

Zoom Audio Transcript for 3/16/2021 symposium Islam, Christianity, and the Environmental Crisis.

1

00:00:21.720 --> 00:00:30.030

Fuad Naeem: Good afternoon, I am floored name director of the encountering Islam initiative of Theology department at the University of St Thomas.

2

00:00:30.600 --> 00:00:38.700

Fuad Naeem: I want to very welcome very warmly welcome you to our third annual Terrence Nichols memorial symposium Thank you so much for joining us today.

3

00:00:39.420 --> 00:00:52.740

Fuad Naeem: The symposium is named in the memory of Terrence Nichols longtime professor and founder of the Muslim, Christian dialogue Center at St Thomas a pioneering efforts in Muslim, Christian dialogue in the twin cities area and beyond.

4

00:00:54.060 --> 00:01:06.510

Fuad Naeem: Today, the theology department continues his legacy with the encountering Islam initiative which is dedicated to fostering Muslim, Christian engagement at the University of St Thomas and in the local twin cities area.

5

00:01:07.590 --> 00:01:17.160

Fuad Naeem: By creating awareness of Islam presenting Muslim voices and facilitating Christian, Muslim interactions and theological conversations.

6

00:01:18.570 --> 00:01:28.080

Fuad Naeem: It could be few Muslim voices as resonant to both Muslim, Christian dialogue or the environmental crisis as Dr site Hussain Nasir.

7

00:01:28.710 --> 00:01:49.530

Fuad Naeem: Our esteemed speaker today we are truly honored to have with us, Dr Nasir one of the most acclaimed and celebrated Muslim thinkers living today to share his perspective touching upon two topics that he has been a pioneer in not only the Muslim community, but the larger scholarly community.

8

00:01:50.670 --> 00:02:04.800

Fuad Naeem: Dr Nasir has been involved in inter religious dialogue for well over half a century, and he has written on and parse it participated extensively in dialogue between Islam and other religions, both abrahamic as well as non abrahamic.

9

00:02:06.240 --> 00:02:13.620

Fuad Naeem: He has a particular engagement with the Catholic tradition, even leading a Muslim delegation to visit them Pope Benedict the 16th.

10

00:02:14.040 --> 00:02:25.860

Fuad Naeem: After the common word letter was written by Muslim scholars from around the world, seeking to build bridges of understanding between Christianity and Islam, the world's two largest religions.

11

00:02:28.530 --> 00:02:40.800

Fuad Naeem: doctrine officers record on the environment is perhaps even more groundbreaking as he penned his first work on the subject man and nature, the spiritual crisis in modern man back in 1967.

12

00:02:41.670 --> 00:02:50.760

Fuad Naeem: Long before it became fashionable to speak of the environmental crisis and, when it was still not widely recognized that there was even such a crisis.

13

00:02:52.350 --> 00:03:01.500

Fuad Naeem: This book and his farming books on the subject, remain a clarion call to environmental awareness and the central rolled religion and spirituality.

14

00:03:01.800 --> 00:03:13.140

Fuad Naeem: In play and finding alternatives to the grave situation that we have put ourselves in to an impoverished understanding of who who human beings truly are and why we are here on this earth.

15

00:03:13.620 --> 00:03:24.120

Fuad Naeem: made possible through a modern culture of unchecked technological development without metaphysical or ethical grounding and an accompanying culture of greed and consumption.

16

00:03:25.470 --> 00:03:43.050

Fuad Naeem: Dr Nasir is the author of over 50 books and hundreds of articles translated into dozens of languages on Islamic studies Islamic philosophy, religion and science mysticism comparative religion and religion and the environment, among other topics.

17

00:03:44.670 --> 00:03:55.140

Fuad Naeem: born in Iran doctrine also received his master's and doctoral degrees from MIT and Harvard return to Iran, where he taught at Taiwan university and founded the Iranian.

18

00:03:55.650 --> 00:04:09.840

Fuad Naeem: Iranian Academy of philosophy, among many other activities before returning again to the US in in the 1980s, where his university professor of Islamic studies at George Washington University in Washington DC.

19

00:04:11.400 --> 00:04:25.590

Fuad Naeem: On a personal note, it wasn't my privilege to study under Dr Nasir in graduate school and he has been a trusted mentor ever since that i'm truly delighted to see him again here at the University of St Thomas, even if it's only on zoom.

20

00:04:27.060 --> 00:04:40.770

Fuad Naeem: After his talk doctrine also will be glad to take your questions, so please prepare them as you listen and submit them through the question and answer feature on the webinar and i'll collect them and presented to him.

21

00:04:42.270 --> 00:04:46.770

Fuad Naeem: I also wanted to thank everyone who assisted in making this symposium possible.

22

00:04:48.000 --> 00:04:53.460

Fuad Naeem: So without further ado, I want to welcome Dr status and Nasir.

23

00:04:56.910 --> 00:04:59.220

Seyyed Hossein Nasr: A lot of mana Rahim in the name of God.

24

00:05:01.560 --> 00:05:06.840

Seyyed Hossein Nasr: Who is the foundation of our lives born Muslim and Catholic.

25

00:05:08.130 --> 00:05:22.830

Seyyed Hossein Nasr: doctrine name i'm very glad to see you, at least on this little screen on would like to name well and here's one of the very gifted young scholars of Islamic studies, for whom I prayed.

26

00:05:24.510 --> 00:05:34.740

Seyyed Hossein Nasr: To have a very find career academically, as has already shown in the last few years i'm also very pleased to be in contact if.

27

00:05:35.310 --> 00:05:45.000

Seyyed Hossein Nasr: Virtual or not actual with St Thomas University of visitors and Thomas University in days of all a lecture there more than once.

28

00:05:45.420 --> 00:06:02.130

Seyyed Hossein Nasr: I know it's a major Catholic University and i'm very glad to be able to share a few minutes with you on this crucial issue, the title of my talk was chosen by Dr name, and it involves really Christianity Islam and environmental crisis.

29

00:06:04.560 --> 00:06:06.780

Seyyed Hossein Nasr: Let me begin with a little history.

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00:06:09.480 --> 00:06:16.350

Seyyed Hossein Nasr: It was 1964 when I was at the American or as a bear roots establish the Chair of Islamic studies there which.

31

00:06:17.850 --> 00:06:28.260

Seyyed Hossein Nasr: person on myself as i'm living into her on one nurse Charlie other famous professor of comparative religion or his supervision is that there is a Chicago.

32

00:06:28.740 --> 00:06:40.080

Seyyed Hossein Nasr: Who was a friend contacted me on so does the Professor assigned to the Court purposes john Ross who will come to seal and we wanted to give a series of lectures.

33

00:06:40.680 --> 00:06:53.850

Seyyed Hossein Nasr: On religion on the environment, which was not done a common issue on particular to discuss so Dr Ross came he met me both in Beirut, and also when I went back to Tehran.

34

00:06:54.630 --> 00:07:01.050

Seyyed Hossein Nasr: On I accepted that in 1966 I gave the rocket a series of lectures and the research Chicago.

35

00:07:01.590 --> 00:07:17.010

Seyyed Hossein Nasr: entitled the encounter a man or nature which later on came out of the book called Mother Nature doesn't translate into many languages now, French and Italian on other languages or not, and also into some historic languages.

36

00:07:19.500 --> 00:07:34.920

Seyyed Hossein Nasr: The result of that was that I hope and not new awareness began to be created about this important issue, six months later Lynn white white also already listened to my lecture and north of Chicago.

37

00:07:35.370 --> 00:07:45.990

Seyyed Hossein Nasr: brought out his famous essay on a collage a Christian ecological crisis which was very critical of Christianity, for being the cause for the environmental crisis.

38

00:07:46.620 --> 00:08:02.430

Seyyed Hossein Nasr: I did not agree with him my criticism was much more nuanced on very different from his on, so let me begin with my own view or a little bit historically about Christianity, first, before I turn to Islam.

39

00:08:04.380 --> 00:08:06.600

Seyyed Hossein Nasr: Christianity appeared in a world.

40

00:08:07.890 --> 00:08:23.670

Seyyed Hossein Nasr: which was suffering from naturalism rationalism empiricism on but you could call cosmology trees are right late GRECO Roman world and it sends the worship of nature rather than of God.

41

00:08:24.750 --> 00:08:36.330

Seyyed Hossein Nasr: On, although it was a symmetric religion like Judaism and Islam is destiny was to thread into the West, and so I became air ready to.

42

00:08:37.620 --> 00:08:44.070

Seyyed Hossein Nasr: All the problems I had to face in the world, and it was providential that.

43

00:08:45.210 --> 00:08:52.440

Seyyed Hossein Nasr: Its form was when it was in the New Testament speaks very little about nature, the Old Testament does that's.

44

00:08:52.920 --> 00:08:57.270

Seyyed Hossein Nasr: Of course, the Toronto Jewish Mart but it's also part of the Christian scriptures.

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00:08:57.780 --> 00:09:06.630

Seyyed Hossein Nasr: But the news has some and occasionally has reference to the world of nature, but not very much are they funded the Psalms and other booksellers the Old Testament.

46

00:09:07.380 --> 00:09:17.370

Seyyed Hossein Nasr: And the early Christians were concerned because somebody destined to face the Greco Roman world, which was Center was not the Middle East, but the but the West.

47

00:09:18.450 --> 00:09:28.110

Seyyed Hossein Nasr: to fetch that world, and so the early Christian fathers developed mostly a theology based on love.

48

00:09:29.520 --> 00:09:41.580

Seyyed Hossein Nasr: On love of human beings on criticism said rationalism which was so prevalent at that time and the kind of naturalism which.

49

00:09:42.540 --> 00:09:53.070

Seyyed Hossein Nasr: In essence percolate that down into the early Christian period from a certain strand of Greek thought of and back to the Ionian period.

