

Man, Society, and Islamic State from Allama Tabatabaee's Viewpoint

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ABSTRACT

The issue of man, society, and Islamic view concerning government is among significant topics investigated in various juristic, theological, and Quranic commentary books. The present essay deals with the investigation of this issue as well as Allama Tabatabaee's viewpoint in this connection.

Key Words: man, society, Islamic state, Allama Tabatabaee.

Introduction

Doubtless, as so many thinkers have declared in introducing the author of the outstanding Quranic exegesis *al-Mizan fi*

Tafsir al-Quran, i.e., Allama Sayyid Muhammad Hussain Tabatabaee, preparedness of doctrinal grounds for the Islamic revolution in Iran in some fields is indebted to that beloved scholar; and now, when more than a quarter of a century has passed from his passing away, referring to his writings clarifies this fact more than any other time.

Allama not only in Iran and among Shiites is exceptional, admirable figure, but in the Islamic world and among Sunni circles, even among world's intellectuals, he has become a lasting, meritorious personality. It is a pity that such a significance and validity is not investigated as it deserves, and it seems that the holy Prophet's complaint that: "O my Lord, behold, my people have taken this Quran as a thing to be shunned" (25, 30) undoubtedly includes Allama's valuable book, i.e., *al-Mizan*, in the present time. A book which is seemingly the product of Allama's sacrifice, and in fact another explanation of all affairs, issues, and propositions described briefly as "Not a grain in the earth 's shadows, not a thing, fresh or withered, but it is in a book Manifest" (6, 59).

According to what was said, if one claims that all twenty volumes of *al-Mizan* are writings from whose bosom

thousands of books, articles, and writings with various, needed subjects can be presented to the thirsty Islamic society, he is not exaggerating. Based on that and as an attempt to present a way in this connection, even though brief, we intend in this essay to, first, survey the subject of man, society, and state in Allama's interpretative view to open, with our meager abilities, a new gate in this way; and, secondly, to draw the attention of thirsty minds of the society to the necessity of paying special attention to that celestial gift; and, finally, to unveil what we consider the negligence and heedlessness of experts in re-reading and recognition of Allama's sublime Quranic thoughts.

The primary question of this writing, presented in the light of reviewing Allama's writings in *al-Mizan* and *Quran in Islam*, is directed to the investigation of the relation of man, society, and Islamic state considered by Allama, which can be expounded in this clause: "In Allama's view, man and society deserve to establish and play some role in the Islamic state due to actualization of special characteristics."

The final notable point in this respect is that our method in this discussion is descriptive-analytic along with analysis of thematic context.

Man in Allama's View

The fundamental pillar of any political, social, ethical, or philosophical thought is the ontological view of the thinker. Hence, a requisite of re-reading thinkers' thoughts is to refer to their ontological view. "Axis and pillar of any political, social theory is its perspective on man, for morals and politics are formed around man's relations with his environment, and that relation occurs on the basis of his knowledge of himself and of his status in the society as well as his direction towards the ideal man" (Beheshti, 82).

It is consideration of this significant point that makes differences in thoughts and styles of theory-makers. And finally, occurrence in the world of perspectives refers to the variety of views concerning man, his nature, his source, his mission, and his end.

In a brief glance, variety of views concerning man's nature can be mentioned in form of some categories. "First, whether man is naturally individualist or socialist? Second, whether man is naturally political (civil) or non-political? And third, whether man is naturally capable or incapable of achieving perfection" (Bashiriyyeh, 6). In addition to those and in order for our discussion to be sufficient, it should be noted that in the

survey of views of divine thinkers concerning the category of man what deserves to be contemplated upon alongside issues mentioned above is the investigation of type of their view concerning man because of having religious and divine nature. Interestingly, should investigation of the purpose of a thought clarify the type of specific view of the thinker concerning man, undoubtedly his view on expectations of this man and how he can play some role in thinker's desirable society and state could be surveyed and would manifest itself in such a final arena.

