

Evolution Of Man

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In this book, Ayatullah Mutahhari discusses the social, historical and technical evolution of man, also discussing the interesting aspect of man's future evolution.

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Meaning of Historical Evolution: Man's Social Evolution and Progress

Learned men maintain that there are two evolutions for man: 1) A natural and biological evolution, with which you have been familiar in biology, considering man as the most perfect animal and the last link in natural evolution. 2) Historical or social evolution.

Meaning Of Natural Evolution

Natural evolution is one which is produced by a natural process, without man's interference and without his demand. In this way, there is no difference between man and other animals. It is a natural, forcible and fatalistic process which brings each kind of animal to a certain stage, and it has done the same for man, even though we call him a specific type of animal.

Meaning Of Historical Evolution

Historical or social evolution means a new process in which nature plays no part similar to natural evolution. It is an acquired evolution which man secures by his own efforts and transfers it by way of education, and not through heritage.

In natural evolution, there is no option or acquisition, but it is subject to a series of inherited laws carried out stage by stage. In social or historical evolution which is acquired by man himself, its transfer from one generation to another has not been and cannot be accomplished through heritage, but through teaching and learning, and mainly through the art of writing.

The Qur'an, in Chapter "Al-Qalam" (the Pen), swears in the name of the Pen, and say:

"I swear by the Pen and what the Angels write." (68: 1).

or in Chapter "Al-'Alaq" (the Clot):

"Read in the name of your Lord who created." (96: 1).

"He created man from a clot." (96:2).

"Read and your Lord is Most Honorable," (96:3).

"Taught man what he knew not." (96:4).

This shows that God granted man the talent to proceed towards social and historical evolution.

There is no doubt that since his creation, man has advanced towards civilization and evolution, and this progress has been as gradual as that of natural evolution, but with one difference. As time has passed, the momentum of evolution too has increased. There has been no immovability, and no monotony of movement, but like a moving car, the speed has been boosted with the passage of time.

Though progress seems to be an obvious matter yet there have been some learned men who have refrained from calling such changes as progress and evolution. What is the reason for their doubt?

Although we believe that man is moving towards an all-round perfection, there must be a reason for the doubtful attitude of philosophers, and this requires an explanation.

What Is Evolution?

Many problems are seemingly obvious, but defining them is not so easy. Some have defined evolution as follows: Evolution is accumulation of parts and then their division, and abandonment of their homogeneity and moving towards heterogeneity and taking an organized form possessing a unified relationship of those parts. For example a cell in the sperm, which is created by the combination of two male and female cells, at first, possessed a simple form, and then it is subdivided into an accumulating shape. Then, the embryo does not only change quantitatively. But also undergoes a qualitative division into different organs such as heart, nerves, digestive system etc. and these separate organs find a unified relationship to produce a human being.

In social matters too, there is a similar process from simplicity of form towards complexity. But is evolution only this process of complication?

Difference Between Completeness And Perfection

In Islamic philosophy, there is a fine distinction between complete and perfect. The words “complete” and “perfect” are both used as the antonyms of defective, but complete is different from perfect.

There is a verse in the Qur'an in Chapter “Al-Ma'idah” (the Food), concerning imamate and guardianship, which says:

“This day have I perfected for you, your religion and completed my favour on you and chosen for you Islam as a religion.” (5:3).

In this way the Quran uses perfection and completion in two different senses, both of which begin with a deficiency to attain their related peak. The difference between these two is this: If something like a building or a car lacks some essential parts, we call it defective, and when those parts are provided for, we call it complete.

But perfection requires different stages. A child, who is born with any physical defect, is defective, not perfect. He must pass through various stages of education in order to move towards perfection.

Difference Between Progress And Evolution

Is progress synonymous with evolution and vice versa? No. We say of an ailing person, that he is progressing, but we do not say he is evolving. An army makes progress in capturing enemy territory, but this is not evolution. Why not? Because there is the idea of exaltation and sublimity inherent in evolution, which is an upward movement from one level to a higher level, whereas progress is a horizontal advance at the same level. Military advance is thus progress at the same level.

When we speak of social evolution it implies things beyond progress. Some advances may be called progress for man or society, but would not be exaltation and evolution.

In this sense, those men of learning who have refrained from calling all progress evolution, are somewhat justified in their verdict. Evolution also differs from expansion. Now we can consider the following questions:

1. Has man secured evolution in his social life and during his history?
2. If we assume that he has evolved in the past, will he do so in future, too? Is human society moving towards evolution?
3. If he is moving towards evolution, what form would that ideal society or Plato's Utopia take? What are

its characteristics? Is it attainable? Could we say that history proceeds forcibly towards evolution irrespective of our wishes or efforts?