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00:09:53.580 --> 00:10:14.670

Seyyed Hossein Nasr: On the earliest foundation of of Greek philosophy, although what the early Greek philosophers has said about nature is not to be confused with the materialistic naturalism which has come to an end, for in our world in five for several centuries now and the West anyway.

51

00:10:15.840 --> 00:10:27.960

Seyyed Hossein Nasr: Christianity spreads into the West, on most of the great Christian thinkers like some Augustine, who is the founder of Western theology Western, Christian theology Catholic theology.

52

00:10:28.590 --> 00:10:40.080

Seyyed Hossein Nasr: Speak mostly about issues dealing with the human being and God and not too much about the spiritual significance of nature, but there are others.

53

00:10:40.830 --> 00:10:58.500

Seyyed Hossein Nasr: Like origin, for example, who present a metaphysical view really in which the logo split is also very important role in the created order or not only in human affairs and religion itself on ethics odd, but this is a reminder kind of.

54

00:10:59.880 --> 00:11:07.710

Seyyed Hossein Nasr: ominous approved for all, but some would marginalize us like the development of Christianity in the West, there are exceptions.

55

00:11:08.220 --> 00:11:25.110

Seyyed Hossein Nasr: Going back to the writings of definitions that are your guide, unfortunately, is oftentimes got this pseudo Dionysus I don't know what the column soon Oh, the person called Dionysus and that's it anyway, I never use the words to the aria bog us down your sorry I forgot on especially.

56

00:11:28.170 --> 00:11:32.730

Seyyed Hossein Nasr: That remarkable not essentially writer original.

57

00:11:33.870 --> 00:11:45.720

Seyyed Hossein Nasr: Who speaks about nature in a spiritual matter matter on the development of the idea of not Toronto Toronto Toronto Toronto, and in Latin.

58

00:11:46.290 --> 00:12:02.190

Seyyed Hossein Nasr: Which means about nature and the nature was made nature nature, you might say, was active role as a spiritual element in nature are gradually developed, on behalf of the strand in the Middle Ages of Christian history we.

59

00:12:03.600 --> 00:12:14.250

Seyyed Hossein Nasr: don't pretend to Islam is the category of of Christian history in which you'll have some remarkable pages written about the spiritual significance of nature.

60

00:12:15.000 --> 00:12:26.160

Seyyed Hossein Nasr: And of course you'll have the great saint of the 13th century San Francis of Assisi, who, after the Catholic Church realizes significant of environmental crisis.

61

00:12:26.640 --> 00:12:32.250

Seyyed Hossein Nasr: is not considered to be the patron saint of the environment, announced by the Catholic Church.

62

00:12:33.120 --> 00:12:43.350

Seyyed Hossein Nasr: who invited spoke to animals and as it wrote about nature his perspective on nature is very similar in a sense, to that of many Muslim writers.

63

00:12:43.890 --> 00:12:53.040

Seyyed Hossein Nasr: Now, without background, because of the lack of emphasis upon the theological and spiritual significance of nature of in central.

64

00:12:54.000 --> 00:12:59.700

Seyyed Hossein Nasr: The rationalism I came about the nominal design of the late 14th century into the renaissance.

65

00:13:00.330 --> 00:13:11.820

Seyyed Hossein Nasr: neglected more or less the Catholic teachings about Christians Asians about nature, although during the Renaissance, there was a great deal of interest in a particular strand of thought.

66

00:13:12.270 --> 00:13:23.100

Seyyed Hossein Nasr: In the West, which we associated with her medicine them an alchemy, which if I deal with a world of nature in the spiritual way unfortunately there's intellectual doesn't permit me.

67

00:13:23.610 --> 00:13:28.320

Seyyed Hossein Nasr: to delve into it, but at least a half to mention it that's all you have a flowering.

68

00:13:28.890 --> 00:13:37.320

Seyyed Hossein Nasr: Of in their own songs of texts on a crush on her medicine ISM which deals extensively with the cosmos with cosmology with nature.

69

00:13:37.740 --> 00:14:00.750

Seyyed Hossein Nasr: But it's so central to the Christian theological concern and precisely this neglect or partial neglect that leads to the foundation of modern science which base already on a secularized view of nature, going back to the cost on Galileo and but.

70

00:14:02.010 --> 00:14:10.470

Seyyed Hossein Nasr: It says, reaching a speak with the mechanization of the world view and the writings of Sir Isaac Newton who himself was very much opposed, in fact.

71

00:14:11.160 --> 00:14:18.600

Seyyed Hossein Nasr: To what with himself, but created and it says it was much more interested in mystical understanding of nature is very interesting.

72

00:14:19.020 --> 00:14:28.980

Seyyed Hossein Nasr: And he was very much interested in alchemy, I mean all he in fact he wrote about the sciences, is a 30 songs has on me now have those texts.

73

00:14:29.760 --> 00:14:40.620

Seyyed Hossein Nasr: which have been studied, although not very deeply but anyway his epitomise as this new science, which is signs of nature, without.

74

00:14:41.130 --> 00:14:52.410

Seyyed Hossein Nasr: The spiritual dimension of nature of being present and incentives might say that the trance formation of nature from vow to it.

75

00:14:53.310 --> 00:15:11.490

Seyyed Hossein Nasr: From a living reality that which or whom even one can address without to pure it takes place actually through the Cartesian bifurcation and its consequences in the rise of modern science that's a very major issue.

76

00:15:12.510 --> 00:15:29.190

Seyyed Hossein Nasr: With worth of water, they have a study of written if you're humbled pages about it myself on others, but I kind of go into it now, but nevertheless must mention it, because what happens in the famous trial of Galileo, which is in which.

77

00:15:30.450 --> 00:15:40.710

Seyyed Hossein Nasr: The Galileo was put on trial by the Catholic Church on all the later writings considered Galileo, as the hero, whereas in fact what Carter and bill are men.

78

00:15:41.340 --> 00:15:59.760

Seyyed Hossein Nasr: Who was on the other side on the Arabs in the Catholic Church said, was a very regret consequence, because he spoke about the religious aspect of nature, but as a result, the Galileo trial and what happened after Galileo, it says the church got his fingers burned, you might say.

79

00:16:00.780 --> 00:16:19.680

Seyyed Hossein Nasr: On this associate itself completely or almost completely from a concerned with a theology of nature with nature considered not only as an it as a material i'm good i'm right, but as a living reality and having its own spiritual and intellectual aspects.

80

00:16:20.820 --> 00:16:43.200

Seyyed Hossein Nasr: So that trial is very important for the attitude of the main Church of the West, that is, the Christian church towards nature toward the world of nature on this loss into the 20th century, I remember from my own experience when I was at Harvard started getting my PhD in the 1950s.

81

00:16:44.550 --> 00:16:53.640

Seyyed Hossein Nasr: There were many Catholics on the homeowner on whom I know that we're Catholic theologians and also later on over the Professor I would meet them, which is great pride.

82

00:16:54.240 --> 00:16:59.580

Seyyed Hossein Nasr: Say say Christian is the best religion, because from Christian Christianity, the modern science developed.

83

00:17:00.510 --> 00:17:08.280

Seyyed Hossein Nasr: Today, no calorie would, I would say that anymore after the environmental crisis but at that time that was the view our interview with oftentimes held.

84

00:17:08.760 --> 00:17:16.800

Seyyed Hossein Nasr: A song was done so perfect because it didn't develop modern science, because a new term was born and horus on that argument was.

85

00:17:17.460 --> 00:17:28.140

Seyyed Hossein Nasr: Around all around you cannot imagine how different the situation was other time, meanwhile, another very important development of place within the Christian was.

86

00:17:28.560 --> 00:17:38.400

Seyyed Hossein Nasr: Which is very, very significant for the environmental crisis on that, as of course, the rise of Protestantism all the Martin Luther love nature.

87

00:17:38.970 --> 00:17:49.320

Seyyed Hossein Nasr: And was keeper of a pound, even if it became defenders Martin Luther and the founder of Protestantism nevertheless Protestantism developed as a kind of a cosmic.

88

00:17:50.070 --> 00:18:01.140

Seyyed Hossein Nasr: cosmic interpretation of religion, but very little interest in the cosmos yes, it is true that there were these German theosophy is especially yaka Burma.

89

00:18:02.760 --> 00:18:11.520

Seyyed Hossein Nasr: It was cottony Protestant Protestant Catholic I won't get into that now, but he belong written preserve it live to both parts of Christianity.

90

00:18:13.020 --> 00:18:20.430

Seyyed Hossein Nasr: who wrote about this first off of that nature, but by and large Protestant theology paid very, very little attention.

91

00:18:21.090 --> 00:18:32.550

Seyyed Hossein Nasr: To the theology of nature, the importance of the spiritual relation between two human beings on nature and was on in the background that came the industrial revolution.

92

00:18:33.180 --> 00:18:45.150

Seyyed Hossein Nasr: The total domination over nature on what Phillips Gerard famous English writer was originally Anglican and became an Orthodox Christian.

93

00:18:45.810 --> 00:18:54.690

Seyyed Hossein Nasr: wrote in his book called the rate of minor nature was a very powerful book, following my man and nature of the read that did decided to write one.

94

00:18:55.080 --> 00:19:10.050

Seyyed Hossein Nasr: From the Christian point of view, which points out what happened actually in the Christian was as far as nature was concerned, so it was not really until the rise of the environmental crisis 20 century.

95

00:19:11.160 --> 00:19:11.490

Seyyed Hossein Nasr: That.

96

00:19:12.870 --> 00:19:21.240

Seyyed Hossein Nasr: Gradually Christian writers, including Catholic writers began to become aware of the significance of this issue.

97

00:19:22.080 --> 00:19:31.050

Seyyed Hossein Nasr: And the first important are notable Christian writings are only secular but Western but Christian dragon Western writings.