In concentration on the present discussion and reviewing Allama's view on man, it should be noted that man in his perspective is, before and more than anything else, a double-faceted existent who is faced with two significant categories of this world and hereafter, "while creating man, God made him composed of two parts having two substances: a material substance which is his bodily matter, and an abstract one which is his spirit" (Tabatabaee, 2,162). It is obvious that because of being endowed with a dual existence, the man considered by Allama intends to attain happiness in both lives in this world and the world to come, "Man's happiness is related to the happiness of both spirit and body. Man should both enjoy

material blessings and embellish his spirit with ethical virtues and truthful sciences, for those factors supply his happiness both in this world and the world to come” (*Ibid.*, 4,178).

From Allama’s religious perspective, man is a social existent and this being social lies in his nature, and it is obvious that such a natural judgment should never be distorted from its basis. This view specifies man’s duty in constituting the society and consequently the necessity of the attempt to establish the desirable state, “Being social is among natural dispositions of any individual. History, as well as discoveries of archeologists, indicates that man always lived collectively in a community, and Quran has informed us of that subject in the best manner in so many verses. We read in the verse 13 of sura 49, “O mankind! Indeed We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another,” in the verse 32 of sura 43, “We have divided between them their livelihood in the present life and raised some of them above others in rank, that some of them may take others in servitude,” in the verse 195 of sura 3, “The one of you is as the other,” and in the verse 54 of sura 25, “It is He who created of water a mortal, and made him kindred

of blood and marriage,” and this is the case in some other verses” (*Ibid.*, 2,162).

Contemplation upon Allama’s works indicates that he considers the concept of “being political” among man’s characteristics through explaining two notions of his employment and his undergoing cooperation in the society and, based on these two notions, he presents “perfection seeking” as man’s another characteristic. According to this, Allama begins with man’s special mentality in using and employing nature (*Ibid.*) introducing it as a sign for man’s perfection seeking. Then, referring to verses 72 of sura 33, 19 of sura 70, 34 of sura 14, and 7 of sura 96, he mentions, “Man employs his fellow- creatures as well as other existents in the way of his interests, but since every individual intends to employ the other one and use other humans, there should necessarily be a compromise and cooperation among human individuals so that all can benefit from each other, and this is the very judgment man makes for the necessity of civilization and existence of cooperative community. The requisite of that is constitution of the community in such a way that any individual can exercise his right, the relation of individuals may be just, and any

individual may benefit from others as much as they benefit from him” (*Ibid.*).

In Allama’s opinion, freedom and free will are other characteristics of human existence through which man finds the possibility of actualization of perfection available to him on the one hand and becomes free in choosing ways of good and otherwise on the other (*Ibid.*, 2,197). Finally the man considered by Allama is under the reign of intellect being armed by weapon of intellectuality, and the outcome of a man with such characteristics is that, first, God has not neglected his guidance and as He explicitly asserts, “Our Lord is He who gave everything its creation, then guided it” (20, 50), “Who created and shaped, who determined and guided” (87, 2-3), “By the soul, and That which shaped it, and inspired it to lewdness and godfearing! Prosperous is he who purifies it, and failed has he who seduces it” (91, 7-10) He undertakes his guidance, and then He commands him to accept the pure faith, “So set your face to the religion, a man of pure faith; God's original, upon which He originated mankind” (30,30), and finally He explains what He means by pure faith, whose following is a requisite for salvation and guidance, in this way, “The true religion with God is Islam” (3, 19) and emphasizes

that, "Whoso desires another religion than Islam, it shall not be accepted of him" (3, 85). The second point is that a man with such characteristics is endowed with such a God's mercy that he can attain the real happiness in connecting himself to others by appearance in the community on the one hand, and facilitate the possibility of actualization of a society and state whose primary purpose is to assist man in attaining happiness in both arenas of this world and the world to come through benefiting from laws, principles, and teachings sent down by God on the other.

