Study of elementary jihad theory
In the political philosophy of Allama Seyed Muhammad Hussain Tabatabai

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Abstract
It is more than fourteen centuries that there has been a growing interest about the concept of elementary jihad and its relation to the Islamic theology in philosophical and theological discourse. The theory of elementary jihad consists of the most important principle of political philosophy in the classical period about peace, that is developed by Islamic theologian and philosophers. Allama Tabatabai knows a jihad as an elementary jihad when the authority declaring the war has the divine right and the aim of this war is justice administration and equity as well as building a monolithic and monotheistic society. In Allama Tabatabaï’s view, elementary jihad theory has three basic features, including: 1) Virtue ethics and justice, 2) God's laws (all places and at all times), 3) Islamic Society. These three points are the most important achievements in the theory of elementary jihad. However, he focuses on sin as a main factor of war and argues that liberation of thoroughly material outlook on life and evolution of spiritual life is a reason for waging a war. Allama tried to provide a different description of justice, and he offered a distinct viewpoint of justice, different from what earthly justice that ancient philosopher and thinkers have stated. He made effort to express an obvious interpretation of his spiritual and utopian community based on religious beliefs and Al-Farabi’s philosophy.

The purpose of his works was to describe the elementary jihad theory different from the prior theory, and in terms of the logical structure which was considered for it; on one side he ended the ancient elementary jihad theory, on the other side opened a new chapter in Islamic philosophy by presenting an elementary jihad with a defensive nature.

Key words: Tabatabai, Elementary jihad, Political philosophy, Justice, Society, Law, Government, War

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4. a war or struggle against unbelievers
Introduction

As far as the author knows very little independent research has been done so far about the Allama Tabatabai’s political thought. Except two treatises, entitled elementary jihad in Shia political thought written by Mohammad Hossein Mozaffari, and Allameh Tabatabai’s political philosophy by Ahmad Reza Moghadam; which briefly explain the issue of jihad, there is not any other text in this area.

But what is important in the political thought of this theologian is that he tries to reconcile between religion and philosophy which is affected by Muslim philosopher thought and he is considered as a disciple of Al-Farabi. Accordingly, he created a new way of thinking in the Islamic philosophy utilizing political ideas of al-Farabi, Ibn Sina and Aristotle.

While some of his ideas about the theory of elementary jihad is driven by Muslim philosophers thoughts; on one hand he follows Aristotle ideas for creating his own utopian community, on the other hand tries to create a pattern of the Prophet (Muhammad) style in his political philosophy. The aim of this paper is to introduce the «elementary jihad theory» from the perspective of Allama Tabatabai’s political philosophy.

We are attempting to mention some convergence and divergence aspects of this view as well as what other philosophers such as Aristotle and al-Farabi have been expanded about war theory.

However, achieving an accurate comprehension of Tabatabi’s political philosophy can define the nature of elementary jihad theory which has built his political philosophy.

For this purpose we need to understand what he have perceived about the existence and the universe, but the most important issue in Tabatabai’s elementary jihad theory is the particular style that is hidden in his ideology or even in theological, philosophical and political commentaries and questions. So, it is worthy to regard Allama works as the best references. And for this purpose we can use some of Skinner’s hermeneutics terms.

To support above issues it can be said that elementary jihad theory has a defensive nature and because the Islamic society is threaten to overthrow and Muslim are obliged to defend it, then elementary jihad is unavoidable.
1. Biography

Allama Seyed Muhammad Hussain Tabatabai was born in a family deeply rooted in knowledge in Tabriz, Iran, 1381 A.H.5, (16 March 1904). At the age of five, he lost his father and when he was nine years old his mother died. Shortly after losing his father he started learning Persian literature and primary education.

Between 1290-1296 A.H., he was studying Qur’an, Golestan and Bostan-e Sa’adi books and in 1297 A.H., started Arabic and theology science.

