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# Voices of Harmony: Islamic Communication and Decolonization

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## Abstract

This paper explores the relationship between Islamic communicative ethics and decolonial theory, with a view of establishing a paradigm shift in global communication. While Eurocentric strategies focus on persuasion, efficiency, and control, the Islamic perspective values moral accountability, compassion, justice, and mutual recognition as fundamentals. This research, under the influence of the ideas of Allama Iqbal, Maulana Maududi, and Maulana Fazl ur Rahman, situates Islamic communication as a part of an integrated spiritual and ethical process that is within the scope of Islamic epistemology. The study further integrates the work of the decolonial theorists Aníbal Quijano, Walter Dignolo, and Ngũgĩ wa Thiong'o'. Through case studies, including Muslims of the World, A Common Word, and the documentary Salam Neighbor, the study traces how Islamic ethical principles are implemented in contemporary media and interfaith discourse. This research affirms Islamic communicative ethics as a decolonial alternative that reclaims narrative autonomy, and facilitates inclusive exchange among diverse groups. By presenting Islamic ethical discourse as a relevant response to global communicative commodities, this work contributes to the field of decolonizing communication research.

**Keywords:** decolonization, digital resistance, epistemic justice, interfaith dialogue, Islamic communication ethics, mutual recognition (Ta'aruf), postcolonial media,

## Introduction

The presence of globalization with existing colonial legacies has led decolonisation discourse to examine epistemological and cultural aspects together with political sovereignty. Many of today's ideas about identity are influenced by colonialist frameworks. Such communication systems use Islamic ethics and examine the ways colonization has taken place to resolve present-day challenges. Applying good moral principles such as *adab*

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(etiquette), *husn al-khulq* (good character), Islamic ways of communication are essential for improving our affected society.

Islamic scholars have believed that clear communication can shape and influence society. Thinkers such as Allama Muhammad Iqbal, Maulana Maududi and Fazl ur Rahman have argued that actual freedom rests on ethical communication. Their work underscores the need to develop language skills to allow people to communicate properly in court and keep up their dignity. Ernst (2003) argued that modern Islamic concepts address the lack of progress in Muslim countries through being inclusive on the worldwide scale. The principles of Islamic communication are increasingly emphasized through Muslim-focused websites and projects. They help groups from various religions to meet and notice arguments and viewpoints that have been excluded by Islamophobic campaigns. Supporters of active listening and empathy, as suggested by Aníbal Quijano and other scholars, oppose the main ideas of traditional media convergence that involve exclusion.

In the studies, it is shown that decolonial ideas and Islamic communication traditions form major frameworks that alter global communication. This research reveals that Islamic communicative ethics could bring about change by relying on history, theories, and current situations. The study highlights new insights based on Islamic tradition and values which encourages changes in the way communication is taught.

Critical-interpretative analysis is used in this research to bridge Islamic traditions with decolonial thinking. It investigates whether Islamic communication ethics can present non-colonial solutions to present issues using case studies and by combining different theories, instead of just collecting facts. The initiative brings together media images, social concepts, and principles from the Qur'an and major Islamic writings. Considering the standards of sociology, benevolent judgment and critical thinking are more important than simple data collection when it comes to study methods.

### Literature Review

Within communication and postcolonial studies, the crucial junction between Islamic communicative ethics and decolonialism remains significantly underexplored. The traditional ethical and spiritual bases of Islamic communication confront Western communication theory grounded

on secular functional ideas. Though it has made attempts to solve epistemic inequity, decolonialism frequently ignores religious frameworks with a specific disdain for Islamic substitutes for accepted paradigms. This interdisciplinary research looks at important contributions made by Islamic academics and decolonial thinkers in virtual discourses to identify Islamic communicative ethics as a workable framework supporting epistemic justice and global dialogues.

