

Social Justice and Its Foundations from Viewpoint of Shahid Seyyed Mohammad Bagher Sadr

Document Type: Research Article

Mohammad Sadegh Nosratpanah*

Received: 2021/05/20

Accepted: 2021/07/12

Abstract

Justice as one of the most important issues in educational and sociological sciences, has always attracted attention of thinkers. The meaning of justice is different from one viewpoint and is the same from another viewpoint in two realms of sociological and educational sciences (philosophy, theosophy, and gnosticism). In both realms, justice is the quality of action and behavior, but in educational sciences it is the quality of the Almighty and the perfect Man, and also the quality of the universe, while in sociological science it implies the nature of behaviors, relationships and laws of man. Shahid Mohammad Bagher Sadr, with his command of educational sciences and practical Islamic sciences, seriously tried to explain the relationship between these two categories from viewpoints of what "is" and what "should be". In this paper, using interpretive method, Shahid Sadr's perspectives about justice were investigated. Justice as an expressed reality across the universe and as the final aim of religion in two individual and social dimensions, beside Shahid Sadr's viewpoints and guidelines to accomplish justice were explained.

Keywords

ShahidSard; individual justice; economic justice; social security; social balance; social guardianship.

* Asistant Professor of Political Sciences at Imam Sadiq University Nosratpanah@isu.ac.ir

Introduction

Justice means resistance and the middle point between two extremes. Tyranny also, is some kind of deviation from moderation (Ibne-Manzour, 1405, Volume 4: 153). According to this literal meaning, idiomatic meanings of justice have been formed. As said before, justice is the opposite of tyranny and from religious rules view point, it is in opposition to iniquity and oppression. Justice against iniquity means balance between internal powers and the factors that prevent an individual from committing mortal sins and insistence on minor sins. This meaning of justice is relevant to individual functionalism of justice and the opposite point of it, namely, iniquity means to spoil, decay, deviation, and the like. But justice as social and political functionalism is in opposition to oppression, while oppression means non-weakness in front of and deviation from the realm of social and political relationships (Shakeri, 1385: 6-7). Justice as the most vital issue in individual and social life has always attracted attention of thinkers and in divine religions also, this issue has been introduced as one of the most important goals of prophets' duties (holy Koran, Hadid, verse 25). Scientists, and philosophers have represented different explications to interpret this Koranic verse. This very difference is one of the most distinct reasons of existence of a deep gap among schools and religions. Diversity of these interpretations also is the result of diversity in the world views and philosophical perspectives of different schools. For example, socialism is based on the priority of society, sees justice mainly in fairness in distribution of products and facilities and observation of economic justice. In the Western attitude which is based on humanism and the priority of the individual, justice means to protect major rights of humans (Swift, 1385: 30-31).

In Islamic thinking also there is a unity of perspective among different branches in explanation of this principle. Ashaereh (one of Tasannon branches), denying the intrinsicity of indecency and virtue, represent another interpretation of justice and oppression. They believe that justice is intrinsically good and oppression is intrinsically disagreeable, and accordingly, they give another interpretation. Clearly, each of the above-mentioned perspectives can be the origin of specific viewpoints within social sciences realm. (Alfakhouri, 1381: 99).

The belief of Shiit in God's justice and its relationship with human authority as well as belief in intrinsicity and rationality of justice and oppression, and the belief that justice is the final goal of heavenly religions, have always resulted in weakening of oppressors and attempting to achieve individual and social justice. These categories originated from the valuable

words of Shiit leaders and gradually found their way into philosophy, theosophy and gnosticism. In fact, the explication of justice in Farabi's school and interpretation of justice in gnosticism and in Sadrolmotaallehin's viewpoint show this evolutionary path that became the origin of scientific and practical theorization of Shahid Sadr on Islamic justice. Shahid Sadr, famous as "the Fourth Shahid" is among religious scientists, philosophers, and theoreticians in the realms of Islamic politics and economics having Sadraic philosophical thoughts. He investigated justice as a key issue in such realms as philosophy, Gnosticism, theosophy and canon law in two individual and social realms, and by studying his works any reader can achieve new scientific horizons. For this reason, in this paper it is tried to explicate his perspective about the concept of justice. From philosophical, Gnostic and religious viewpoints as well as his guidelines to establish justice across the world. To do so, the first part of this paper is allocated to the explanation of meaning and place of justice in philosophical, theosophical and Gnostic dimension, while in the second part, the status of justice in religious principles from its individual and social dimension and its relationship with cognitive bases, as well as establishment of justice in the society, from Shahid Sadr's viewpoint are represented.

