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SEYYED HOSSEIN NASR'S VIEWS OF MODERN SCIENCE: AN EVALUATION

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Abstract

This paper focuses on Seyyed Hossein Nasr's views of modern science. By focusing on Nasr's opinion of modern science this paper explores how and why he rejects mechanical and positivist views of modern scholars. This research examines why he accepts the theory of creation and appreciates the spiritual and religious worldviews of science. In so doing, this article contributes to the ongoing discourse on the issue of modern science and eternal wisdom. By reviewing the relevant literary sources, some required data are collected and then used in the analysis hereafter. In this discussion Nasr talked about practicing science while keeping religious beliefs integrated. That is why, the existence of the creator of the world has been acknowledged. Whereas he excelled in the knowledge of science. As a result, the limitations of science arise in his mind. The philosophical problems he

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faced in his youth were not solved by modern science or western philosophy but were solved by the holy Qur'an. He accepts *Tawheed* or the oneness of God. Although he accepts modern science, he criticizes the resulting secularism. Nasr said that science should be practiced while maintaining religious values. His response to modern Science was to subordinate it to the systems and principles of the Islamic worldview. Moreover, to him, Modern Science was the largest framework of Knowledge (*Ilm*). This Modern science does not violate the core values of Islamic knowledge but inspires it with divine inspiration. In this case, the method came to be known as the Islamization of knowledge.

Keywords: Modern science, philosophy of Science, Religion and Modernity, Islamization of science, Monotheism.

Introduction

Seyyed Hossein Nasr is a famous Islamic philosopher whose deep and fundamental thought influenced not only the Muslim world but also many non- Muslim thinkers throughout the East and the West. He is a well-known and immensely respected intellectual person. Now, he is holding the prestigious chair of university professor at George Washington University USA. He is the author of many scholarly books and articles. His main interests are in Metaphysics, Philosophy of science, Philosophy of Religion, Sufism, and Islamic Philosophy. He studies science very seriously. He has his own approach to modern science. In this paper, I will explore and critically evaluate Sayeed Hossein Nasr's views of modern science. Pragmatically, the concept of modern science is extremely significant in today's world. In this discussion, Nasr said that religious beliefs should be upheld and science should be practiced. The debates on Islam and morality

concerning the area of science and philosophy are the most important shapers of the contemporary modern worldview. Thus, Nasr is critical to modern science and its materialistic, utilitarian, and inhuman worldview that have caused the ecological crisis. He advocates for a sacred science based on traditional religions' spiritual and metaphysical principles, especially Islam. He believes that nature manifests God's names and attributes and that humans,God's vicegerents, have a responsibility to respect and protect them. 'Nasr is especially concern with modern science and its implications for humanity. It is this Science that needs to be Islamized. He does not deny the merits of modern science, but he does not regard it as the highest form of knowledge. He appreciates scientific knowledge which is based upon rationalism and empiricism but at the level of the hierarchy, this scientific knowledge occupies a level lower than the religious and Divine truths. (Moten, 2023, p.53) Nasr's continued interest in science is made evident by his latest book on this subject, *The Need for a Sacred Science*. Thus, modern Science criticizes these things by detaching them from transcendental matters and immutable principles.

Some Reflections on Modern Science Toward Islamic Science

Emphasis on the practice of science under religious beliefs

In this discourse, I shall confine my attention to the problem of science and its applied aspect, i.e., Nasr's position on the issue of modern science and technology. In view of Patrick Laude, Nasr is "the only foremost perennials' writer to have received an intensive and advanced academic training in modern science." (Laude, 2003, pp.6-7) While Joseph E.B. Lumbard contends that "as a trained scientist". Nasr is well suited to argue about