Muslim societies should include Islamic belief systems in their discourses rather than just using the lens of Western academics (Moll, [2023](#)). Western paradigms of objectivity and neutrality pose significant challenges to the societies of faith and provide a barrier to their traditional honors. Islamic traditions traditionally see communication as a moral activity which gets its ideas from Qur'anic teachings about *adab* (etiquette), *husn al-khulq* (good character), and *sidq* (truthfulness) (Esposito, [2002](#)). Islamic communication exceeds knowledge transmission as it mixes spiritual duty with community responsibilities. Establishing ethical roots for both resistance and communication, Iqbal ([2013](#)) shows the role of self-realization (*khudi*) as a link between personal spirituality and society life. Emphasising the value of intellectual autonomy grounded on ethical selfhood, Iqbal explores colonial modernity via political and epistemological lens.

First putting forth the concept, Maulana Maududi ([1999](#)) described communication as a tool for building moral guiding systems. Towards Understanding Islam identifies as fundamental components of communication responsibility *da'wah* and *amr bil ma'ruf wa nahi*. Maududi regards communication as God's instructions to achieve social transformation transcending conventional persuasive techniques. In his work, Rahman ([1982](#)) described communication as a dynamic interpretive process needing both *shura* (consultation) and *ijtihad* (independent thinking) to enable moral connections in many contexts.

While Walter Mignolo and Aníbal Quijano are important in establishing decolonial thinking, the fields of Islamic communication ethics and postcolonial critique have attracted many more ideas. In his study on “captive mind,” Alatas ([1977](#)), stressed that colonized societies should become independent thinkers by relying on indigenous knowledge. Grosfoguel ([2011](#)), combines notions from Quijano by suggesting pluriversal knowledge systems and criticizing the adoption of Eurocentric

epistemology. Dabashi ([2008](#)) describes a perspective of Islamic liberation theology in Islamic intellectual circles which rebels against dominant stories by relying on Qur'anic teachings. In his book Charles Hirschkind ([2006](#)) examines how ethics are displayed while listening in Islamic public discourse by stressing its physical and moral value, while Sardar ([1999; 2014](#)) promotes both a future-oriented and decolonial ethical approach to Islamic thoughts and believes in his books. Using these voices gives us a more detailed and inclusive foundation and helps us follow a wider range of theories instead of relying entirely on Latin American decolonial theorists.

Today, Islamic academics work to combine the ethics of Islam with today's global issues, responding to both external and internal problems faced by Muslims. Ernst ([2003](#)) advocates that restricting public Islamic communication in the West is challenged and a change is promoted to allow for diverse Islamic views and internal reform focused on spiritual truth. Those from the Ernst Muslim community confront both challenges from hidden struggles within their community and the biased media. Esposito ([2005](#)) studies how the narrative form in Islamic literature influenced Muslims' perception of their identity. Islamic stories can challenge the ideas of Orientalism and present an accurate image. If ethics are fulfilled by kindness and honesty, then communication in debates becomes useful for fighting and renewing the discussion.

One main area of communication in the modern age is digital media. Hussain and Howard's ([2013](#)) indicates that Muslim communities use internet channels to refute preconceptions and provide venues for moral engagement. Often using secular liberal viewpoints, the study of Muslim media activities ignores Islamic epistemology. Current research reveals hitherto unnoticed links between Islamic ethics and decolonial communication theory.

Working with other scholars, Quijano ([2000](#)) and Mignolo ([2011](#)) developed decolonial theory—which examines how colonial power regimes endure through the management of knowledge frameworks and cultural communication networks. While arguing for the integration of several non-Western knowledge systems, the academics promote destroying Eurocentric knowledge systems.



Modernity is described by Quijano (2000) as a colonial regime that aggressively suppresses alternative epistemologies. Mignolo (2011) presents "epistemic disobedience" as a means of subverting colonial knowledge systems and creating alternative discourses anchored on other logical frameworks. While ignoring Islamic epistemologies as workable substitutes, academics in Latin American and African studies have welcomed these theoretical models. Though it regularly emphasises indigeneity and race, decolonialism ignores religion as a significant locus of resistance.