Have human beings in the past had no role as free, independent and responsible beings? Has their role been obligatory and secondary? Or should we say that they have voluntarily and consciously planned their society and started its advance towards evolution? Do we not respect many human beings of the past for the part that they have played as social pioneers?

They are those who could stand against historical evolution or at least offer no aid, and choose personal welfare, but they did not do so. There are also others who are very blameworthy for their hindering efforts. This has been the role of option in past history, and if we do not regard the future and have no plans for it and take no responsibility for making history, the result will be the same.

History is made by man and not man by history. Without a plan and a sense of responsibility for future, this vessel of history cannot, by itself, reach its destination. In Islam and, especially in Shiism, there is no belief in a blind and forcible course for events to happen, and this is one of the highest of Islamic teachings.

Revision Of Fate

In Islam and in Shiism, there is a belief that divine fate is subject to revision, meaning that God has not fixed a definite and unchangeable process for human history and for events. It implies that man himself executes this fate or destiny granted by God, and can thus promote or check or delay it, and there is no blind force to rule over history on behalf of God or nature.

Therefore, with such a view, till the time we do not understand evolution or the goal of humanity, can we speak of evolution or progress? Progress towards what goal and in what way?

When we read history, we do so to show us the way to future, otherwise history in itself, would not be of much use. The Qur'an, too, uses history for the same purpose. Knowledge of the past enables us to plan the future.

Man's Technical Evolution

If we study history from two points of view, we would observe there has obviously been progress for man, firstly from the viewpoint of implements and tools. Man, whose tool once constituted rough stones and then hewed stones, has made progress towards present technology. In this technical creativity he has reached amazing stages, particularly in the last two centuries, to an unbelievable extent.

It can be predicted that this advance will continue in future if no calamity occurs to stop it.

Some learned men have predicted such a calamity and think it probable. They say this technical and

industrial development has reached a point where there is the probability of the destruction of man by himself, together with the products of all his past efforts including science, technology, books, civilization and all its vestiges.

New human beings may appear who could start the whole process anew. But if no such calamity occurs, there is no doubt that further progress will be made by man to an extent which cannot be imagined. This is the result of human experience, experiments and the evolution of experimental sciences. For, he has gained much knowledge of nature, conquered it, and made it to serve him. The next point of view is man's social evolution.

Man's Social Evolution

Social relations and structure of society have gradually evolved from simplicity to complexity, in the same way that technical matters and tools have become complicated reaching up to space-ships.

As in natural evolution, the structure of a creature with a single cell is simple in comparison with the body of an animal or human being. With one form gradually evolving into another, the form of human society has undergone a similar process of change. The structure of primitive and tribal societies is very simple. A man is a chief and the few tasks are probably divided by him among the members. But with the progress of science and technology, society, too, has had a greater division of labour and the tasks are much more numerous.

Compare to-day's jobs, tasks and professional classes with those of a society of a hundred years ago, and consider administrative and scientific branches of both eras. In the past, it was possible for a man to become a teacher of all the knowledge of his own time and become an Aristotle, an Avicenna. But now the system of education has become so elaborate that even if there were hundreds of Aristotles and Avicenna (Ibn Sina) as specialists in each branch of knowledge, they would still be ignorant of many other branches which exist in the world.

The consequence of this is to remove the similarity between individuals and create distinctive traits and differences, for, as man creates work, work, too, builds man, (except that man creates kinds of work and work affects the number of men). Human beings in a society have different natures since each one deals with a task different from those of others and this causes a differentiation. You may feel that in this lies the danger of threatening human unity, where human beings are similar in appearance, but with wide differences in mental, emotional and spiritual structures. That is why it is said that technical progress has made man a stranger to himself that is a man is built according to the nature of a task or a job, and has lost his unity with others.

Human Relations

Beside power and domination over nature and beside the structure and formation of human society, there are other matters related to human nature, and that is the relations of human beings with one another.

Has man, parallel with his progress in technology and social structure, been able to advance in connection with human relationships? If he has, then it means true evolution and advancement. If human beings have progressed in their cooperation in comparison with those of the past, and feel a greater responsibility towards other beings, then they have evolved. Now let us see if human sentiments have made a proportionate advance has human exploitation of other beings disappeared or taken a different form and increased? Has human injury and violation to other beings been augmented? Has human transgression over the rights of others decreased with progress in technology and social structure? Some deny this progress, and claim that if the criterion of progress is welfare and happiness, then technical evolution can hardly be counted as progress.