the relationship between religion and science. (Lumbard, 2013, p.180) He approaches modern science in his own way. According to *The Encyclopedia of Philosophy*, Nasr's aim is "to receive Scientia sacra (sacred science) by showing the underlying unity and interrelatedness of the transmitted, intellectual, and physical sciences." (Kalin , 2006, p.480) Seyyed Hossein Nasr talked about practicing science under religious beliefs. Nasr did not find the solution to the philosophical problems he faced in his youth in modern science or Western philosophy. So, he studies the Qur'an and finds the solution to all his problems. Recently, he translated the Qur'an and edited the commentary in English titled *The Study Qur'an: A New Translation and Commentary.* All have equally appreciated this work, irrespective of religion, caste, etc. He found the main proposition of Islam is *tawhid* or oneness of Allah in the midst of religion, philosophy, art, literature, poetry, modernity, environment, etc. Nasr has encouraged the practice of modern science while maintaining this religious belief that God is one. The purpose of this article is to discuss this issue in detail. In other words, science should be practiced, keeping religious beliefs uphold. He upholds the fact that there is a Creator of this world. He also said that science should be studied while practicing modern science. We should not become indifferent to the belief that there is a Creator of the world. He also said that we accept something, but he does not accept the denial of everything through scientism. Summarizing Nasr's thought, Lucian W. Stone, Jr. writes in *The Dictionary of Modern American Philosophers,*

> According to Nasr, while the traditional sciences – which include biology, cosmology, medicine, philosophy, metaphysics, and so on, understood the natural phenomena and humanity as vestigial Dei (signs of God), modern science

> has served the universe, including humans, from God. The natural world or cosmos has a meaning beyond itself, one of which modern secular science is intentionally ignorant." (Shook, 2005, p.1801)

Rejection of mechanism and positivism and acceptance of the theory of creation

Three things are essential in the case of Seyyed Hossein Nasr. He rejected the positivist view, mechanistic theory, and evolutionary theories. But he believes in the theory of creation as the doctrine of the world's origin. According to Seyyed Hossein Nasr, positivism is to be rejected. Because the positivist does not believe in a creator because a creator who is behind the visible cannot be seen. According to positivism, the things discussed in metaphysics do not exist because they cannot be determined. Here positivists consider psychological analysis as the basis of the subject. This doctrine tries to establish science on a firm basis by proving the futility of theory of creation with the help of logical language analysis. And metaphysics refers to the meaninglessness of things such as God, the soul. Thus, Seyyed Hossein Nasr rejected the evolutionary or mechanistic theory. Because evolution is the result or consequence of a series of changes or successive changes in the world and everything in it. According to this theory, the simple things of the world have changed gradually, a more complex world has been created. According to evolutionary philosopher Herbert Spencer, the world originates from a simple state through various changes in the process of evolution. For him, this kind of evolution follows mechanical process without teleological and creative purpose. So, it can be said that according to mechanical evolution the world has reached its current state through evolution, there is no

purpose and ideals behind it. It is against Islamic opinion. So, in opposition to these doctrines he accepted the theory of creation. Because the essence of this theory of creation is that this created world is the embodiment of God's special will. According to this doctrine, everything including matter and living beings, was created with the creation of the universe, which is consistent with Islamic opinion. (Matin, 2017, p.167) So, Nasr accepted the theory of creation. Because according to this theory there is a Creator of the world. A Creator who created the world in order is to be a creationist, which is consistent with the Islamic view. And Nasr accepted creation, believing that God created the world. So, he is a believer of creation. On the other hand, he rejects mechanical and positivist views. He said that modern science has two things: assimilation and criticism. That is, some acceptance and some rejection.

Modern Western Science emphasizes application as well as theory

According to Seyyed Hossein Nasr, among some regions of the Islamic world, Egypt and Muslim India followed Iran nearly two centuries earlier in emphasizing the theoretical as well as the practical side of modern Western Science. As a result, Western science and technology penetrated into the Islamic world to a greater extent. Although the extent of this penetration of Western science and technology varied in different areas, the application of Western science and modern technology affected almost the entire Islamic world. From the mid–13th/19th centuries, the problems and challenges posed by modern science became inter related, though not identical. (Nasr, 1988, p.9) Therefore, this article will confine our attention to the problems of science and discuss those issues that Seyyed Hossein Nasr has said about maintaining religious beliefs and emphasizing the practice of science.

