

Original Article

Explaining the Stages of Human Being's Evolution during Childhood According to Allameh Tabatabaie's Viewpoint on Descent Process

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10.22080/JRE.2021.21419.1148

Received:

April 20, 2021

Accepted:

June 22, 2021

Available online:

August 20, 2022

Keywords:

Human's evolution; childhood; descent; Allameh Tabatabaie

Abstract

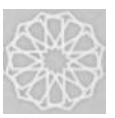
Childhood is one of the most significant levels that could be recognized as the most effective period of human being's nurture. According to the verses of the Quran and the narrations of the Prophet and Masumin, human being goes through seven levels during the process of evolution, and childhood includes two of those levels. Allameh Tabatabaie believes that the story of human being's descent (Hobout) has occurred after breathing God's spirit into human's body and it includes two levels. These two levels are in line with the childhood's growing stages. Descent of human being doesn't mean a physical displacement from heaven to the earth as the way rain falls down on the earth. The world (Dunya) is not a static reality which human being is placed in during the descent. However, it is a new perspective to human being and a new perception which appears to him. Descent differs from physical creation, so that the story of breathing spirit into physical body is not recognized as descent. The fact is that human being is present in the spiritual level of the existence, and the divine covenant (Mithaq) and Adam's paradise are meaningful for him even in the fetal period. By approaching the forbidden tree, human being wished to achieve both levels of unity and plurality and wanted to become eternal. However, since he had not the capacity of such a level, he was distracted from unity and became concentrated on plurality. Therefore, descent is a change of infant's perception from transcendental world to the physical world. During this process, child will gradually get acquainted with the levels of his perceptions and his body's requirements and look for fulfillment of his needs through conventional perceptions (Itibariat) mechanism. The present research has been done using a descriptive-analytical method.

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Extended abstract

1. Introduction

Human being goes through levels during the process of evolution and each level has its own characteristics. Childhood is one of the most significant levels that could be recognized as the most effective period of human being's nurture. According to the verses of the Quran and the narrations of the Prophet and Masoumin, human being goes through seven levels during the process of evolution, and childhood includes two of those levels. Allameh Tabatabaei believes that the story of human being's descent (Hobout) has occurred after breathing God's spirit into human's body and it is made up of two levels. These two levels are in line with the childhood's growing stages.

2. Research method

The present research has been done by descriptive-analytical method

3. Results

Human being has a physical or material aspect and a metaphysical or immaterial aspect. At first, the immaterial aspect overcomes the material aspect. However, during the descent process, the physical aspect gradually overcomes.

Since the child has the physical aspect, he is on the early stages of animality and his soul is just at the beginning of the path of immateriality and he has no idea about immateriality except for concrete perception (Tabatabai, 1992, 16:288)

According to the immaterial aspect of human being, he lives in purgatory paradise since birth. However, in the process of descent, he gradually enters the physical aspect of life from the immaterial aspect and gets acquainted with plurality of physical world and conventional perceptions by which he gets distracted from the unitive reality.

When the human being forgot the divine covenant and as the result approached the forbidden tree and finally couldn't sustain both physical and immaterial aspects together, he forgot his divine reality and approached his physical and animal aspect (Tabatabai, 1981, 3:454)

The fact is that human being considers himself an independent and needless being from God and focuses on his physical body and consequently, he neglects his divine needs and assumes that he just has animal needs.

In the following events of descent, God inculcated some words into human being and paved the way for his repentance. These "words" are actually "divine names" that God had taught human being before the descent and child forgets them in that process. These "names" are actually the divine reality of human being that were reminded again by God to prepare human being to repent and get back to his divine reality.

The second descent is actually an entrance into religious world which emerges at the end of the second stage of childhood. This religious world is actually revealed by God upon human being and shows him the path of salvation and damnation.

In fact, repentance and refocusing on real and divine needs of human being puts him in the path of second descent or second stage of childhood. Therefore, God shows him the path of guidance through revealing the religion (Shariaa) and gets him back on the straight path. Thus, the end of the first stage of human being's childhood was meant to be in the world of ordinary conventional perceptions whereas the end of the second stage was meant to be in the world of religious conventional perceptions that purify the lowest level of life which is social life. (Tabatabai, 1992, 1: 134-135)



4. Conclusion

Descent of human being doesn't mean a physical displacement from heaven to the earth as the way rain falls down on the earth. The world (Dunya) is not a static reality which human being is placed in during the descent. However, it is a new perspective to human being and a new perception which appears to him.

Descent differs from physical creation, so that the story of breathing spirit into physical body is not recognized as descent. The fact is that human being is present in the spiritual level of the existence, and the divine covenant (Mithaq) and Adam's paradise are meaningful for him even in fetal period.

By approaching the forbidden tree, human being wished to achieve both levels of unity and plurality and wanted to become eternal. However, since he had not the capacity of such a level, he was distracted from unity and became concentrated on

plurality. Descent is, therefore, a change of infant's perception from the transcendental world to the physical world. During this process, child will gradually get acquainted with the levels of his perceptions and his body's requirements and look for fulfillment of his needs through conventional perceptions (Itibariat) mechanism.

Funding

There is no funding support.

Authors' Contribution

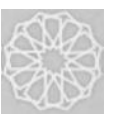
The article has been written by the corresponding author.

Conflict of Interest

Authors declared no conflict of interest.

Acknowledgments

Thanks to the respected reviewers whose comments have been used to improve the paper.



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