And until 1304 A.H. he continued reading such books. In 1304, in order to study for a course of further education moved Najaf Seminary. He received benefit from the training course of the late Ayatollah Shaykh Muhammad Husayn Isfahani. He also had the opportunity to be present for eight years in the class sessions on the principles of jurisprudence (usul al-fiqh) and advanced lessons (dars al-kharij6) in jurisprudence (fiqh) of the late Ayatollah Naeini and Sayyed Abul Hasan Isfahani.

He learned ilm al-Rijal (Science of Men) in the late Ayatollah Hujat Kuh Kamari class sessions. He continued the study of philosophy in the sessions of the most prominent thinkers and philosopher of time, the late Seyed Hossain Badkubi.

Allameh Tabatabai studied ulum Al-Hadith (sciences of the Traditions), ethics and divine sciences in the Ayatollah Haj Mirza Ali Aqa Qazi class sessions.

He learned the verse by verse interpretation of Qur’an in the late Ayatollah Qazi courses and followed him in Quranic exegesis (Tabatabaei, 1388 A.H., p.19).

While educating in Najaf, he compiled the following books:

Treatise on Demonstration, Treatise on Sophism, Treatise on Analysis, Treatise on Synthesis, Treatise on Contingents (Man-made thoughts), Treatise on Prophecy and Dreams.

Due to difficult living conditions, Ayatullah Tabatabai returned to his original hometown, Tabriz, in 1314 A.H.S. (1934 A.D) and spent more than ten years in that city. Since he failed from scientific thinking and teaching (just small  

5 Solar
6 Graduation class
number of disciples) due to living through agriculture, he reminds these years as the period of his psychological trauma. So he lived suffering an inner torture. in this period he authored following books: Treatise on the proof of the divine essence, Treatise on the divine attributes, Treatise on intermediaries between God and man, Treatise on potentiality and actuality, Treatise on man before the world, Treatise on man in the world, Treatise on man after the world, Treatise on prophecy, Treatise on initiation (In this treatises there is an harmony between reason and quotation)
In 1324 A.H, along with his wife and four children, he left Tabriz and migrated to Qom, where he spent the rest of his life teaching and researching. He studied early Islamic philosophy and modern philosophical theories and clarified them so he revealed the value of divine philosophy and wrote several refutations to philosophical materialism
By acquaintance with the philosophical schools, he was well informed of peripatetic philosophy7, wisdom of illumination8 and transcendent theosophy9. He adopted Mulla Sadra's transcendent theosophy due to its distinctive features as his own "philosophical approach".
Allame wrote his two philosophy textbooks of Bidayat Al-Hikmah10 (The Beginnings of Philosophy) as the book for who are seeking of Divine philosophy, and Nihayat Al-Hikmah (The Results of Philosophy) for those who have acquainted with the subjects of Islamic philosophy school (Javadi Amoli, 1386 A.H., p. 184).
Tabatabai spent many years of his life studying and teaching of philosophy, and based on intuition, he became proficient in the thought and ideas of the great Islamic philosophers such as Farabi, Avicena, Sheikhe Eshragh and Mulla Sadra, etc.
In addition, through the natural talent and interest, he examined Philosophical researcher’s thought in Europe. In the end of his own lifetime, besides teaching of jurisprudence and usul (principles) and exegesis, he was the only professor of divine wisdom in Qom.
The following books are written during living in Qom: principles of philosophy and realism; which had a decisive role that proves materialistic philosophy is baseless, especially from thirties onwards for the Iranians,

7 Mash”a’iyya
8 Hikmat al-Ishraq
9 Hikmat Muta’aliah
10 the elements of Islamic metaphysics
Bidayat al-hikma (The Beginnings of Philosophy), Nihayat Al-Hikmah (The Results of Philosophy), and Al-Ta’liqt Al-Asfar (suspensions during spiritual journeys), all written base on transcendent wisdom framework.

Tafsir Al-Mizan and Tafsir Al-Bayan are his exegesis of the Holy Qur’an, which the former is based on analytical and rational interpretation of the Qur’an and latter examine all individual requirements and details historical, philosophical and ethical aspects of social discourse.