98

00:19:31.530 --> 00:19:39.300

Seyyed Hossein Nasr: Concerning nature ready belong to the second part of the 20th century and it's also very significant for the West today.

99

00:19:40.200 --> 00:19:51.150

Seyyed Hossein Nasr: that the environmental movement to protect nature did not arise from Christianity it arose from people who consider themselves to be secular.

100

00:19:51.930 --> 00:20:05.880

Seyyed Hossein Nasr: And although the hundred religious feeling towards nature that did not identify themselves as Christians is a very, very important matter today you have major writers like Volk con Smith.

101

00:20:07.140 --> 00:20:09.720

Seyyed Hossein Nasr: john cobb before them.

102

00:20:11.850 --> 00:20:22.020

Seyyed Hossein Nasr: Thomas Merton who were aware of the significance of nature and in fact wolfgang's dozens of them selling the most important works on.

103

00:20:23.130 --> 00:20:31.890

Seyyed Hossein Nasr: You must sitters sacrament ization of nature and as a Catholic from the Catholic point of view, but those people come much, much later.

104

00:20:33.360 --> 00:20:36.810

Seyyed Hossein Nasr: In the situation of Islam is very different.

105

00:20:38.790 --> 00:20:59.790

Seyyed Hossein Nasr: it's Tom did not begin to world in the world, it was challenged was another world in which there was a danger of rationalism on the naturalism in the Greek philosophical sense it came to the world in which the danger was the idolatry of the age of ignorance.

106

00:21:01.410 --> 00:21:13.860

Seyyed Hossein Nasr: To college jamelia in Arabic the age of ignorance, that is a pre Islamic hours, but the parents are very sensitive to be nomads originally to the world of nature, so.

107

00:21:14.580 --> 00:21:24.240

Seyyed Hossein Nasr: The moronic revelation and Islam, from the very beginning, has a very different attitude towards nature, first of all, first of all.

108

00:21:25.230 --> 00:21:41.760

Seyyed Hossein Nasr: Of those always said, I do not know i've just my ignorance, but beside the dao de Jing there's no sacred scripture of any of the great religions of the world which speaks as often as profoundly about the world of nature as those around.

109

00:21:43.200 --> 00:21:49.560

Seyyed Hossein Nasr: And around addresses addresses not only human beings, but the world of nature.

110

00:21:51.330 --> 00:22:11.970

Seyyed Hossein Nasr: we're not gonna have a shadow, yes, Sir, Dan and sort of her man, that is, the stars and the trees prostrate before God it as soon as the floor on the revelation is revealed not only two men and Jen the psychic force has not read the word genius English comes from the Virgin and Arabic.

111

00:22:13.140 --> 00:22:29.040

Seyyed Hossein Nasr: but also to the rest of creation as a as a very, very strong cosmic dimension on the nature preserve very, very important role in Iran, and therefore in the consciousness of the Islamic people.

112

00:22:29.940 --> 00:22:48.660

Seyyed Hossein Nasr: On the basis of the quranic teachings, why does some developed many sizes of nature, now many wonder historians have signs wonder y zed that Galileo and Newton were not born in a horizontal or in Egypt or somewhere like that sounds of Islamic learning.

113

00:22:49.950 --> 00:23:01.920

Seyyed Hossein Nasr: But because that worldview that came from around prevented the secular science of nature and developing yes, the Muslim dylan remark of a science and astronomy.

114

00:23:02.430 --> 00:23:15.270

Seyyed Hossein Nasr: Of course outcome itself, which came to the West, from the Islamic world that weren't aliza to to show it even now symbolism chemistry in English or French by the word shimmy shimmy alchemy chemistry.

115

00:23:16.830 --> 00:23:29.220

Seyyed Hossein Nasr: Not never the and mathematics and astronomy all different sizes, which environment possible, the rise of Western science in the late middle ages in Europe and texts are translated from Latin and to Arabic.

116

00:23:30.540 --> 00:23:37.200

Seyyed Hossein Nasr: Despite that, the world view the Cosmo Cosmo was sacred.

117

00:23:38.340 --> 00:23:51.480

Seyyed Hossein Nasr: that it was in a sense that independent revelation independent of US revelation by God, and it more as spiritual and religious message.

118

00:23:52.260 --> 00:24:03.270

Seyyed Hossein Nasr: That there was that for an excess of spiritual nexus between the human being on the cosmos between the microcosm and the macrocosm is elements was so deeply ingrained.

119

00:24:03.900 --> 00:24:17.250

Seyyed Hossein Nasr: In the stomach world in the Muslim mind that even the greatest scientists who were scientists in any way you define science, if you if neuromas assigned is there were scientists.

120

00:24:17.820 --> 00:24:33.420

Seyyed Hossein Nasr: Nevertheless, the worldview never succumb to a kind of quantitative or purely quantitative a materialistic worldview is very, very important from the study of Moshe.

121

00:24:34.350 --> 00:24:49.440

Seyyed Hossein Nasr: A Muslim writers, who criticizes that are certain period motion on quantified tried to quantify motion was the foundational newtonian physics to Galileo on Newton.

122

00:24:50.460 --> 00:24:57.120

Seyyed Hossein Nasr: There is of course historical continuity in a sense that Galileo hundreds, some of these.

123

00:24:57.570 --> 00:25:07.830

Seyyed Hossein Nasr: Late medieval text and he had even known to the Christians i've ever done a bad job of impart to the famous Muslims fizzes on philosophy from Spain.

124

00:25:08.460 --> 00:25:21.510

Seyyed Hossein Nasr: upon our salt hold on the turning of Aristotle indicative simple term that Galileo did and trying to oppose Aristotelian physics was with the awareness of his writings despite all of that.

125

00:25:23.310 --> 00:25:27.030

Seyyed Hossein Nasr: The West followed a different path.

126

00:25:28.080 --> 00:25:47.220

Seyyed Hossein Nasr: That is even the question of creating a quantitative physics and on a certain level did not destroy the idea that the Muslims hot of physics, in his original Greek science which tremendous study of the world of change a thesis.

127

00:25:48.450 --> 00:25:59.700

Seyyed Hossein Nasr: On the but from a metaphysical point of view, not just a materialistic point of view, from a theological metaphysical spiritual point of view, I always remind my students.

128

00:26:00.150 --> 00:26:10.710

Seyyed Hossein Nasr: that the great amenities, one of the greatest of the pre Socratic philosophers of Greece will oftentimes identify the bottom of the founders of a physics.

129

00:26:11.490 --> 00:26:26.760

Seyyed Hossein Nasr: In the old world that not called natural philosophy of course physics was not using that sense of the word, natural for us it was was it was called himself physicals he says i'm a physicist, in a sense, but that's not on the modern sense at all.

130

00:26:28.200 --> 00:26:46.260

Seyyed Hossein Nasr: Because permitted these was not talking like far they are new term Maxwell he nevertheless use the board physicals as referring to himself the Muslims, very close to the world view and so Islamic science developed.

131

00:26:48.780 --> 00:26:59.760

Seyyed Hossein Nasr: On that basis, and because of the character of the stomach revelation because of the fact that his film also address itself to a large extent either said.

132

00:27:00.270 --> 00:27:09.780

Seyyed Hossein Nasr: To the world of nature, as far as one of the men and also in Istanbul, it is the worst shut out, which means divine law we use not only for Islamic law.

133

00:27:10.230 --> 00:27:20.970

Seyyed Hossein Nasr: Not only for Christian or Jewish law or or Austrian law, we also use it for the law of various creatures, that is, the birds have their own Sharia.

134

00:27:22.410 --> 00:27:31.560

Seyyed Hossein Nasr: That fish have their own Sharia the divine law by which they live, except that God has not given the freedom to rebel against it.

135

00:27:32.160 --> 00:27:44.010

Seyyed Hossein Nasr: Or we have the freedom to rebel against God that's another issue that is a theological issue, I will not get into that subject my this course that, but this is very important to understand on.

136

00:27:46.530 --> 00:28:00.060

Seyyed Hossein Nasr: A consequence of this is that the very sharp distinction that Christianity drew between the natural and the supernatural Islam never drew.

137

00:28:01.320 --> 00:28:10.290

Seyyed Hossein Nasr: It was something supernatural and the natural something natural and the supernatural was not as sharp delineation.

138

00:28:11.490 --> 00:28:24.120

Seyyed Hossein Nasr: Is and, from that point of view, with the perspective of a storm is very similar to that of primary versions of rest of the American Indians who referred to the birds, as people.

139

00:28:25.320 --> 00:28:35.070

Seyyed Hossein Nasr: That their own people dive their own into my said divine law to have their own religious right and so on us on this is something that's very, very important, a real examination.

140

00:28:35.760 --> 00:28:53.670

Seyyed Hossein Nasr: Of the idea of natural and supernatural in Islam on his direction to Christianity very interesting, the reason Christianity, I do, that what God said, precisely because of the illnesses that he had to treat.

141

00:28:54.780 --> 00:28:59.160

Seyyed Hossein Nasr: That is not tourism on rationalism about the.

142

00:29:00.360 --> 00:29:11.070

Seyyed Hossein Nasr: Mediterranean world on Greece on the Roman Empire, I didn't hurt those from the Greco Roman civilization has to be understood, and that is why.

143

00:29:11.850 --> 00:29:24.750

Seyyed Hossein Nasr: In Eastern Christianity, the emphasis is somewhat different from Western Christianity, when we come to some of these issues again that's a subject I cannot go into someone when they should study.

144

00:29:25.380 --> 00:29:33.330

Seyyed Hossein Nasr: The views of Eastern Christian theologian concerning nature and Western, Christian theologians is there was a very interesting subject.