The 2003 work of Talal Asad creates a necessary link between decolonial philosophy and Islamic epistemic methods. In *Formations of the Secular*, Asad questions the general significance of secularism and demonstrates how epistemic violence changed Muslim identities under colonial powers. According to the study, Islamic ethical traditions function as a counter-hegemonic discourse challenging Western logical conceptions and communication strategies.

Though it is now scattered, the body of work has great synthesis potential. Generally speaking, decolonial academics who study power relations reject religion ethics as legitimate source of knowledge. While disregarding decolonial communication research, the conventional Islamic studies discipline concentrates mostly on theological and legal changes. Hallaq (2013) examines the postcolonial nation-state paradigm in *The Impossible State* and proposes an Islamic governance vision outside of contemporary state structures, however she ignores media ethics and communication systems. Under a process he terms "the return of Islam," the academic group headed by Sayyid (2014) proposes decolonising Muslim identity and knowledge. Sayyid (2014) offers Islamic discursive traditions as means of establishing political alternatives and epistemic frameworks exceeding cultural standards. Based on *ta'aruf* (mutual recognition), *rahma* (mercy), and *'adl* (justice), Islamic communicative ethics seek to promote discourse of peace.

Using Islamic ethical principles, the programs Muslims of the World and The Common Word question accepted narratives and promote communication between many religion traditions. Using ethical pluralism, the initiatives apply "border thinking" as articulated by Mignolo (2011) to create locations combining Western and traditional aspects. Usually

unaware of how these platforms interact with Islamic knowledge, scholars fail to show their significance in decolonial debates.

Though the directors are not Muslims, *Salam Neighbour* shows how Islamic ideas of justice and empathy shape its narrative development. The universal relevance of Islamic ethical communication guidelines supports their importance in discussions on global media ethics.

## Theoretical Framework

The research positions Islamic communicative ethics within more general decolonialism arguments by revealing the deep-seated epistemic damage generated by colonial systems, hence revealing Islamic communication ethics. Based on Aníbal Quijano's basic ideas and Walter D. Mignolo's additional development alongside Ngũgĩ wa Thiong'o's contributions, the decolonial theoretical framework examines how colonial powers exercise control through political structures as well as cultural and linguistic mechanisms and knowledge systems (Mignolo [2011](#); Quijano [2000](#); Wa Thiong'o, [1986](#)). Islamic epistemology provides a normative framework based on theocentric ideas in opposition to Eurocentric secular methodologies of knowledge creation and transmission.

This study relies on an integrated theory that brings Islamic values together with the ideas of decolonial epistemology. Based on the Qur'an's principles of *adl*, *shura* and *akhlaq*, the foundation considers communication to be an act influenced by God and aimed at the well-being of society. Such Islamic paradigms fit with the ideas of decolonialism by rejecting the power of European knowledge and the modern world it created (Mignolo, [2009](#)). Rather than focusing only on Latin American scholars, this framework examines decolonial thinking through its relevance to Islamic ontologies. The objective is to form an Islamic communicative ethic that is rooted in theory and relevant to culture and that opposes secular simplification while returning to the spiritual and metaphysical topics of dialogue. This framework makes it possible to reinterpret today's Islamic forms of communication as expressions that question traditions and help restore ethical values.

Quijano ([2000](#)) argues that colonialism produced a worldwide hierarchical system by racial and cultural barriers as well as knowledge-based distinctions still in existence in contemporary social structures. The framework supports Islamic objections to Western modernism because of

its secular mindset that separates ethical elements from epistemic requirements. *Ilm* (Knowledge) in Islam, says Nasr (1981), goes beyond mere facts to become a basic ingredient for moral development and spiritual responsibility. Beyond basic trade, communication shows a moral need involving principles like *adab*, which stands for etiquette, *husn al-khulq*, meaning great character, and *rahma*, meaning compassion.

Modern ideas of identity within knowledge and power systems nevertheless reflect historical colonies. Islamic communication systems provide particular solutions to contemporary issues by way of the examination of colonial processes inside ethical frameworks promoting justice and solidarity. Following fundamental moral guidelines such *adab* (etiquette) and *husn al-khulq* (good character), Islamic communication strategies are crucial instruments for revitalising discourse in our divided society.

