

The Philosophy of the Brethren of Purity: A Linguistic Approach to Conceptual Structure and Epistemological Discourse

Faiza Garoui ¹, Salima Bounaidja Rachedi ²

¹ Department of Arabic Language and Literature. Badji Mokhtar University, Annaba, Algeria.

Email : garouifaiza219@gmail.com

² Laboratory of Cognitive Sciences. Badji Mokhtar University, Annaba, Algeria.

Email : Salima.bounaidja-rachedi@univ-annaba.dz

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Abstract

This study addresses the linguistic dimensions of the Brethren of Purity's philosophy by analyzing the conceptual structure and epistemological discourse of their Epistles. It proceeds from a research problem centered on the role of language in the construction of knowledge and the formulation of philosophical conceptions among the Brethren of Purity. The study aims to analyze the central concepts of the Brethren's discourse, to uncover its semantic, argumentative, and pragmatic features, and to elucidate the relationship between language and reason in their intellectual project. It adopts a descriptive-analytical method, supported by selected tools of discourse analysis, in order to examine the philosophical texts contained in the Epistles. The findings show that language performs a cognitive function that extends beyond communication, and that the concepts of reason, soul, wisdom, knowledge, and demonstration constitute the semantic nucleus of the Brethren's thought. The study also reveals the Brethren of Purity's reliance on a range of argumentative mechanisms that contributed to the construction of an Arabic philosophical discourse combining an epistemological dimension with a reformist function.

Keywords: Brethren of Purity; philosophy of language; conceptual structure; epistemological discourse; argumentation.

Introduction

The Brethren of Purity and Loyal Friends are considered among the most prominent intellectual movements in Arab-Islamic civilization during the fourth century AH/tenth century CE. They sought to construct an encyclopedic epistemological project that brought together philosophy, religion, science, and ethics within a comprehensive conciliatory framework. This project was embodied in the Epistles of the Brethren of Purity, which included diverse discussions of logic, natural sciences, metaphysics, mathematics, the humanities, and issues of language, knowledge, and existence (Baffioni, 2014; Daiber, 1991; Hamid, 2024; Masum, 1998; Qumid, 2022).

Their philosophy proceeded from a belief in reason's capacity to apprehend truths without conflict with revelation, thereby making their project a model of integration between philosophical wisdom and Islamic teachings. In this context, language was not merely a means of communication but an

epistemological tool that contributed to the construction of thought and the formulation of concepts (Hamid, 2024; Sayqaa, 2024).

The importance of the linguistic dimension is evident in their reliance on philosophical terminology and rhetorical, argumentative, and symbolic methods in presenting their ideas, along with a clear awareness of the relationship between language and reason and of the effect of signification in the production of knowledge (Khalfawi, 2018, 2020a; Musa, 2023). Despite the numerous studies on them, linguistic approaches that address the conceptual and argumentative structure of their discourse remain limited, thereby allowing for a rereading from a modern linguistic perspective that reveals the mechanisms through which their epistemological vision was constructed (Bouarouj & Khleif, 2025; Khalfawi, 2020a).

Statement of the Problem

This study proceeds from the following main question:

How were the linguistic dimensions manifested in the philosophy of the Brethren of Purity, and what role did language play in constructing their epistemological discourse and formulating their philosophical vision?

Subquestions

The following subquestions derive from this problem:

1. What is the nature of the philosophical conception adopted by the Brethren of Purity regarding language and its relationship to knowledge?
2. What are the most prominent stylistic and semantic features that distinguish linguistic discourse in the *Epistles of the Brethren of Purity*?
3. How did the Brethren of Purity employ argumentative and pragmatic mechanisms in constructing their philosophical discourse?
4. What is the nature of the relationship between language and reason in the epistemological conception of the Brethren of Purity?
5. How did language contribute to the production of knowledge and the formation of philosophical concepts within their *Epistles*?

Objectives of the Study

This study aims to:

- Identify the intellectual foundations on which the philosophy of the Brethren of Purity was based.
- Reveal the linguistic and stylistic features characteristic of the *Epistles of the Brethren of Purity*.
- Analyze the semantic structure of the philosophical terms appearing in their discourse.
- Highlight the argumentative and pragmatic mechanisms employed in constructing their epistemological discourse.
- Clarify the relationship between language and reason and its role in the production of knowledge according to the conception of the Brethren of Purity.

