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**TÍTULO:** Seyyed Hussein Nasr: ética y educación moral. Una perspectiva religiosa.

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**RESUMEN:** Esta investigación se centra en opiniones de Seyyed Hussein Nasr sobre fundamentos de ética y principios de la educación moral, donde los debates éticos son tan viejos como el hombre. Nasr es uno de los pocos pensadores que considera las características de una persona como determinantes de la normalización de la conducta; en la discusión de la moral, le preocupa más la ética de la virtud contemplativa de Aristóteles. Este estudio utilizó un análisis cualitativo, conceptual con método de inferencia. Desde la vision de Nasr, la ética es el camino hacia la perfección del alma humana desde las etapas imperfectas hasta las completas. Los fundamentos de la ética: dominios ontológicos, epistemológicos y antropológicos, y los principios de la educación moral cubren 13 principios.

**PALABRAS CLAVES:** Seyyed Hussein Nasr, ética, educación moral, virtud ética, fundamentos.

**TITLE:** Seyyed Hussein Nasr: ethics and moral education. A religious perspective.

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**ABSTRACT:** This research is focused on the views of Seyyed Hussein Nasr on the foundations of ethics and principles of moral education. In fact, the ethical debates were underway as old as man. Nasr is one of the few thinkers who consider the characteristics of a person as determinants of the normalization of behavior, and in the discussion of morality, he is more concerned with Aristotle's contemplative virtue ethics. This study used a Qualitative and conceptual analysis and inference method. Findings: in Nasr's view, ethics is the way to perfection of the human soul from the imperfect to the full stages of it. The foundations of ethics: ontological, epistemological and anthropological domains and the principles of moral education covers 13 principles.

**KEY WORDS:** Seyyed Hussein Nasr, Ethics, moral Education, virtue ethics, foundations.

**INTRODUCTION.**

Undoubtedly, ethical debates have a history of human oldness, because we believe that the Prophet Adam (AS), “before his children became acquainted with the moral commandments, God taught him ethical matters with his commandments” (Baqara, verse 35).

The greatest teacher of ethics, the prophet of Islam who was proclaimed “They were sent to uphold ethics” (Majlisi, 1932). God has said about himself: "And Allah is a great creation; your morality is so great and worthy" (al-Qalam, verse 27). There are also different definitions of ethics among Islamic philosophers. Ethics is defined according to the same literal meaning. Wisemen such as Feze

Kashani<sup>1</sup>, Khajeh Nasir al-Din Tusi<sup>2</sup>, considered the human soul or material spirit as the origin of any man's apparent behavior and action, and therefore, the principle in ethics was to pay attention to the human attributes of mankind that the result of self-improvement of inner within external behaviors and exertions is manifested very quickly (Ibn Miskawayh, 1981). Therefore, generally speaking, Islamic scholars such as Mullah Ahmad & Mullah Mehdi Naraqı, who believed in the principle of the existence of the soul, defined ethics in accordance with this issue.

Considering theoretical and practical ethical divisions, according to the definition of Nasr, he considers ethics as the perfection of the human soul from the imperfect stages of the soul to the full stages of it (Razieh Marzieh) (Nasr, 1987). His criterion of ethics for human beings is based on virtue ethics. Virtue ethics is currently one of three major approaches in normative ethics<sup>3</sup>. Suppose, it is obvious that someone in need should be helped (Angle & Slote, 2013).

The meaning of morality is that which exists in the entity of a human being naturally or, in other words, the main human software that communicates with the surrounding environment (Deylami, Azarbaijan, 2010). We presuppose that the elderly person is familiar with its divisions and intellectually not confronted with any question and the greatest emphasis on the preservation of the red lines and principles and ethical values, and the most important of which is the practical aspect and the manner in which it is used. How can human beings, if they reasonably realize their existential and subjective poverty, not to overcome the suppression power of the principles, how can them adjust their daily behavior and solve their ignorance in relation to themselves and the world and others? In the case of explaining the foundations of ethics and ultimately acting on the principles of moral

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<sup>1</sup> An Iranian Twelver Akhbari Shi'i Muslim, mystic, poet, philosopher and ethics. He insists upon the importance of Murâbtatah, or vigilance, as a kind of relationship that one may develop with his own soul. The virtue of vigilance can be divided into five stages.

