques. [6]

Ibrahim B. Syed, Ph.D., examines the intersections between Islamic spirituality and psychology in his article '*Sufism and Quantum Physics*.' Syed's exploration of the psychological aspects of Sufism offers a framework for considering potential links between NLP and Sufism. He explores the parallels between Sufism and quantum theory, highlighting the similarities in their views of the world.

While Westerners often have a mechanical worldview, Sufism believes that everything in the world is interconnected and different aspects of the same ultimate reality. Sufis aim to achieve enlightenment, which involves becoming aware of the unity and interrelation of all things and identifying with the ultimate reality. As Syed (2008) suggests, "Tasawwuf[7] experience is necessary to understand the deepest nature of things and science is essential for modern life. Therefore we need a dynamic interplay between Tasawwuf intuition and scientific analysis."[8]

Neuro-Linguistic Programming

Richard Bandler and John Grinder, in the 1970s, collaborated to develop a ground-breaking methodology known as Neuro-Linguistic Programming (NLP). This inventive approach to understanding human behaviour and communication aimed to uncover the connections between neurological processes, language patterns, and behavioural patterns. NLP has since evolved into a diverse field, offering a wide range of techniques and tools for personal growth, therapy, education, coaching, and business applications. By studying the interaction between mind, language, and behaviour, NLP has made significant contributions to the understanding of

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[5] Nicholson, Reynold A. *The mystics of Islam*. G. Bell And Sons Ltd. 1914. P 85
[6] Ernst, Carl W. *The Shambhala guide to Sufism*. Boston: Shambhala, 1997.
[7] The process of inner purification, self-discipline, and the pursuit of a direct and intimate connection with God.
[8] Ibrahim B. Syed, "Sufism and Quantum Physics," Islamic Society, November 29, 2013, accessed May 31, 2023, www.newageislam.com.

the human experience and continues to shape various disciplines to this day. It is based on the idea that our thoughts, language, and behaviour are interconnected and can be systematically understood and changed to achieve desired outcomes. As explained by Bandler and Grinder (1979) "NLP can eliminate many of the difficulties and hazards of living that we now experience, and make learning and behavioral change much easier, more productive, and more exciting. We are on the threshold of a quantum jump in human experience and capability."[9]

NLP consists of a wide range of techniques and principles drawn from various fields, including linguistics, cognitive psychology, and behavioural modelling. It offers practical tools and strategies to improve communication skills, enhance personal development, and facilitate behavioural change. The term 'neuro' in NLP refers to the understanding that our experiences and behaviours are rooted in our neurological processes. It emphasises the role of sensory perception, internal representations, and subjective experience in shaping our reality.

The term 'linguistic' highlights the significance of language and communication in NLP. It explores how language patterns and the structure of our speech and internal dialogue influence our thinking patterns, emotions, and behaviours. NLP techniques provide ways to reframe and reshape language patterns to achieve desired outcomes and improve communication effectiveness.

The term "programming" suggests that our thoughts, feelings, and behaviours can be understood and influenced through systematic patterns and processes. NLP techniques aim to identify and modify these patterns, enabling individuals to achieve personal and professional goals, overcome limitations, and enhance their overall well-being.

Tools and Techniques

NLP offers a wide range of techniques and tools, including:
1. Anchoring: Creating associations between specific stimuli (such as touch or words) and desired emotional or mental states, allowing individuals to access those states at will.
2. Reframing: Changing the way a situation or experience is perceived by shifting the viewpoint or context, which can lead to a different understanding and emotional response.

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[9] Richard Bandler and John Grinder, *Frogs into Princes: Neuro Linguistic Programming* (Santa Cruz, CA: Real People Press, 1979).

3. Modelling: Studying and adopting the behaviours, beliefs, and strategies of successful individuals to reproduce their outcomes and achievements.
4. Rapport-building: Establishing a connection and trust with others through mirroring, matching, and effective communication techniques.
5. Visualization and guided imagery: Using mental imagery and visualization exercises to enhance motivation, performance, and personal growth.
6. Sub-modalities: Exploring and modifying the sensory components (such as brightness, size, and location) of our internal representations to change the way we experience and respond to certain stimuli.

