

## Discussion and Analysis of Theory of Religious Science of Dr. Nasr

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**Abstract:** Dr. Nasr is one of the most well-known successful persons in the field of religious sciences. He has special writing in that course which is known as Saint Science. Theory of Saint Science is derived from his mental idea (Unified school, saint affaire, sublimate unification, pluralism strategy into religions). In one side, Nasr believes in Western science and civilization and in other side, says about necessity of revival of Saint Science. Nasr regards ending praise insight to science and new technology as depth discussion of Islamic resources and recombine science with ethics. Although, Nasr Saint Science theory has some strength but it has problems from bases and effects and results point of view which will be pointed in this study.

**Key words:** Religious science, Saint Science, unified school, tradition, Nasr

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### INTRODUCTION

Dr. Nasr is from proponent of traditionalism and is from contemporary founders of this school. The scientists like Rene Genon, Komarasami, Schoan, Yukhart are well-known traditionalists that unified school, sublimated unification, criticism of modern science, Sufism and Saint Science are from well-known indicators of key concepts. Nasr is helpers of religious science and critics of Western new science. Many parts of Nasr's works are resulted into religious science and critics of new Western science. What is regarded as Islamic Science by Nasr is about Muslim sciences not Islamic sciences from some theorists point of view because, in order to be Islamize science, it is not sufficient to have conceptual and cognitive relation but this relation shall be logical that means if any system can refer to it, it shall be Islamic one (Mirbagher, 2011; Mirbaghri, 2003).

Nasr critical view into science helps us in revival of traditional and Islamic sciences. Religious science can cover mere Islamic Science and humanities and natural sciences based on religious ideology. By all efforts which taken by Nasr in revival of traditional sciences of Islamic civilization but it could not clarify its relation to modern civilization. Traditionalism stayed in tradition as for all success in critic of modern western civilization and could not find solution for the crises.

**Nature of tradition:** One of the key concepts of the traditionalists is tradition. From Nasr point of view, traditional world was full of tradition thus, it doesn't need to determine it. Since, they did not experience secular and anti-tradition world, did not consider tradition as

necessary case. In this insight, tradition communicates with transmission from lexicon point of view and covers transfer of cognition, customs and laws and so on. Tradition is like as existence that covers its emblem but, it is not deliverable. In this view, tradition is inspiration source or type of saint bliss which shall delivered to all type of humans and world. As if God offers this rope to soar up. Tradition is inspired in all existence dimensions of human not in views and insight (Nasr, 2003). Nasr regards origin of tradition as religion and inspiration (from traditionalist pint of view, God if unified fact in form of facets and different religions and is emerald of religions is one (Nasr, 2007a) similarity tradition is beyond time and space and was emerged in different dimensions of art, literature and architecture. Tradition is elements of facts of infra human which has been transmitted in the form of different facets (cognition, art, social structure) and by different personalities known as messengers, prophets, logos and other factors to human. Nasr supposes that religions are non-monotheism religions like Hinduism another question is that is tradition same as religion or not? And why, we use tradition instead of religion? From traditionalist's point of view, tradition includes religion These eternal facts that are cited as tradition and are in traditional and religious cultures, what emblems are? By studying works of Nasr, it is clarified that he discussed about facts of tradition low (Nasr, 2006a-d, 2007a, b, 2014).

**Saint affair:** One of the important words of traditionalists that are pertaining to Saint Science is saint affair. Saint Science is about its relation with saint affair. From Nasr point of view, saint affair is defined as fact and destiny

and by logical method (Nasr, 2006a-d) This word is defined in custom of traditionalist as flowing; saint affair or science s general soul not self; saint affairs are perfect and sacred what is tradition is separable from saint affair and saint affair is albeit from tradition as conceptualism, since tradition obtained saint affair and transfers it and make it tangible and effective, whereas, saint affair is fact that tradition transfers it.

**Khalid School:** One of the bases of Saint Science is Khalid school. From Nasr point of view, there is tradition in heart of philosophy which is known as eternal philosophy and consists of learning's about nature of fact. Heart of tradition is eternal philosophy and those courses are regarded as elements of practical sections (Nasr, 2006b).