The aim of this study is to discuss Tabatabai’ view about justly war, therefore we especially consider Tafsir Al-Mizan, the Quranic exegesis.

Tabatabai left this world for the eternal abode and went to glory in 1360 A.H.

2. Human and society

Allama Tabatabaei, in his Treatise, Man in the World, provides an intellectual analysis of human sociability, which has a long history in the tradition of Islamic political philosophy. Like Aristotle, he knows man as a social animal (Aristotle, 1371, p 195) that is consisted of two components, the physical body and the soul, and human health depends on them.

During the worldly life these two are together, then body passes away and soul will be separated and man goes back to God (Tabatabai, Al-Mizan, volume 2, p. 113).

He knows the man having three characteristics: 1. Perception and thought 2. Conquer relationship with anything 3. Practical or contingent perception.

Thus, all practical or contingent conception and sciences form in associated with the conquest or subjection with the world or employment (istikhdam), which is concerned with man's relation to his limbs and faculties and this relation is objective, real and creative (Tabatabai, 1414 A.H., p 221). Cosmos and natural systems of human are created in a way that directs him to social life.

Furthermore, Tabatabai’ perspective about man is supported by the theory of contingents conception.

He introduces the human as a member of the universe like other creatures, which have been equipped by numerous powers which convert their weaknesses to perfection. But human has a basic different and he is the ultimate product or goal of evolution which reveals his developmental guidance through his thought, ideas and sciences and by using them will match to nature an everything.
From Tabatabai’s perspective, these sciences and thoughts are the contingent’s practical science. However, humans cannot lonely achieve all the perfections that are compatible with his own nature, because in all direction of this nature he needs evolution and each one is threaten by various fault.

Automatically following his nature, men have just found out he has to live with his fellow man through social cooperation and civilization, so everyone can achieve perfection in one or a few aspects of it, in order to participate, propagate and benefit on the basis of all capacities of this perfection (Tabatabai, 1365 A.H., p. 192 ). During his lifetime, Human obtains advantages which had been lacking in his first creation.

By the grace of God, man is equipped with intellect, mind and awareness power, thus he is able to infer the rules of something to something else and attain sciences that is different from natural sciences and have been discovered through sense and reasons. Tabatabai called these sciences as contingent sciences, such as admitting that doing something is mandatory (wajib) or not, and it is great and that is unpleasant. Man will mediate these sciences between himself and what he is intending and what is considered as perfection.

Tabatabai explain the diversity of contingent base on: 1. difference of geographical environment, 2. difference of work environment and employment, 3. Multiplicity of thoughts entry into the human mind [through thoughts inheritance, dictation, addiction, education and upbringing], 4. Development of information and 5. Evolution of material and temporal life (ibid, p. 21).

One of the principles of these sciences is the intentionality employing of every physical body organs in order to employing other organs. He serves natural phenomena; inanimate objects, plants, animal and even other human to meet his own demands. Due to other men are similar himself, the result of this general and interpersonal interaction would be establishing a society and inevitable adaptation in the community.

according Tabatabaei's view, the human system- Cooperative Human Community- would never be free of employment (istikhdam) and the term of “human nature is civil” means a necessity which creates peace and reconciliation (ibid, p.117).
In the Treatise on Contingents (i’tibarat) he writes: when there is not a society men cannot attend his developmental requirements.

In Tabatabai’s view, the natural and physical posture of mankind is in such a state that leads him to a social life and the aim of social contract between people for creating community is also a justice contract, so the factor which is leading to social justice is exactly the same natural exigency that exist in human essence.

Human being can disobey social justice through duplicity, abuse of power or domination (Tabatabai, philosophy principles and realism, vol 2, p.190).

In such cases instead of attaining a desirable righteous society, we will meet social conflict and chaos. Therefore in order to fulfillment the social justice and establishing a qualified community, the need of legislation and law committee would be unavoidable. Without having an appropriate society, the human journey toward perfection would be flawed and this shows the importance of achieving a righteous society (Al-Mizan, Vol 12, P.320).