Nasr argues that historically Western science is "inextricably linked to Islamic science and before it to be Greco-Alexandrian, Indian, ancient Iranian as well as Mesopotamian and Egyptian sciences." (Nasr, 1998, p.36) Denying this heritage, the Renaissance already, despite some resistance -, especially the 17th century (Descartes, Galileo, Kepler, Newton), imposed a new paradigm in accordance with the ambient anthropocentrism and rationalism, and with the secularization of the cosmos, which have resulted in a "unilateral monolithic science, […], a profoundly terrestrial and externalized science." (Nasr, 1998, p.37)

The spread of secular science and the Industrial Revolution

From the 8th to the 14th century, Muslims developed modern science, which spread widely across Europe through Spain and Sicily. Looking at this science from a religious-ethical point of view, it can be seen that it caused great destruction, which was the fault of Christianity and not the fault of science. And suppose Muslims use science in their own way. In that case, they can expand and develop themselves without the negative social, moral, and spiritual impact that the spread of secular science and the industrial revolution had in the West. Quotations from European authors such as Brifault and Sarton highlight the importance of Islam as being scientific while defending its glorification.

> The espousal of the writings of M. Bucaille in many Muslim circles in recent years is only a late chapter in the history of this type of thinking which either knowingly or unknowingly bases itself upon a scientifism and positivism whose philosophical roots are of necessity highly anti-religious, whether the religion in question is Islam or Christianity. (Nasr, 1988, p.10)

Among the Muslim thinkers who returned to Jamal al-Din al-Afghani were those who thought about science without delving deeply into the philosophy and methods of science. Hence, they were characterized by a wholly critical impulse of modern science. The result was a movement that helped introduce modern science to all of the Islamic world. The Islamic scientific tradition was witnessed by Muslims themselves. As a result, during the period spanning from the introduction of Western science to the present generation in the Islamic world, Muslim scholars have contributed little.

'In fact, as a result of the domination of this attitude and also a certain amount of laxity on behalf of Muslim scholars, during this whole period extending from the introduction of Western science into the Islamic world to our own generation, Muslim scholars have made few contributions to the history of Islamic science which has not been simply based upon the works of western historians of science and which do not follow their usually positivistic philosophy and outlook.' (Nasr, 1987, this problem have discussed in the introduction of his book *Science and Civilization in Islam)*

Islamic Science and spirituality

It can be said that science is the life-giving force of a civilization. An understanding of Islamic science is impossible without the understanding of Islam. So, it can be said that "Islamic science came into being from a wedding between the spirit that issued from the Quranic revelation and the existing sciences of various civilizations which Islam inherited and which it transmuted through its spiritual power into a new substance, at once different from and continuous with what had existed before it." (Nasr, 1976, p.9) Although these sciences did not originate among Muslims,

Muslims brought the sciences into existence. Islamic revelation is like the revelation of the divine logos. Religion is not only created for moral and social rules but also for those living within this cosmic sector. Various worldly events are from the subject of Islamic science, and these events are always determined by the particular spiritual "style" of the forefathers who study them.

So, No serious study of the Islamic sciences can thus be carried out without some references, no matter how brief, to the principles of Islam and the conditions created in time and space by Islam for the cultivation of the sciences. In Islam, man stands before God as his vice gerent on earth. (Nasr, 1967, p.170)

Muslim scholars in the Islamic World were far from science and refused to study science at the dawn of Western Science. Then, scholars criticized science based on principles of faith but not supported by intellectual reasoning. Hence, the traditional class of Muslim scholars could not critically examine modern science based on Islamic criteria. So, the greater spread of Western science to the Islamic world arose without an effective Islamic response. But, despite these shortcomings, the introduction of Western science and technology into the Islamic world accelerated over the past generation. That is to say, there were of course a few exceptions but by and large the abdication of the '*ulama*' from this important task allowed the ever greater spread of Western science under the banner of a 'religiously' colored positivism into the Islamic world without an effective Islamic response which would allow the Islamic world to digest this science and make it part of its own organism through assimilation as well as rejection rather than through the wholesale uncritical swallowing of western science and technology (Nasr, 1988,p.11)

Awareness among Muslims about the challenges of Modern Science

Muslims started going to the West or to Muslim universities to study modern science. Because after World War II crisis was created by modern science and technology. And then awareness arose among Muslim thinkers about the challenges that modern science posed to Islam. Nasr speaks of "certain intuitions and discoveries" of contemporary scientists, "which reveal the divine origin of the natural world", a deduction that scientism does not want to admit, "the scientific philosophers are much more dogmatic than many scientists in denying any metaphysical significance to the discoveries of science." (Nasr,1989, p.10)