145

00:29:34.050 --> 00:29:49.860

Seyyed Hossein Nasr: Some things i've been written about love Moreau work needs to be done and a science or thought Christianity in so many ways, geographically but also in this field sounds halfway between and Islam and Western Christianity anyway.

146

00:29:51.060 --> 00:29:52.320

Seyyed Hossein Nasr: Having said all of this.

147

00:29:54.540 --> 00:29:59.250

Seyyed Hossein Nasr: Let me turn to the issue now, which is concerned to all of us.

148

00:30:00.930 --> 00:30:04.290

Seyyed Hossein Nasr: Paradoxically, despite this background.

149

00:30:05.460 --> 00:30:15.450

Seyyed Hossein Nasr: The awareness of environmental crisis arose in the West and then came gradually to these throughout history.

150

00:30:16.500 --> 00:30:36.780

Seyyed Hossein Nasr: Throughout the history major movements of a religious spiritual intellectual calling would usually come from the West East to the West until the modern period the prophets came from to each step was no profit born in France was original spread to India or to Iran.

151

00:30:39.240 --> 00:30:49.020

Seyyed Hossein Nasr: waves zoroastrianism militarism song for Eastern Europe Christianity for Western Europe, so all of these came from the East to the West.

152

00:30:49.560 --> 00:31:01.680

Seyyed Hossein Nasr: And that was the flow that was there in the traditional period until I said Europeans rebelled against their own medieval passed on there, and also against Islamic influence.

153

00:31:02.040 --> 00:31:09.930

Seyyed Hossein Nasr: And then Europe began to influence the rest of the world and influence going from the West to the east but spiritually that could not.

154

00:31:11.280 --> 00:31:20.640

Seyyed Hossein Nasr: transform days, because there was another much spiritual strength in the European colonizing forces to be able to do so anyway.

155

00:31:21.900 --> 00:31:42.720

Seyyed Hossein Nasr: The one most important problem, one of them was important elements that came from the West to the East, which had a not only a financial and political and economic aspect to it, but a spiritual intellectual religious aspect to it was the rise of the environmental movement.

156

00:31:43.740 --> 00:31:49.320

Seyyed Hossein Nasr: The awareness of the environmental crisis is one of the few.

157

00:31:50.370 --> 00:31:52.740

Seyyed Hossein Nasr: problems for important point of view, the only.

158

00:31:54.900 --> 00:32:09.900

Seyyed Hossein Nasr: idea that came from the west of these were having a samba idea that end of the world is sancha Raj from the West and now many, many meanings and levels of meaning, but this isn't what happened it began in the Far West in California.

159

00:32:11.040 --> 00:32:13.860

Seyyed Hossein Nasr: When the environmental movement began in California.

160

00:32:14.490 --> 00:32:24.420

Seyyed Hossein Nasr: People in Massachusetts we're not at all aware of it, other masters, is in a sentence intellectual Center of the United States that all the university to Harvard and MIT and so forth, an old college isn't.

161

00:32:25.140 --> 00:32:38.010

Seyyed Hossein Nasr: Much rather than hearing them England journal came from the west of united says the East of United States from there, it came to northern Europe i'm from northern Europe, it gradually seeped into southern Europe.

162

00:32:39.060 --> 00:32:45.840

Seyyed Hossein Nasr: In the 1960s and 70s, when the environmental environmental movement has begun.

163

00:32:47.700 --> 00:32:51.540

Seyyed Hossein Nasr: People in southern Europe are completely unaware of it they're not interested.

164

00:32:52.710 --> 00:33:02.910

Seyyed Hossein Nasr: i'm President, Italy, Spain, Portugal, to larger than France itself were among the last countries so have major environmental movement's.

165

00:33:03.510 --> 00:33:14.700

Seyyed Hossein Nasr: or Sweden, Norway, Denmark, Holland and in Germany, where okay much became much earlier interest in this matter and, to this day.

166

00:33:15.150 --> 00:33:29.880

Seyyed Hossein Nasr: The environmental movement is strongest in northern Europe, in comparison to southern Europe and, while this was taking place the Islamic world and the rest of them five non western world who may totally impervious to this question.

167

00:33:30.930 --> 00:33:40.620

Seyyed Hossein Nasr: Total impervious with this question are many stories I could tell from my own experience, including the first Earth Day, that was held in Stockholm.

168

00:33:41.070 --> 00:33:58.170

Seyyed Hossein Nasr: Under the ages some more strong was an American and Canadian American who spend so much effort and time in creating environmental movement and organize the Earth Day on I gave the keynote address so badly, I went to a song called to give the King orders in Sweden.

169

00:34:00.150 --> 00:34:04.350

Seyyed Hossein Nasr: About time that people really interested mostly northern Europeans.

170

00:34:05.160 --> 00:34:14.490

Seyyed Hossein Nasr: The communists and send delegations, but they did it, I consider this to be a problem, this is a problem of capitalism or China and Russia people present.

171

00:34:14.970 --> 00:34:28.020

Seyyed Hossein Nasr: On when I criticize very severely this way of thinking and said the Volga river is one of the most polluted rivers in the world and forth throughout the Communist world in Russia, the Russian delegation of them got up and left the room.

172

00:34:29.250 --> 00:34:37.590

Seyyed Hossein Nasr: There were a positive, but there were there were present the southern people were not not that much interest on the Muslims, there were very few Muslims, there were some.

173

00:34:38.310 --> 00:34:52.110

Seyyed Hossein Nasr: Iran had sent a big delegation there were some but don't know that much interested in this whole world, the whole idea of awareness of environmental crisis follow the not the trajectory.

174

00:34:52.980 --> 00:34:59.010

Seyyed Hossein Nasr: Of course, I must seven living in Iran on having some influence how that time on different levels.

175

00:34:59.700 --> 00:35:04.380

Seyyed Hossein Nasr: play the humble role in starting the environmental movement that are on before and Islamic country.

176

00:35:05.130 --> 00:35:13.800

Seyyed Hossein Nasr: you're under the first Muslim country to haven't had national parks to create a national parks i've tried to have an Environmental Program.

177

00:35:14.430 --> 00:35:28.020

Seyyed Hossein Nasr: Preservation of forests and so forth, and so on i'm not wrote a great deal in person, and also, as well as English on this issue is very interesting that my mother nature was one of my very last books to come out and Persian.

178

00:35:29.430 --> 00:35:38.430

Seyyed Hossein Nasr: decades after all go publish all these books in person or on translate into Arabic or other measure Islamic language it's out in Turkish on our to purge them now.

179

00:35:38.940 --> 00:35:54.030

Seyyed Hossein Nasr: But for decades and started by my last book my other books for all over the place, you can find man and nature or some or religion on the order of nature, with the second book that I wrote the Cadbury lectures on the environment and religion anyway.

180

00:35:55.620 --> 00:36:06.870

Seyyed Hossein Nasr: After the wrong or evolution for why death all this nonsense, all these national parks with destroyed on the president's to allowed to come back many of the species disappeared to cannot imagine.

181

00:36:07.320 --> 00:36:15.510

Seyyed Hossein Nasr: Without surveil to close on one Rafsanjani where the President of Iran, he realized this was a disaster.

182

00:36:16.140 --> 00:36:27.030

Seyyed Hossein Nasr: On the revived idea of the national forest and also environmental programs appointed to his Prime Minister and gradually the ideas read into the.

183

00:36:27.510 --> 00:36:39.300

Seyyed Hossein Nasr: In Iran in the other parts of the song of world during the last two or three decades situation has changed very much from 1971 the first World Earth Day was held.

184

00:36:39.780 --> 00:36:49.740

Seyyed Hossein Nasr: In Sweden in Stockholm, not in Egypt and what poor Syria isn't terrible settle war hundreds of thousands of people have died, but before that in Syria.

185

00:36:50.550 --> 00:37:03.990

Seyyed Hossein Nasr: In Iraq, in Morocco and Algeria and many Islamic countries in Pakistan also especially Pakistan on in flying over to all the thought of Islamic world in the material world.

186

00:37:04.560 --> 00:37:25.770

Seyyed Hossein Nasr: Both Malaysia and Indonesia, there are major movements important writers write about the environment and the environmental issue is now very much alive now in because my time is coming to an end, unfortunately I have to summarize things for you quickly in the middle of this.

187

00:37:27.060 --> 00:37:37.710

Seyyed Hossein Nasr: word, there is the greatest need of close cooperation between Christianity and Islam on issues which involve a solid if I don't do the whole Earth.

188

00:37:38.820 --> 00:37:47.460

Seyyed Hossein Nasr: When you're burned Amazon forest in a face the quality of air not going in London, but also in Beijing and vice versa.

189

00:37:48.150 --> 00:38:08.730

Seyyed Hossein Nasr: Vice versa, destroying the jungles of Borneo, is that doing now, it will affect the environment in Washington, where i'm sitting right now there's a chain of rationality like a physical chain would bind one link to another, which affects everything on earth.

190

00:38:10.230 --> 00:38:29.880

Seyyed Hossein Nasr: If you do something in one part of their if you pollute the Hudson river, it affects the fish not run to a czars with all away in West Africa on so forth, and so, in this situation, unfortunately, there are some very negative elements that still persists.

191

00:38:31.170 --> 00:38:32.340

Seyyed Hossein Nasr: One is, of course.

192

00:38:33.360 --> 00:38:52.320

Seyyed Hossein Nasr: The old colonial mentality that many people in the West is still have that they know better than some people and they're trying to change because of economic reasons, their way of living and many people, which makes their way of living much more environmentally unsafe.

193

00:38:53.340 --> 00:38:56.460

Seyyed Hossein Nasr: unsafe, I always save your having village.

194

00:38:57.540 --> 00:38:58.500

Seyyed Hossein Nasr: And i've kind of been.