<sup>2</sup> A Persian polymath, architect, philosopher, physician, scientist, and theologian.

<sup>3</sup> Normative ethics is the study of ethical action. It is the branch of philosophical ethics that investigates the set of questions that arise when considering how one ought to act, morally speaking (Anscombe, 1958).

education, which makes it more socially and peacefully live with others, and, if satisfied, will provide God's satisfaction.

Seyyed Hussein Nasr, in expressing the importance of the concept of moral education, poses this question: "Is moral education the same as religious education or traditional education (teaching traditions); The separation of these two is necessary because this separation will have an additional impact on the formulation of approaches and methods of moral and value education" (Nasr, 2002).

The word moral comes from a Latin root (*mos, moris*) and means the code or customs of a people, the social glue that defines how individuals should live together (berkowitz&t.al, 1985; chazzan, 1985). Only a handful of educational theorists hold the view that if only the adult world would get out of the way, children would ripen into fully realized people.

Most thinkers, educational practitioners, and parents acknowledge that children are born helpless and need the care and guidance of adults into their teens and often beyond (berkowitz, et.al, 1985). Concern for the moral virtues, such as honesty, responsibility, and respect for others, is the domain of moral education. Moral education, then, refers to helping children acquire those virtues or moral habits that will help them individually live good lives and at the same time become productive, contributing members of their communities (Chazan, 1985). When the first common schools were founded in the New World, moral education was the prime concern. New England Puritans believed the moral code resided in the Bible (Coles, 1989). Therefore, it was imperative that children be taught to read, thus having access to its grounding wisdom (Damon, 1995).

Islamic history is full of incidents from which various morals can be derived. Right from the creation of Adam (peace be upon him), we have the story of Satan being disobedient and not even caring to seek forgiveness, eventually being kicked out of heaven. Every incident in the life of Prophet

Muhammad and the Ahl al-Bayt<sup>1</sup> has a moral and a lesson behind it. It is up to the parents as to how they are going to convey them to their children. Ibn Miskawayh<sup>2</sup> says: “In the light of moral education, man is condemned of vices and attributes, and he is decorated with virtues and praiseworthy traits, virtues repeat the deeds desirable gradually in a penetrating self, turning to good deeds from the individual, and he is degenerating and The post is emancipated and it is transcendent “(miskawayh, 1981; beheshti, 2004).

## **DEVELOPMENT.**

One of the basic problems of today's societies is dressing up, walking, talking, and using social networks, pluralism, and so on. Meanwhile, in our country, Iran has problems such as: many obstacles and restrictions on the way of marriage of young people, rising marriage age and the unwillingness of some young people to marry and increase absolute divorce, the increasing trend of “white marriage”, an increasing spread the rate of divorce and disintegration of families, the increasing gap between adulthood and the age of marriage and the increase in infertility among girls, increased demand for alternative womb and artificial insemination, the absence of conventional, legitimate and possible mechanisms for meeting sexual needs, their emotional and natural condition and the uncertainty about the status of youth in the country, all show the “Family Crisis in Iran” and “Violation of Human Health and Security of Citizens” and the ineffectiveness of governmental and national organizations to overcome this growing crisis and the ineffectiveness of the plans and programs in this area (Research Center of the Majlis, 2007).

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<sup>1</sup> Also Āl al-Bayt or Ahlul Bayt, is a phrase meaning, literally, "People of the House" or "Family of the House". Within the Islamic tradition, the term refers to the family of the Islamic prophet Muhammad.

<sup>2</sup> Full name Abū ‘Alī Aḥmad ibn Muḥammad ibn Ya‘qūb ibn Miskawayh was a Persian chancery official of the Buyid era, and philosopher and historian from Parandak, Iran. As a Neo-Platonist, his influence on Islamic philosophy is primarily in the area of ethics.