At the time, Muslim intellectuals had a deep knowledge of modern science, and others were devoted to the Islamic worldview. As a result, Muslim intellectuals began to worry about those who had a secular attitude towards the deep knowledge of modern science. The non-spiritual nature of science helped Muslims expand industrialization. As the advancement of science, the Islamic world was much more aware. Due to the practical science level, indigenous and alternative technologies are used in several countries. In this regard, efforts are being made to revive medicine and pharmacology by some traditional sciences. However, theoretically, science has directed its functions in a broader direction. Consequently, modern science has attempted to rediscover and reform the Islamic philosophy of science while simultaneously discovering the limitations of philosophy and philosophical methods. 'That is to say, and on the theoretical level, it has led to a greater interest in discovering the philosophy of modern science and the limitations of its methodologies parallel with a rediscovery and re-formulation of the Islamic philosophy of

science' (S. A. Ashraf). And, 'this awareness has also led to greater scrutiny in teaching modern science and attempts to Islamize science along with other branches of knowledge'.[1]

According to Nasr, there are many differences in the views of those who want to Islamize knowledge. As a result, awareness has been created within the Islamic world of these differences and debates. That awareness proves that there is a problem in modern science. Therefore, science needs to be critically evaluated and scrutinized by identifying issues of contemporary science. This science cannot be accepted innocently from the point of view of Islam. It is this science that *AL-Ilm* or the prophet, praised and introduced Muslims to seek various aspects of knowledge which is still prevalent in China. Now, that is to say, 'Of special interest is the desire to confront the problem of modern science and realize that a problem exists not only among Muslim scholars but also among a number of Muslim scientists trained in contemporary science'.[2]

Muslims Need Mastery of Science

In this case, the Islamic world should think about the future and know what to do for the future. Because, at the time, modern science was

[1] In several of our works written in the 1960's we alluded to the central task of Islamicizing the knowledge that Muslims had encountered in the modern world. This call was later taken up and discussed by Naqib al-Attas and during the last few years became central to the concern of the late Isma'il- al -Faruqi and a number of other Muslim scholars.

[2] See for example the works of S. Waqar Ahmad Husaini such as *Islamic Science and Public Policies: Lessons from History of Science*, Kuala Lumpur, 1916; and *Islamic Environmental systems Engineering*, London, 1980 Which deals with technology as well as science.

far from theoretical knowledge. Therefore, the influence of science in the Islamic world in the coming years is expected to affect the general way of life in a thousand ways. Then, the ancestors of the present generation of Muslims faced various challenges and were able to create Islamic science despite using ancients 'traditions, which was necessary as a basis for the development of future science among Muslims. And this science was not a foreign intrusion but actual Islamic science. According to Seyyed Hossein Nasr, a comparison between the second and third centuries and the present situation shows that the present situation differs from the situation faced by Muslim thinkers in two fundamental ways. The first basic way was related to power. That is, military and economic forces threaten the integrity of the Islamic world in various ways. And, the second fundamental way was related to modern science's ever–changing nature. At the same time, there was the science of antiquity, which Islam encountered and absorbed and eventually made its own, a body of knowledge that did not change in its own process of criticism and assimilation. Then, Euclid's geometry and Aristotelian physics were partially criticized by Ibn Sina, which was understood by studying Al-Biruni. In contrast to this situation, geometries developed in the 19th and 20th centuries, such as Galileo's particle physics, were not used by the founders of modern science. And it was taught a generation ago.