The final word in this connection is that Allama expects his desirable man to struggle hard in his individual realm to make his intellect reign over his lusts and tendencies in order to actualize human nature's purposes on the one hand (*Ibid*, 12), and to use his God-given freedom only in obedience of God through abstaining from falling into the abyss of going to extremes on the other (*al-Mizan*, 4,197-8).

Society

Before discussing the society, the mode of its formation, its preliminaries and necessities, and finally the relation between society and individual in Allama Tabatabaee's thought,

consideration of this point seems necessary that review of Allama's works indicates that, despite disagreements of such contemporary thinkers as Max Weber and Tonis concerning distinctions of those two categories which are introduced as being separate affairs, in his view those two categories are not distinguished and are both used in the meaning of society in its usual sense. In Tonis' opinion, society is the consciously gathering of people with an a posteriori understanding formed instinctively, and the contrary to society is the consciously gathering of people for a common life without having a posteriori understanding – something mentioned by Max Weber with the analogy of organic and mechanic formations, through which he explained their characteristics (Max Weber, 73).

Concerning society and mode of its formation, different thinkers may be divided into two general groups on the basis of their thought sources; those who consider the society as nothing but the mutual relation of individuals, and those who introduce it as a genuine, determined, and self-reliant phenomenon (Farizani, 74). It is obvious that belief in any of those two views necessitates belief in individualism or

socialism. But among which of those two groups is the late Allama?

It seems that when Allama speaks of community or society, he means a genuine, determined, and self-reliant phenomenon in forming which individuals play some role – although it is not reduced to the mere mutual relations of them, but signifies the unity in multiplicity: “The Almighty says, “And it is He who created of water a mortal, and made him kindred of blood and marriage” (25, 51), and, “O mankind, We have created you male and female” (49, 13), and, “The one of you is as the other” (3, 195). This real relationship between the individual and society would necessarily lead to the appearance of qualities of the individual in the society, and as individuals benefit the society by their powers, qualities, and substantial effects, those affairs earn a social identity as well. That is why we see that the Quran considers existence, principle, book, consciousness, understanding, action, obedience and disobedience for the nation saying, “To every nation there is a term, when their term comes they shall not put it back by a single hour nor put it forward” (7, 34), “Every nation being summoned unto its Book” (45, 28), “We have decked out fair to every nation their deeds” (6, 108), “Some of them are a just

nation” (5, 66), “Some of the people of the Book are a nation upstanding, that recite God's Signs” (3, 113), “And the parties after them every nation purposed against their Messenger to seize him, and disputed with falsehood that they might rebut thereby the truth. Then I seized them, and how was My retribution!” (40,5), and, “Every nation has its Messenger then, when their Messenger comes, justly the issue is decided between them” (10,47), and that is why we see that the Quran treats history of nations as being more important than stories of individuals” (*al-Mizan*, 4,164-5).

Another proof for the point that Allama considers the society as being genuine, self-reliant, and organic is his emphasis upon purposefulness of the society as a live being: “What guarantees the execution of Islamic social injunctions is, in addition to the Islamic governmental organization... and to the duty of ‘command to good and prohibition from bad’..., that Islam treats real happiness and closeness to God as the sublime purpose of the Islamic society” (*Ibid.*, 4,126).

Allama did not merely emphasize genuine and determined existence of the society, but argued that human society only looks for the material perfection, and hence its absolute perfection lies in the guidance of prophets: “Experiences

indicate that the society looks for material perfection; and although it intends to guide man in his real perfection too, what is actualized is the very material perfection. Should merely the bodily aspect be enforced, it would lead to destruction of humanity and distortion from the straight path. The real perfection is not actualized but by the divine guidance and supporting man through revelation and prophecy” (*Ibid.*, 4,211).