1. The Meaning of Justice

In philosophical, theosophical and gnostical works, Shahid Sadr has pointed to the meaning of justice. This concept, in another interpretation, can be called as formative justice. In the realm of individual canon law and political canon law, the formative justice forms his theoretical foundation. To philosophically explain the meaning of just, Shahid Sadr considers it as *the right* and suggests: "We, with the totality of our intrinsic and obvious wisdom, believe in common criterion of conduct, and that is the criterion which emphasizes that justice is right and oppression is rejected and everybody who is involved in justice, deserves respect and reward while an individual who oppresses, should be penalized and punished" (Shahid Sadr 1415: 53).

He sometimes considers justice as observation of moderation in affairs (shahidsadr, 1415: 54).

Accordingly, first, we will represent his philosophical, theosophical, and gnostical thoughts in his canon law ideas and then, in its own place, will explain the relationship between those two realms. The explanation of those concepts can be summarized as follows:

1-1. Justice as the quality of Allah and the perfect man

In educational sciences, justice is the quality of Allah and the perfect man or the nature of the universe. Shahid Sadr, representing theosophical approach in this realm, points to the role played by social justice suggests: “Allah is just and there is no expectation from Allah except goodness, and rationally, obscene deed is disagreeable from God. In fact, God’s wisdom is appropriate to his action because intellect and wisdom are contrary to oppression and tyranny” (Shahid Sadr, 1981: 54). In Shahid Sadr’s thought, God’s justice calls for establishment of universe based on justice, and the principle of causality across the universe and also the compatibility between cause and effect are indicative of establishment of order and justice across the world (Shahid Sadr, 1408: 261-275). Therefore, Shahid Sadr considers justice as the quality of Allah against oppression and tyranny and believes that the order in the universe is based on justice. In his picture of justice as the second principle of Islam, he suggests that among qualities of Allah, it has been mentioned beside monotheism among Islamic principles, because justice is a quality more essential than any other factor for man to move along his social path (Shahid Sadr, *Bitā*: 198).

1-2. Justice as the final stage of human perfection and the final destination of religion

Shahid Sadr believes that justice is the final stage of human perfection and the final destination of religion. Accordingly, he represents the following issues to explain his claim:

1-2-1. Establishment of justice in three dimensions of existence

Shahid Sadr, representing anthropological foundations, establishes his canon law basis:

“Man is gratified to be the deputy of Allah on the earth and the spread of this deputation includes all kinds of power that God has. It is deputation in God’s justice, knowledge, power, and mercy to the oppressed, and taking revenge from oppressors. Therefore, man can achieve real development when he creates in himself qualities similar to what Allah has. Then he can act as the deputy of God on the earth. On the other hand, since the power of God is absolute while man is a limited creature, man’s movement will be a constant and long movement toward Allah and since, in this path, justice is the major requirement of development of all other values, without which no other value will be established across the society, then the deputation of man will be a constant movement toward justice.” (Shahid Sadr, *Bitā*: 141-142).

Shahid Sadr believes that man's evolution toward perfection should take place during three stages: intellectual and opinionative dimension, evolution in deeds and disposition, and evolution in feeling and affection. In his opinion Islam tries to make humans with these three qualities. It is for this reason that an intellect is necessary to have relationship and action-reaction to the universe, a disposition is necessary to have interaction with the society and a spirit is required that can be linked to the Creator of the world" (Shahid Sadr, 1407: 139-140).

Shahid Sadr not only considers the existence of justice within the context of Creation of the world as the willpower of God and cause and effect principle as its outcome, but also, he considers the spread of justice across the society as the factor of florescence of the nature and abundance of bounties. He believes that in the light of that just relationship of the society with the nature that florescence will be felt, while the oppressing relationship of the society with the nature won't seem pleasant. Therefore he suggests: "This relationship doesn't have only invisible context, rather, we believe in its visible context too, but apart from its invisible context, this relation indicates one of traditions of Allah" (Shahid Sadr, *Bitā*, 238). Therefore, in his viewpoint, justice in Creation originates from Allah, and justice within human society is the motivator of florescence of the nature, while oppression is the factor of many disorders in the society and decay of the nature as a tradition of God.