Two examples may be given in this connection:

1. One of the things in which great progress has been made is speed, in such things as telephone, telegraph, airplane etc. But can this be considered progress by a human standard? In one way, speed has brought some facilities to man, and in another way it has deprived him of tranquility, for, as it quickly takes a person to the destination, it also provides a quick facility for attaining a sinister design. If a man who is sound and benevolent has benefitted from speed, a wicked criminal, too, can equally employ speed for an evil purpose. That is why some people doubt whether this may be called progress.
2. Does medical advance depict a true progress? Apparently it does, for we and our children are more secure against various diseases. But writers like Alexis Karl think that judged by a human standard, human generation has been weakened by medical progress, for, in the past, physically weak people who could not combat diseases perished and the strong remained to produce strong offspring, and at the same time the congestion of population was checked in the world. But now that medicine artificially preserves weak individuals who are condemned to death by nature, the next generation will be even weaker.

A baby which is born after seven months is doomed by nature, but medicine uses all its tools and efforts to save it. To what purpose? What will the next generation be like?

Then, there arises the problem of overpopulation, as a result of which individuals who have more merit for survival and for the betterment of human species may die out and those who lack the necessary qualifications survive. This, too, makes medical progress subject to doubt.

Still another example may be given: Looking at news agencies and mass media may give a fine

impression that it is very pleasant to sit at home and become easily aware of what is happening in the whole world. But as learned men of the East and West say, one should remember how much worry and anxiety is caused by the same mass media. For, it is often advisable for human beings not to know of some matters, especially of disasters, about which they can do nothing.

Thus we cannot claim that evolutionary growth has taken place in the relations of human beings with one another, or even if it has, it is not proportionate to the development of tools and social organization.

Man's Relation With Himself

Another problem is man's relation with himself, which is called ethics. If we do not wish to exaggerate by saying that man's happiness as a whole lies in establishing good relationship with himself, yet we compare the factors of this happiness, obviously the main part of it is related to his relation with his human or animal side, for, many human values are inherent in him. He is an animal which has become human, and the question is whether his humanity is subordinate to his animalism or vice versa. Or as the Qur'an says in Chapter "Al-Shams" (the Sun):

"He will indeed be successful who purifies it."(91:9).

"And he will indeed fail who corrupts it."(91: 10).

The question of purification is to cleanse oneself from all the low animal characteristics, without which it is not possible to have good a relationship with others, so as not to enslave them or not to be enslaved by them.

So far, then, four points have been discussed:

1. Man's relation with nature, and his progress.
2. Man's relation with society and its progress.
3. Man's relation with other human beings showing whether he has advanced in spirituality or not.
4. Man's relation with himself or his morality. Has man of today or of yesterday put some space between himself and animality, and secured human values? Is his human evolution greater than that in the past? What part have the prophets played in historical evolution, and what will it be in future? What role has religion had and will have in future?

We can estimate this role by scientific and social evidence, and realize whether man needs religion in future for his evolution or not, for, the survival of everything is subject to its need. The Qur'an says in Chapter "Al-Ra'ad" (thunder):

"Then as for the scum, it passes away as a worthless thing; and as for that which profits the

people, it carries in the earth.” (13:17).

There is a simile about torrent and foam, and the Qur'an says that the foam disappears and water remains, the foam being false and water true. The question whether religion will continue to survive depends on its role in the evolution of human nature and his spirituality and humanity. It is only religion that can safeguard good relationship among human beings and nothing else can take its place, as proved by the past history.

The question is, then, that in future either human society will become extinct and man will attain its true destiny which is an overall evolution, namely evolution in its relation with nature, in awareness, in power, in freedom, in sentiments, in humanism etc. We believe this to happen and the source of this belief comes from our religious teachings. (I have in another lecture entitled “Occult aids in human life” explained that we have this optimism with regard to the future, and man's true evolution, and in avoiding a blind alley, whereas other schools of thought are already in that blind alley). No other factor but religion can safeguard the greater part of human evolution in connection to his own nature.

Man's Evolutionary Dimensions

How has man and his society been affected in the past? Has there been an evolution or at least some progress in all aspects of life? Or has there been none of it? Or is there a third alternative, namely considerable progress in some aspects and none or very little in others, not proportionate with technical advance and social organization? It seems that in social life, man has not made much advance, and if we assume technical advance and social organization as the body of a society, and man's social life as its spirit, we must say that while the body has grown enormously, the spirit has advanced little.