Applications

NLP has found applications in various fields, including therapy, coaching, education, sales, and leadership development. It is often used to improve communication skills, overcome limiting beliefs, manage emotions, and achieve personal and professional goals. While NLP has received considerable attention and gained popularity across these fields, it is essential to acknowledge that the scientific validity and empirical evidence supporting its effectiveness have been subjects of debate and scrutiny within the psychological community. Sceptics argue that NLP lacks a solid foundation and emphasise the need for demanding empirical research to substantiate its claims. As such, it is crucial for practitioners and enthusiasts to approach NLP with a critical lens, remaining open to ongoing scientific dialogue and seeking a balanced understanding of its potential benefits and limitations.

Sufism

Sufism is a mystical branch of Islam and psychological communication and it shares common ground with NLP in their emphasis on deepening self-awareness, enhancing interpersonal connections, and fostering personal growth and transformation. Sufism incorporates spiritual practices and teachings aimed at attaining a direct connection with the divine, while psychological communication focuses on understanding and improving human interaction, emotional expression, and self-reflection. The meeting of these two domains offers valuable insights into the psychological dimensions of Sufism and the role of communication in facilitating spiritual growth.

Sufism places great importance on the development of inner awareness and self-exploration as a means to connect with the divine. As

noted by Nasr (1979), "The fullest meaning of the intellect and its universal function is to be found in the *ma'rifah* or gnosis, which lies at the heart of the Islamic revelation and which is crystallised in the esoteric dimension of Islam identified for the most part with Sufism. There are verses of the Holy Quran and hadiths of the Holy Prophet which allude to the heart as the seat of intelligence and knowledge. The heart is the instrument of true knowledge as its affliction is the cause of ignorance and forgetfulness."[10]

This process of self-discovery and self-realisation often involves introspection, contemplation, and meditation practices. By exploring one's inner world and examining the thoughts, emotions, and beliefs that arise, individuals gain insight into their psychological landscape and the difficulties that hinder their spiritual progress. As explained by Farida Khanum in her book *Sufism: an introduction,* "In short, meditation seems to be a way of gaining a glimpse into the ultimate reality through an extraordinary experience brought about by its practice. It is a phenomenon found in many diverse religious traditions."[11]

Psychological communication techniques align with these principles by providing tools to navigate and express one's inner experiences. Active listening, empathy, and reflective communication skills enable individuals to deepen their self-awareness and connect with others on a deeper level. Through effective communication, individuals can express their emotions and thoughts authentically, facilitating a greater sense of understanding and connection with others. This process of open and honest communication creates a space for emotional healing, empathy, and mutual support—essential elements in the journey of spiritual growth.

Furthermore, Sufi practices often involve the use of poetry, music, and storytelling as vehicles for spiritual communication. Poetry, in particular, is seen as a powerful medium to express deep emotions, convey spiritual insights, and communicate ineffable experiences. Rumi, one of the most celebrated Sufi poets, used his mystical poetry to communicate profound spiritual truths and evoke transformative experiences in his listeners. This poetic communication transcends intellectual understanding and taps into the realm of emotions and intuition, allowing individuals to connect with the deeper aspects of their being. Khan (2022) explains the relationship between music and Sufism succinctly when he says, "Why is music called the divine art, while all other arts are not so called? We may

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[10] Nasr, Seyyed Hossein. "Intellect and intuition: Their relationship from the Islamic perspective." Studies in Comparative Religion 13, no. 1 (1979): 1-9.
[11] Farida Khanam, *Sufism: An Introduction* (New Delhi: Goodword Books, 2006), 196.

certainly see God in all arts and in all sciences, but in music alone we see God free from all forms and thoughts. In every other art there is idolatry. Every thought, every word has its form. Sound alone is free from form. Every word of poetry forms a picture in our mind. Sound alone does not make any object appear before us."[12]

Psychological and spiritual communication also recognises the power of metaphor, imagery, and storytelling in facilitating understanding and personal growth. These techniques enable individuals to express complex emotions and experiences that may be difficult to communicate directly. By engaging the imagination and applying symbolism, psychological communication opens up paths for deeper exploration, healing, and transformation.