195

00:38:59.790 --> 00:39:08.490

Seyyed Hossein Nasr: cut off from the rest of the world equal go on for thousands of years instability, with its natural environment.

196

00:39:09.630 --> 00:39:12.720

Seyyed Hossein Nasr: Why the New York City could not do that for more than a month.

197

00:39:14.400 --> 00:39:26.190

Seyyed Hossein Nasr: Your city is completely out of harmony, but the natural environment around it it's, not only in New York City it's also Karachi and is Toronto i'm not saying it's on in the West now.

198

00:39:27.300 --> 00:39:38.430

Seyyed Hossein Nasr: Unfortunately, this all idea, a good Michael colonial period has not died, besides proselytizing which goes on all the time still as if everything was.

199

00:39:39.690 --> 00:39:44.190

Seyyed Hossein Nasr: rosy and the was sounded like the rest of the world to follow the bus, the world will be saved.

200

00:39:45.810 --> 00:39:55.230

Seyyed Hossein Nasr: Besides, that you have also very deeply entrenched economic and political interests of nation is more powerful than others.

201

00:39:55.800 --> 00:40:16.770

Seyyed Hossein Nasr: On the colonial heritage in a negative sense is still continuous very much what we, what we need today is a complete different mindset that is an awareness that we're all in this boat together they're all going to either sink together or swim to safety together.

202

00:40:18.180 --> 00:40:35.970

Seyyed Hossein Nasr: This is not like other issues wealthy people in this country, for example, of a heads up companies are totally indifferent to the environmental crisis that grandchildren are going to need to breathe the same oxygen as the grandchildren of a poor peasants in Bangladesh.

203

00:40:37.350 --> 00:40:53.700

Seyyed Hossein Nasr: It cannot create an island, like you're just doing the older for yourself and check with the rest of the world that's not going to work because of the nature of the environmental crisis So what we need most of all is close cooperation.

204

00:40:54.780 --> 00:41:04.680

Seyyed Hossein Nasr: Yes, we can compete with each other, the answers vibrate with each other and goodness, but it should not vibrate with each other and destroy the environment.

205

00:41:05.700 --> 00:41:15.630

Seyyed Hossein Nasr: Today I tell this is jokingly but I wish we were only a joke, the only thing that all nations are united in is in destruction of the environment.

206

00:41:16.680 --> 00:41:17.550

Seyyed Hossein Nasr: That you liked him that.

207

00:41:18.690 --> 00:41:34.680

Seyyed Hossein Nasr: No single country in the world, even when environmental movements are strong with governments for economic interest for environmental reasons there are some cases yes in Denmark and Sweden there are several remarkable.

208

00:41:36.300 --> 00:41:53.340

Seyyed Hossein Nasr: events that have taken place, but by and large, by and large, things are going downhill, in many ways the city of Delhi much more polluted today than it was 50 years ago the city of La hora the same set of cars or the same.

209

00:41:55.110 --> 00:42:06.540

Seyyed Hossein Nasr: citizens, Vietnam, which are Buddhist the same citizens China China doing a great deal to try to clean it up, but Beijing when I visited.

210

00:42:07.590 --> 00:42:16.380

Seyyed Hossein Nasr: Over a decade ago 10 years ago was so polluted early see that across the street, and this is a global matter.

211

00:42:17.130 --> 00:42:31.530

Seyyed Hossein Nasr: And she's I'm not only talking about Christianity that I shall limit my comments to this whole religions, what we need most of all is to work together in the care for the environment.

212

00:42:32.610 --> 00:42:45.240

Seyyed Hossein Nasr: God has given the earth to all of us as not given to the owner to Christians, only to Muslims, only to Jews on it to Buddhists on it or confusions see evident to all of us to Hindus.

213

00:42:46.020 --> 00:43:00.120

Seyyed Hossein Nasr: And therefore we have to work together in a sense of first of all, not trying to dominate for economic purposes, while overlooking the environmental issues that are involved.

214

00:43:01.740 --> 00:43:09.720

Seyyed Hossein Nasr: i'm an extremist and some people consider me to be extreme in the sense that I say, one of the greatest dangerous so human beings is economic growth.

215

00:43:11.070 --> 00:43:12.900

Seyyed Hossein Nasr: What is called economic development.

216

00:43:14.100 --> 00:43:19.020

Seyyed Hossein Nasr: Because you cannot have an indefinite growth in a finite space.

217

00:43:20.310 --> 00:43:23.910

Seyyed Hossein Nasr: You cannot do it in physics, you cannot do it in society.

218

00:43:25.440 --> 00:43:31.980

Seyyed Hossein Nasr: You have to, of course, the books limits to growth, many people in the West, I realized that but you can't have practice.

219

00:43:32.760 --> 00:43:44.490

Seyyed Hossein Nasr: Come to practice every government tries to come to power, and then it says i'm in elections, they always try to advertise how much they've brought a lot of economic growth, but, at the expense of what.

220

00:43:45.660 --> 00:44:02.100

Seyyed Hossein Nasr: And this is even worse than the Islamic world worse than this song of world, of course, their immediate problems of hunger and all kinds of things that go on, but you cannot sacrifice the life of future generations for the well being of the present generation.

221

00:44:03.300 --> 00:44:13.860

Seyyed Hossein Nasr: you'll have to consider the continuity of human life of human culture of human civilization of all that we love and, finally, my time is up.

222

00:44:15.420 --> 00:44:23.070

Seyyed Hossein Nasr: Now, the only a reality that combined us it's a reality of religion.

223

00:44:24.420 --> 00:44:42.900

Seyyed Hossein Nasr: secular I Westerners cannot appeal to some atheistic philosophers pro the environment in order to work jointly with Muslims are going to work or i've it within the was there, the collagen but much more so.

224

00:44:43.980 --> 00:44:55.500

Seyyed Hossein Nasr: Outside so especially there for those in the West preserve the Christian tradition in one degree or another On one level or another.

225

00:44:56.520 --> 00:45:14.160

Seyyed Hossein Nasr: Who can work most closely with Muslims in this Islamic world, many people might be unaware of the dimension of economics of the environmental crisis, but the very few people are unaware that there's a God.

226

00:45:15.180 --> 00:45:29.040

Seyyed Hossein Nasr: And even we don't listen to him his voice is there to ultimately his will is done and without recourse to religion and without records the teachings was God has given us.

227

00:45:29.880 --> 00:45:37.320

Seyyed Hossein Nasr: Up upon which all it takes is by Stephen secular ethics is a bit in the West is secularization of Christian ethics.

228

00:45:38.310 --> 00:46:01.560

Seyyed Hossein Nasr: Is that doesn't come out of a hot out of out of nowhere, out of a vacuum, with all that God has given us to join hands to be able to face what is certainly the most important challenge that humanity faces today under the challenge of the environmental crisis, let me end with this and.

229

00:46:03.360 --> 00:46:10.260

Seyyed Hossein Nasr: allow you to ask questions, of course, when I say the greatest challenge that matter of the phases.

230

00:46:10.710 --> 00:46:19.530

Seyyed Hossein Nasr: This is on a human level, otherwise the grid is one is a spiritual challenge which had been faced and solve that would not have been this environment that causes to start with.

231

00:46:20.160 --> 00:46:30.390

Seyyed Hossein Nasr: But that's a story for another day or so stop here on a doctor named verizon's any questions i'll be glad to answer him or her.

232

00:46:34.410 --> 00:46:39.780

Fuad Naeem: Thank you so much, Dr Nasir yes i'm a few questions have come in.

233

00:46:41.400 --> 00:46:43.890

Fuad Naeem: So let me, I will read them to you.

234

00:46:44.490 --> 00:46:45.300

Seyyed Hossein Nasr: One other time.

235

00:46:46.170 --> 00:46:46.560

Yes.

236

00:46:54.120 --> 00:46:57.990

Fuad Naeem: Right so i'll just begin with with the first one that's that sent.

237

00:47:02.340 --> 00:47:09.600

Fuad Naeem: salon it breaks my heart to see that in most Muslim countries, the matter of the environment is not taken seriously.

238

00:47:10.260 --> 00:47:23.550

Fuad Naeem: What happened despite the fact that Islam and the Koran mentions the importance of respecting nature, a come on i'm on a given to us by God, why do we never hear Friday sermons about protecting the gift of God.

239

00:47:26.010 --> 00:47:35.370

Seyyed Hossein Nasr: This is a very good question, this is a direct consequence of the historical experience of the Islamic world during the colonial period.

240

00:47:36.150 --> 00:47:55.770

Seyyed Hossein Nasr: That is the Islamic world was invaded and directly occupied in some places in directly influenced and other places like Turkey and Iran, the first instance, North Africa is occupied by the French, is it by the British on soul of Iraq by the version and so forth on the.

241

00:47:56.940 --> 00:48:10.470

Seyyed Hossein Nasr: Religious force of society, try to direct itself, most of all to overcome in this domination under all Mr or blend to blame for this.

242

00:48:10.980 --> 00:48:22.830

Seyyed Hossein Nasr: neglected very much there's the aspect of Islamic teaching, which had to do with the environment is Where is there a practical matter on the idea what exists it.

243

00:48:23.850 --> 00:48:26.400

Seyyed Hossein Nasr: A kind of worship of the West.

244

00:48:27.870 --> 00:48:31.140

Seyyed Hossein Nasr: unconscious show mushroom I said that many oriental top.

245

00:48:32.160 --> 00:48:35.520

Seyyed Hossein Nasr: The West is craters problem Oh, the of all the know how to solve it.

246

00:48:36.810 --> 00:48:43.350

Seyyed Hossein Nasr: solve that wants to remember got a meeting a Toronto university about this question on some professors were there.

247

00:48:44.040 --> 00:48:52.920

Seyyed Hossein Nasr: And I criticize very strong, as are they doing on that one of them said look these these problems have come from the West.