1-2-2. Justice, the philosophy of canonization of commandments and appointment of prophets

Shahid Sadr believes that prophets were appointed in order to create the intellectual, emotional, and moral evolution in man, and bring humans near their ideals (Shahid Sadr, *Bitā*, 139). Representing his exact and interesting interpretations, he created the manner of establishing such an evolution and explained the role of religion in this regard and showed disability of other schools to solve the problems of human societies. In his opinion, self-love is the major and most comprehensive instinct in human, and other instincts are its branches, because love of pleasure and happiness, and aversion toward pains and miseries motivate humans toward fulfillment of material requirements, and this is the very self-love (Shahid Sadr, 1358: 75).

For him, the instinct of self-love in humans has a specific place. Assuming that in humans' perspective, self is the body and limited material power, and pleasure is the material enjoyment, man will think that his business field is limited and short-term and thus, his final end in life will be achieving material enjoyment, and the only way to do so is gathering wealth.

And here, self-love plays its role. In fact, it can encourage the ruling class to prefer their own personal interests to the interests of the society.

In fact it sometimes happens that social conflicts lead to great and long-term wars among groups and nations only for the reason of this very self-love. In Shahid Sadr's opinion both schools of socialism and capitalism are unable to help humanity achieve prosperity and justice and free it from problems and dangers of self-love, because he believes that the danger threatening humans originates only from their materialistic thinking and its criteria (Shahid Sadr, 1358: 80). He adds that Islam can bring prosperity and justice by training self-love. To do so, first of all religion creates an intellectual change in humans and convinces them that material life is limited, while effort to attract God's satisfaction has an eternal reward. Therefore all of social activities of individuals lead to personal benefits. Islam also makes some kind of coordination by creating an evolution between individual tendencies and social inclinations of people, and then encourages them to participate in the process of obtaining and protecting the stability of social justice. Secondly, religion gives the correct training of people to innocent leadership so that he gives suitable direction to their feelings and affections and self-love (Shahid Sadr, 1358: 81). It can be concluded from all his perspectives that the final goal of all prophets has been to establish justice and prosperity across human society, and this, can be done through creating evolution in thoughts, ideas, and moral training of people. In other words it becomes possible by changing oppressing individuals to righteous ones.

1-2-3. Establishment of justice in the light of rule of reasonable rulers

Since the expression of this basis plays an important role in the formation of social viewpoint of Shahid Sadr, it is postponed to the next part, that is, the investigation of justice framework in the perspective of thinkers.

2. Justice framework

Shahid Sadr has investigated justice from different perspectives, all of which form a framework to study this subject from his viewpoint, We will analyze the dimensions of that framework.

2-1. Justice as a criterion to percept God's commandments

Shahid Sadr considers justice as a scale to understand religious commands. He believes that justice is the goal of religion, and introduces it as an index and yardstick for the perception of Islamic commandments. The social and economic system represented by him is justice-based in which, the final goal

of Islam is justice. In fact, the Islamic commandments should be represented with the centrality of justice and in the form of Islamic economic system. According to Shahid Sadr, based on the scale of justice, economic laws of the society are divided into three groups, and commandments relative to fixed phenomena which explain the distribution of wealth in the society are analyzed according to the principles of social justice. Commandments relative to changing phenomena also, such as determination of the degree of permitted land reclamation by government are inspired by the guidelines of fixed phenomena, on which the Islamic leader should act based on social justice (Shahid Sadr, *Bitā*, 69-70; Shahid Sadr, 1358: 42-43). He also defines the *rule of prohibition of determent* based on justice and believes that it is among principles to establish justice in Islam (Shahid Sadr, 1358: 33).

2-2. Individual and social justice in religious system

For Shahid Sadr, the establishment of social justice is as important as that of individual justice, because they are complementary of each other. Justice of people prepares grounds for justice in the society, while social justice spreads justice among individuals.