The integration of NLP principles within Sufi practices can enhance the effectiveness of spiritual teachings and practices. By fostering compassionate listening, clear expression, and emotional harmony, individuals engaged in Sufi practices can deepen their understanding and connection with themselves, their spiritual guides, and the larger Sufi community. This enhanced communication enables individuals to receive guidance, support, and wisdom, while also developing a sense of belonging and interconnectedness.

Muraqaba and Silva — a comparison of different approaches to spirituality:

Muraqaba, deeply rooted in Islamic spirituality, and the Silva meditation techniques both aim to nurture self-awareness and spiritual growth. While *Muraqaba* is linked with Islamic traditions, Silva is a secular approach to achieving similar objectives. While *muraqaba* in Islam and Silva Mind Control Method share some resemblances in terms of their objectives, they differ significantly in their fundamental philosophies and religious context. Justin Parrott explains this in his article *How to be a Mindful Muslim*: "For Muslims, mindfulness of the inner life is simply one aspect—albeit a critical and often neglected one—within the greater framework of muraqabah. Altogether, Islamic mindfulness involves a comprehensive awareness of the basics of Islamic creed, law, ethics, and of one's own subtle spiritual make-up. To begin putting these insights into practice, we still need know why it is so important to learn to enjoy simply

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[12] Khan, Hazrat Inayat. *The mysticism of sound and music: the Sufi teaching of Hazrat Inayat Khan*. Shambhala Publications, 2022.

being present in silence, without distraction or noise from the world, our own words, or our inner monologues."[13]

Muraqaba in Islam

The word *Muraqaba* comes from the Arabic language which can be translated to 'watchfulness' or 'contemplation'. In Islamic terms, it refers to a practice of deep meditation and heightened awareness aimed at developing a connection with the Divine. It involves focusing one's attention inward by removing oneself completely from worldly distractions and seeking closeness to Allah (God).

Muraqaba involves sitting in a comfortable posture with the eyes closed and attention directed towards the heart. The one undergoing *muraqaba* strives to maintain awareness of Allah's presence to purify the heart. Specific verses or prayers are also recited with the use of rhythmic breathing and visualisation techniques. The one who undergoes *Muraqaba* thinks about the creator (Allah) and the workings of this world in a deep and profound manner.

Muraqaba is believed to bring many spiritual benefits, including a deepened sense of mindfulness, inner peace, purification of the soul, and a greater connection with Allah. It also cultivates humility, patience, and gratitude. "With continued Muraqaba and through the attentive care of the spiritual master, the Divine light stored inside the student is raised. This results in clearing the mirror of consciousness. When this stage arrives the student embarks on a never-ending spiritual journey."[14]

Silva

Developed by José Silva, an electronics repairman who later became interested in psychology, Silva is a secular approach to meditation and personal development. It focuses on tapping into the untouched potential of the human mind to improve various areas of life, including health, wealth, and relationships. "Imagine coming into direct, working contact with an all-pervading higher intelligence and learning in a moment of numinous joy that it is on your side. Imagine too that you made this contact in such simple ways that for the rest of your life you need never again feel helplessly out of touch with something you always suspected

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[13] Parrott, Justin. "How to be a mindful Muslim: An exercise in Islamic meditation." (2017).