Although ethical issues are one of the most important things in human life and human beings have understood it today, they have diverted from ethical values and norms for various reasons, and this has caused him to wander, disturb, and psychological distress. In order to save man from this intricate tone, he must re-engage in moral attitudes and moral education (Hajji, 2017).

Seyyed Hussein Nasr says: “Our work in this world must break this wall and manage the soul so that man deserves to be present at the divine site; So, in fact, the goal of morality is human perfection; of course, it is a reflection of the perfection of society, but what is first and foremost important is human perfection because a person who is not good cannot do good work” (Nasr, 1998). He is one of the few thinkers who emphasized the importance of accurately defining the concept of moral education. He has addressed this issue with a traditionalist viewpoint. Nasr was a traditionalist and the path to salvation of societies adhered to traditions. If any person does not adhere to ethical principles in practice, then there are problems in society.

The reasons for using Nasr's perspective are as follows:

A) The lack of research on practical ethics and the moral education in the field of Islamic philosophy is an important reason for this research.

(B) The separation of the community from genuine moral values in a country with a Shiite Islamic state is itself another reason to investigate it.

(C) Due to the importance and need of society for Islamic ethics, ethics and moral education from the perspective of contemporary thinkers like Nasr are of lesser interest to the researchers and there are limited resources in this field. I hope that this research will be useful and effective as a small step in this direction.

In order to understand the nature of ethics, we have to refer the anscombe<sup>1</sup> writings (1981), “Ethics is a branch of philosophy that involves systematizing, defending, and recommending concepts of right and wrong conduct”, she says (Anscombe, 1981). Webster dictionary (2017) means ethics as the field of philosophy, along with aesthetics, concerns matters of value, and thus comprises the branch of philosophy called axiology (Webster,2013).

Moral or morality is concerned with good, or ethical. If you have a strong moral character, you are a good member of society. Moral education concerns proper ways to act toward other people and surroundings. (Likona, 1991). David Caar (1999) is one of the pioneers of Virtue ethics, says: “virtue ethics are normative ethical theories which emphasize virtues of mind, character and sense of honesty” (Caar, 1999). Aghahusseini and Rouhani (2012) argued that the traditionalist discourse of Seyyed Hussein Nasr's former predecessor forms the constructive elements of his discourse in contradiction to his critique of modernism and the Kantian foundation, but because of the trapping of concepts such as pluralism, the defect and the intellectual project, the traditionalist thinker formulated in contrast to modernity.

Aghaei (2015) argued Ayatollah Javadi Amole’s Basics, Principles, and Methods of moral Education including the composite existence of human, rational and thoughtfulness of man, God's love and servitude of God, man's knowledgeableness, dignity and influence of man toward the environment. Petro (2010) argued the Democratic Society and the Ethical Education System, believed if a system of moral education derived from the ideals and policies of societies, it would create a democratic society.

Alamgard Khotbesara (2017) argued that the moral Education from the Viewpoint of Herbart based on the science of psychology and Ave Sina believes in morality with an Islamic approach. Locher &

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<sup>1</sup> A British analytic philosopher. She wrote on the philosophy of mind, philosophy of action, philosophical logic, philosophy of language, and ethics. She was a prominent figure of analytical Thomism.

blonder (2019) believed that ethical considerations are central to good academic practice, and key to protecting the interlocutors and informants whose practices we wish to study.

The method of analysis in this research is content analysis, a method that "is used in the systematic and objective inference of specific features of a text" (Motamednejad, 2006). Analysis of the raw data from verbatim transcribed interviews to form categories or themes is a process of further abstraction of data at each step of the analysis; from the manifest and literal content to latent meanings (Erlingsson & Brysiewicz, 2017). Since this article seeks to introduce the foundations of ethics from the perspective of Nasr based on three bases: ontological, epistemological and anthropological, the researcher will inevitably use the method of Adjustment that introduced by Beheshti<sup>1</sup> (2016) and also we have to settle those principles based on foundations. Thus, we used inductive method in order to extract the main moral education principles according to Nasr.