Significance of the Study

The significance of this study derives from several considerations, most notably:

- The importance of the topic of the Brethren of Purity as one of the most important intellectual projects in Islamic heritage.
- Its contribution to enriching linguistic studies related to Arabic philosophical texts.
- It highlights the linguistic dimension in Islamic philosophical thought as an entry point for understanding the mechanisms of knowledge production.
- Its presentation of an analytical reading that contributes to linking Arab intellectual heritage with modern linguistic and pragmatic approaches.

Methodology of the Study

The study adopted a descriptive-analytical method to analyze the linguistic and semantic features of the Epistles of the Brethren of Purity and their intellectual content, while drawing on mechanisms of discourse analysis to reveal their argumentative and pragmatic structure and employing a conceptual approach to study philosophical terminology in its epistemological context.

Previous Studies

The *Epistles of the Brethren of Purity* and their philosophy have attracted the attention of several contemporary researchers who have examined them from intellectual, philosophical, and linguistic perspectives. Among the most important studies related to the topic of the present research are the following:

1. Hamid's (2024) study, titled *Philosophical Thought Among the Brethren of Purity*, aimed to reveal the intellectual and philosophical foundations of the philosophy of the Brethren of Purity and to analyze their reformist project, which was based on reconciling reason and transmission, philosophy and religion. The study adopted a descriptive-analytical method to examine their Epistles. It concluded that they sought to construct an epistemological system that combined the rational and religious sciences and made wisdom the foundation of moral and social reform (Hamid, 2024). However, the study focused on intellectual and doctrinal aspects more than on linguistic structure, mechanisms of argumentation, and the production of signification in the *Epistles*.
2. Khalfawi's (2018) study, titled *Expression and Meaning Among the Brethren of Purity and Loyal Friends*, examined the relationship between expression and meaning in the Brethren's linguistic thought. The study is relevant to the present research because it addresses the semantic foundations of their discourse and shows how language functions as a means of conceptual formation rather than as a neutral vehicle of communication (Khalfawi, 2018). However, its focus remains primarily semantic and does not provide a comprehensive analysis of the Epistles' argumentative and pragmatic structures.
3. Khalfawi's (2020a) study, titled *Speech, Language, and Writing Among the Brethren of Purity and Loyal Friends*, analyzed the Brethren's views on speech, language, and writing and highlighted the place of linguistic reflection in their intellectual project. The study demonstrates that language occupies a central position in their conception of knowledge and communication

(Khalfawi, 2020a). Nevertheless, it does not fully combine conceptual analysis with the study of persuasive and pragmatic mechanisms in their philosophical discourse.

Previous studies have made important contributions to the philosophy and discourse of the Brethren of Purity. However, they remain partial, with each study focusing on a specific aspect, such as philosophy, symbolism, or language. They also lack an approach that combines the analysis of philosophical terms in terms of conceptual and semantic structure with the study of mechanisms of argumentation and pragmatics in discourse.

The present study is distinguished by its attempt to provide a comprehensive approach that brings together these aspects in order to reveal the role of language in constructing knowledge within the *Epistles of the Brethren of Purity* and to understand the relationship between language and thought.

2. Conceptual Framework of the Philosophy of the Brethren of Purity

2.1. The Concept of Philosophy Among the Brethren of Purity

The Brethren of Purity adopted a philosophy that combined Islamic teachings with the Greek philosophical heritage, aiming to unify reason and faith to understand the universe and the human being and to achieve moral and spiritual refinement. They regarded philosophy as synonymous with wisdom, which goes beyond theoretical knowledge to serve moral and practical values (Hamid, 2024; Masum, 1998; Sayqaa, 2024).

They also sought to organize knowledge within a comprehensive framework that encompassed various sciences, such as metaphysics, ethics, the natural sciences, mathematics, and political philosophy, to achieve harmony among the branches of knowledge and to direct the human being toward uprightness. Their *Epistles* reveal an attempt to integrate rational thought with religious concepts while addressing philosophical and ethical issues related to the human being and society.

Greek influenced the philosophy of the Brethren of Purity thought, especially Plato and Aristotle. However, they reinterpreted it within a critical Islamic framework, making philosophy a means of cultivating the individual and reforming society. They regarded knowledge as a tool for moral education and for achieving social progress, with an emphasis on its practical application (Badawi, 1977).

