

REVIEWER'S REPORT

Manuscript No.: IJAR-53504

Date: 22/08/2025

Title: "SAID NURSI'S CONCEPT OF TASAWUF: AN ETHICAL FRAMEWORK FOR MODERN MUSLIM SOCIETIES,"

Recommendation:

Accept

Rating	Excel.	Good	Fair	Poor
Originality		√		
Techno. Quality			√	
Clarity			√	
Significance			√	

Reviewer Name: Dr Abdul Haseeb Mir

Date: 22/08/2025

Reviewer's Comment for Publication.

The article "Said Nursi's Concept of Tasawuf: An Ethical Framework for Modern Muslim Societies" presents a thoughtful and timely exploration of the spiritual and ethical dimensions of Said Nursi's thought. The author convincingly argues that Nursi's approach to Tasawuf departs from the purely mystical tradition and instead emphasizes its moral and social applications, thereby making it relevant to modern Muslim communities grappling with challenges of modernity, secularism, and materialism. The strength of the paper lies in its ability to contextualize Nursi's philosophy within both the Sufi tradition and broader Islamic intellectual heritage, while also connecting it to contemporary ethical needs. The language is clear, and the analysis is well-supported by references to Nursi's writings. However, the paper could benefit from a stronger comparative framework, for instance by situating Nursi's ideas alongside other reformist or modernist Muslim thinkers to highlight both unique and shared aspects. Furthermore, the article should elaborate more on the practical implications of Nursi's ethical framework for present-day Muslim societies, such as its role in education, governance, and social cohesion. Overall, this is a valuable and original contribution to the study of Islamic thought, and it is recommended for publication with minor revisions.

Detailed Reviewer's Report

The article under review offers a rich and well-articulated analysis of Said Nursi's conception of Tasawuf, with a particular focus on its ethical dimensions and its potential as a guiding framework for contemporary Muslim societies. Said Nursi, as the author highlights, occupies a unique position in Islamic intellectual history: while drawing upon the traditional Sufi heritage, he reframed Tasawuf as a

International Journal of Advanced Research

Publisher's Name: Jana Publication and Research LLP

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pathway not only for spiritual purification but also for addressing pressing socio-ethical challenges in modern contexts. This makes the article an important contribution to the scholarship on Nursi as well as to broader debates about the role of religion in public life.

One of the major strengths of the paper is its clarity in distinguishing Nursi's emphasis on morality from the more esoteric and metaphysical aspects of classical Sufism. Instead of focusing on mystical union or spiritual seclusion, Nursi placed the ethical transformation of the individual and society at the center of Tasawuf. This reinterpretation, the author argues, helps bridge the gap between spirituality and social responsibility, offering Muslims a way to remain rooted in their tradition while actively engaging with modern challenges. This framing makes Nursi's ideas particularly relevant in an age marked by moral relativism, consumerism, and the erosion of communal values.

The article is also commendable for its textual engagement with Nursi's writings, especially the **Risale-i Nur**, which provides a solid foundation for the arguments presented. The analysis demonstrates that Nursi's thought is not simply a repetition of past Sufi teachings but rather a creative reinterpretation designed for a modern audience. This aspect is essential for understanding why Nursi remains influential in Turkey and beyond.

That said, the paper would benefit from some revisions to strengthen its contribution. First, while the ethical dimension of Nursi's Tasawuf is well developed, the article does not sufficiently situate his ideas within broader currents of Islamic modernism or reformist thought. A comparative discussion of Nursi alongside figures such as Muhammad Iqbal, Al-Ghazali, or modern reformists like Fazlur Rahman could help highlight both the originality and the shared concerns of Nursi's project. Second, the practical applications of Nursi's ethical framework remain underexplored. For example, how might his teachings inform contemporary educational systems, political ethics, interfaith dialogue, or community-building initiatives? Addressing these questions would make the article more relevant for scholars and practitioners alike.

Additionally, the article occasionally adopts a descriptive rather than analytical tone. A more critical engagement with Nursi's limitations—such as whether his thought sufficiently addresses pluralism, gender issues, or political structures—would enrich the discussion. Including perspectives from secondary scholarship on Nursi could also help balance the analysis.

Recommendation: Accept with minor revisions.

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