## **CONCLUSIONS.**

Nasr considers ethics as the perfection of the human soul from the imperfect stages of the soul to the completion stages of the soul (Nasr, 1993). His criterion of ethics for human beings is based on virtuous ethics. For his view, the characteristics of a person are the criterion for determining the normal conduct of the moral act and emphasize how the ethical subject is.

Nasr's intellectual framework is traditionalism and wisdom. He regards both good and evil as intrinsic and rational, but he regards morality as dependent on religion. Nasr's glance is toward being with holiness and divinity. He makes absolute immorality. In his view, in the new era, some have tried to

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<sup>1</sup> **The adjustment stages: 1. the development of philosophical propositions - Educational: The researcher has deduced from the viewpoint of the scholar on ethics and moral education, and with regard to tradition as a basis for understanding and comprehension of propositions. 2. The critique of philosophical-educational propositions: in this stage of the exploratory philosophical propositions in the previous stage is examined with the tradition and the teachings of the Holy Qur'an. 3. The Proposed Process Philosophical-Educational: At this stage, firstly, in the philosophical section, the creation of the philosophical subculture through the description of the propositions and in the education section, explores the foundations of ethics. 4. The conformance or conformity of the statements obtained with the propositions Educational thinking is thought (Beheshti, 2016).**

"measure morality with external, social and economic criteria, and believe that morality is a living and relative one (Nasr, 1968). "It is true that morality varies in different societies and cultures, but from our point of view, its moral principles and its spiritual root have nothing to do with us, but with the internal existence of man, his virtue and his divine creation", he says (Ibid, 1968).

"Therefore, in our ethical work, our work is not just with society, but our work with God; and our work with society is that God wants with a series of ethical principles in relation to the people of the community as well as the rest of creation, such as animals, plants, etc.", he adds (Ibid, 1968).

The foundations of ethics according to Nasr, are grouped into three major category: ontological, epistemological, and anthropological.

### **Ontological foundations.**

#### *1. The Absolute Truth as the Source.*

Nasr's attitude toward the world is a religious and divine one. He considers that you are a goal created by absolute truth, the truth that originates in the world. He believes that traditions also emerge from this absolute truth; therefore, all of them are common in monotheism, and they differ in appearance, because of the different temporal and spatial conditions; otherwise, the basis of all of them is the same essence (Nasr, 1993).

#### *2. Non-integrity and absolute rule of law.*

Nasr considers the natural laws to be divine blessings and says: "You are honest, there are laws without authority, which is the wise and capable Lord of the world, according to his wisdom ... This law in the creation, nature, and essence of human nature and human society. In addition, in the divine and philosophical, political, and legal sciences, there are definite perfections and indisputable principles that have always been obeyed by the Buddhists" (Nasr, 2002). "The world of creation is

governed by God's wise, with the rules and principles of the Almighty, which is called the Sunnah<sup>1</sup>”, he adds.

### *3. Purposefulness.*

Nasr believes that from the viewpoint of the Qur'an, every phenomenon is in motion to attain the purpose for which it was created, and the set of phenomena of the world is moving towards its final destination. It is the purpose of the universe, which has all its components to its creator: “God is the one who elevates the heavens without the pillars which they see, and then he dominates the dominion of the kingdom and makes the sun and the moon; each is up to a certain degree” (Nasr, 1993).

### *4. Consider the hierarchy.*

Another of the basics of Nasr's vision, which calls us into a special pluralism in the traditional paradigm, is the definition that he provides “the Lord”. In his opinion, “God is the actual being and has an objective position. God is "as an excuse for the Almighty, not only the Supreme Person, but also the source of every creature; so, at the same time, beyond being (Absolute)” (Nasr, 2002).

## **Epistemological foundations.**

### *1. Divine revelation as the source of knowledge.*

Nasr in this regard, what kind of instrument is in the hands of the young Muslims in the pursuit of ethics and knowledge? “Muslim intellectuals see revelation as a tool to learn the laws of ethics related to active life or practical life, as well as the main source of knowledge”, he says. Ultimately, he accepts the power of reason for knowledge, but this intellect is continuous and relying on revelation from one another and intuition on the other side (Nasr; 1993).