Thus, it can be said that the present-day Islamic world is facing more complex problems than the earlier Muslim generations. So, the present generation must face a science that is at once ever-changing and tied to power while drawing from the teachings of the Islamic intellectual tradition from which most contemporary Muslims are much more removed than their ancestors. (Nasr, 1988, p.13-14)

In this situation, Muslims must first master modern science in depth in order to gain knowledge of science. However, mastery of modern science does not require only its practical or applied aspects. Instead, a Muslim would be a scientist by being connected to the Islamic worldview by conviction and intellectual framework. In this case, those who are science–minded or scientists will know all the branches of modern science, and the newly created components, such as mathematics, physics, geology, astronomy, chemistry, biology, botany, zoology, modern science, etc. branches must be related to the old units. So, "they must have not only derivative and secondary knowledge of these fields but be able to reach the frontiers of these disciplines where alone can a new step in the direction of science developed according to an Islamic paradigm be taken. Muslim thinkers must be able to speak with an authoritative voice in modern science before criticizing these sciences and transforming them according to the Islamic perspective." (Nasr, 1988, p.14)

Muslim thinkers would be those who would be able to master the philosophy and methods of science in depth, relying on the historical, philosophical, and sociological foundations of modern science. These Muslim thinkers must understand the nature of contemporary science like Western critics of science and be true occidentalists. Those who know the Western intellectual tradition deeply. This scholar will deeply grasp the Islamic intellectual tradition not as a Muslim thinker but as a Western thinker who, without his philosophical framework, will hold Western intellectual history as a second-rate Western thinker in the form of an Islamic intellectual tradition. In this case, it can be said that

> Those who wish to create a paradigm within which to develop a veritably Islamic science and not simply a second-hand imitation and continuation of western science, must know the various schools of the Islamic intellectual tradition well" (Nasr, 1988, p.15).

Influence of Western Science and Islamic Intellectual tradition on the development of Islamic Science

That is, the development of Islamic science is not possible without imitation and continuation of Western science. Nasr says that Muslims need to master the modern science, then transform it. To master the modern science, one needs first to learn it by following. This is possible by knowing the different schools of Islamic intellectual tradition. Moreover, he should know about the knowledge and science contained in the noble Qur'an. "The main purpose of the Quran is to awaken in man the higher consciousness of his manifold relations with God and the universe." (Iqbal, 1984, pp. 8-9)

To set a precedent for the development of Islamic science, it is necessary to know the Islamic intellectual heritage and be aware of the knowledge contained in the Qur'an rather than imitating and continuing Western science. And the ability to understand Qur'an is views has been developed in great breadth and depth by generations of Muslim thinkers in various schools, from jurisprudence to philosophy. Therefore, Muslim thinkers must know that the Islamic concept of nature is gloriously described in the Qur'an and that multiple teachers have discussed the Islamic philosophy of science in detail through traditional Islamic thought. So, it can be said that the spread of the teaching of a science of nature without reference to God is not so extensive.

That is, modern science cannot deny the knowledge that Islam promotes. For example, the environmental crisis, the threat of nuclear war, and the rapid spread of secularism followed the spread of a scientific worldview.

> Even modern science, whether realized fully by its cultivators or not, functions within a worldview created by 17th century rationalism and has been inseparable from this philosophical background since the scientific revolution.[3]

In this regard, Al-Afghani and others chose the path of the Islamic world centered on modern science. Given this, Seyyed Hossein Nasr said, "If the Islamic world is to survive, it must master modern science, criticize it in the light of Islamic teachings, create a paradigm drawn from Islamic sources, and develop a new chapter in the history of Islamic science based upon the earlier Islamic scientific tradition whose history and philosophy must be fully resuscitated." (Nasr, 1988, p.15)

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[3] Modern Science is related to the rationalistic universe emanating from the philosophical world view of the 17th century through its reliance upon human reason as the ultimate criterion of truth, its limiting of reality to the physical domain and its restricting of the relation between man and nature to the level of the sense and of reason analyzing the results of sense perception. Traditional Sciences are related to metaphysical and cosmological principles in relying upon the language of symbolism, in basing themselves upon the hierarchic nature of the cosmos, in considering the analogies which exist between the macrocosm and in relying upon the intellect, which pierces through phenomena to their noumenal essences, in addition to reason and the senses. See H. Butterfield, *The Origins of Modern Sciences,* New York, 1951; E. A. Burtt, *The Metaphysical Foundations of Modern Sciences*, New York, 1954; and F. Brunner, Science et realite, Paris,1954.