Nasr believes that what is known as school, is resided in Shiite and it is same as philosophy (in West) is not theology and Sufism but cognition consists of some courses that woven in form of Shiite and the most important of its elements are intrinsic doctrine of prophets, Eshragh school of Shrevaridi, Safavid, specially Ebn-e-Arabi and direction of Greece philosophers (Nasr, 2004). Khalid philology is eternal from Nasr point of view and this philosophy was located in form of all traditions like Yahuda, Vedanta, Kalaya, Islam and Christianity, thus, origin of different religions come back absolute fact and they have fixed nature (Khosropanah, 2014), this stable nature had different emanations in different time and spaces. Based on this philosophy, Khalid philosophy has eternal and stable facts about previous traditions.

**Nature of Saint Science:** Saint Science is from key concepts of Nasr insights (Some discriminated between Sacred Science and sacred one in traditionalists. Based on it, Sacred Science is regarded as traditional ones which derived from tradition and received its elements from it, but Sacred Science is same numinous and provides elements of Sacred Science, mean of Saint Science is traditional numinous where provides elements and bases of Saint Science. From Nasr point of view, traditional and Saint Science are as parallel that means Traditional Science is medium and preface of obtaining and achieving saint world (Khosropanah, 2014) thus, Traditional Science is follower of Saint Science in researches of Nasr. In researches of Nasr (1980, 1992, 2006a-d, 2011), there are two interpretation of Saint Science, one scientia savra which is numinous and equivalent to gnosis and other is science sacred which is Traditional Science and it is function of numinous elements in the field of great world or nature and small world or human. Nasr believes that

Sacred Science is not kind of explanation and theoretical expression of fact but it is brighten mental of human by light and cognition and provide possibility of reaching to sacred nature and this cognition is received by inspiration and has intellectual nature thus, Nasr regards the highest step of saint philosophy as Sacred Science and believes that the faculty of reaching to this science is hidden in nature of humans who are competent for intellectual skills can access to tradition by cognition? From Nasr point of view, Sacred Science is not cognitive, theoretical but the only way for its reaching is intuition Sacred Science is based on theism and hierarchal insight into world, ultimate of sacred world is to reach in theism the result is Sacred Science is intuition science of traditional one and provide bases of Sacred Science from Nasr point of view (Nasr, 1980, 1992, 2006a-d, 2014).

## MATERIALS AND METHODS

One of the problems which is cited in Sacred Science is about manner of obtaining it, is it intuition or obtaining? What is road to reach in? Who can access to it? From Nasr (2006a) point of view, mutual resource of this philosophy is inspiration and mind which consists of illumination of heart and mind and present realization of his nature. This intuition science is same eternal science, thus, it can be said that method of Sacred Science is related to behaviour than methodology of science production.

In other side, based on this view, since intuition philosophy leans to secret, methodology of Sacred Science is sparse and thus, it cannot be regarded as special methodology. Therefore, Islam, Christianity and other mental religions are mediums in order to reach to Sacred Science (Iman *et al.*, 2013). Nasr (1980) used traditional sciences as well using experiences and reason and intuition but between different roads for obtaining philosophy, intuition has special placement from Nasr point of view, so that intuition is road in order to reach in Sacred Science. Based on it, the traditionalists consider internal aspects of religions more. Nasr considers intuition philosophy of Sohrevardi and sublimation philosophy in order to overcome Eshragi thoughts more.

**Characterises of new science:** In order to comprehend Nasr view, his insight about new science is determined because Nasr found his lost in traditional sciences after observation of basic defects of modern science. From Nasr (2006b) point of view, traditional sciences are sacred sciences because their relation is maintained with high step of world. Modern sciences are non-sacred because

they consider material aspect of it and their relation to discussions was deleted and Nasr (1998, 2000, 2005, 2006a-d, 2014) believes that bi-sacred process was transmitted from cognition into sacred. Generally, characterises of new science are:

- Material philosophical insight and neglect inspiration ad mind in recognition of world
- Partial insight into nature and sectionalize cognition
- Quantitative insight about nature and reduce all secondary qualities into qualitative facets
- Mechanical insight into world and independence of world and its phenomenon on reign of God
- Having valuable system and special ideology different from valuable system of world and Islamic ideology
- Having limited glance which makes impossible recognition of cosmology in ideology
- Consider appearance of objects instead of finding inside mean of things
- Overcome and dominance upon nature
- Neglect human spirit and descend human against other things
- Dominance upon nature of experience
- Deliver and reduce all facts into material grains

As for said specifications for new sciences, Nasr (1971, 1998, 2005) believes in spite of some of contemporary researchers that new sciences are not continuation of Islamic and traditional ones and this thesis is derived from lacking awareness of cognition and relation between them or belief and inspiration. Although, Nasr criticized western sciences seriously in his works but regards impossible to return into Islamic Art of course, Nasr emphasize that before combination of new Science at Islamic ideology, the thinkers shall revive main Islamic insight and will have more awareness from new Science without solving and attract thus, his solution is to learn new sciences and criticize its philosophical bases and dominance upon it and produce Islamic Science.