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<sup>1</sup> A belief or behavior passed down within a group or society with symbolic meaning or special significance with origins in the past (Green, 1997).

## *2. Sacrificial knowledge.*

A holy knowledge is at the heart of every revelation and is the center of the circle that incorporates tradition. According to Nasr, the sacred knowledge is not the result of human reason alone, but what is received through revelation itself has a rational nature, and that is the sacred knowledge. He considers Holy Qur'an not only in relation to revelation in its apparent sense but also in relation to the sacred knowledge with the source of the inner revelation that the center of man is the heart (Nasr, 2002).

## *3. The emphasis on intuitive reason.*

In the thought of Nasr, the intuitive intellect on the divine side, as far as humanity is concerned, is human and the center of human consciousness, and reasoning is its reflection on the human level; in other words, the reasoning is the same as the intuitive intellect that is reflected in humanity (Nasr, 2002).

## *4. The sequence in Knowledge.*

According to Nasr, knowledge is, in essence, the knowledge of Allah which is the broadest meaning in terms of both narrative and intuitive. "in Islam, one can speak of the hierarchy of science, from a sensory level to a degree of imaginary and to a rational level that is intuitive and related to the heart but only by the fact that the power of the partial wisdom is not knowledge of the senses; The sensual wisdom and intuitive rationale are not in contradiction with the rational part. But the mind is a reflection of the heart or center of the minor world", he says (Nasr, 1987).

## *5. Accompanied Knowledge with action.*

In the eyes of Nasr, some belief in the opposite of opinion and action, while from the point of view of the sacred knowledge, whose highest state of employment is the mention of the divine, is of great significance. This prayer requires the full participation of the will of man and the concentration of the mind and allows the man to do the most complete current that his ultimate agent is God Himself. This

act is also the source of knowledge and is inseparable from one view; therefore, science and action are at the highest level in each other (Nasr, 1996).

#### *6. Tradition The Source of Knowledge.*

According to Nasr, "Tradition in its technological sense means the divine source of truths or principles revealed by various personalities known as the Prophets, the Avatars, the Logos or other transmission factors, for the sake of mankind and, in fact, for a complete cosmic section, and the mask is taken from their faces, and this is associated with the consequence and application of these principles in various fields, including social and legal structures, arts, secrets, and sciences, and, of course, includes transcendental knowledge, along with means for learning that knowledge" (Nasr, 1998).

It is clear from the above that the tradition has two outstanding principles: (1) the divine nature is in the tradition, center, and principle of the foundation. (2) The holy thing in history has been transmitted to man by the prophets who were God's agents and available to all peoples in different societies and historical periods. Also, the opposition of traditionalism with modernity is manifested because, in the modern way of thinking, the tradition does not have a pivotal position, it is located in the marginal distances, and the divine order is lost and humanism and humanity are in its place (Nasr, 1993).

#### *7. The religiousness of moral knowledge.*

Nasr thinks that religious science is capable of covering all branches of science, including natural sciences, empirical, rational and transcendental sciences, which is the one that can fully realize the potential capabilities of mankind. "Religion provides the full knowledge that aims to raise awareness and reason, and its nature and essence reveal a reality that is the ultimate love and the ultimate goal of human will and goal," he says. Religion is the source of all morality and values and provides real criteria for the value of human behavior and deeds. It is also the source of the full knowledge of divine

principles as well as the orders created by the relationship of religion with these principles” (Nasr, 1968).

#### *8. The rationality of Knowledge.*

In the opinion of Nasr, the reason is in the perception of independence, and alone can understand and recognize them before it has come to him from the Sharia; therefore, the inherent goodness, good and bad, is also called rational, and from that interpretation is accounted as an independent (Ibid,1968).