2-2-1. Individual justice

Shahid Sadr suggests that individual justice means resistance on the religion. He says “Justice is resistance on the religion of Islam” (Shahid Sadr, 1981: 120). Justice means the necessity of movement on the straight line and resistance in this movement. He believes that this state becomes possible when people, *naturally* and *habitually* refrain from any small or great sin. Contrary to some thinkers, who don’t consider refraining from small sins as the necessary condition for establishment of justice, he believes that doing small sins also is harmful to justice (Shahid Sadr, 1981: 120). Like other thinkers, Shahid Sadr suggests that justice is the necessary condition for judgment, testament, leadership of prayers, and being source of religious authority. He emphasizes that among all of the above, being source of religious authority and leadership of society needs the highest degree of justice (Shahid Sadr, *Bitā*: 147; Shahid Sadr, 1399: 15). He suggests four ways to obtain and prove justice: by sensing, testimony of two just individuals, acceptable appearance, and good fame of the individual among people (Shahid Sadr, 1981: 121).

In his opinion, in the above-mentioned situations, conditionality of justice in the society is constant for adult individuals, but regarding his anthropological foundations, evolution of humans to moderate and straight individuals who move in the path of justice, social justice is of high importance as its final outcome. Therefore, from Shahid Sadr’s viewpoint,

achievement of justice is necessary for all adults and obtaining of correct worldview as well as Godly training and movement along evolution path in three dimension of spirit, thought, and morality is essential.

2-2-2. Social justice

Justice in its extensive meaning, as mentioned above, is the point against oppression, and is related to the realm of socio-political realm. Therefore, it can be said that social justice is the tangible appearance of justice within the society which shows itself in the framework of social reactions, ratification and administration of laws, and within diverse political, economic, cultural, and judicial dimensions, so that real balance is established across the totality of the social system (Jamshidi, 1380: 581). Shahid Sadr has represented a theoretical framework on the social justice, and practically has entered the realm of discussion on social justice. For this reason, in order to better explain social justice in his thoughts, it is better for this topic to be discussed in the realm of social justice issues, bases of establishment of social justice, and indexes of establishment of social justice.

2-2-2-1. Social justice issues

Shahid Sadr discusses the issues relative to social justice within four components:

a) Man as the subject of justice

in monotheistic perspective, this world is like a road for man. One end of this road is depravity, uncleanness, and disharmony in characters and inaccurate orientations, while the other end is prosperity, happiness and salvation. Accordingly, man needs to move along the straight and rational path. Shahid Sadr believes that justice is blended into man's nature. It means that *the straight path* is a part of his structure, and from religious viewpoint, it is the moderate way that man goes to become complete (Alghapanchi, 1404: 11).

b) The universe as the subject of justice

From Shahid Sadr's viewpoint the universe is the subject of justice in Creation, in establishment of perfection, in changing from potential status to actual status and from aptitude to action in individual and social dimensions. Existence has some kind of balance in itself, and the presence of order in the universe indicates that man who himself is the subject of justice, his circumference also will be the subject of justice, and thus ,there is some type of balance in the relation of humans with each other, and humans with Creation (Shahid Sadr, 1408: 308).

c) Society as the subject of justice

Human societies and organizations are the most important subjects of justice, because the humanity of humans takes form within groups and societies. Justice in the society is the prelude of training of humans and creation of justice in them. Just as justice in human helps to establish justice in the society, the most important column in the society and movement toward evolution is justice. In Shahid Sadr's perspective, establishment of justice necessitates relinquishing individual interests and paying attention to public interests (Shahid Sadr, Bitá, 197).

d) Religion as the subject of justice

In Shahid Sadr's perspective, the law required for man, intellectual religious, should be based on justice. Generally, whatever determines man's path in life to bring prosperity and perfection for him, from school to law and political, social, and religious system, should be based on the vital and primary principle of justice (Jamshidi, 1380: 559). He believes that justice acts as the pattern of social evolution toward a fairish society. Thus one of the most important issues relative to justice is the law, canon law, and above all, religion and system (Jamshidi, 1380: 567).

2-2-2-2. Key factors of establishment of social justice

In Shahid Sadr's perspective, social justice can be established in different ways:

a) Rejection of oppressing rulership and fighting against it to establish social justice

Shahid Sadr suggests that the theory of ruling based on dominance is rejected and only the just rulership is legitimate (Shahid Sadr, Bitá: 17). Therefore, he considers fighting against oppressing rulership as necessary. Advising to fight against oppressing government in Iraq and his invitation of others to participate in this battle can be seen in his political approach.

b) Establishment of Islamic government as the most import factor of realization of social justice.