Otherwise, social influences our mental, spiritual, and moral life through other aspects. Community and its objectives, and even social power emerg in the internal and concealed aspect of human essence (ibid, Vol. 4, P. 97).

According Tabatabai’s thoughts, violating of social contracts mean violating of social justice. When social justice is violated, then exploitation, dominance and transcendence will be posed. Hence following social justice and social contract is more necessary than any personal interest, because it’s equal to social maintenance and opposition to exploitation.

From Tabatabaei's perspective, the aim of all religions is to handle this exploitation and achieve social justice ((Avicenna, 1418 A.H., Paper 10).

Finally, he believes that by prevalence of corruption and moral decay, the society ran riot and human environment becomes an animal environment that do nothing except gluttony and lust. In such environment, there is no perception of wisdom, no one listens to religious instruction and ultimately the society and ultimately the society declines (Al-Mizan, Vol. 9, P 248).

3. Government and law

Tabatabai offers his analysis of man and society and also Islam devotion towards Muslim community which is transformed to the social customs of Islam (Tabatabai, 1388 A.H., vol.1, pp. 33,54,168) and he introduces two kinds of government: 1. materialistic government; initially one who is braver
and stronger and richer than others will be elected as the president.

After this step and along with evolution of technology, the best knower of political and governmental techniques is appointed. This presidency is based on one-way employment (istikhdam) and it is the main reason for emergence of idolatry (Al-Mizan, Vol 4, P. 95). Regarding modern civilization, he conclude this civilization is a reflection of primary idolatry which has been developed from the simple form to accurate techniques form and has changed from the individual state to social state (Tabatabai, 1388 A.H., Vol. 1, p. 103) in order to assess the welfare of society and the improvement of people's civilization, Tabatabai defines human fortune as a material welfare. he states that criteria of social thought in these communities is individual thinking, so every person knows himself independent of all things and only think about their own interest and how to get rid of disadvantages, and all people just deal with their own affairs (Tbatabai, 1383 A.H., Vol 2, p. 268)

In his opinion, Islam considers human life beyond the material existence. In human life, monotheism is beneficial, and this knowledge only supports by ethics, and ethic maintenance is possible by existing of a righteous social that is established base on worship of God and his divinity acceptance as well as social justice.

Hence, Islam is a monotheistic religion and defines unity of God as the ultimate goal of human species, ensures achieving this goal and protect it by sanctions, scientific and practical training and enjoining good and forbidding evil. Tabatabai in terms of his own assessment about the nature of Islamic government describes it as follow (Al-Mizan, Vol 3, P. 145):

Islamic Society posses an Islamic government and it is different from ancient or modern kingdom, because monotheistic religion does not prefer one group or person than other. It means that all members of the community are the same (equal) and what makes them different is just their piety. About divine law all people (superior and subordinate) are identical (ibid, Vol 4, p. 121). Electing a governor is according to Prophet Muhammad (peace be upon him) and Imamate tradition and he is supposed to execute divine laws and about public law he should act according Islamic council (ibid, p. 127).

11 Amr bil Ma'ruf wa Nahy an al Munkar
Islamic government has a monotheism foundation and it is expected to abolish exploitative relations and societal discrimination. Tabatabai believes that this religion is the final victory in the world and describes it in philosophical expression:

This Islam in the sense mentioned above is the ultimate perfection of mankind, instinctively recognize it and moves towards it (ibid, P. 13206).

Regarding to employment sense and ability to serve everything in mankind that is donated by god as well as the difference between human in terms of regions, habits, ethics, also difference in their weakness and strength lead superior person domination to weak one, and weak defeat him/herself by cunning and craftiness, when he/she is weak and when became a superior and dominant takes the most serious revenge against cruel.

So these differences and discrimination lead to chaos and destroys humanity and happiness. God impose laws and rules according to monotheism, faith and ethics. Thus Religious laws and legislation is based on general awareness of divinity and introducing the nature of the source and resurrection, and teaching how to live in this world and our preparation for the hereafter (ibid, pp. 111 and 120).