Islamic scholars have always seen communication as a basic ethical action with altering potential for society. Together with Maulana Maududi and Fazl ur Rahman, Allama Muhammad Iqbal proved by means of the mix of religious teachings with conscious activity and advocacy that ethical communication constitutes the basis of actual freedom. The efforts of these scholars highlight the significance of language in transforming basic functional communication to the level required for obtaining justice and honouring human dignity. Modern Islamic concepts challenge Western secular notions and solve the stagnation in Muslim nations by methods of innovative global participation, claims Ernst (2003).

Online sites like Muslims of the World and initiatives like The Common Word stress the continuous impact of Islamic communication principles. These initiatives promote actual connections amongst many different religious groups and expose neglected points of view by fighting Islamophobic propaganda. Advocating for active listening and empathetic communication, as recommended by scholars such as Aníbal Quijano, contradicts traditional media convergence frameworks that endorse exclusionary practices.

According to the studies, the mix of decolonial concepts with Islamic communication traditions generates significant frameworks that transform world communication. The research demonstrates the potential of Islamic communicative ethics to facilitate change using a combination of historical



analysis, theoretical frameworks, and contemporary case studies. This study presents a novel perspective grounded on Islamic intellectual history and ethical conduct, hence promoting decolonising communication methodologies.

By a critical-interpretative approach, the research integrates Islamic intellectual traditions with decolonial philosophy. This study investigates the possibility of Islamic communication ethics as de-colonial alternatives to current paradigms using a case study technique and theoretical synthesis instead of merely aggregating empirical evidence. This initiative integrates current media imagery with a sociological viewpoint by amalgamating Qur'anic ethical concepts and foundational intellectual texts. Critical analysis above the basic compiling of factual data aligns the study with the qualitative traditions of sociology in terms of methodology of study.

### **Historical Reflections: Islamic Thought, Communication, and Liberation**

Many Islamic scholars actively resisted colonialism through diverse means. Poets and scholars from the Muslim community, along with activists, formed strategies against oppression using ethical communication and encouraged communities to remain grounded in their beliefs. Allama Muhammad Iqbal, Maulana Maududi and Fazl ur Rahman, through their literature, share views on how Islamic communication strategies could serve as powerful mechanisms for decolonial resistance.

Because of his theological and poetic talents, Allama Muhammad Iqbal (1877–1938) gave Islamic ideas new meanings to help adapt to the needs of colonial modernity. Iqbal looked into the changing and dialogue-based parts of communication. Ideally, this philosophy advises combining ancient beliefs with aspects of the contemporary period, but always avoiding the blind acceptance of modern Western practices. Iqbal believed that, from colonial rule onward, speaking and writing should be seen as spiritual practice as well as useful for bringing changes to political systems and Muslim traditions.

### **Ethical Government and Social Change via Media**

Guided by the belief in divine power, Maulana Abul A'la Maududi (1903–1979) created a well-defined structure for an Islamic society and government. According to *Towards Understanding Islam*, Maududi viewed communication as key in preventing harmful actions and promoting helpful



ones. He refused both secular nationalism and colonial liberalism because he saw that they pulled Muslims away from their duty to God. Emphasising *da'wah* demonstrates the strong role that speech can play, helping individuals and enhancing the community. Maududi argued that newspapers and radio were ethical options for improving society, rather than being just means of propaganda.

### **Contextual Ethics and Dynamic Speaking**

Fazl ur Rahman's (1919-1988) ideology highlights the ability of religious values to develop in different ages. Rahman claimed that Islamic ethics need to be centered on both its traditional moral aspect and on how it can fit the standards of current life. Rahman considers communication as an act of reinterpreting current situations through ancient writings. He argued that a strict approach to religious texts hinders our minds and limits our progress as a community. Rahman points out that *shura* (consultation) demonstrates the potential for democracy in Islam and he lists debate and consulting others as helpful aspects of both official and daily morality.