They also relied on dialectical dialogue as a method for discovering truth, emphasizing the importance of interaction among different opinions. They rejected the separation of reason and faith, considering both complementary in understanding existence and in formulating knowledge. Thus, they presented a philosophical vision that combined Greek heritage with Islamic values to achieve the public good and elevate the human being (Baffioni, 2014; Hamid, 2024; Masum, 1998).

2.2. The Concept of Language in the Islamic Intellectual Heritage

In Islamic thought, language is considered an essential tool for constructing and organizing philosophical knowledge. It developed from a literary and rhetorical medium into a scientific medium used in philosophy, logic, and the sciences as a result of its interaction with culture, religion, and reason.

Muslim philosophers faced the challenge of employing Arabic to express precise philosophical concepts. Al-Farabi worked to organize language philosophically and to distinguish logical terms, while Ibn Sina expanded its capacity for scientific expression by formulating new terms in various fields. Ibn Rushd,

meanwhile, focused on clarity and linked language to reason, logic, and precise textual interpretation. In this way, these thinkers helped transform Arabic into a philosophical and scientific tool capable of generating knowledge and of moving beyond the limits of translation by adapting it to the needs of philosophical and scientific thought.

Islamic thought gave considerable attention to semantics as the basis for understanding and generating meaning. Scholars recognized that words possess significations that go beyond their literal meaning and are affected by context and usage. They discussed issues such as the contextual change of meaning and the nature of the relationship between expression and meaning, between those who viewed it as natural and those who regarded it as socially acquired, alongside critical debates, including those raised by Al-Ghazali, concerning rigid interpretations.

They also paid attention to the relationship between language and reality and to the study of sounds independently of meaning, and they applied this to the interpretation of religious and legal texts. These efforts contributed to a profound understanding of language as a means of constructing meaning and communication, leaving an enduring impact on modern linguistic studies and highlighting its role in shaping thought and human communication.

In sum, the transformation of Arabic from a poetic instrument into a precise philosophical and scientific medium reflects the deep interaction among language, reason, and faith in Islamic thought. This transformation enabled scholars to articulate their philosophical and scientific ideas with clarity and precision through linguistic adaptation and creativity (Abu Zayd, 1990; Khalfawi, 2018; Musa, 2023).

3. The Linguistic Structure of the Epistles of the Brethren of Purity

3.1. Stylistic Features of the Epistles of the Brethren of Purity

The Epistles of the Brethren of Purity are characterized by a symbolic and metaphorical style that reflects their philosophical vision. They used symbols to simplify complex concepts and convey them to a broad audience while preserving their intellectual character and protecting them from censorship (Bouarouj & Khleif, 2025; Khalfawi, 2020a). The diversity of their social backgrounds also helped shape a flexible linguistic style that combines profound philosophical discourse with simple language aimed at the general public, in a manner suited to different recipients (Daiber, 1991; Sharifi, 2013).

These rhetorical features, such as simile, metaphor, and personification, clarified abstract ideas and linked them to familiar sensory experiences, thereby enhancing the Epistles' clarity and persuasive impact.

The *Epistles of the Brethren of Purity* are marked by the extensive use of quotations from the Greek and Islamic philosophical heritage, which strengthen their arguments and confirm their engagement with a broader epistemological context (Hamid, 2024). They are also characterized by precise thematic organization that facilitates tracing ideas, and by a dialogic style between philosophers or between teacher and learner, which gives the text an interactive character.

Their language combines classical Arabic with simple expressions to ensure clarity of understanding. It uses poetic and rhythmic elements that reflect their vision of cosmic harmony, with special attention to the role of sound in shaping meaning (Khalfawi, 2020b). These features also reflect interaction with the

cultural and historical context, as the texts carried multiple levels of signification that served communication with different categories of readers.

In conclusion, the multifaceted yet unified style found throughout the writings of the Brethren of Purity reveals how cultural contexts shape communication. Their epistolary form offers multiple layers of understanding that deepen appreciation of the profound ideas woven throughout their works.

3.2. The Semantic Structure of Philosophical Terms

The Brethren of Purity presented a complex semantic conception in their Epistles, treating language as both a tool for expressing philosophical ideas and an object of analysis, while being influenced by Platonic, Aristotelian, and Neoplatonic currents. They also held that the meanings of words are not fixed but change with context and usage, a conception consistent with some of Ibn Jinni's views on semantic change (Khalfawi, 2018, 2020a).