Prophets by rejecting pagan, have targeted authoritarian and oppressive relations and deprived it from theoretical justification. Therefore the advanced forms of social and political systems that led to social, conditional and republic validity are the consequences of prophet’s efforts throughout history.

Theocracy is certainly a social government and rejection of tyranny and public administration are its minimum characteristic (Al-Mizan, Vol. 4, p. 121, Vol. 9, p. 264). In Tabatabai’s view, inviting to monotheism is an invitation to freedom and human freedom of thought, and political and social freedom (ibid, Vol. 4, p. 121).

The purpose of Muslim religion is only God, the stable and unalterable goal, free of defects and imperfections. When human follow a purpose, it is imperative to be well informed about it, understanding its advantages and disadvantages, and having power directing to that goal, and dissuade from everything except this goal (ibid, Vol. 5, p. 309)

Tabatabai knows the monotheistic society as the best society, in which divine law is executed and the ultimate goal is satisfaction In God. But materialistic
societies have turned to immorality and corruption and they have to being guided to peace and divine law and monotheistic society.

4. Elementary jihad

By studying of Tabatabai’s political philosophy and his ideas about the ideal society, we can inquire his viewpoints that were attaining such community through Al-Mizan, the Qur’anic exegesis about verses about revelation to know whether he is seeking to achieve divine society by making war.

As we mentioned in the previous pages, Tabatabai believes that achieving a righteous society is just possible via internal reforms and human wisdom, but he has some interpretations about war which should be examined toward further understanding.

Mohammad Hossein Mozaffari in writing of his master's thesis entitled *shia political thought*, investigating concept of jihad, assigns chapters to Tabatabai’s ideas and believes that through classification of Qur’ani verses regarding jihad, Allama have argued that issuing jihad command is related to time and place circumstances as well as Muslim’s ability during different stages of revelation. Then he explains:

Jihad survives humanity and defends all rights of human being. Unlike many jurisconsults that absolutely do not permit imposing of beliefs, Tabatabai knows it allowable for the first generation of infidels and heathen (Mozaffari, 1389 A.H.S, p 207).

He permit making war with whom intending to declare war to Muslims. In his view God does not like aggressors. This shows that Tabatabai don’t permit elementary jihad in order to establish a social perfection.

He continues: the aim of war is to eliminate sedition and establishment of God religion and in this way does not allow excessiveness and deficiency (negligence) (ibid, Vol. 2, p. 87). However, Tabatabai in his interpretation of this verse: “invite people to the God by pleasant wisdom and honorable preaching (Surah Al-Nahl, verse 125)” describes elementary jihad doctrine.
According Qur’an he knows the base of Islam compatible with human nature. Human nature does not hesitate on Qur’an laws and knows the human perfection in what his nature decrees and this nature proves that the only basis which ensures individual and social laws is unity and monotheism.

Qur’an expresses that attaining legitimate right is only possible by moderation and temperance which gains through three stages:
1. achieving this right must only begin with merely invitation and it is ordered to suffer against torment infidels.
2. Defending of life, properties and honor of Muslims and Islam.
3. Declaring war and beginning an elementary jihad, although apparently it is a war but in fact it defends of human rights and monotheism.

In his view, during the history of Islam, Muslims never start a war before inviting by pleasant preaching and ultimatum (Al-Mizan, vol 2, p. 93). He continues explaining human rights: human like other creatures possess a nature and this nature has some laws and verdicts that one of them is:

Human being has the right to modify and influence other creatures, the right to defend themselves and their innate right, and these rights oblige human to use their rights in human social, and war and struggle to everybody who is going to waste their right.

In his explanation about defense of human rights, Tabatabai permit declaring a war if benefits that would be lost leaving the war have more disadvantageous than the war itself (Al-Mizan, vol. 2, p. 104).

Allama argue that if Islam wasn’t threaten by its infidels and enemies, there was not any war command and all fights during Islam history was imposed to it and that is because why Islam followed the most honorable manner in all wars.