### **Continuities of History**

According to Iqbal, Maududi and Rahman, Islamic communication is a freedom-supporting and ethical practice that works well with strategic moves. All three theologians, despite their unique views, do not support colonial ideas and suggest an ethics system centered on justice and God's authority through reflection on who we are. Today's ethical trend, Islamic communication adheres to unchanging moral values from the past. We should view it in this way. These days, the world is becoming aware that sharing different perspectives is important to end colonial methods of communication and ensure fairness throughout our civilizations.

### **Contemporary Expressions: Case Studies in Islamic Ethical Communication**

Islamic communicative ethics offer theoretical and historical background for modern programs that challenge popular media narratives and foster cross-cultural interactions. Along with the documentary *Salam Neighbour*, the social media platforms *Muslims of the World* and the *Common Word* project show how realistically Islamic conversation, empathy, and justice ideas might be used in contemporary communication systems. These projects show how Islamic history supports moral transforming communication and offers strong tools to help decolonise global dialogues.

Through narrative, Muslims of the World operates as a decolonial resistance movement. Inspired by Humans of New York, the digital storytelling platform Muslims of the World focusses on Muslim experiences. Since its introduction in 2015, this website offers varied Muslim personal narratives to challenge oversimplified preconceptions and humanise a group subjected to unfavourable images in popular media.

By stressing *adab*—respectful behavior—and *husn al-khulq*—good character—Muslims of the World shows Islamic communication principles in a dignified and polite manner. Through its disturbance of popular Islamophobic narratives, the platform supports decolonial aspirations while opposing colonial power systems. Walter D. Mignolo suggests that decolonial programs must detach from colonial epistemologies to create new spaces of expression which Muslims of the World realise by allowing Muslims tell their own stories and take ownership of their representations. The forum creates *ta'aruf*-centered conversations emphasising mutual respect and understanding rather than combative discourse.

### **The Common Word: Interfaith Communication anchored on Qur'anic Ethics**

Initiated by Muslim academics and leaders in 2007, The Common Word is an interfaith movement meant to link Muslims and Christians by their shared reverence of God and neighbourly love. Based on Qur'anic principles that give communication top importance coupled with mutual respect and ethical behaviour, the open letter addresses Christian leaders worldwide. The Common Word shows how the Qur'an asks for *ta'aruf* (mutual acknowledgement) and *mujadalah bi-lati hiya ahsan* (arguing in the best way) to develop ethical interreligious conversation. By transcending the conventional submissive position of Muslim voices towards a framework where Muslims may determine the discourse boundaries based on shared ethical obligations, The Common Word project strives to balance power dynamics in interfaith interactions.

### ***Salam Neighbour: Islamic Ethical Stories Humanising Refugees***

American filmmakers Temple and Ingrasci (2015) made the documentary Salam Neighbor after living in a Syrian refugee camp in Jordan to document displaced individuals' experiences. The project maintains Islamic ethical values of empathy and justice as central themes despite being directed by non-Muslim filmmakers in Muslim-majority



humanitarian environments. The documentary undermines harmful stereotypes about refugees who are predominantly Muslim through its focus on their self-determination and human strength. Salam Neighbor utilizes communication to create solidarity and advocate while avoiding exploitation and voyeuristic practices. The work of Salam Neighbor embodies Fazl ur Rahman's demand for a dialogue that connects moral values with societal conditions.

### ***Synthesis: Modern Ethical Practices***

Current initiatives reveal that Islamic ethical communication extends beyond theological works and historical analysis to become a versatile force that addresses today's challenges. Islamic teachings about justice and empathy together with mutual respect work as essential tools in both decolonizing communication methods and building global narratives that include everyone when applied to digital storytelling and interfaith dialogue and documentary filmmaking.

### **Discussion: Toward Decolonizing Global Dialogue through Islamic Communication Ethics**

Researching historical and contemporary viewpoints reveals how Islamic communication ethics offer rich tools for reframing and decolonising world communication. Unlike the Eurocentric paradigm, which favours persuasion, conquest, or efficiency, the Islamic model of communication revolves around *rahma* (empathy), *adl* (fairness), and *ta'aruf* (mutual recognition).