They proceeded from the idea that precision in the use of language reveals profound philosophical dimensions. For them, the word goes beyond its dictionary meaning, acquiring broader epistemological significance. They also distinguished between literal and figurative meanings, which helped them express their complex ideas clearly while making extensive use of symbolism and metaphor to bring meaning closer and stimulate the recipient (Bouarouj & Khleif, 2025; Khalfawi, 2020a).

The Brethren of Purity combined Islamic knowledge with wisdom from other cultures, while preserving traditional language and reshaping terms as needed to express new philosophical concepts, reflecting a linguistic flexibility linked to the development of their thought (Hamid, 2024).

They worked to connect different ideas, such as Platonism and the Islamic vision, and formulated or modified terms to broaden their meanings, while relying on semantic layers that distinguish between basic and derived meanings according to the cultural context. The use of metaphor was also prominent in bringing abstract concepts closer to everyday experience while preserving their philosophical depth (Khalfawi, 2020b).

They also paid attention to the cultural dimension of signification, choosing words carefully to avoid ambiguity and guide understanding, reflecting an ethical dimension in the use of language that balances clarity and caution (Musa, 2023). Thus, signification became for them a tool for teaching, constructing knowledge, and transmitting it across different cultures.

In this context, the Brethren's philosophical terms appear as living elements that transcend their age and remain relevant through reinterpretation by later generations seeking the wisdom embedded in words first recorded centuries ago.

3.3. Linguistic Analysis of the Conceptual Structure in the Epistles of the Brethren of Purity

1. The Semantic Fields of Central Concepts in the Brethren's Discourse

Philosophical concepts constitute the semantic core of the *Epistles of the Brethren of Purity*, as a set of terms recurs within an interconnected conceptual network that reflects their vision of the human being, knowledge, and the universe. Among the most prominent of these concepts are reason, the soul, wisdom, knowledge, and demonstration.

A. The Concept of Reason

The concept of reason in the Brethren of Purity is a central axis in their Epistles, where it is viewed as a tool for understanding truths and distinguishing between good and evil. It extends beyond being a cognitive function to being an epistemological and spiritual power that leads to perfection (Ikhwan al-Safa, 1957). This concept is associated with a set of semantic terms such as science, understanding, perception, wisdom, and inference, reflecting its centrality in the construction of knowledge.

B. The Concept of the Soul

The Brethren of Purity maintain that the soul is a spiritual and moral substance capable of elevation through knowledge and refinement. It is associated with semantic terms such as purification, virtue, perfection, and happiness, which reflect the educational dimension of their philosophy. Knowledge is an essential means of refining the soul and achieving its perfection.

C. The Concept of Wisdom

Wisdom, in the Brethren of Purity, is the ultimate aim of knowledge and is semantically associated with science, reason, and virtue. It is not limited to the theoretical aspect but also includes sound conduct and the use of knowledge to reform the individual and society, making it a concept that combines epistemological and moral dimensions.

D. The Concept of Knowledge

The concept of knowledge is one of the intellectual foundations in the Brethren of Purity and is associated with terms such as learning, inquiry, reflection, and contemplation. For them, knowledge is based on progression from the sensory to the rational and then to the spiritual, reflecting its cumulative nature and development toward the apprehension of higher truths.

E. The Concept of Demonstration

Demonstration is an essential tool for conferring legitimacy on philosophical discourse in the Brethren of Purity. It is associated with proof, inference, argument, and certainty. It is used to affirm the rational character of their ideas while maintaining their harmony with religious authority. Its role in producing knowledge and persuading the recipient of the validity of conclusions is also evident.

2. The Argumentative Structure in the Discourse of the Brethren of Purity

The Brethren's discourse relies on a set of argumentative mechanisms that aim to influence recipients and persuade them of the validity of the theses presented.

A. Rational Argumentation

Rational argumentation is based on constructing conclusions from sequential logical premises, so that the reader moves from assumptions to conclusions through a clear inferential path. This appears in the use of expressions such as "if," "therefore," "hence," and "because," which indicate the presence of argumentative connectors within the text.

B. Argumentation by Analogy

The Brethren of Purity frequently resort to proverbs and similes to bring abstract concepts closer to recipients' minds. Analogy serves an explanatory and persuasive function simultaneously, transforming the philosophical idea into a tangible image that is easily apprehended.

C. Argumentation by Epistemological Authority

The discourse also relies on citations of prophets, sages, and earlier philosophers, which grant the text epistemological authority that supports the writer's position.