248

00:48:53.820 --> 00:49:02.670

Seyyed Hossein Nasr: let's wait no today if I don't find susan's everything wants to find the solution will apply the interim is the attitude is very, very much prevalent.

249

00:49:03.390 --> 00:49:13.920

Seyyed Hossein Nasr: And the fact is that in almost all Islamic countries, not all but almost all Islamic countries are ruled by people who are totally Westernized look at your own country bug song.

250

00:49:15.030 --> 00:49:20.790

Seyyed Hossein Nasr: We are very good Muslims are, of course, but ruling class is the hurdles of the British period.

251

00:49:22.050 --> 00:49:24.570

Seyyed Hossein Nasr: of your countries on my own contribution to Palestine, many.

252

00:49:24.570 --> 00:49:32.880

Seyyed Hossein Nasr: Times, so I give myself that right to talk about that it's not my own country I love it very much are you, as you probably know, i've traveled they're all fun, I know I have any friends.

253

00:49:33.300 --> 00:49:39.990

Seyyed Hossein Nasr: But present prime minister's a very good friend of mine, and I know i've known many of the leading people in Pakistan as well, not their fault.

254

00:49:40.470 --> 00:49:49.650

Seyyed Hossein Nasr: But not their fault that is the whole thrust of their energy was to preserve their own identity, overcoming.

255

00:49:50.280 --> 00:49:58.950

Seyyed Hossein Nasr: foreign domination and so on and so on, and they put very little attention to this aspect of things, but now, these are changing quite a bit.

256

00:49:59.850 --> 00:50:10.200

Seyyed Hossein Nasr: For example, in your own country Imran Khan is as a man was aware of this very much interested in this i've spoken to him about this monster.

257

00:50:10.800 --> 00:50:16.530

Seyyed Hossein Nasr: On the trying to quit university a super University in which, in fact.

258

00:50:17.100 --> 00:50:25.470

Seyyed Hossein Nasr: The sufi view of nature, which is at the heart of it, some of you have made sure I don't have time to talk about it separately today, but the heart of this long as we have nature.

259

00:50:26.250 --> 00:50:38.490

Seyyed Hossein Nasr: would be central on the prevalent on your have even in countries like Egypt has a dictatorship, you have NGOs now being created which are trying to do this.

260

00:50:39.180 --> 00:50:51.930

Seyyed Hossein Nasr: But the acid is question is really a historical one it's not as bad as the person who wrote the question says, in fact, have a lot of contacts like that all of this long world.

261

00:50:52.710 --> 00:51:01.080

Seyyed Hossein Nasr: and especially young people, especially women, is very interesting if I mean is, you got the forefront of environmental movement of women.

262

00:51:01.830 --> 00:51:15.060

Seyyed Hossein Nasr: Is the new element in our society and Islamic society, this is occurring under some many hopeful signs, but the so called global a work order is based on the primacy of economics.

263

00:51:16.650 --> 00:51:22.320

Seyyed Hossein Nasr: Is the promise of economics, which didn't exist in a traditional society.

264

00:51:24.000 --> 00:51:33.510

Seyyed Hossein Nasr: The word economics, which comes from the Greek economic costs was translated into Arabic a tad bit on Monday i'll have to give a household.

265

00:51:34.980 --> 00:51:41.820

Seyyed Hossein Nasr: Little the science of economics now was that, after sad but what after southern classical Arabic doesn't mean that I thought.

266

00:51:43.140 --> 00:52:02.730

Seyyed Hossein Nasr: Bizarrely, as a book, I always call it out severe rod dealing with theology and credo unbelief, so this is something new on this, but they're very positive signs that are going on on all of them Inshallah become more and more power for these voices.

267

00:52:06.060 --> 00:52:10.350

Fuad Naeem: Thank you, Dr answer lots lots of questions are coming in.

268

00:52:11.400 --> 00:52:12.420

Fuad Naeem: So let me.

269

00:52:14.430 --> 00:52:22.860

Fuad Naeem: Go to another one, this is from one of her colleagues here at the Department of Theology care entity, she is, thank you for your presentation.

270

00:52:23.280 --> 00:52:43.560

Fuad Naeem: You mentioned the quranic recognition of the darkness of nature and the recognition of the people hood of each kind of animal what other distinctive contributions does Islam have to environmental thought or action what more can Christianity learn from Islam about the cure for creation.

271

00:52:45.870 --> 00:52:52.020

Seyyed Hossein Nasr: I think this of course of us question but a very good question, the most important.

272

00:52:53.100 --> 00:52:55.470
Seyyed Hossein Nasr: is to spread.

273
00:52:56.820 --> 00:53:01.830
Seyyed Hossein Nasr: The concern of Christianity from only the human state.

274
00:53:02.970 --> 00:53:04.680
Seyyed Hossein Nasr: To the whole creation.

275
00:53:06.000 --> 00:53:09.060
Seyyed Hossein Nasr: For example, Islamic law to Sharia.

276
00:53:10.440 --> 00:53:18.210
Seyyed Hossein Nasr: has even on the level of Chicago has a great deal of teachings about the treatment of other animals.

277
00:53:19.380 --> 00:53:22.470
Seyyed Hossein Nasr: have other of animals, a water.

278
00:53:23.610 --> 00:53:45.900
Seyyed Hossein Nasr: of air of the elements and so forth, and so on, which are part of religious law some Muslim and are they aware of it, but this part of of religious law, I think, Christianity can learn from that to make that concern for the non human part of creation more and more a part of Christian concern.

279
00:53:47.970 --> 00:53:49.500
Seyyed Hossein Nasr: As the Center that is.

280
00:53:50.580 --> 00:53:55.650
Seyyed Hossein Nasr: For Islam and don't think that this being a kind of animism or.

281
00:53:57.210 --> 00:53:57.690
Seyyed Hossein Nasr: You know.

282
00:53:59.880 --> 00:54:08.070
Seyyed Hossein Nasr: Paula theism or anything anything like that either it's not that at all it's not that at all is to realize.

283

00:54:08.640 --> 00:54:20.130

Seyyed Hossein Nasr: The sacred in all of god's creation that I think is the most important thing that the Christians, they if you look at their own traditions and also exists but it's been forgotten.

284

00:54:20.880 --> 00:54:26.130

Seyyed Hossein Nasr: As long as not been forgotten in ordinary life, of course, the Muslim will do the same thing as a.

285

00:54:26.970 --> 00:54:30.750

Seyyed Hossein Nasr: As a Christian and we got to have the two bankers in the org one is a Christian and one of the most of them.

286

00:54:31.170 --> 00:54:46.560

Seyyed Hossein Nasr: One of the most when i'm looking at all without the trees central park has been sacred on the Christians that positive drug and I don't mean that but in general there's this greater awareness on the greater Islamic writers, even of the last century.

287

00:54:48.720 --> 00:54:57.150

Seyyed Hossein Nasr: person, because when we have done like Madonna foundry people like that, and in Pakistan will live without the big of 20th century very recently.

288

00:54:58.530 --> 00:55:16.650

Seyyed Hossein Nasr: That i've written about this on I think Christianity can learn from this story tradition to centralize more his concerns for the environment for the spiritual significance of nature, without sick arising it.

289

00:55:18.000 --> 00:55:19.080

Seyyed Hossein Nasr: The secular.

290

00:55:20.460 --> 00:55:21.690

Environmentalists.

291

00:55:22.830 --> 00:55:26.370

Seyyed Hossein Nasr: are trying to find the sacred quality of nature, without Christianity.

292

00:55:27.480 --> 00:55:45.090

Seyyed Hossein Nasr: Our number ones with a Sunday, I went for a walk in the forest on the sweetest friend on the I said you're not going to church, he said no, I on Sunday is a common hug there's trees in the forest that's my Church of the very honest answer he was giving.

293

00:55:46.440 --> 00:55:50.730

Seyyed Hossein Nasr: I think Christianity in the in the wise it's can learn a lot.

294

00:55:51.840 --> 00:55:53.910

Seyyed Hossein Nasr: So, to prevent this from happening.

295

00:55:55.080 --> 00:56:05.610

Seyyed Hossein Nasr: Because Christianity and it was neglecting the importance of nature, a lot of people who love nature turn our outside of Christianity into this kind of tree hugging.

296

00:56:06.060 --> 00:56:22.140

Seyyed Hossein Nasr: Religion was that is involved in the kindle religion, you might say, to reclaim the that to reclaim the soul to be able to present actually a religious view of nature, which is meaningful and to apply it to the to our situation today.

297

00:56:25.980 --> 00:56:45.060

Fuad Naeem: Thank you, Dr yasir here's another question, I have to be a little bit picky about about them um this is from husson saleem, who states i'm in a mom in a local Muslim community in the United States, what can I do to make a difference and encouraged my community to take concrete steps.

298

00:56:47.160 --> 00:56:48.420

Seyyed Hossein Nasr: Let me tell you, first of all.

299

00:56:51.060 --> 00:56:52.140

Seyyed Hossein Nasr: And a canvas is.

300

00:56:53.940 --> 00:56:55.650

Seyyed Hossein Nasr: True, but it's like a joke.

301

00:56:57.120 --> 00:56:57.960

Seyyed Hossein Nasr: In Egypt.

302

00:56:59.490 --> 00:57:08.730

Seyyed Hossein Nasr: Is it the government in order to prevent that Friday sermons from criticizing the policies of the government.

303

00:57:10.650 --> 00:57:25.080

Seyyed Hossein Nasr: hadn't really encouraged almost force all the moms to give talking about cleaning up the environment, and so the last two three years without CC ruling in Asia he's getting this sermon on Friday about the environment.

304

00:57:26.910 --> 00:57:27.870

Seyyed Hossein Nasr: about their environment.