### **Altering Eurocentric Standards**

Nowadays, popular communication networks believe that reason and development play a key role in being part of civilization. Prophet Muhammad and those who follow his teachings advocate interactive methods that strive for justice and show pity, not those that push a commanding attitude. Staying kind and considerate in language is valued more by Muslims than any strategic reason. Those who want to abolish these systems and increase conversations of various kinds will agree with this.

Muslims of the World and The Common Word illustrate how Islamic communication ethics can improve the way stories about Muslims are told in other countries. Ngũgĩ wa Thiong'o explains that taking control over

storytelling is central to fighting against colonisation. These stories challenge the unfair tactics used by today's media.

In Islam, morals and ethics guide conversations about politics and personal connections. For Muslims, engaging in dialogue to build justice and mutual trust is valued by God more than sharing opinions. In Islamic communicative ethics, all those in a conversation are esteemed equally, not just those who follow the colonial system that muffles people of minority descent. They encourage pluralism, but reject any aggressive action that tries to force individuals to change their identity. In Islam, *Shura* refers to governance in which all matters are decided by gathering opinions from honest members.

There are major obstacles when practicing Islamic communication ethics in different parts of the world. Social inequality on a global scale, the biased media and self-colonized attitudes inside Muslim countries make it difficult to use ethical communication. According to Ernst (2003), due to a combination of not examining their own thoughts and the prevalence of biased media coverage, Muslims are doubly marginalised. Using decolonized communication in line with Islamic values inspires Muslim societies to embark on internal renewal. People need to rethink the traditional ethics of the past and determine if they are meaningful today.

The Islamic faith presents an ethical alternative to the usual forms of communication. Integrating ethics, commitment to others and respect for spirituality helps a person offer support for better and more inclusive conversations across the globe.

### **Conclusion: Reimagining Global Dialogue through Islamic Communicative Ethics**

Decolonisation allows Islamic communicative ethics to provide an ethical framework confronting the epistemic supremacy of Eurocentric modernism. A spiritually grounded, justice-oriented communication approach provided by Islamic ethical teachings replaces more usual forms dependent on persuasion and ideological control. The study reveals Islamic communication traditions starting from these basic virtual space platforms for destroying colonial narratives and creating dialogical spaces that embrace inclusion, dignity and ethical responsibility based on Qur'anic values including *ta'aruf* (mutual recognition), *husn al-khulq* (moral excellence), and *shura* (consultation).



The study shows how, under a more general framework of knowledge and belief systems, Islamic communication serves as an ethically driven action. While Islamic ethics define as both a moral need and an act of spiritual obligation secular approaches see as either a neutral or strategic action. Asad (2009) argues that secular systems fail to adequately represent Islamic traditions as they originate from rituals and divine intentionality with embodied ethics. Islamic communication techniques rely on *niyyah* (intentions), *sidq* (honesty), *rahma* (compassion), and *'adl* (fairness)—elements either disregarded or downplayed in importance (Hallaq, 2013; Nasr, 1981).

By means of decolonialism, this work has exposed the same conceptual origins between Islamic epistemology and anti-colonial philosophy. Drawing on Quijano's (2000) "coloniality of power" concept, one sharply criticizes Western modernism's impact on information systems and communication channels. The Islamic concept of *tajdid* (renewal) resonates with Mignolo's (2011) demand for "epistemic disobedience" since both challenge the existing power structures in quest of other knowledge systems. By the use of morally based dynamic ideas for communication and social transformation, the study reveals how Islamic thinkers including Allama Iqbal, Fazl ur Rahman, and Maulana Maududi have questioned colonial structures.