No amount of ambiguity can solve this problem. Modern science must be learned and known well without being raised to idols of the mind or forgetting its agnostic and secular nature. (Nasr,1988, p.15) Science has to be learned, studied, and deeply understood. And, there must be a parallel effort to master science in the Islamic world. All the intellectual powers available to science must be used to relate science to religion, philosophy, and social forces. At the same time, by critiquing science from the beginning to the end in the light of Islamic teachings, an Islamic science can finally be created, ideally integrating everything into the Islamic worldview with all the positive aspects of modern science. As a result, all the practical discoveries of modern science will be from a science that will confirm unity or monotheism science that is aware of God or the ultimate cause.

> The result would be a science which, while incorporating all the factual discoveries of modern science, would relate these facts to higher principles and would remain aware of the ultimate cause of all things, which is God, a science which would affirm rather than neglect Unity or *tawhid* and the purposefulness of all creation. (Nasr, 1988,p.15)

Importance of Tawhid in Islamic Science and Criticism of Secularism in Modern Science

In the Islamic intellectual universe, integration is possible depending on the criticism, assimilation, and rejection of various elements of science, but Islamization of science is not possible. Thus, "*Tawhid*" will be more important in Islamic science than the existing scientific paradigm. And, in this Islamic science, it is affirmed that every atom of the universe is created for a purpose according to the wisdom and plan of the creator of the atom. That

is, the universe is made for a purpose and by the knowledge and plan of the creator. 'The search for rational foundations in Islam may have begun with the prophet himself. His constant prayer was: 'God! Grant me knowledge of the ultimate nature of things!' (Iqbal, 1984, p.3)

The corrosive effect of secularism on modern science can be countered by transforming science into knowledge because knowledge is never separated from the sacred in the intellectual universe. And, in the heavenly character of the understanding of this intellectual by intelligent universe, every form of knowledge is manifested. And, the highest form of this knowledge is- "The sacred character of knowledge whose supreme form is the knowledge of Allah *SubhanuhuWa ala* as summarized in the shahadah- *La Ilaha- Illa -al-Allah*." (Nasr, 1988, p.16)

In criticizing the secularism characterizes modern science and the process of Islamization of science, the achievements of Muslims in modern science in the last century should not be forgotten. However, most Muslim scientists were then entirely subordinate for Western scientists. However, modern science was spread by a few generations of Muslims in countries like Egypt, Iran, Turkey, Pakistan, and Muslim India. Some early pioneers then wanted to incorporate traditional Islamic sciences, and newly discovered sciences (discovered from the West) such as medicine and pharmacology into some areas of Islamic science. And it succeeded and achieved in some countries like India and Pakistan. Also, at the time, great efforts were made to develop scientific vocabulary in Arabic, Persian, Turkish, Urdu and other languages for the Islamic people. So that the scientific terminology of the Muslim people does not have to be a slave to the European language.That is, this effort is most

valuable and must be taken into account in the Islamization of not only the content of science but also the language in which it was expressed.Because language is the reflection of thought. That is, the secularity of view is always reflected in language. Therefore, the use of Islamic language is an essential element in the expression of scientific ideas in the Islamic intellectual world. To create Islamic science, it is necessary not only to master modern science and its philosophy but also to revive Islamic science, natural philosophy, and epistemology, as well as to re-evaluate as much as possible those on which they depend.

The transitional period of scientific activity in the Islamic world produced works in various Islamic languages, and Muslim participation in the study and practice of modern science has extended from its beginnings to the present day. One should not unthinkingly and fanatically oppose what Muslim scientists have done in the past centuries to develop an actual Islamic science, nor should modern science reject that it is the only science of nature. From the 13th/19th century to the present, Muslim scientists went beyond simple imitations of Western science by making full use of experience. "The Muslims became faced once again in the 13th/19th century with the onslaught of Western science, which has since threatened both the Islamic hierarchy of knowledge and the harmony of its educational system, wreaking havoc with them to an unprecedented extent." (Nasr, 1976, p.15)

The relationship between science and technology in the development of Islamic Science

The whole debate was allowed among scientists who wanted to create an actual Islamic science. Thus, the revival of the Islamic intellectual tradition required an environment where philosophical

debate between Al-Biruni and Ibn-Sina would be possible. In this context, there can be no debate between those who were in favor of creating Islamic science and those who were supporters of modern science. Still the policy and attitude they had towards science and scientific research could actually happen with the encouragement of the government and educational institutions. "The Islamic science and the intellectual perspectives cultivated in Islam have always been seen in a hierarchy (Nasr, 1964) which leads ultimately to the knowledge of the one, of the supreme 'substance 'this being itself from another point of view the importance of all knowledge. (Schuon, 1973, p.130)