It is on the basis of this view that, relying upon verses 19 of sura 10 and 213 of sura 2, Allama not only asserts that necessity of preserving society and freeing it from disputes is entrusted to divine prophets and their religions (*Ibid.*, 4,159), but, relying upon verse 14 of sura 42, emphasizes that actualization of a safe and pious society is indebted to prophets’ guidance: “... This verse announces that death of diversity and revival of unity is impossible unless in the light of faith and religion, and it is religion that can guarantee and stabilize a pious society for mankind.”

According to what was said, the significance of society in Allama’s Quranic view was clarified. Now, it is time to answer this question that which of the individual and society is prior to the other and in case of opposition of interests of individual

and society which must be given priority? Based on Allama's realistic method (as he has emphasized that), he believes in natural priority of society over individual and asserts, "This real relation between individual and society causes a series of social faculties and characteristics which are over individual faculties and characteristics, and in case of opposition, overcome them... Islam has given significance to the society more than all other religions... The criterion of significance given by Islam to the society is that it is impossible for qualities and instincts of individuals, which cause formation of social characteristic of faculties, to bear fruit in opposition to the strong, opposite qualities and instincts formed in the society. That is why we see that Islam has founded its most significant religious order, such as pilgrimage to Mecca, prayer, jihad, alms giving, and any kind of religious piety, on the basis of the society" (*Ibid.*,4,166).

Considering what was said, it becomes clear that Allama believes in a kind of mutual cooperation between individual and society, and gives priority to the society only in case of opposition of interests.

Now, it is time to discuss cooperation of society and religion from Allama Tabatabaee's viewpoint.

Society and Religion

In contemporary religious thinking, two perspectives of maximum and minimum religion have always confronted each other. According to that, followers of the first school, as its pioneer example Imam Khomeini¹, introduce Islam as being capable of dealing with all kinds of man's individual and social affairs, while followers of the second one summarize this religion in private life of individuals². Review of Allama's works and his frequent emphasis upon capability of religion to deal with all kinds of man's individual and social affairs indicate that he is among people of the first school, and his frequent appeal to the Quran increases the correctness and authenticity of those who believe in the maximum religion: "Undoubtedly, Islam is the only religion that founded very clearly and explicitly the base of its creed on the society, and never neglected the society in any of its affairs. It will suffice to study the extraordinary expansion of human acts and man's various categories in genus, species, and class, but we surprisingly see that this divine religion has counted them all

1 . See, for instance, Wilayat Faqih, 74; Sahifeh Noor, 5, 19-20 & 32; and Shu'un va Ekhtiyarat Waly Faqih.

2 . See, for instance, Bazargan, Mehdi, *Akherat, Khoda, va Hadaf Be'sat Anbiya'*.

with their extraordinary multiplicity, specified a precept for each of them, and expounded all such precepts and regulations in a social frame making the spirit of society penetrate into all of its precepts and rulings” (*Ibid.*, 4,16).

Emphasizing that since Islamic society is directed by religion it has presented all of its precepts and regulations in the light of social spirit, Allama, as a social scholar, deals with answering the question that prevailed in his lifetime, especially in 1960s and 1970s, under the influence of western various isms (such as communism, capitalism, etc.). In fact, from one hand, that question is directed to the reason why the desirable society of early Islam did not continue if religion is capable of satisfying man’s needs in all times, and, from the other, it takes into consideration the atmosphere and conditions in which the social man is judged in this religion.

Answering the first part of the question, Allama argues that, “If a social system is not in conformity with existing conditions and circumstances of a given time, such a lack of conformity cannot prove its nullity. Rather, it is a natural law; in the sense that it is necessary that a series of methods and traditions which are not in conformity with the environment should be brought about in order to open gates to a series of new social

phenomena through mutual influence of various, opposite factors. The holy prophet commenced his mission when he had only one man and one woman on his side, and allowed people to join him gradually and one by one... and they formed a pious community reigned by piety and competence which lasted for not a very long time; when the holy prophet passed away, that pious community deviated from its primary path and faced some disasters. However, the very pious community, with all its limitations, could expand its reign to East and West in less than half a century” (*Ibid.*, 4,169-70).