Islam has Strongly prevented destruction of houses, as in peace had prevented it, and never permitted improper acts such as firing, poisoning enemy water supply, forbidden enemy from using the water, killing women and children and slaving them, starting war before declaration, torture and mutilation of enemy (ibid, vol. 6, p. 498), and killing the enemy after they become Muslim and believing divine government.

Also Islam has issued strict order to Muslims that behave slaves tenderly and kindly.
It has banned terrorizing enemy, whether during war or peace time, and killing older and incapacitated people and those who haven’t started the war and attacking the enemy at night is prohibited.

Then he describes obscenity of war and for this question; why war and fighting is disagreeable and burdensome for Muslims, he says it is because of this fact that people life would be in danger, at least it leads to tiredness and financial losses, deprives anybody from security, comfort and abundance, Or that’s because Muslims are trained by Qur’an, and they feel more sympathy and affinity toward all creatures, and they even avoid persecution of an ant. Such people certainly are averse from war, although opponents are infidels, but Muslim still like to behave them graciously and have a friendly interaction.

A war that makes the earth more developed and prevent from corruption is the war that revives social and ethnic rights which was violating by oppressors (Al-Mizan, vol 2, pp. 247 and 423).

All the above mentioned notes suggest that Allama does not agree with the elementary jihad. like Ibn Meimun that explains the reason of war for establishing a monotheistic religion, in his interpretation of Qur’an, Al-Mizan, considers seven laws which are similar to the seven laws of Noah and Sahih Bokhari and Abu-Harireh quoted that prophet Muhammad (pbuh) said: avoid seven deadly sins, they asked what the seven deadly sins are, he said 1-the idolatry of God, 2- killing anyone which Allah has forbidden his/her killing except by right, 3- doing magic, 4- usury, 5- Property grabbing of orphan, 6- avoiding war, 7- slandering adultery to pure women and unaware of prostitution (Baqeri, 1390 A.H.S, p. 77).

The aim of some of these principles is to prevent escaping from the war and others are posed for establishing a true religion. The intention of God from sending messengers and equipping them by miracles is to lead people to their worldly and other-worldly salvation.

So to get this purpose, they should be prevents from fighting, (Al-Mizan, vol. 9, p 205) and gathering in straight path.

While we see after prophet’s training, war and conflicts is still continued among people, especially after invitation to Islam which union is one of its main laws and principles why such conflicts still arise among nation.
God answers this question: “war” is a disagreement that nations create it by themselves.

Because when there is no dissent, community does not go to war. So the reason of starting conflict between people is their disagreements. There is two types of dissent: One arises from misunderstanding, which after that partners understand what other intends to say the disagreement will disappeared, and other kind of dissent is a consequence of tyranny and rebellion which ultimately leads to war. Prophecy is only able to eliminate the dissent in the first mentioned definition. But it cannot abolish pride and rebelliousness and these types of evil traits and the only agent which can cleanup these corrupted characters is only war (ibid, Vol 2, pp. 470 and 100).

He expressed that imposing the rule for minorities is a method which is established among all nations and governments, firstly invite them to observe the law, and if it doesn’t work, the law must be imposed them, by any means possible, even through the war. And that's why whenever and wherever that war is unavoidable, God has commended war to achieve righteous community and do jihad in the path of Allah.

In these cases the “declaration” term means only alerting and informing the enemy about war, not starting the war. This refers to the declaration of war to the enemy and the enemy is alert people to the monotheistic religion of Islam have come to be aware of those who fight, not the war (Al-Mizan, vol. 2, pp. 479 and 490).

Divine invitation, both before and after Islam, have always been along with combating idolatry and inviting to monotheistic religion in wars, so here combating idolatry is considering in terms of innate reform, not the external war.

Qur’an while telling the adventure of prophets such as Noah, Hud, Salih, Shuaib, Moses, Abraham, Jesus and Jonah, and Lot (peace be upon them) and explain this issue that peace is better than war (ibid, vol. 10, p 506).
5. Slavery in Islam

In Tabatabai’s view, the foundation of slavery is based on dominance, like being overcome in war which victory in the war is permitted to do anything to enemy, killing or slaving them, or receiving ransom and realizing them.