For this reason, views concerning the future are bound to be different.

Man's Future Evolution

Some people are doubtful about the future and wonder if there is a future at all for man and whether he is not threatened with destruction. This kind of doubt is mostly seen in Western men of learning.

Other groups go a step farther and are quite cynical about man's future and destiny, They think that his animal nature prevails, showing such qualities as lustfulness t egoism, selfishness, deceit, falsehood, oppression etc. They say since the beginning of man's social life, society has been a scene of evil and corruption, in both periods of barbarism and civilization.

They believe that neither civilization has brought about any change in his nature, nor has culture or any

other factor. Thus, there is no difference between the primitive man of early times and the civilized man of to-day with regard to goals and objectives. The only difference is the manner of work, and form and appearance.

The primitive man, because of lack of culture and civilization, committed his crimes more openly and plainly, whereas in modern culture, the same crimes are covered up by fine words and forms. There is no difference in the deeds of either of them, except in form and appearance.

What is the conclusion? They say it is despair and there is no remedy for it. (Fortunately most of us think otherwise) Does the solution lie in a collective suicide?

Suicide As A Wrong Logic

It is strange to say that a human being who has attained cultural maturity should commit suicide. This attitude is prevalent in Europe in various shapes. Statistics show that in spite of all the comfort that exists in the civilised world, the number of suicides is increasing. Such statistics are published in newspapers from time to time.

This Hippism, which is another social phenomenon, is a reaction against civilisation, showing that civilisation has failed to serve and change mankind. This Hippism of the West should not be compared with ours, for they have a philosophy of disgust with civilisation which has not been able to solve any problem.

The reports of UNESCO about various places show how people resort to narcotics in those countries as a result of cynicism towards and despair of humanity.

When man reaches a stage where he finds no remedy even in reform and revolution, and a change of governmental and economic system is only a change of form and not of context and spirit, then he resorts to deviation in his despair.

Scientific Theory

The second theory is that man's future is not hopeless and science resolves social problems. This theory is supported, not by advanced countries, but by their newly progressed followers. This theory was suggested by Bitten and others as a remedy for all human sufferings. It is said that by building a school, you actually demolish a prison, and by knowledge and freedom, all difficulties are removed.

What are man's difficulties? Ignorance, weakness against nature, sickness, poverty, anxiety, oppression and greed.

In this theory, there is some truth, for knowledge removes ignorance and man's weakness against nature and his poverty in so far as it is related to nature. But not all of man's pains are connected with nature. The greatest of these pains is due to the relation of man to man, such as oppression and injustice, or

related to man's inherent nature such as the feeling of loneliness and worry and anxiety, which pains knowledge has not been able to remedy.

This theory of knowledge as a remedy of all pains has become obsolete in countries which have advanced in science, but in other countries they still believe it, and do not realize that there are matters related to the human aspects of man about which science can do nothing.

Learned men reach a conclusion that science is neutral and cannot offer a goal for man and cannot elevate his goals. It only helps man acting as an aid in the direction he has chosen.

Today we see that most of man's suffering from human beings comes from learned men, not from ignorant men. Has it been the ignorant who exploited the ignorant in these few centuries? Was it the ignorant who exploited the learned or vice versa? Knowledge and culture give man an understanding of the world, but this is not enough. There are other things necessary besides understanding to resolve man's difficulties.

Ideology And Religion Governing Man

The third theory is that man should not despair of the future? Why, then, has he despaired in the past? This view claims that the reason for it is inability to find the root-cause of human pains. The reason lies not in ignorance and weakness etc., it lies in the kind of ideology which rules over man,

According to this theory, in addition to science, culture and technology, there are also ideology and religion which rule over man and society. To enable man to combat against his weak points, a change of ideology is necessary. In the opinion of adherents of this theory, since man abandoned the early communal system and replaced it with private ownership causing so much confusion throughout history, and has based these ideologies on private ownership and class system creating social systems on their basis, all these problems have existed as long as an ideology which rules over man dominates him, an ideology which allows him to exploit other human beings legally and legitimately, such baseness, disquiet, losses, bloodshed, disputes, wars, homicide and cruelties and every other kind of wickedness will exist.

All these will be removed only when this ideology is changed, and with a collective unity all beings will become equal and brotherly. Then, there will be no oppression, and no fear and anxiety. It is then that man, parallel with his material and technical evolution, will also gradually develop in his human dimensions, and with his physical growth he will attain mental and spiritual growth as well.