Concerning proper explanation of the situation in which the social man of Islam is judged, Allama says, “Criterion of law-makings of the religion is not merely natural and material perfections, but rather the reality of human existence; and foundation of religious laws is attainment of both spiritual-material perfections and happiness. Hence, situation of a man who is perfected through religious evolution must be considered and not that of a man developed merely in technology and politics. Religion has not founded its law-making merely on the basis of matter and body, but has taken both material and spiritual aspects into consideration. Therefore, a religious individual or community that is endowed

with both religious education and material advantages must be assumed, and then it should be considered whether he or it has any deficiency or weakness to need completion or strengthening” (*Ibid.*, 2,178).

According to what was said, it became clear the from Allama’s Quranic perspective, the spirit of sociality is circulating in all affairs of human life, and no human need, whether material or spiritual or individual or social, is neglected by the Almighty God. Based on that, and while commands for individual and social life are available to man in divine precepts, it is the task of society to attempt to purify and sanctify itself in order to actualize the real purpose and true happiness on the one hand, and consider its function as a guarantee for actualization of Divine commands aimed at actualization of happiness for all people on the other: “Islam has considered religion and monotheism as the agent for man’s social formation and the criterion for their unity, making laws on the very basis of monotheism. In law-making, Islam is not content with only modifying wills of people in their actions, but rather it has completed its laws with a series of ritual duties, true knowledge, and morals. The guarantee for execution of law is the Islamic state on the one hand, and

individuals on the other, who attempt to execute and revive divine precepts in a correct theoretical and practical method called ‘command to good and prohibition from bad’” (*Ibid.*, 4,185).

Now that duties of Islamic society are clarified from Allama Tabatabaee’s view point, it is proper to answer this fundamental question that what is the meaning of desirable Islamic state in Allama’s view, and what is the role of Islamic society in forming that state.

Islamic State

It was said that Allama believes in the maximum religion and holds that “Islamic law has taken man’s all individual and social affairs into consideration, and commented on any affair contacting man in any way” (*Ibid.*, 2,198). Considering that belief, Allama intends to speak of Quranic model of Islamic state and hence presents his Quranic criteria of Islamic ideal society and state first, challenges prevailing models of states of his time in a critical discussion secondly, presents the Quranic desirable model thirdly, and counts advantages and obligations of actualization of such a state finally. Concerning criteria, Allama introduces the Islamic man as mostly being

overshadowed by the reign of intellect, and describes the desirable, perfect society as: a) being truth-pivoted and b) pursuing real welfare of the society. He introduces such characteristics as being raised by man's divine nature: "The natural religion necessitates that man's existential equipments should not be ignored, but should be satisfied. It is intellect that should reign over individuals not desires of their egos and their sentiments even though they are in opposition to the sound reason, and it is the truth and real welfare of community that should reign over society and not lusts of a powerful dictator nor desires of majority even though they contradict the truth or oppose real welfare of community" (*Quran dar Islam*, 14).

In explaining his criteria for man and society, Allama mentions the difference of Western and Islamic civilizations treating that difference as being caused by reign of two opposite methods over them. In western civilization methods are based on sentiments and predominance of majority, while in Islam they are based on intellect in the individual arena and to being truth-pivoted and to consideration of mass real welfare in the social one. Different results of following those two approaches are explained in this way: "Rationale of sentiments provokes man into this-worldly interests; thus, should a

particular action lead to an interest, man's sentiments would be excited and would provoke him into doing it, but should he not practically feel any interests, sentiments would remain calm causing no activity. But rationale of intellect calls man to truth-following and treats man's real interest as lying in that, whether there exists a material cause or not. Intellect says that what is with God is better and lasts for ever (*al-Mizan*, 4,191).

Allama refers his rational, truth-following method to the following verses:

“It is He who has sent His Messenger with the guidance and the religion of truth” (9, 33), “God shall decide justly” (40, 20), “And counsel each other unto the truth, and counsel each to be steadfast” (103, 3), and “We surely brought you the truth, but most of you were averse to the truth” (43, 78), (*Ibid.*, 4,175).