3. The Pragmatic Dimensions of the Brethren's Discourse

The pragmatic analysis of the *Epistles of the Brethren of Purity* reveals that language was not merely a tool for transmitting knowledge but a means of achieving multiple communicative purposes.

A. The Educational Function

The educational function appears in the abundance of explanations, interpretations, and examples that aim to simplify philosophical concepts for the reader.

B. The Persuasive Function

The persuasive function appears through the use of logical arguments, citations, and proverbs that aim to change or reinforce the recipient's convictions.

C. The Reformist Function

The discourse of the Brethren of Purity is linked to a reformist project that aims to refine the soul and reform society. It is therefore predominantly directive in character and calls for knowledge and virtue. The analysis shows that their discourse is not neutrally descriptive but is based on a network of central concepts such as reason, the soul, wisdom, knowledge, and demonstration, with the employment of argumentative and pragmatic strategies to persuade the recipient. Thus, language becomes a structural element in the construction of their philosophy, rather than merely a means of transmitting ideas.

4. The Argumentative and Pragmatic Dimensions in the Discourse of the Brethren of Purity

4.1. Mechanisms of Argumentation and Persuasion in the Discourse of the Brethren of Purity

The Brethren of Purity developed a dialectical and persuasive style that combines Aristotelian logic with rhetorical techniques in order to convey their philosophical ideas to a broad audience. They relied on logical syllogisms to construct organized, clear arguments, while employing proverbs and metaphors to bring abstract concepts closer, strengthen understanding, and encourage contemplation.

Their discourse was also grounded in dialogue and respect for opposing views, which enhanced the credibility of their theses and opened the way for critical discussion. They employed shared moral values to gain acceptance. Their *Epistles* were characterized by an educational progression from the simple to the complex, with occasional humor and irony to critique irrational ideas.

Thus, their style combines rational persuasion, rhetorical influence, and educational guidance to construct a comprehensive philosophical understanding and produce a reformist effect on the recipient (Bouarouj & Khleif, 2025; Hamid, 2024; Masum, 1998; Sayqaa, 2024).

4.2. The Pragmatic Functions of the Discourse of the Brethren of Purity

The Brethren of Purity founded their philosophical discourse on the practical use of language for communication, persuasion, and the transmission of complex ideas, aiming to bring together philosophy, the sciences, and spirituality within a single epistemological vision. Their discourse is characterized by the opening of a dialogic space that allows for multiple viewpoints, while encouraging the reader to

engage in criticism and questioning rather than passive acceptance, through a dialectical style grounded in inference and argumentation.

They also relied on figurative language to bring abstract philosophical concepts closer to everyday experiences and nature, thereby enhancing understanding and exerting emotional and intellectual influence. They combined reason and emotion in persuasion, relying on appeals to intellectual authority and authoritative texts, as well as on shared human experiences such as love, fear, and the search for meaning.

Their discourse also carries a reformist social dimension through its call for tolerance, rejection of fanaticism, and encouragement of intellectual dialogue to achieve social harmony grounded in rational thinking (Sayqaa, 2024).

The practical tendency in the discourse of the Brethren of Purity is evident in the integration of logical argumentation with applied wisdom to address ethical dilemmas and guide human behavior, reflecting their concern with linking philosophy to everyday life (Hamid, 2024). They also employ humor and irony deliberately to mitigate the severity of social criticism and keep the reader engaged in interaction and reflection without direct preaching (Sharifi, 2013).

A clear reformist dimension also appears in their discourse, evident in the pursuit of intellectual unity and the rejection of division by focusing on shared values across different doctrines and schools, and in promoting dialogue rather than conflict (Sayqaa, 2024). Thus, the functions of their discourse are integrated among moral education, intellectual stimulation, and the construction of social harmony based on rational thinking and dialogic communication.

5. Manifestations of Linguistic Thought in the Philosophy of the Brethren of Purity

5.1. The Relationship Between Language and Reason

The Brethren of Purity closely linked language and reason, as, for them, language is a tool for thinking and interpreting the world, not merely a means of communication. This conception emphasizes the necessity of linguistic precision for sound rational thinking, since clarity of expression leads to clarity of thought and reduces misunderstanding, as Al-Farabi and Ibn Sina indicated in the broader context.