[14] Khwaja Shamsuddin Azeemi, *Muraqaba (The art and science of Sufi meditation)* (Pakistan: iSeek Corporation, 2013), accessed May 31, 2023, https://iseek.online/?p=12569.

was there but could never quite reach—a helpful wisdom, a flash of insight when you need it, the feeling of a loving, powerful presence. How would it feel? It would be a peak experience not too different—perhaps not different at all—from spiritual awe."[15]

The Silva method involves entering a relaxed state of mind, where the mind is highly open to suggestion. Visualisation, mental rehearsal, and positive thinking are all used in the Silva method to reprogram the subconscious mind and achieve desired outcomes. The method is known for promoting self-confidence, stress reduction, goal achievement, and utilising the power of the mind to bring about positive changes in one's life.

Sixth Sense

Sufism offers profound insights into the concept of the sixth sense, particularly within the realm of spirituality and *muraqaba* (meditation). According to Sufi masters, the sixth sense goes beyond the limitations of the five physical senses, representing a heightened level of perception and awareness. Through practices like *muraqaba* and *dhikr*, Sufis seek to cultivate this heightened awareness and tap into a deeper level of spiritual consciousness. In words of Abbad al-Badr (2018) "The Dhikr of Allah is the soul and the life of the hearts and the cause of its development and strength; and abundant rewards and immense good in this world and the next —whose count cannot be enumerated except by Allah are a direct result of it (i.e. *Dhikr*). For this reason, the topic of the remembrance of Allah is from the most significant of topics and the one deserving most of being given concern and importance."[16]

These practices enable individuals to gain insight into hidden truths and establish a more profound connection with the Divine. The connection between Sufism and the sixth sense emphasises that spiritual growth extends beyond mere rationality and sensory perception, encompassing the exploration and refinement of inner intuitive faculties. Sufism offers a unique viewpoint on the sixth sense, expanding our understanding of human consciousness and unveiling the potential for a deeper connection with the Divine. Brent (1911) equates the sixth sense with spirituality and mysticism by claiming, 'By the Sixth Sense I mean the Mystic Sense, or that inner perceptive faculty which distinguishes man from the highest

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[15] Silva, Jose., Miele, Philip. *The Silva Mind Control Method.* United Kingdom: Pocket Books, 1991.
[16] Al-Badr, Shaykh ʿabdur-Razzāq Ibn ʿab. *The Benefits & Fruits of Dhikr: The Legislated Remembrance of AllĀh*. N.p.: Maktabatulirshad Publications Limited, 2018.

below him and allies him to the highest above him.' He further argues, "In its distinctively religious meaning, faith is the operation of the Mystic Sense in its highest employment. There is no One faculty that is reserved exclusively for religious employment. The fact is that religious faith is no more separate from the processes of the Mystic Sense which appropriate health for the body, hypotheses for the mind, working principles for the man of action, and ideals for the character, or independent of them, than the act of physical perception, which enables us to touch the stars, is separate from the use of the sensory nerves which relates us to the book we handle, or independent of it."[17]

Shared Principles and Concepts

One fundamental aspect that connects NLP and Sufism is the emphasis on human consciousness and self-awareness. NLP recognises the power of the mind and language in shaping our awareness and experience of the world. Similarly, Sufism acknowledges the importance of self-awareness in attaining spiritual enlightenment and divine union. William Chittick, in his work '*The Sufi Path of Love: The Spiritual Teachings of Rumi*',[18] highlights the concept of 'consciousness-raising' within Sufism, which parallels NLP's focus on expanding awareness and uncovering limiting beliefs.

Communication and Language

Both NLP and Sufism place significant importance on effective communication and language. NLP offers techniques for enhancing communication skills and understanding the impact of language patterns on our experiences. Sufism, on the other hand, emphasizes the power of spiritual discourse and sacred language to evoke transformative experiences. Nicholson, in 'The Mystics of Islam',[19] explores the role of language and poetry within Sufi traditions, highlighting its ability to convey mystical experiences and facilitate spiritual growth. This connection suggests that the study and application of NLP techniques can potentially enhance the efficacy of Sufi communication and spiritual practices.

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[17] Brent, Charles Henry. *The Sixth Sense: Its Cultivation and Use*. United States: b. W. Huebsch., 1911. p20.
[18] Chittick, William C. *The Sufi Path of Love: The Spiritual Teachings of Rumi.* State University of New York Press, 1984.
[19] A Nicholson, Reynold. *The Mystics of Islam*. India: Alpha Editions, 2019.