305

00:57:28.950 --> 00:57:41.430

Seyyed Hossein Nasr: Although the causes are wrong, but the effect is very good it's very good, I think the moms in this in the United States almost the same as Egypt.

306

00:57:42.330 --> 00:57:53.880

Seyyed Hossein Nasr: Nevertheless, should pay more attention to the religious significance of our living at peace and harmony with nature to respect the rights of all of god's creation.

307

00:57:55.290 --> 00:58:02.880

Seyyed Hossein Nasr: And that also remove a kind of selfishness, that we human beings have unusually, the amount of pressure gas.

308

00:58:03.600 --> 00:58:10.830

Seyyed Hossein Nasr: or to give money to the poor on solid and so on, but to save a duck from drowning is like giving money to the board.

309

00:58:11.460 --> 00:58:29.610

Seyyed Hossein Nasr: If that's you exclude that it is view of many people to expand that I think is a very important duty on possibility on really very, very fruitful it's abominable abominable than the United States, or you and I both live.

310

00:58:30.780 --> 00:58:35.130

Seyyed Hossein Nasr: there's so few Muslims at the forefront of the environmental movement.

311

00:58:36.480 --> 00:58:44.790

Seyyed Hossein Nasr: If I so, can you name some you'll have trouble and you're a well known, Professor you know almost saga Muslim intellectual leaders of this country.

312

00:58:45.570 --> 00:58:57.870

Seyyed Hossein Nasr: But we have to be able to get in there on do what they can and let me give you a an example which is very interesting for our Muslim brothers and sisters.

313

00:58:58.350 --> 00:59:06.960

Seyyed Hossein Nasr: The law that we can learn from the Jewish people who came to America before the Muslim scam how they were to establish themselves, either through the correct.

314

00:59:09.060 --> 00:59:13.980

Seyyed Hossein Nasr: yeah she was in Sabah Sabah swelling about that another time but also wanted that we can learn.

315

00:59:15.270 --> 00:59:17.790

Seyyed Hossein Nasr: there's a very famous Jewish rabbi rabbi source.

316

00:59:19.260 --> 00:59:26.880

Seyyed Hossein Nasr: In New York is a friend of mine and many years ago, I give a lecture for them on the environment.

317

00:59:28.410 --> 00:59:43.170

Seyyed Hossein Nasr: And you sold out Tom does said several decades ago, he said, you know we Jews have been totally impervious to this issue until now it's time that we pay attention to this issue another 30 years has passed Look how many robbers there are.

318

00:59:44.280 --> 00:59:48.120

Seyyed Hossein Nasr: When needed is all the environmental movement and thought in the United States.

319

00:59:49.530 --> 00:59:50.520

Seyyed Hossein Nasr: Why can't we do that.

320

00:59:51.780 --> 00:59:53.130

Seyyed Hossein Nasr: Why can't do Muslims do that.

321

00:59:54.690 --> 01:00:00.540

Seyyed Hossein Nasr: i'm going to die shortly i'm an old person, there should be 10 people like me speaking.

322

01:00:02.370 --> 01:00:03.390

Seyyed Hossein Nasr: The hundreds of.

323

01:00:04.470 --> 01:00:13.650

Seyyed Hossein Nasr: millions of Muslims in the United States and there's no excuse here, let her come in from CC that you have to give this particular talk does its freedom that we have.

324

01:00:14.670 --> 01:00:26.640

Seyyed Hossein Nasr: In the city in this country, for which we should be thankful to God, the freedom to price that religion but also advise our followers to be environmentally aware.

325

01:00:27.810 --> 01:00:46.770

Seyyed Hossein Nasr: To deal with nature with respect to realize that god's creation seminar going Islam I didn't go into very pleasing to the eyes of God that this situation we're doing that, if you and I were migrants to Virginia or monster Susan in the 17th century.

326

01:00:47.940 --> 01:01:05.880

Seyyed Hossein Nasr: When the first white people came at that time, the environmental issue was not there, though the 3000 miles of virgin nature in front of you, and nobody thought of polluting nature of destroying nature was there I took it for granted, you will not have had the same responsibility.

327

01:01:07.050 --> 01:01:28.830

Seyyed Hossein Nasr: I believe in the now, and this world in which we live, now, this is a very, very important issue to bring out the very rich Islamic tradition, look at my mother tongue is person, the more poems in person in the spiritual praise of nature, now could find that all of your calendars put together.

328

01:01:30.480 --> 01:01:37.350

Seyyed Hossein Nasr: I don't talk to them about romantic moment about, words, words i'm William blake and those who go to try to revive.

329

01:01:38.730 --> 01:01:42.900

Seyyed Hossein Nasr: A spiritual nature, but not on your Christian point of view is I skipped over them.

330

01:01:44.040 --> 01:01:47.370

Seyyed Hossein Nasr: But how many devout Muslim William blake swihart.

331

01:01:49.200 --> 01:02:06.540

Seyyed Hossein Nasr: God knows how many how many poems are in the Arabic and Persian or know these for language, a little bit and also, I know in ultimate Turkish in your own language or do they're all this literature, to bring this to the four of us as possible.

332

01:02:07.860 --> 01:02:13.110

Seyyed Hossein Nasr: it's not a before of modernism to be Islamic aware environmentally.

333

01:02:14.550 --> 01:02:16.470

Seyyed Hossein Nasr: it's going back to a very important.

334

01:02:17.490 --> 01:02:20.730

Seyyed Hossein Nasr: aspect of traditional Islam, which we now have to apply.

335

01:02:21.990 --> 01:02:30.990

Seyyed Hossein Nasr: will have to apply on many, many different levels within the Islamic world, it also includes applying it to architecture to city planning.

336

01:02:32.670 --> 01:02:40.650

Seyyed Hossein Nasr: Here in the West, we don't have the same freedom to do that and kind of been installing citizen Washington also to Washington.

337

01:02:41.310 --> 01:02:56.250

Seyyed Hossein Nasr: But in Islamic world, we have that elemental so so we have to look at the situation where we are you on iron people are constantly and I says what is it that we can do and that's a lot of great deal i'm within that to act correctly.

338

01:02:59.610 --> 01:03:12.720

Fuad Naeem: It Thank you have i'm going to put a couple of questions together that raise questions about what you said about or want more clarity about your view on secularism and.

339

01:03:14.820 --> 01:03:26.130

Fuad Naeem: So one of the questions is, thank you for an engaging presentation, you mentioned secularist environmentalists, can you comment on the role of secularism.

340

01:03:26.580 --> 01:03:41.760

Fuad Naeem: However, you prefer to define it as an ally or obstacle, or something else to Muslims, Christians and other religious communities in their various responses to the environmental crisis there's also a couple of people on that line questioning.

341

01:03:43.710 --> 01:03:57.720

Fuad Naeem: Whether you know for one person wrote as an atheist and scientist, I want to work with the people of Islam Catholicism anyone that is willing to work to help life succeed on this planet, but you seem to say that I should not try to do this.

342

01:03:58.980 --> 01:04:01.320

Seyyed Hossein Nasr: Well, let me ask the first question.

343

01:04:03.810 --> 01:04:06.300

Seyyed Hossein Nasr: To go dirty together.

344

01:04:08.790 --> 01:04:18.120

Seyyed Hossein Nasr: secularists can certainly join hands with Muslims and Christians in dealing with concrete.

345

01:04:19.740 --> 01:04:41.100

Seyyed Hossein Nasr: Problems is like a boat is sinking as a hole in it, everybody on the boat tries to pour the water out whether it's sending prayers are not on Fridays and Sundays are the secular is or isn't as people are there, a lot of issues and which is also the same question can work with Muslims.

346

01:04:42.150 --> 01:04:51.180

Seyyed Hossein Nasr: For example, on techniques of decreasing the pollution of rivers nowadays has been have a lot of knowledge about that.

347

01:04:52.290 --> 01:05:08.760

Seyyed Hossein Nasr: that a person or a Syrian might not have worked and rocky and what that can be applied to the Tigris river practical matters of con, but I believe to solve the environmental crisis needs another worldview.

348

01:05:09.900 --> 01:05:11.250

Seyyed Hossein Nasr: than the secularists.

349

01:05:13.770 --> 01:05:19.770

Seyyed Hossein Nasr: The effects of it can sometimes be solved with the help of secularism was I just give this example.

350

01:05:20.850 --> 01:05:25.950

Seyyed Hossein Nasr: But the deeper causes, I think our spiritual intellectual.

351

01:05:27.030 --> 01:05:48.870

Seyyed Hossein Nasr: And once you consider nature to be independent of divine reality to be an independent reality of its own, I do not believe it is possible to solve them among to crisis because, once you do that, it doesn't really understand who man his.

352

01:05:50.670 --> 01:05:56.250

Seyyed Hossein Nasr: eyes to this question, which cannot be answered by our eyes, as an atheist.

353

01:05:57.420 --> 01:05:58.500

Seyyed Hossein Nasr: Why is it.

354

01:05:59.640 --> 01:06:03.660

Seyyed Hossein Nasr: That is species that is not surely.

355

01:06:04.920 --> 01:06:12.240

Seyyed Hossein Nasr: produced through so called evolution called man able to destroy life on earth.

356

01:06:14.460 --> 01:06:16.560

Seyyed Hossein Nasr: Why is it not have other species can do that.

357

01:06:18.840 --> 01:06:34.140

Seyyed Hossein Nasr: The crocodile cannot eat everything and destroy the lives in Africa rivers even is always a balance there's always the harmonies over the balance now some secular is accept that.

358

01:06:35.130 --> 01:06:42.690

Seyyed Hossein Nasr: that's their prerogative i'm not forcing them to become religious people are having other causes in their mind that brings about this balance.

359

01:06:43.860 --> 01:06:44.160

Seyyed Hossein Nasr: or.