### **Anthropological foundations.**

#### *1. Man as Caliph of Allah on Earth.*

The first and most important feature of the traditional human being is the concept of man as God's caliph (Nasr, 1998). In Islam, man is the successor to God on earth and the caliph of Allah, and for this reason, he has a mandate on other creatures (Nasr, Rezayat, 2007). Referring to the Holy Qur'an, "I blocked him on his soul" and the Hadith of the Prophet: "Allah has created mankind on his face", one can realize the nature of God and the sanctity of human nature. This nature of God, a human species, is manifested by the powers of reason, emotion and will (Nasr, 2006; 1987). Man as caliph of Allah is a one who has fallen from heaven to earth and can only be upgraded to divine origin through transcendence and establish his bond with the divine world.

#### *2. The relationship of man to God and the kingdom.*

Another characteristic of the traditional human being is his connection to the sacred and the world of the kingdom. Although a human being is not limited to having the power of imagination and creative imagination, the power of imagination in a man belonging to the imaginary world of kingship makes this connection possible. A person associated with the kingdom is conscious of its perfection as the interface between the earth and the sky (Ibid, 1996).

### *3. The responsibility of man to God.*

Nasr believes that the second feature of man, which is in some way necessary for his divine caliphate, is the responsibility of God (Ibid, 2006). “When God asked all the off springs of Adam (before their birth), am I not your Lord?” (The cow, verse 35). God says in the Quran. “Man is responsible for being in charge of being free and inevitably free from God and even other creatures” he adds (Nasr, 1981).

### *4. The triple part of human nature.*

Nasr believes in three parts of human nature. These three things are spirit, soul, and body. “In the Islamic view, man is the caliph of Allah and he has a divine face and his existence is in vain; He is neither pure subject, but above all these dichotomies; the human body is not contradictory to soul and spirit, but in addition to the material body, which is the outer and most apparent cover of man, human beings have a subtle and spiritual body in harmony with the different worlds through which the garrison works” he says (Ibid, 2006).

### *5. Fixed and transitive human needs.*

In this thinking, the essence and nature of mankind in the various periods of creation, despite the difference in terms of race, social classes, etc., is fixed (Nasr, 1981). From the stability of human nature, the stability of some of his needs can be deduced. The needs that are related to human nature are distinct from the needs that fit into the specific circumstances of the time. The needs of the first type are fixed and the needs of the second type vary (Nasr, 2006). Examples of the constant human needs that come below are:

#### *A. Human need for certainty.*

The human need for certainty is constant. Of course, the need for certainty does not simply be summarized in the philosophy and thought or religion but also includes any knowledge. From the beginning, man has definitely been an epistemic inquiry (Ibid, 2006).

### B. The human need for the supreme world.

One of the characteristics of the traditional human being is the need for the supreme world. In this sense, the need of man to the great world and the kingdom can be justified in the sense that man in his essence has a divinity and a great world, so that he does not join it, in his own existence, he feels that life of the world is not able to fill it in anyway (Nasr, 1975).

### C. The human need for revelation and divine law.

According to many traditions, including the tradition of Islam, man is based on nature and intellect, and not on the wills that deviate after the fall of the earth, yet he cannot find salvation without the help of revelation (Ibid, 1975)

### 6. *Emphasis on human being than its action.*

Nasr believes that the virtue ethics instead of emphasizing the “act” on “being” and instead of asking questions about “what” the “question” of how to be and how to live. This is due to the fact that the main purpose of ethics is the cultivation of the virtues and properties of the soul, and in one way of the growth of humanity, is subject-oriented and virtuous-based, and believes that the moral agent must endeavor by virtue and virtuous life to thrive for self-esteem and prosperity (Nasr, 2002).

### 7. *End-oriented Human Being.*

Nasr believes that in virtuous ethics, all beings, including humans, have an end to which they move towards it and organize all their actions in order to attain the goal that Aristotle calls “*goodness*”. He says: “Based on a view of the human nature that is justified in the form of Aristotelian endowment, man naturally has the power and the ability to reach the end from which he treats human prosperity and perfection, and only through virtues It is imperative that one can reach that end and only that will enable a person to achieve perfection “(Nasr & Rezayat, 2007).