Current online channels such as Muslims of the World, The Common Word Project, and the Salam Neighbour video highlight how Islamic ethical communication principles might be applied in the current world to alleviate marginalization and promote empathy. With decolonial goals, these projects challenge mainstream media depictions and highlight Muslim opinions via ethical storytelling and debate based on Qur'anic principles (Mignolo & Walsh, 2018). Muslims of the world tell stories based on dignity, compassion, and *adab*, which highlight Islamic values as a means of opposing colonial forms of representation so contributing in the reclaiming of narratives. Although Salam Neighbour emphasizes moral solidarity rather than spectacle when giving refugees a voice, The shared Word focusses interfaith communication on Qur'anic ideals of mutual understanding and shared humanity (Esposito & Kalin, 2010).

Applied under a decolonial perspective, Islamic communicative ethics face various challenges and constraints. Muslims nowadays face a double load: as Ernst (2003) notes, Muslims are subjected to negative portrayals by

foreign media even while their internal growth is impeded by unreflective traditional practices or replicating secular contemporary life. Because of both internal stagnation and outside distortion, Muslim ethical frameworks find it difficult to greatly impact present debates. Based on Hallaq (2013), Islamic practice faces an epistemological conundrum whereby traditional beliefs become either superficial rituals or meaningless secular notions. Beginning with internal *tajdid* via the rediscovery of authentic ethical principles followed by their creative application to actual problems, the process of decolonising communication via Islamic ethics should start.

Structural inequality in the global communication network is one salient characteristic of this issue. Media ownership concentration mixed with algorithmic bias and geopolitical content distribution interests hinders ethical Muslim voices from attaining influence. Islamic principle-based platforms have to operate in a digital environment moulded by capitalist systems and surveillance systems; their transformational power is undermined by them (Couldry & Mejias, 2019). Islamic communicative ethics are powerful weapons for resisting tyranny and advancing renewal, even if their effectiveness is entangled with constant debates regarding digital sovereignty and representational authority as well as epistemic justice.

Islamic communicative ethics complement Mignolo and Walsh's (2018) concept of "pluriversality," which stands for a universe of various worlds where diverse epistemologies may coexist alongside each other without stressing Western universal dominance. Islamic ethical traditions aim to establish dialogues in which characteristics like compassion, humility, and accountability transform speaking and listening into meaningful interactions rather than generating a dominating alternative for Western paradigms. This strategy follows Ngũgĩ wa Thiong'o's (1986) belief that together with cultural narratives, language and storytelling define the actual decolonizing process.

Moreover highlighting "in the best manner" (Qur'an, 16:90) and "active listening" stressed in the Qur'anic paradigm of communication is the Qur'anic directive to speak "in the best manner" (Qur'an, 16:125) and reveals Islam's dedication to moral impact and courteous communication over aggressive tactics. Serving both ethical community building and intellectual exchange purposes, the moral obligation turns discussion into a relational activity reflecting spiritual perfection (Ihsan). Hallaq (2013)





demonstrates that Islamic administration is built on *shura* and moral deliberation, therefore establishing that communication activities are political and transformative by nature.

Researchers and experts have to keep looking at how Islamic communication ethics could influence media literacy initiatives, interfaith engagement, and educational programs as well as policy. Global policies and contemporary media as well as political discourse have to build ethical frameworks based on Islamic values and lessons. Multidisciplinary partnerships among Islamic scholars and decolonial thinkers combined with media professionals have the ability to provide unique models for ethical storytelling and debate based in context and spirituality.

Present research contributes to communication decolonization by studying an established way of thinking. Thanks to the teachings of prophets and the principles of the Quran, Islamic communicative ethics ensure people are connected despite divisions. In Islam, mercy, justice and duty to God are the top considerations, while Eurocentric strategies focus on convincing and controlling what people know. Like the rest of the world seeking fairness and diverse ways to communicate, Muslim communities dealing with colonialism must also change. By adding Islamic communicative ethics to decolonial discourse, we can observe a more inclusive conversation happening worldwide. In this case, marginalized stories are expressed freely and meanings from religion are gained through interactions, not just through exchanges. To combat the complexities of the global age and the resulting polarization and harm to knowledge, the traditions of Islam give guidance and practices that support healing and great solidarity.

### **Conflict of Interest**

The authors of the manuscript have no financial or non-financial conflict of interest in the subject matter or materials discussed in this manuscript.

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