And, science education priorities were determining the solutions to the problems that science will face in the future. Governments in the Islamic world is more interested in technology than science. Therefore, it should be noted that although science and technology are closely related, they should be treated differently regarding the problems they create. However, the cultivation of Western technology from social, economic, and military points of view and efforts to adapt Western technologies to Muslim countries were of central importance to the government. However, they saw the assimilation and use of technology as related to the development of science. Science was overshadowed by technology in the national policy discussions due to the imperative nature of science's problems with technology, as opposed to the theoretical nature of pure science and its far-reaching effects. So,

> The questions of technology, its uses, and misuses, the possibility or impossibility of its transfer to a particular ambiance, the dangers of much of modern technology to both the natural and the human environment and the potential of alternative technologies are all of the momentous importance but cannot be dealt with here (Nasr, 1988, p.18).

Therefore, preserving the relationship between science and technology here is essential, which solves all the problems in science. And Muslims need to understand the nature of modern science and modern technology. Science and technology were not always as closely related as they are today. The historical background of modern science and technology was different. Modern science and technology began to be interrelated in the mid-13th century. And, this relationship developed first in chemistry and then in physics and biology. So far, this science and technology is independent. Therefore, shortly it will be possible to import and imitate Western technology without paying much attention to modern science. Consequently, it will be possible to solve various problems of contemporary science without showing interest in technology without the spread of technology.

And it is possible to not only connect the Islamic world but also to be aware of the difference between science and technology and to deal with the problems of science. Merely diverting attention away from technical issues will not solve scientific problems. Instead, "pure science" was freed from the immediate practical benefits of financial resources. Therefore, the Islamic world must allocate considerable resources to agriculture. In this case, it can be said that the modern sciences will master the philosophy of science in its pure and unapplied form and create a new chapter in the Islamic scientific tradition through intellectual effort. So,

> In certain fields such as pharmacology and medicine where traditional Islamic sciences have already been revived in certain centers, it is necessary to expand the lot of research and drive lessons from such successes, tasks which can be applied to other fields and also other areas of the Islamic world." (Nasr, 1988, p.19)

Awareness of the emergence of modernity and the problems of Science in the Islamic World

It must be remembered that the failure of modern technology to solve the various problems of modern science may not be the cause of the most important cultural and religious crisis for the Islamic world, which has already added to the confusion and turmoil in intellectual circles. Muslims are being educated in large numbers in Western-based universities in the Islamic world and abroad. It is not the case that science's philosophical and religious influence, thereby forgetting God, has increased secularism within Islamic society. A particular scientist may be religious-spiritual, but the impact of secular science cannot be felt without clearly contradicting the Qur'anic view of created order. The experience of the last few decades, with the advent of modernism, shows that cultural deviation in Islamic countries is an integral part of science. This could hasten and destroy decades of activity in adapting and mastering Western science and technology. It can, therefore, be said that if awareness is created about the problems of science in the Islamic world, then public and private institutions support modern science in its theoretical and pure form. Muslims will be able to create a truly Islamic society by critiquing and transforming science in line with their own worldview and linking it to the moral principles of Islam. And, despite the cracks in its theoretical walls and the appalling consequences of its application, modern science continues to claim its monopoly on knowledge of the natural world even after threats to end all human life on earth. And Muslims must be freed from this exclusive and totalitarian pretense of science. In this case, it cannot be said that modern science is a valid science of nature. Rather than being distracted by the theoretical limitations of contemporary science but by its

essential critiques, the moderns forced almost every page of the Qur'an on Muslims with their own philosophy of nature. It can be said, then, that the positive aspects of modern science must be taken into account in the light of Muslims' own worldview to create a science in which God is supreme. (Nasr, 1988, p.20)

And, with this God, all causes will be related where there will be no independent secular sphere and where every event will be a sign or verse of all existence of the creator reflecting the creator's knowledge. And, the Islamic intellectual tradition will possess all the necessary intellectual scholarship, academic and philosophical tools to accomplish this task. Creating Islamic science requires careful steps, including Islamization of knowledge, development of science curriculum for schools, and response to modern science. This should encourage and allow experiments to continue in an open environment, with free debate, and honest discussion. Again, many believe that the moral dimension must be lowered in the study of modern science and that this science will develop in a society where the *Shariah* is fully implemented. And, they want to apply the judicial method this *Shariah*, and others will take the existing scientific view of the universe and talk about "*tawhid*" rationally.