Presenting the three-fold criteria mentioned above and emphasizing usage of methods of intellect instead of sentiments, Allama criticizes prevailing rules of his time. He divides them into two general categories of despotism and democracy, and introduces characteristic of the first category as following a dictator and that of the second one as following the majority. It is obvious that criticizing other rules means confirming an Islamic state, which does not tolerate such rules

on the one hand and manifests a responding model on the basis of intellect on the other.

Allama negates despotic method because of its problems: prohibition from development and evolution of oppressed individuals, not following the truth, and replacement of mass interests with those of the dictator (Ibid., 4,157-75). The second category of ruling, i.e., democratic one, is discussed by Allama through analysis of prevailing claim of necessity of following the majority, whose nullity was presented and expounded by him. Interestingly, Allama has taken into consideration both liberalism as a school of thought and democracy as a system of ruling. Liberalism and liberal are derived from *liberte* and *liber* meaning freedom. Despite its literal meaning, liberalism is more complicated than to be defined easily. However, it can indulgently be considered as a set of methods, views, and policies whose chief aim is to produce or safeguard individual freedom as much as possible against sovereignty or reign of government or any other institution; i.e., the fundamental motive of liberalism is to produce the most possible freedom for human individuals. Liberalism, therefore, is founded on the basis of individualism and is in fact born by humanistic movements and tendencies of

Renaissance onwards (Jahanbagloo, 74). It is the enemy any kind of obstacle to the individual freedom (Bayat, 81).

Criticizing that school of thought, Allama believes that the fruits of its sovereignty contradict its motto, arguing on the basis of his realistic way of study that, "It is true that common culture in developed countries has not ignored educating people on the basis of good morals and has attempted to direct people to ethics, but all of such activities are in vein and bear no fruit; for the only source of all vices is squander and excess in enjoying material benefits on the one hand and excessive privation on the other. We see that laws of civilized world have left people absolutely free in such joys, whose result is excessive joy for a class and excessive privation for another one. Considering that lawful freedom, is calling to morals and provoking people into ethics anything but calling to two contradictory affairs?" (*Ibid.*, 4,188).

Allama Tabatabaee takes position against democratic system of ruling as well. While that way of ruling gives good tidings of sovereignty of people (Doll, 78), Allama does not tolerate adhering to the majority in case of opposition to the truth on the one hand and to the mass interests on the other: "what they say that the method of following the majority is

among natural laws is correct, for effects appear in the nature mostly and not constantly. This point, however, cannot nullify the truth-following; for the very natural law is an instantiation of the truth. So, how is it possible that an instantiation of the truth nullifies the truth?!" (*Ibid.*, 4,175). In another case, Allama announces his own criteria as pre-conditions for accepting the opinion of majority: "Of course, man follows the very law of majority in regulating his will and actions, but not in the sense that he follows the opinion of majority as the criterion for his activities, but rather in the sense that he establishes his actions on the basis that they should be mostly of interest and expediency. The holy Quran has also followed that law in law-making and has legitimated such precepts that are mostly of interest and expediency. The Almighty God says, 'God does not desire to make any impediment for you; but He desires to purify you, and that He may complete His blessing upon you; haply you will be thankful' (5, 6), 'prescribed for you is the Fast' (2, 183), and so forth" (*Ibid.*, 4-177).