But, why new science did grow in West is so important and Dr. Nasr considered it. From Nasr point (2000) of view, new science did not grow at China and Islam world and it was due to metaphysical and religious structure that avoid from naturalize it not because of social and economic factors. Therefore, since new science did not grow in domain of Islam, it is not because of intellectual weakness of Islam but this case shows that reasonability and scientific of Islam considered as secular science this analysis is same as inverse of social fact. In current view of it, considering new science needs scale of

growth. Nasr is different from lacking growth of science between past traditions and religious growth of metaphysical tradition.

**Specification of Traditional Sciences:** Nasr emphasized upon attention and return into traditional sciences as well as criticize new science and regards this science into sacred ones. Traditional sciences are based on doubt insight into world and in this hierarchy which is as parallel, communicates material world into carnal, carnal into imaginary and imaginary into intellectual and intellectual into angel world. From Nasr point of view instead of new Science which disconnect human from sacred world and involve into material one, traditional sciences can convert into symbols that narrate spiritual fact and is support from purity of comprehension of human and his world. Also, he believed that in Traditional Science, relation between theory and practice is maintained and this science is one of the medium in order to obtain light world.

One of the specifications of traditional sciences is their symbolic theology that means included fact beyond other This specification helped mind and comprehension medium to see world and things as mirror and emblems of God and found that origin and end of everything returns into God. Of course, it shall be considered that nature of Islamic Science is not mean all sciences are as sacred but often, in these sciences, there is trend into sacred case thus, these sciences are meal of eternal spirit of human Nasr interested in traditional sciences. From Nasr point of view, Khalid philosophy is located in traditional sciences. Nasr tried to open secrecy of traditional world and obtained more successes.

**Difference between traditional and new sciences:** Nasr considered nature and superiority of Traditional Science in compared new and traditional sciences and the differences are:

- In traditional sciences, sacred case is focus and non-sacred cases are margin, but in new sciences, non-sacred case is focal
- Traditional sciences see new facets as hierarchy whereas, new science regards it as single aspect
- Traditional sciences have unification whereas, new sciences are separable
- There is coordination between human and world in traditional sciences whereas, in new science, human is dominant on world
- There is qualitative insight into world in Traditional Science whereas, it is quantitative in new Science

**Nature of Islamic sciences:** From Nasr point of view, cotemporary world regards Islamic sciences as demission

and some of thinkers are following to prove that Western scientific advancements have roots in Islamic sciences but Nasr doesn't accept it and believes that the Muslim thinkers shall revive Islamic sciences. From Seyed Hossein Nasr point of view, new science is regarded as challenge for Islam world so that predication of fact is based on inspiration and aspiration not mere mind.

Another point which is considered by Nasr is that Islamic sciences are not follower of Greece ones or Islamic sciences influenced more Western Science more and had philosophical and independent method that the subjects are studied and its revival is necessary because this action causes more confidence the Muslims about culture and remove monopoly claim of new Technology and Science.

Here, it is that what is basic element of Islamic Science? Nasr believed that cosmology of Islamic sciences is based on theism of God and this unification is founded in nature and considered in all Islamic sciences. Based on it, to communicate bodily world or spiritual aspect is done by identification of secrets which unify different steps of facts. Another aim which is considered in cosmology, is unification that human can reach in ultimate unification by it thus in Islam, reasonable mind is superior when human reach to unification (Nasr, 1971, 1978, 1980, 2005, 2006a-d). Nasr offers solutions in order to reach in it as well as criticize modern science:

- Change of insight of the Muslims to new Science and technology and discuss and criticize it in terms of Islamic ideology
- Confer and explore Islamic ideology and sciences by perfect discussion of Islamic sources like Koran, Narrations, philosophy, cosmology
- Acquaintance and study of Muslim students or new Science
- Gradual revive Islamic sciences like medicine, architecture, pharmacology and agriculture
- Recombine Science with ethics by theoretical structure and philosophical bases of science
- Explain nature of values of new sciences and evaluate and criticize it from Islam point of view