*8. The changing nature of human moral.*

One of the fundamental questions in the field of ethics is whether morality is changing or not? The fate of ethics and all ethical issues depends on this issue, because if morality does not change, not only ethics will be futile, but all the prophetic education programs of the prophets and scriptures will be canceled (Ibid, 2007).

*9. There is a kind of friendship and love in the nature of mankind.*

In his book, *Islamic Worldview and New Science*, Nasr refers to the friendship and love of one another as it speaks of the unity of religions. He believes that the unity of religions does not happen except in the light of mutual understanding and love and friendship (Nasr, 1957).

*10. Man's creative imagination.*

Nasr writes: "In Mullah Sadra's transcendentalist wisdom, the two views of the Peripatetic and the Enlightenment, along with the Sufi doctrine of "*knowledge of the heart*", coalesce and create a methodology for the development of knowledge, in which all the various powers of knowledge in the hierarchy of passage from the soul to the clergy are included, Is Man is in harmony with this world, possessing the means of acquiring knowledge, which is neither sensory nor rational, but rather the area between these two fields" (Ibid, 1957).

*11. Man is guidable.*

From Nasr's point of view, the need for religion, especially the mystical prayer, has always been in the history of human life, but this need is more evident in the present than ever since it discovered more and more unidentified human beings. His deep need for his soul is not satisfied then he should seek another path (Nasr, 2002).

*12. The Need of Man for Self-Improvement.*

Nasr states in the book of *Islam and modern human dilemmas*: "If one asks for the restoration of the Islamic society ... There is no way to escape from degeneration and deviation and to achieve real

renaissance unless Another use is to be made of the origins and truths of the Islamic revelation that are always valid and will be, and in order to be able to apply these bases to the outside world, we must first apply them to ourselves” (Nasr, 1981).

### **Moral education.**

Nasr believes that moral education is the same as the cultivation of values, the same as the teaching, the provision and application of religious traditions in order to receive moral propositions and to identify virtues and spells, and to create the attitude and approach to good ethics and attachment and adherence and the objectification of moral values in order to achieve prosperity and eternal perfection. According to Nasr, ethics of virtue is the dominant moral education; hence, speaking of virtues is synonymous with speaking of morality. He believes that, along with cultural, political, social and religious developments, new ideas have emerged in philosophy and hence in the philosophy of ethics (Nasr, 1968). In Nasr’s view good moral education came from tradition and on this point he debates the concept of tradition and modernity and name each of them as traditional man and the modern being. Modern man in his view is highly arrogant and immoral.in this view no doubt that there is no religion except in that religion; you must accept two or three historical events (Nasr, 1996).

### **Moral education principles according to Nasr.**

Due to ethics foundation, we deduced these principles from Nasr’s views:

#### *1. Obligated man.*

Nasr says: “Some people see happiness and prosperity in luxuries and goldsmiths. They are actually captive of the office of such heavy lives. Instead of living the means of happiness and survival for a few days, they are in the difficulty and complexity of it” (Nasr, 1996).

## *2. Strengthening the power of faith.*

In his book *Modern World*, Nasr considered modernization to be the destruction of religious faith or, at the very least, to undermine it. The past humans were less skeptical about the new man and had a stronger faith. Today everyone is proud of having an open mind (Nasr, 1993).

## *3. Strengthening moral responsibility.*

Referring to Nasr's works, he shows that a valuable moral behavior that the act and the motive of the agent are both worthy and desirable. What does the merit of action mean? The merit of action means that the practice is acceptable to the Shari'a (Nasr, 2006).

## *4. Attention to human nature.*

Nasr, in regard to the importance of human nature, says: "God, with the eyes of the great religions, has given him the basic right to live, according to the human nature and the syntax that created man (Ibid, 2006).

## *5. Attention to moral character.*

The ethics of virtue, which is one of Nasr's central theories of moral education, seems to him to be a subject-oriented approach that emphasizes good and bad personality rather than addressing the practice of sin and error, and emphasizes the moral nature of the subject (Nasr, 1996).

## *6. Breeding moral conscience.*

Although Nasr has not raised the issue of moral conscience, his views can be inferred that he believes in the internal force in a person that is very flexible and can be influenced by the healthy or unhealthy environment. This force tells people how to do things (Nasr, 1968).