In this connection, Allama has given an admirable explanation on criticism of democracy as well as criticism of modern rulings in various political, philosophical, ethical, and religious dimensions (*Ibid.*, 182 ff.), which cannot be narrated

here due to limitations of our essay. However, as the final point of this discussion, we only mention here his Quranic reasoning on the negation of irrational following of the opinion of majority. On the verse 78 of sura 43, "We surely brought you the truth, but most of you were averse to the truth," he asserts, "In this verse God admits that the truth is not in conformity with desires and lusts of the majority. He then rejects the necessity of approving majority and their lusts because it will cause corruption and says, 'Or do they say, 'He is bedeviled'? Nay, he has brought them the truth, but most of them are averse from the truth. Had the truth followed their caprices, the heavens and the earth and whosoever in them, it had surely corrupted. Nay, we brought them their Remembrance, but from their Remembrance they turned' (23, 70-1)" (*Ibid.*, 4,175). Allama deals with communism in his discussion of democratic rules as well treating its method as being the same with that of democracy and thereby condemns that kind of sovereignty (*Ibid.*, 187).

Now, we must consider affirmative facets of Allama Tabatabaee's desirable state. Emphasizing that from Allama's viewpoint the purpose of Islamic society is introduced as producing real happiness on the basis of intellect while

considering mass interests without pursuing any lust, we may summarize categories of his desirable Islamic state in this way:

a) Concerning form, Allama's desirable rule is based on a collective method, in other words, it is a republic; for he concludes from investigation of various verses that, "It is inferred from those verses that religion is a social method entrusted by God to people. God is not pleased with unbelief of His servants and wishes them all to follow the religion together. It is clear that since society is composed of individuals, its governing should also be entrusted to themselves without giving priority to any of them in this connection. In brief, social affairs are not specified to a particular group. (*Ibid.*, 208).

b) Among necessities of belief in the opinion of majority in Allama's view is actualization of equality in governing social affairs and this point that all individuals should be in charge in this connection: "In an Islamic society commander and commanded, free and slave, woman and man, rich and poor, young and old are in one queue being equal before the law, without any discrimination – something proved by behavior of the holy prophet. Another difference is that executive power is

not distinct in the Islamic society and execution of laws is a mass duty entrusted to all people” (*Ibid.*, 4,211).

c) As for the type of Allama’s desirable rule, it is the Islamic state, which is based on Islamic principles and rules. Hence, in the absence of Twelfth Imam, the best method of managing Islamic state is still the system of *imama*: “Undoubtedly, in this time when the holy prophet has passed away and the Imam is absent, the ruling is entrusted to Muslims themselves, and it is their duty to choose a ruler based on the method of the holy prophet, which was that of *imama* - a method absolutely different from kingdom and empire. In this situation, no divine precept must be changed and it is duty of all to attempt to preserve divine precepts. As for daily affairs and particular events, it is necessary that the ruler should decide through consulting with Muslims” (*Ibid.*, 4,210-11). Deliberation upon that phrase indicates that Allama Tabatabaee believes in the continuity of *imama* system in the absence of Imam and justifies the ruling in that frame, while directing acceptability of the system to the Islamic society.

The final word is that from Allama’s perspective, when an Islamic state with characteristics mentioned above is brought about, such categories as social justice, freedom, etc. would

definitely be actualized, and such a state would satisfy all needs of man and the Islamic society – since it is based on the divine nature on the one hand and undertakes dealing with man’s all individual and social affairs on the other. (*Ibid.*, 4,196-8).

Conclusion

Considering the primary question of the present essay, which was directed to the survey of relation of man, society, and Islamic state in Quranic view of *al-Mizan*’s author, it became clear that the Quranic man with such characteristics as being of two arenas, being endowed with freedom, free will, and intellect, and being perfection-seeking, in his mutual cooperation with a being named society with such characteristics as truth-seeking as well as attempting to actualize mass interests on the basis of intellect, prepares the ground for constitution of the Islamic state which is, in form, based on the will of majority conditional upon two characteristics mentioned above and is, in content and type, Islamic in the continuity of *imama* system. Based on that, the assumption of the present discussion asserting that “in Allama Tabatabaee’s Quranic view, man and society deserve to

establish the Islamic state and play some role in it in the light of special characteristics” is confirmed. In the light of attempts of thinkers, we hope that various subjects gathered in *al-Mizan* would be presented to the truth-seeking people in beneficial, separate writings.

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