Marxism considers all the sufferings to have their root in class ideology and private ownership, and so an evolved society must be a classless one.

There are many objections to this view and theory. One of them is whether a ruling ideology is due to the nature of men, and of dominant men. Or is it because of the nature of dominant men that ideology has

taken this form? Can you, who believe in objectivity as prior to subjectivity, say that the ruling class has an oppressive ideology because such a class has an oppressive nature? Or is it their sense of profit seeking that causes this? There is this quality in man that he seeks profit so far as possible. Thus, ideology is a tool in human hand, and not man as a tool for the ideology created by himself.

If an ideology is changed, human beings remain unchanged and there are other ways for them. Even with a human and anti-class ideology, man can carry on the exploitation of other human beings. The point is that with the changes in systems, man keeps on using his nature to play with those systems and use them as tools. Do human beings have freedom in the countries where there is followed a so-called anti-exploitation and anti-class ideology? Does there exist any equality?

There is no equality in happiness, but there is an equality in unhappiness. There are social classes but not in the form of economic strata. Ten million out of two hundred million people hold the rein of everything in the name of the Communist Party. Do they allow the remaining one hundred and ninety million to be in the Communist Party? If they do so, the privileges of the minority will be lost. (Or is it that the majority dislikes Communism so much that it willingly foregoes the membership of that Party at the cost of losing those privileges?)

In fact, the worst types of suppressions and miseries take place in the name of an anti-class ideology, whereas actually a new class is formed without being called so.

Moreover, if an ideology is only a view or a philosophy, has this view or philosophy the power to change human nature? Never!

Why is knowledge unable to change human nature? Because knowledge is only understanding and awareness. An ideology whose elements are only recognition without having an element of faith, namely inclination, cannot affect human nature.

A view so long as it remains only a view or philosophy and is related to human mind and understanding, has no effect on human nature. It is only a way of distinguishing one's interests more clearly and becoming more far-sighted.

But it cannot provide a higher understanding, and if human nature lacks a higher goal, how can man find such a goal? When thought has no genuineness, it cannot control man. Therefore, Marxism must necessarily admit such realities as nature, faith, true morality etc. in order to resolve the problem of inclination.

[World Vision Concerning Man](#)

To resolve this problem, Marxism has resorted to a view called "Pensialism", which is similar to materialistic world vision, but with a proposal to remove the defect in Marxism. As such things as humanism and human values, and matters such as peace, justice and moral principles are considered

as idealistic and worthless in Marxism, "Pensialism" attributes some importance to human values in order to create a basis of inclination as something which would attract man and provide higher goals for him than materialistic ones.

But what are these human values that they declare in a materialistic world? You claim that the world is a mass of matter, material actions and reactions, and there exists nothing else. Thus, man, too, is only his physical side and has no other reality, and what can be related to this material aspect is profit. For him food, clothes, dwelling, and sexual matters are objective things. Where, then, have 'human values' come from? The answer they give is that man himself has created them. They are not independent entities, but as man possesses will power, he can create values which have no existence of their own.

This is a most comical and stupid theory! How do you create these values, when you consider man to lack generosity, chivalry, self-sacrifice and service, and when such things have no meaning and value in his own essence? If we say to a microphone 'I give you the value of gold', will it become gold? Iron is iron and its reality cannot be changed by man, Granting value in the sense of creating and giving objective reality has no meaning; but as a credible reality it finds all meaning.

This subject is not found in any oriental and occidental philosophy, and is only discussed by scholar Tabatabai in his book, "Introduction to the principles of philosophy method of realism," saying that credible matters like hypothetical and conventional subjects can only be used as tools.¹

Suppose a man from abroad has come to Iran. We can, by agreement, make him Iranian and grant him all the rights of a citizen of Iran. This agreement is based on credit which may be used as a tool, but not as a goal. If a man wants his wife who is ugly to be beautiful, can he credit her with beauty, and love her as a beautiful woman? This is like creating an idol and then worshipping it. The Qur'an says in Chapter "Al-Saffat" (the Rangers):

"What! Do you worship what you hew out?"(37:95).

Human goal must have a reality beyond credit and supposition. Thus, saying that man creates his own values is nonsensical.