In this perspective, slavery is one one of the consequences of war and war doesn’t bring peace. by explanation of this issue we can find out Allama’s opposition to the war, because regarding history of war he noted that the consequence of war is only triggering superiority and dominance of some people than others and it never reform the society.

Tabatabai offers his analysis about war: in societies one who is more powerful is trying to dominate others and those who were enslaved are mentioned in the following: 1 – enemies, 2- week children and women, 3- every defeated and humiliated than his/her dominant. Tabatabai continues: Ferdinand Tuttle in his dictionary (Mu'jam) of east and west write on page 219:

Slaveholding was prevalent among the ancient nations and these slaves were the prisoners of war and defeated tribes and this act had its own systematic rules among Greeks and Romans and Arabs in Jahiliyyah (Period of Ignorance) and also in Islam period but gradually declined and canceled. at first it was canceled in India in the year "1843 A.D." and then in the French colonies of the year "1848 A.D." and the United States after the war of secession in the year "1865 A.D.” and Brazil in the year "1888 A.D.” Until the year "1890 A.D.” in a conference in Brussels authorities issued revoking oh Slaveholding but there is some trace of this evil act in some tribes in Africa and parts of Asia.

Slavery method in Islam differs from other slavery rules. at first, they are invited to Islam, if they accept this invitation they will be Muslim, but if they didn’t convinced by ultimatum so they are the People of the Book and will pay tax and ransom to Islamic government, so they will be free forever, or they compact an agreement with Islam army. In this case Muslims would be faithful to their compact if they are the People of the Book or not. And if they are not the People of the Book and also they do not accept to pay ransom declaring a war is unavoidable and only those will be killed that are already present in battlefield.
And those who are surrendered as well as poor man and women and their children are not convicted to murder and Islam doesn’t allowed killing them. Also it has never permitted starting war before declaration, forbidden enemy from using the water and torturing and mutilation of enemy (ibid, vol. 6, p. 499).

From the above it can be well understood that in Tabatabai’ view slavery is war outcome not a peace achievement. Therefore we cannot say that Tabatabai believes that attaining an ideal society is possible by elementary jihad. Because he clearly explains that Islam accept slavery only through three above mentioned way and this shows that he never believes that war help the society to be stable and peaceful.

To prevent violence in war, Tabatabai limits killing those who reject Islam and attend fighting against Muslims.

This procedure continues until abolishing any trace of idolatry in the world. Therefore, only those convicted to murder that reject the true religion, and in the wars that Islam is victor, after finishing the war and dominating to enemy army, Islam army will be the owner of all enemy properties and all rank and file.

About slavery of children he believes that they are their father’s victims (Al-Mizan, vol. 6, p. 467). The paper expresses obviously that Tabatabai knows the war allowable only when the infidels are intending abolishing the monotheistic religion via gun.

About slaveholding, he says Prophet Mohammad have never ordered to slaving, but it had been one of the war rules of Immigrants and Supporters (al-Muhajireen wal-Ansar). When Immigrants and Supporters overcome to enemy, they enslaved enemy’s army and used these captives as a slave or they received ransom and released them. Even it is mention in the history of that era that immigrants and supporters really tried to enslave more solders and even protected their own captives from being hurt by other Muslims (ibid, Vol. 9, p. 168)

This shows that the Prophet have never made war for announcing the monotheistic religion, because if the Prophet knew war as a way attaining to righteous society he enslaved more solders in order to suppress infidels.
Tabatabai explains different types of slaves in Imams’ view (peace be upon them) in two groups as follow: group A which are captivated before finishing the war, so Muslim imam has the authority about them and can let them to be killed or cut one hand with the opposite leg and release them to die because of bleeding, but he can’t release them without receiving something (e.g. ransom) in return for them, and group B: are the slaves which are captivated after finishing war, and Imam has more choice about them and can either release them in return for ransom or can enslave them or kill them or release them without receiving ransom, because forgiveness of the enemy is the main controller of the inner self (Al-Mizan, vol. 18, p. 343). In the end we should say there is some examples of enemies suppression (because they didn’t accept the monotheistic religion) during histrry of Islam in Tabatabai’ treatise, but it cannot be considered as a permission to elementary jihad.