## *7. Moderation.*

Nasr says: "Given the dimensions of human existentialism, it is important to grow its various dimensions along with the cultivation and moderation of the powers of the soul to achieve Divine glory" (Nasr, 2006).

8. *Strength of will.*

In Nasr moral in sacred science, is based on the acquisition of perfection and mystical conduct that, through the transformation within man, helps the order and harmony outside; the perfection hierarchy in man creates hope and solidarity and helps to rationalize human endeavors (Nasr, 1996).

9. *Fostering the morale of moral reasoning with submission to reason and revelation.*

Human reason can understand many moral values such as goodness of justice, goodness and so on. It can also understand some clear indications of general values (Ibid, 1996).

10. *Self-development effort.*

Nasr believes that Islam also defines human beings in relation to God, and their responsibilities and rights are derived from this connection; therefore, we are indebted to everything in all, and all of our rights derive from our actions and responsibilities towards him and his will (Ibid, 1996).

11. *Strengthening the Truth spirit.*

In his young Muslim and modern world, Nasr considers the Islamic response to the material effects of Western civilization as an attempt to transcend truth and loyalty to it and avoid any concealment. "Our intellectuals, in the form of freedom and passion in the west of the civilization, do not want to convince the young Muslim and make him of the seclusion and discovery of the secrets behind it," he writes (Nasr, 1996).

12. *Piety.*

In the introduction to the book of Divine Love, Nasr says: "The complete rituals of Islam, along with love and knowledge in religious life, also emphasize piety" (Chittick, 2007), and add: "This sentence is not from is a Muslim, but derived from the Christian Bible: *"Piety is the beginning of wisdom"* (Ibid, 2007).

### *13. Strengthening imagination.*

Pointing to Mulla Sadra's emphasis on the importance of imagination as a science instrument in harmony with the example universe, Nasr pointed out that the objective reality is in the material and spiritual realm. Man, in harmony with this world, possesses the means of acquiring knowledge, which is neither sensory nor rational, but rather the area between these two fields (Nasr, 1998).

This study reveals depth views of Nasr about ethics and moral education and its foundations. Researcher used content analyze in order to reach the rich mind of Nasr. All his publications and interviews are used. This study shows that according to Nasr, morality is central to human beings and cannot be measured by external criteria that can be observed in different cultures and concluded that morality is transient and relative. In his view, morality is embedded from within and, with its inward existence; the nature of man and his divine creation are related. He believes that what is happening outside the universe is not related to morality, but the essence of all of them lies in what we call morality, in as much as Nasr emphasizes tradition and place it to the heart of morality (Alamgard Khotbe Sara, 2017).

The foundations of ethics are based on Nasr's view in the following three foundations: the ontological, epistemological and anthropological (Aghaei, 2015). Nasr believes that moral education is the same as the cultivation of values, the same as the teaching, the provision and application of religious traditions in order to receive moral propositions and to recognize and identify virtues and vices and to create the foundation for creation. Attitude and approach to good morals and adherence and objectification of ethical values in order to achieve prosperity and eternal perfection (Aga Husseini & Rouhani, 2015).

Given that Nasr has emphasized the principles of moral education on the tension between religious and moral education, it is suggested that other scholars consider religious education, especially religious ethics, from his point of view (Carr, 1999). Since, in examining Nasr's view, virtuous ethics

is considered as the central element of his view of morality, it is suggested that in the next research, the applied pattern of ethics should be considered from the above component in order to be considered as the education system. It is suggested that his view on Moral education alongside with other thinkers to formulated moral education model.

By examining Nasr's view on the components of moral education, we found that he had raised Moral reasoning as one of the principles of moral education; therefore, it is suggested that teachers and educators first look at the development of the morale of Moral reasoning , since only by observing this It is a condition that accepts and respects ethical standards. Given Nasr's emphasis on the role of religious science as the root of ethical values, coaches and teachers are encouraged to inform the learners with the principles and methodology of religious science, because it causes Increase on their moral insight.

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