> Islam brought a metaphysical doctrine of the highest order and numerous sciences related inextricably to the supreme sacra contained in the inner dimensions of the Quran and made accessible through various rites and forms which are also of a sacred nature and derive directly from all the revelation. The doctrine is based on the unity of the principle (*al-tawhid*) and the interrelatedness of all that has been brought into being by the creative act (the *Kun* of the Quran). [4]Its human

[4] 'But His Command, When He intendeth a thing, is only that He saith

> complement is the doctrine of the universal man (al-insan- al-Kamil) in whom the fullness of the human state is realized and through whom multiplicity returns to unity" (Nasr, 1953).

They explore traditional Qur'anic commentaries and the Islamic scientific tradition to provide a worldview rooted in the Qur'an. And there are indigenous paradigms and intellectual tools for criticizing modern science. Therefore, it can be said that Islam is a religion in the history of humanity that strives to preserve the message of "unity" till the end. Here, an attempt is made to create unity in the sphere of knowledge and to integrate the principle of unity. The secular spirit of modern science can be integrated into the worldview of Muslims to harness the full potential of the Islamic intellectual tradition. And this science exists and, therefore, must be learned and mastered. This reminds people that- "surely we belong to God, and to him is our return". And he is the first and the last external and internal. And the science that has awareness about these issues has the right to enter the fortress of Islam, which is the abode of peace. Now, it can be said that the thinkers of the Islamic world will be able to transform modern science from partial knowledge. So, it can be said that, the "Islamic world will be able to face this great challenge and be able to transform the modern science from being a partial knowledge of aspects of nature parading as exclusive and exhaustive sciences of nature considered as an independent order of reality into sciences which while providing knowledge of the created order will also remind man constantly that" wherever ye turn there is the face of Allah". (al Qur'an; 11,115) (Nasr, 1988, p.22).

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unto it: Be! (*Kum*) and it is (Quran, XXXVI, 82; Pickthall translation)'.

Conclusion

From the above discussion, it can be said that Nasr rejects the positivist views, which deny the existence of a creator. He is a believer and upholds that the world is created in an orderly manner, which is consistent with Islamic teachings. And, he thoroughly infused the philosophy of creation and tried to defend this doctrine with his analytic skills. He also rejects the mechanical views. Despite the discoveries of science, there is a creator of this world who has exalted it. In this case, he added that it is okay to study science, but one cannot be indifferent to the belief in the creator. He also said that we accept something science discovers because science is a very methodic and systematic study. He does not accept the disbelief in everything that comes from the mindset of some scientists. In short, this is Nasr's approach to modern science, which requires a series study as it challenges many views to develop on the basis of contemporary science and technology. Seyyed Hossein Nasr believes that "knowledge and its implication cannot evade ethical implication." Modern science attempts to relegate alternative claims to knowledge, especially ethical claims and, most significantly, knowledge based on religion, to poetry, myth, or, even worse, superstition." Nasr recognizes modern science's immense achievements in technological advancement and our understanding of the natural world. However, he also believes that modern science has limitations and cannot provide a complete picture of reality. He argues that modern science is based on a fundamentally materialistic and reductionist worldview. He believes this worldview has led to a devaluation of spiritual and metaphysical realities and a loss of the sense of the sacred. Nasr also criticizes modern science's narrow focus

on quantitative data, empirical observation and arguing that this approach is inadequate to do understand the deeper dimensions of reality, such as consciousness, meaning and purpose. Finally, Nasr advocates for a more holistic and integrated approach to knowledge that incorporates both scientific and spiritual perspective. He believes that this approach can help to bridge the gap between science and religion, and foster a greater appreciation for the interconnectedness and unity of all things.

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