6. Permission to declaring end of the war

Allama Tabatabai allows Muslims to end the war when not only both infidels and hypocrites are refined and they have ceased the war, but also their refinement must be performing by justice and fairness.

It means that the divine rules should be executed about anyone who is invading by a cruel person (Al-Mizan, Vol. 18, p. 469).

Following six principles is essential for Muslim to win the war:

1. Stability, 2. Very mention of God, 3. To obey God and his messengers, 4. Not struggling, 5. Not proceeding down the war by pride and splurge and parade, 6. not suppressing God rules. The set of these six issues is a comprehensive military command which neglect nothing about war commands. When we consider about the details of historical events happened during Islamic war in Prophet Muhammad (pbuh) period such as Badr, Uhud, Khandaq and Hunayn this point will be clear that when Muslim followed these issues they were winner of war and the mystery of their defeat was neglecting and failure observing these issues (Al-Mizan, pp. 125, 126).

But here, one of the rules is avoiding show off and splurge which is very difficult and only pious people are capable of doing such a thing. Therefore
we can conclude that Allama by including this principle in war intends to make an obstacle against fighters. Since spoils of war are tempting, in all wars there are some disputes, consciously or unconsciously, so preventing disputes is another Tabatabai’s principle of war which it will be difficult to control.

So the other necessity of fighters is self-mastery which is achieved by internal reforms and fight against evil of spirit. The next principle is much remembrance of God which is specific for those who have a tendency to be closer to their God, so these people avoid killing other creatures and never apply violence against their fellow men. Finally, it can be inferred that Tabatabai by defining these principles and being aware of this issue that nobody would be able to gather genuine competent persons in a particular time and place, especially for a crucial affair like war. So this subject leads us automatically into this point that war needs people who have strict control over their behavior and are not following their ego. Since the occurrence of battle and war and also disputes leading to Devastating wars in human communities is an unavoidable problem, God equipped human to some power such as anger and intensity which are not used except in the case of war. Then Tabatabai concludes that these capabilities and potentials gifted from God is a reason for being unavoidability of war and that the creation of man, the force that is not used except in the case of defense.

Such as anger and intensity and intellectual power, is equipped with the reasons for the war are known, it is inevitable. For this reason it is vital for the Islamic society to be equipped, all the time, under any circumstance, and as far as possible (Al-Mizan, vol. 9, p 156) and in purpose of protection of the society, he only permits defense.

Conclusion

Briefly review of Tabatabai’s political philosophy and his theory about war shows that he poses his desirable society based on Aristotelian view of humanity and using Farabi’s political thought, and defines his own rules which are derived from the holy law, so there is not any corruption in utopian society, nobody dominate others and it is governed by justice. Human government is the best government, he says. From the perspective of professor Tabatabai and unlike
Farabi’s view, attaining to ideal society is not by making war; instead through awareness of the effects of two World Wars during his lifetime, Tabatabai describes war as the worst treatment for a society corruption. He explains that achieving righteous society is possible through human nature and human reason which is inspired from revelation and it can be considered as the biggest obstacle for the expansion of unreasonable governments. He only pose defensive jihad rules which is base on just war principles that is accepted by philosophers and theologians, not unconventional war principles.

In his view, the allowance of defensive war is just possible applying fairly war principles. However, everybody must do jihad against his ego to reform him/herself, then the society will be reform by this automatically reformation. And human and community achieve salvation, eternal peace emerges and it is the only way establishes peace and monotheism in the society. Certainly, in Tabatabai’s view, the elementary jihad has a defensive nature and it occurs because the human societies are always being threatened and enemies plans for seizing territories and killing people. Otherwise, he never permits the war.
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