Their *Epistles* also demonstrate the use of rhetoric, simile, and symbols to bring abstract philosophical ideas closer by linking them to images from nature and everyday life, making the discourse clearer and more influential at both the rational and emotional levels. The *Epistles of the Brethren of Purity* demonstrate their engagement in a broad intellectual dialogue through repeated textual references that connect their discourse to Greek philosophy and the Islamic heritage, giving their texts a multilayered character and strengthening the force of their arguments within a reliable epistemological context. They also relied on the dialectical method in discussing opposing views, reflecting openness to rational dialogue and collaborative thinking.

Their semantic structure reveals the use of terms that carry both literal and figurative meanings, prompting the reader to deepen understanding and explore philosophical meanings in a more complex manner, while taking into account the cultural context in the formation of signification.

Overall, their philosophy affirms the complementary relationship between language and reason, with language serving as a tool for shaping thought, while reason directs this expression toward the construction of coherent knowledge that serves intellectual growth and social cohesion (Hamid, 2024; Musa, 2023).

5.2. Language and the Construction of Knowledge

The philosophy of the Brethren of Purity closely links language to the construction of knowledge, viewing it not merely as a means of communication but as an essential element in shaping thought and interpreting the world. They emphasize the necessity of precision in terminology while recognizing that meaning varies with context, in accordance with the approaches of Al-Farabi and Ibn Rushd to distinguishing between everyday and philosophical language (Musa, 2023). They also worked to develop Arabic by formulating new philosophical terms, affirming that language develops with the development of thought and that meaning is understood not only from words but also from context and structure. This also appears in their classification of knowledge into multiple fields, in which language helps organize thought and construct disciplines.

The educational and dialogic dimension of language is also prominent among them, as they rely on discussion and interaction in teaching, making knowledge the product of dialogue rather than indoctrination. This approach comes close to modern conceptions of communicative rationality (Khalfawi, 2020b). A dynamic vision of meaning is also evident in their thought, as meaning is formed through interaction and context, as Al-Jahiz indicated (Khalfawi, 2018, 2020a). Overall, their philosophy affirms that linguistic precision is an essential condition for attaining sound knowledge and understanding complex reality.

6. Conclusion

This study sought to reveal the linguistic dimensions of the philosophy of the Brethren of Purity by analyzing the conceptual structure and epistemological discourse contained in their *Epistles*, proceeding from the assumption that language, for the Brethren of Purity, was not merely a means of expressing philosophical ideas but constituted a fundamental structural element in the production of knowledge and the formulation of intellectual conceptions. The conceptual, semantic, and pragmatic analysis of the texts made it possible to identify important findings that contribute to understanding the nature of the relationship between language and philosophy within the Islamic intellectual heritage.

Findings of the Study

The study found that, for the Brethren of Purity, language goes beyond its communicative function to become a tool for constructing concepts, organizing knowledge, and directing thought. The concepts of reason, the soul, wisdom, knowledge, and demonstration also constitute the core of their thought and are linked by semantic relations that form the general framework of their project.

The analysis showed that their discourse is based on a terminological network that combines the philosophical, the religious, and the moral, and that it relies on multiple argumentative mechanisms, such as demonstration, inference, analogy, and citation, which give it persuasive force as well as an educational and reformist dimension. The study also revealed the multiplicity of its pragmatic functions,

including education, persuasion, and reform, while emphasizing the close relationship between language and reason, given that linguistic precision is a condition for the construction of knowledge.

In general, the study confirmed that the linguistic dimension is an essential element in the philosophy of the Brethren of Purity and that understanding their *Epistles* requires analyzing their linguistic and semantic mechanisms, as well as recognizing their contribution to establishing an integrated Arabic philosophical discourse that assimilates the Greek heritage and reemploys it within the Islamic context.

Prospects for Future Research

In light of the findings reached, the study proposes several research directions that may contribute to deepening the understanding of the Brethren's discourse, the most important of which are the following:

- Conducting a specialized pragmatic study of the *Epistles of the Brethren of Purity* in light of modern pragmatic theories.
- Analyzing philosophical terminology in the Brethren of Purity and its semantic transformations within the *Epistles*.
- Studying the lexical and conceptual fields of the central terms in the Brethren's thought.
- Analyzing the argumentative structure of the *Epistles of the Brethren of Purity* in light of contemporary theories of argumentation.
- Conducting a linguistic and philosophical comparison between the Brethren of Purity and Al-Farabi in their treatment of the relationship between language and reason.
- Studying the impact of the Brethren's discourse on the development of Arabic philosophical terminology during later Islamic periods.
- Employing modern discourse analysis methods to reveal the ideological and communicative dimensions of the *Epistles of the Brethren of Purity*.

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