360

01:06:45.330 --> 01:06:50.190

Seyyed Hossein Nasr: But on the level of that balance of preserving that balance they don't work with religious people.

361

01:06:51.330 --> 01:06:52.860

Seyyed Hossein Nasr: Whether the Muslims or Christians.

362

01:06:54.450 --> 01:06:59.460

Seyyed Hossein Nasr: On the level of removing the deeper causes it cannot because the Canada agree.

363

01:07:00.780 --> 01:07:07.680

Seyyed Hossein Nasr: kind of agree, and this is a boy with the grid contracts also conduct in Islamic world on the West.

364

01:07:08.550 --> 01:07:25.410

Seyyed Hossein Nasr: Because of the secularization has taken place or five centuries in the West, a T shirt ongoing class here in Washington and teach the children about the environment, without any reference to God to religion to spirituality to the living character of nature.

365

01:07:26.430 --> 01:07:30.450

Seyyed Hossein Nasr: If you do that, in a class in Tehran nobody's going to listen to.

366

01:07:32.130 --> 01:07:37.380

Seyyed Hossein Nasr: Instead of reality i'm talking about a reality on the ground that difference exists.

367

01:07:38.520 --> 01:07:50.460

Seyyed Hossein Nasr: But on certain levels in certain domains is certainly possible to work with secularist people who do not believe in the divine principle.

368

01:07:51.120 --> 01:07:57.780

Seyyed Hossein Nasr: That is possible and i've done that myself in my life and all the people with whom i've worked for on various issues.

369

01:07:58.320 --> 01:08:12.690

Seyyed Hossein Nasr: i've been Catholic theologians or Protestant theologians are Jewish rabbis sometimes their secular people have what they call them to secular we were what they do is they're imposing.

370

01:08:14.490 --> 01:08:17.400

Seyyed Hossein Nasr: The sacred upon its eminent aspect alone.

371

01:08:18.540 --> 01:08:22.260

Seyyed Hossein Nasr: And that's the world of nature, for them, in a sense, the world of nature is the sacred.

372

01:08:23.370 --> 01:08:28.710

Seyyed Hossein Nasr: That is why you and I understand that attribute with sacred the attribute to the world of nature.

373

01:08:30.060 --> 01:08:36.990

Seyyed Hossein Nasr: So, in a sense, they're not deprived of those categories accepted places somewhere else might say.

374

01:08:38.190 --> 01:08:48.300

Seyyed Hossein Nasr: And there's still room for cooperation, we cannot be choosy in this matter, the Western world exists, we cannot cause it to be not non existent.

375

01:08:49.380 --> 01:08:56.400

Seyyed Hossein Nasr: We cannot cause everybody in New York to be like people in my shot going to Assange sure every day i'm praying for hours a day.

376

01:08:57.360 --> 01:09:06.000

Seyyed Hossein Nasr: that's not going to have a New York exists from our readers find that you've got a willing to exist as part of the presence version of the world.

377

01:09:06.840 --> 01:09:16.560

Seyyed Hossein Nasr: And so many talents that i'm just using the organization example go to New York or Detroit or London or anywhere else have which can be brought to the table.

378

01:09:18.330 --> 01:09:24.840

Seyyed Hossein Nasr: Because they know what wasn't technology, better than most Muslims don't they know its consequences, better than most Muslims know.

379

01:09:25.650 --> 01:09:37.020

Seyyed Hossein Nasr: They can, for example, devise a car, of course, much does pollution than cars that are company in Iran or Israel could could produce.

380

01:09:38.010 --> 01:09:46.980

Seyyed Hossein Nasr: that's that's a reality and so there's a lot of room for corporations, especially our this lead our human history, but can I be too choosy.

381

01:09:47.700 --> 01:10:02.520

Seyyed Hossein Nasr: Remember the image of the boat that I gave you a hole in the boat on the water is coming in, when I sell only goes to my some in the morning can pour the water up everybody had to get together and help you have those situations.

382

01:10:05.370 --> 01:10:07.800

Fuad Naeem: Thank you doctor said, maybe one more quick.

383

01:10:08.400 --> 01:10:08.730

question.

384

01:10:10.020 --> 01:10:13.170

Fuad Naeem: And so, this is from David pin chance gives a professor.

385

01:10:14.700 --> 01:10:27.480

Fuad Naeem: of Theology as well, so he he writes a professor Nasir, thank you for a wonderful and informative talk, given the basis of Islamic science, how do you account for the greater advance of science in the Christian West.

386

01:10:30.120 --> 01:10:32.040

Seyyed Hossein Nasr: sizes, based on the worldview.

387

01:10:33.630 --> 01:10:43.800

Seyyed Hossein Nasr: or your call advancement of science is only from one point of view advancement, but it's also another form of science to changing worldview.

388

01:10:45.210 --> 01:10:53.910

Seyyed Hossein Nasr: So called advancement of science in the West was really begins at the end of the right songs, especially the scientific revolution, the 17th century.

389

01:10:54.870 --> 01:11:06.180

Seyyed Hossein Nasr: is based on another paradigm, the Cartesian galilean paradigm, which cuts nature off from any spiritual intellectual element.

390

01:11:06.990 --> 01:11:16.890

Seyyed Hossein Nasr: in which the crater is irrelevant, some people can do some people agnostics but theists had no role to play.

391

01:11:17.340 --> 01:11:32.160

Seyyed Hossein Nasr: In the theology of science and if they did was very marginal there were some be involved with his including Newton himself was not the only ideas really a theist but by and large, you how to change in worldview and paradigm.

392

01:11:33.240 --> 01:11:41.910

Seyyed Hossein Nasr: On Islamic world, like the Chinese world before modern times other great tradition civilizations who's developed a tremendous amount of size.

393

01:11:42.270 --> 01:11:49.590

Seyyed Hossein Nasr: Stalin China to civilization was a tremendous amount of science and technology they there was something in the.

394

01:11:50.340 --> 01:12:03.420

Seyyed Hossein Nasr: spiritual character we've prevented those civilizations from taking a step into a centralized view of the world, I do not believe that is a linear symbol, a linear progress of science.

395

01:12:04.560 --> 01:12:19.260

Seyyed Hossein Nasr: From Babylonian science to Max Planck and Isaac I don't believe that at all it's science is based upon a worldview Thomas Kuhn already made that clear when you're talking about paradigms a generation ago.

396

01:12:19.890 --> 01:12:29.790

Seyyed Hossein Nasr: It signed the voters within powered on I might happen in this world who refuse to give up its Islamic paradigm of reality.

397

01:12:31.080 --> 01:12:41.640

Seyyed Hossein Nasr: Whereas the West, because I would weakness that was created in intellectualize of Christianity, the late Middle Ages, the rise of nominees are many things on the skepticism.

398

01:12:42.930 --> 01:12:50.310

Seyyed Hossein Nasr: surgeries empirical has been brought back to life after 20 522,000 years in the West, because of that.

399

01:12:51.000 --> 01:13:07.020

Seyyed Hossein Nasr: What was able to create another paradigm, within which modern science developed and today just to end my talk without the very important, but many leading his who believe that we are now in need of a new paradigm in modern science.

400

01:13:08.040 --> 01:13:09.810

Seyyed Hossein Nasr: modern science has received that and.

401

01:13:11.040 --> 01:13:21.000

Seyyed Hossein Nasr: quantum mechanics solves the problem very elegantly mathematically of what it needs makes no sense there's truly makes no sense.

402

01:13:21.780 --> 01:13:30.810

Seyyed Hossein Nasr: One object being able to present same time or of us a sentence, because it is rationally, what does it mean it's only empirical evidence.

403

01:13:31.290 --> 01:13:42.330

Seyyed Hossein Nasr: At a part of his opinions, who plays the same time it's it needs a vision of reality in which quantum mechanics of Silva makes sense, so we're need of a new paradigm.

404

01:13:42.870 --> 01:13:59.370

Seyyed Hossein Nasr: And there were a few his as who are working Meyer Smith, others are working on this, but the unfortunate thing is that the scientific paradigm, including evolution ISM and Darwinism, which was out of to in the 19th century.

405

01:14:00.390 --> 01:14:04.380

Seyyed Hossein Nasr: Is has become Nada de a science, but a dogma.

406

01:14:05.430 --> 01:14:12.930

Seyyed Hossein Nasr: Is that fanatical dogma to certain signs is claimed cards are afraid of that is lost the world view would be lost.

407

01:14:13.770 --> 01:14:20.760

Seyyed Hossein Nasr: But same time many more philosophically minded scientists realize that there's no choice, we need to have in your paradigm.

408

01:14:21.720 --> 01:14:32.880

Seyyed Hossein Nasr: On I think traditional like Islam Hinduism in which the traditional paradigms so alive, despite the fight being weekend in some places eclipses on places.

409

01:14:33.420 --> 01:14:44.940

Seyyed Hossein Nasr: still alive, can play a very important role if the teachings are understood correctly and authentically and not simply to a Western lens as many oriental is to.

410

01:14:45.900 --> 01:14:59.670

Seyyed Hossein Nasr: or I think i've spoken enough, been a pleasure to talk to the sort of the St Thomas university, I wish you all well and I hope one day I have I should be able to visit St Thomas in person again but.

411

01:15:00.930 --> 01:15:01.680

Fuad Naeem: Thank you so much.

412

01:15:03.600 --> 01:15:14.460

Fuad Naeem: Thank you so much, Dr Nasir for your for wonderful presentation and thank you for for to the audience and i'm very sorry for those people whose questions, we could not get to.

413

01:15:15.030 --> 01:15:25.290

Fuad Naeem: there's a link in the chat if you want to access this the recording for for this again again take care, so I only Dr Nasir.

414

01:15:27.180 --> 01:15:27.840

Seyyed Hossein Nasr: i'll be with you.