Personal Transformation and Growth

NLP and Sufism share a common goal of personal transformation and growth. NLP techniques, such as modelling and anchoring, facilitate the process of transforming limiting beliefs and behaviours. Similarly, Sufism seeks to purify the heart and elevate the soul through spiritual practices like meditation, self-reflection, and the remembrance of God. Carl Ernst, in 'The Shambhala Guide to Sufism,' explores the transformative aspects of Sufism, highlighting practices such as *dhikr* (chanting) and spiritual guidance. "Meditation on God by the practice of *dhikr*, expelling from consciousness everything but God, would reinforce the conviction that God is responsible for everything in creation."[20] The integration of NLP techniques with Sufi practices can potentially enhance personal growth and facilitate the deepening of spiritual experiences.

Belief Systems and Limiting Beliefs

Both Sufism and NLP recognise the impact of belief systems on our thoughts, emotions, and actions. Sufism highlights the need to examine and transform limiting beliefs that delay spiritual growth. Similarly, NLP provides techniques such as belief change and reframing to help individuals identify and modify limiting beliefs and replace them with empowering ones. Both traditions acknowledge that our beliefs shape our perception of reality and that changing these beliefs can lead to personal transformation.

Heap (1998) details how NLP is used to achieve success by counsellors and communicators: "Neuro-linguistic programming (NLP) is a model of human behaviour and cognition which describes how people represent their world, how they interact and communicate with it and with one another, how it can be that they can experience distress and disappointments in these interactions, and how they can be helped to change their representation of the world to alleviate their distress and cope with life more effectively and with greater fulfilment. Based on the tenets of NLP, strategies have been formulated whereby it is asserted that counsellors, therapists and communicators may enhance their effectiveness in helping their clients, and therapeutic procedures have been outlined which it is claimed bring about far more rapid and effective changes than hitherto in the formal practice of psychotherapy."[21]

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[20] Ernst, Carl W. *The Shambhala guide to Sufism*. Boston: Shambhala, 1997. p 98.
[21] Heap, Michael. "Neuro-linguistic programming." Hypnosis: Current clinical, experimental and forensic practices (1988): 268-280.

Sufism and NLP share a focus on managing and accessing desired emotional and mental states. NLP offers techniques such as anchoring, which involves associating specific stimuli with particular emotional states. Sufism employs practices like *Dhikr*[22] and meditation to cultivate states of presence, composure, and spiritual awakening. "On the human side, *Dhikr* is both the awareness of God and the expression of this awareness through language, whether vocal or silent."[23] Both traditions recognise the importance of consciously managing and accessing positive states for personal growth, spiritual connection, and optimal functioning.

Conclusion

By mixing spiritual communication techniques within Sufi practices, individuals can enhance their self-expression, deepen their connections with others, and create an environment beneficial to spiritual exploration and development. This opens up new dimensions of understanding and application, enriching the individual's journey of personal and professional growth. A lot of Hadiths are there that highlight the significance of seeking knowledge and continuous learning as a means of personal and professional growth. The individuals are encouraged to actively pursue education and acquire beneficial knowledge. By doing so, not only does one gain valuable insights and skills, but they also earn blessings from Allah, paving the way towards Paradise. Islam emphasises the idea that personal and professional growth is not only a worldly pursuit but also a means to seek the pleasure of Allah and strive for eternal rewards. Islamic teaching encourages individuals to embark on a journey of knowledge, self-improvement, and righteousness, recognizing the importance of lifelong learning and the spiritual dimension of personal and professional development. It is important to note that personal and professional growth should align with Islamic principles, promoting ethical conduct, integrity, and the betterment of oneself and society as a whole.

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[22] remembrance

[23] Chittick, William C. "On the cosmology of dhikr." *Paths to the Heart: Sufism and the Christian East* (2004): 48-63.