**Modern humanities:** From Nasr point of view, origin of Islamic Science returned to century two where has grown by Muslim thinkers and did not find in renaissance and after it as said before, one of the specification of new science is quantitative insight into world and this insight is influenced on humanities and caused its prevailing on it. Nasr regarded modern anthropology pertain to views of August Conte and discussed it. He believed that in Contism anthropology, it is based on full misunderstanding of nature of human and in this regard,

human was converted to machine and humanities were not at safe place. From Nasr point of view, in traditional anthropology, human has structures and hierarchy from space instead of modern anthropology which regarded human as single dimension and humans have two natures which reflect descartes thought.

Nasr pointed to surface knowledge between Muslim scientists without its derivation from depth of Islamic civilization and some of Muslim thinkers separated them from metal Islam world and criticize it as non-real Islam. This caused gap between mental thought of Islam and it is evident in many Islamic countries.

From Nasr point of view, delivery is one of the noble specifications of new science. Delivery means referral all metal, living things into material without living and endless energy. Scientific delivery is one of the most powerful forces in new world and this insight was dominant on social science of humanities as if each course tries to imitate methods of natural sciences and make as quantitative and perfect as possible, thus, Dr. Nasr believed that in order to comprehend new world, it shall be obtained power of delivery. Also, delivery caused the behaviourists reduced and minimized grandeur of human as animal in humanities the mean which is pointed by Nasr is true about humanities too because humanities are derived from experimental sciences in other side, bases of numinous are penetrated into humanities and Nasr considered it lower than humanities (Nasr, 1998, 2005, 2006a-d).

## RESULTS AND DISCUSSION

Nasr found defects and disadvantages of western science, his interesting critics can be regarded as new prospect into new science and for establish religious science too. Some of scientists and thinkers did not find destructive angels of new science and Nasr mental system can be able to find them. Nasr sacred system theory has close relation with Khalid Philosophy, sacred affair, sublimated unification of God and lacking acceptance of religions has pluralism strategy into religions. Based on it, it is important to consider mental bases in order to criticize it. This theory has problems which are pointed as following.

Nasr accepted religious pluralism. This view is influenced upon his strategy in religious science. Nasr regarded Islam as well as Christianity, Yahuda and Hinduism. Nasr says it is not question which religion is better by the traditionalist, because all native religions are derived from unification source. But, it is evident that the claim of religious science and Islamic ones is based on superiority of Islam to others and power of its responding

and pluralism strategy disarranges production of Islamic Science. Stability of Islam is about ending it and cancellation of it if someone doesn't accept it, it is not referable to speak about religion. When we can speak about it that firstly, accept comprehensive of Islam, secondly regard it as end of religions and believed that in this religion, comprehensive pattern direct human and this claim negates superiority of other religions whereas, Nasr mental system didn't accept it.

One of the weaknesses of Nasr's view is lacking acceptance of Sacred Science on one recognized religion and this reason is about numerous idea. Nasr's view is kind of cognitive process. Nasr used Islam, Judaism and Christianity as extensive and could not express his idea in forming Islamic Science but considered it precisely (Faramekii, 2012.). Thus, pluralism strategy caused kind of combinational strategy to religions and it is based on Islam.

Nasr could not consider aberrance of the religions as for internal idea of religions. Crescent problem in Christianity is contrast with religious bases and in Koran, the believers in God of Christianity were reproofed and also from weakness of Nasr is to neglect disadvantages and corruption of traditional society (including Islamic society, traditional Western society. Aberrance and corruption of traditional society was not as scare case, so that the traditionalists believed that the reproof which have been in the era of sacred prophets were due to grand corruptions of traditional society and the traditionalists neglect it or regarded it as incorrect. The traditionalists search for their society at past and neglect that the past can draw future and this thought is not progressive but sank human in past desires.

In thought of Nasr, there is reductionism. In this idea, internal aspect of Islam is so noble and neglects external dimension. Meanwhile, the internal dimension which has been offered by Nasr is based on special Sufism not derived from noble Islam thought. Islam is not internal dimension and internal dimension of Islam in which Sufism emphasized upon it, doesn't offer accurate picture of Islam, thus this theory is not successful in religious science, because regarded base of science as special deliberation and this internal aspect considers it and has special terms thus, it is exposed doubt and some of followers considered inaccurate interpretation.