Here then the final school presents itself as a school which is not cynical about human nature

It says that the testimony of man against human nature to the effect that it is based on evil and corruption is the unjust and ignorant testimony that the angels gave about man before his creation and which God rejected as untrue. The Qur'an speaks about this as follows in Chapter "Al-Baqarah" (the Cow):

"And when your Lord said to the angels, I am going to place in the earth a caliph (or viceroy), they said: What! Wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know."

(2:30).

Thus God answers those who objected to the creation of man that they had only noticed his natural and animal inclination while they were unaware of his human and divine aspect. He said that we had placed in him love of truth, desire to seek truth, endeavour, love of justice and freedom. This being is a mixture of darkness and light.

Can an ideology which safeguards the interests of a group only, guide man? Or an ideology which is only a philosophy lacking the reality of man and his spiritual inclinations lead him?

They claim that man has no inclination towards anything and anywhere in his essence, and is solely a materialistic creature; or that he assumes a value for himself and then worships it, These are nonsense; man should know himself. It is an insult to the position of humanity to consider all the efforts of man in the past to be in the direction of individual, group or national interests.

The Conflict Of Right And Wrong Throughout History

There are two natures of darkness and light inherent in man, and each individual is engaged in a crusade within himself for the victory of one of these two natures. Those who have placed their mental and scientific powers form the group and flank of right in society and are supporters of truth and justice. And those who have supported wrong constitute the animal and decadent group. These two groups have had a perpetual clash throughout history; and as the Qur'an says, the most magnificent conflicts of human beings has been between the followers of right and wrong.

What do followers of right and wrong mean? A man who is liberated from outside nature, from other beings and from his own animal side, and has attained divine faith and ideal, is a follower of right, and he is different from a decadent, and mean seeker of profit who is a follower of wrong.

The Qur'an beautifully expresses this difference and contrast in Chapter "Al-Ma'idah" (the Food):

"And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I will most certainly slay you. (The other) said: Allah only accepts from those who guard (against evil)." (5:27).

"If you stretch forth your hand towards me to slay me, I am not one to stretch forth my hand towards you to slay you surely I fear Allah, the Lord of the worlds." (5:28).

"Surely I wish that you should bear the sin committed against me and your own sin, and so you would be of the inmates of the fire, and this is the recompense of the unjust." (5:29).

"Then his mind facilitated to him the slaying of his brother..." (5:30).

Thus the slayer is enslaved by his own desire.

The story of Abel and Cain is one of the finest stories in the Qur'an, showing how a man of faith and ideal and free from social and material entanglements as well as those of the self becomes stronger and firmer in his belief, while others turn to mischief and rebellion.

The dispute between Abel and Cain should not be mistaken for class wars, for; it is not related to materialism. The Qur'an in showing the role of the oppressors on the other indicates that many wars are the wars between the followers of faith and profit-seekers. If man possesses these two aspects, society, too, possesses them. A school which believes in human values thinks of them as a reflection of divine attributes inherent in man, which should be discovered by him.

If so, what is the future of man? Should we, like God's angels, be cynical about it, and say that man has a wicked nature? Should man yield to suicide, hippyism, narcotics etc.? Or should he wait for miracles from a class ideology which says that class opposition is the agent of movement in history and an ideal society is classless?

After man resolves contrasts and removes his defects, he falls on his way to a higher course which has no limit and no end. Even a prophet has room for the exaltation which we cannot imagine. It is then the victory of the love of God over the love of Satan, and man becomes committed and duty-bound as an intelligent and free being with option and will power.

The conflict between right and wrong continues and society advances to a point foreseen by the Guardians of God's religion, leading to the rule of justice which is interpreted to mean the rule of Imam Mahdi.

Thus question of the evolution of man in addition to devotions, communions, recognition of God, abstention from sins and falsehood, treason, oppression and slander and beside its social aspects, also possesses an educational and human side which must be revived in order to rise above these matters.

This becomes possible only when human struggle comes to possess a basis of total faith, actual struggle, then, produces spiritual evolution, and this struggle must begin from within. These are the teachings of prophets and you cannot find them so magnificently elsewhere.

The Prophet sends an army against external forces and when his troops return victoriously, the Prophet, welcoming and praising them addresses them in the following manner:

“Praise be upon you for your victorious return, but there is still another combat to engage in [Al-Jihad Al-Akbar].”

They wonder at this remark and ask him if there is still a greater war. The Prophet says:

“He will indeed be successful who purifies it.”(91:9).

“And he will indeed fail who corrupts it.”(91: 10).

This call for the understanding of man by himself, and his combat with the self does not find a place in the teachings of others, for they lack the capacity for it.

1. Vol. 2, Article 2.

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