One of the Nasr's defects is consideration into Sacred Science and Traditional Science and regards it as solution for problems and crisis of new science. Nasr spent his time in order to determine role of faculties and human comprehension systems. Whereas, if suppose that the necessary cognition is not sufficient and knowledge doesn't influence from sacred point of view regardless it

is on sacred aim. Thus, it is aberrance problems from real pathway to refer problems of contemporary human into new science and conversion its interaction with nature and substitute Sacred Science. It is possible to respond that mean of Sacred Science is not theoretical cognition but it is intuition and discovery. This respond is agreed by Nasr although intuition science has involved another challenges will be pointed.

Another critic is to be personality and lacking intuition language. Intuition cognition is personal and we cannot build palace of individual thought in terms of personal science because firstly, everyone can claim about intuition, secondly, reasonability and intellectuality is derived from different experiences and finally scientific discourse is being overcome by personal experiences. This critic is in terms of Nasr's view because his intuition domain is extended into Ebrahim and Non-Ebrahim religions and scale of its accuracy and inaccuracy is different. Thirdly, in theoretical discussions, when science is made as international thing, intuition doesn't need reason and intellectual background. In Nasr's school, this case is without respond. Nasr Khalid philosophy and tradition is intuition one and it is eternal. Intuition case is that the person cannot be as base of official case otherwise, he believed in mind. There is not doubt about intuition as one of the main roads into reaching facts, (the philosophers like Molasadra cited the mind is sufficient in order to reach in facts and thus, plural of intuition and wisdom is praised (Molasadra, 1984)). Nasr is derived from thoughts of thinkers and sublimated philosophy low and exploits their idioms but who can access it? Do the followers of Ebrahim and Non-Ebrahim religions who made scared by Nasr can enter by it?

Nasr claimed that modern science lacks real ideology and traditional sciences are sciences with numinous ideology and stables. Now, the question is here if we want to innovate with these scales, what scale is and how is its mechanism? Nasr did not determine mechanism for production science; he says about disadvantages of new science and in other side, speaks about sacred of traditional sciences. Nasr shall respond that how can locate sacred ideology into new science? Its manner is from main concern of Nasr in his mental system.

Nasr says as ambitious in one of his important literature and tried to offer reason for his discussion. Generally, Nasr's literature is ambiguous same as traditionalists. Nasr used idioms which don't perfect mean and rate of the words did not determine and sometime, the traditionalists don't define them. Thus, it is difficult to comprehend Nasr and traditionalist's view due to ambiguity.

Nasr considers intermediate criticism and aberrances of natural and experimental sciences and his compilation is dominant on new natural sciences which is remote from its sacred aspect, although it is necessary but it is scare and transparent to confront Nasr with western humanities. Today, in reformation of West, humanities need changes because of content and effective relation with human but intermediate reformation of metaphysical has low superiority and this case is doubt. Nasr acknowledged defects and disadvantages of it but could not offer solution for it.

### CONCLUSION

Tradition is facets beyond human which has been transmitted from God and with special situations in the different forms (cognition, art, social structure) by different personalities known as prophets, messengers, logos and other factors.

It is so vast to suppose religion so that cover religions from primitive and historical, sami, Hindu, myth and abstract form.

Khalid philosophy is numinous and traditional philosophy from traditionalists point of view that has eternal philosophy and is interpreted as eternal aim and consisted of learns about nature of facet and those learns are eternal

From Nasr point of view, Sacred Science is numinous intuition which rooted in sacred case and provider bases of Sacred Science. Specifications of Sacred Science are: be intuition, symbolic language, communication with tradition and supreme world and road to reach in theism

Nasr regarded Islamic sciences as effective in growth of western science, but insisted on new sciences are not parallel as Islamic sciences. From Nasr point of view, new science is challenge for Islamic ideology and considered criticism for revival of Islamic civilization

Dr. Nasr' theory suffers from following problems as for bases and results: pluralism strategy which resulted to negation of Islamic Science, equality of religions, combination of Sacred Science and lacking attention to Sacred Science ad lacking sacred of traditional sciences, reductionism, fade of action and mere attention to theory in solving problem of contemporary human, to be personal sacred scientific theory, lacking determination of mechanism of Sacred Science ad attention to generalities are most important problems of Sacred Science theory.

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