Shahid Sadr suggests that without realization of religious rulership, on top of which a just jurisprudent controls the performance of his subordinates, it is impossible for social justice to be established. From his viewpoint, the establishment of social justice is possible only in the light of God's rulership that sends God's recommandment to religious individuals in two atmospheres. Sometimes it happens that Islamic economic principles come for a Moslem who is living in a non-islamic society. In this case, the aim is

not to establish the economic system in an Islamic society, rather, it will help that person to adjust his behavior on the basis of Islamic principles in a non-islamic community. But a set of Islamic commandments cannot be realized unless they are represented in an Islamic society and under the support of Moslem government. For example, the legislating procedure in Islam should be based on fighting against hoarding, overpricing, and usury, while such a planning cannot be accomplished except in an Islamic country. For this reason, he believes that in the first instance only some part of the Islamic justice can be realized according to the ability of individuals (Shahid Sadr, 1369: 26-28).

c) Cultural mechanisms needed for social justice to realize

Shahid Sadr suggests that establishment of social justice can be realized only in the case of moral refinement, edification of individuals and evolution of thoughts toward satisfaction of Allah. As mentioned before, he considers self-love as the root of all social miseries, oppression, and corruption. Therefore, he suggest that one way to create social justice is to facilitate cultural evolution, and this evolution, in some parts, depends on individuals themselves, and in some parts it is the duty of the Islamic rulership. He believes that Islam uses two ways to create this evolution as follows:

1) The first way is to correct individuals' insights toward the world and Creation and to make them know that life in this world is the prelude of the eternal life, and the more they try to obtain God's satisfaction the more they will get to salvation in the world of eternity. In other words, they should be convinced that their temporary damage in this limited material world will end in their real benefit in the eternal world.

2) The second way is to train moralities of individuals and to complete their feelings and affections by an innocent leader so that under the influence of correct training and development of moralities and affections, individuals can relinquish personal interests that can prevent from perfection of moralities, and prefer spiritual attitudes to them (Shahid Sadr, 1399: 90-95).

In the light of these two ways, Shahid Sadr considers as directed toward God's satisfaction. He believes that with the evolution of thoughts, spirit, and moralities, all individuals in the society step toward realization of social justice, because in such a condition individuals don not oppress each other for the sake of material issues. As it seems clear, Shahid Sadr suggests that in order to create such an evolution, both, the leader, and individuals in the society have important duties, and realization of social justice needs more than merely dependence on economic justice, because in the case of lack of this approach, economic strategies and control in the field of wealth

regulation and fair distribution of resources and incomes in the society, social justice will not be accomplished, and for this reason, Shahid Sadr sees the roots of oppression in the society in attitudes of individuals.

d) In the dimension of representing theories, Shahid Sadr gives importance to the consistent Islamic economic system in order to accomplish social justice. In his “Our Economy” he explains the Islamic economic thinking, and considers social justice among columns of the Islamic economic school and represents Islamic laws in the direction of this goal and determination of the rightful and the obligated to repay peoples’ rights.

In a general summation, Shahid Sadr represents the Islamic economic mechanisms to realize justice across the society in three principles of social support, social security, and social equilibrium (Shahid Sadr, 1399: 697-699).

d-1- Supporting means to sponsor each other and Shahid Sadr uses it as some kind of common responsibility of individuals in the society toward each other, based on which people relinquish their personal interests for the benefit of common benefits. Thus the bilateral responsibility of individuals in the society, within their abilities and capacities or in other words is the observation of the proportion of social and political properties to their outputs (Shahid Sadr, 1408: 698). In Shahid Sadr’s opinion, social support has two aspects: spiritual support which is the same with Islamic brotherhood, having roots in main’s nature, and administrative support which is the duty of the ruling political authority. Thus, generally it can be said that political social support has individual, collective, and political authority duty aspects.

2-2-2-3. Social security

Shahid Sadr believes that social security is the duty of the political authority and the political system (Shahid Sadr, 1408: 729). In fact it can be claimed that apart from social support which is some kind of common responsibility across the society coming from social power, social security is at the level of political structure, coming from political power. Social security has extended dimensions including protection, habitation, and employment and so on. The characteristics of social security are as follows:

- is among natural and innate rights of humans
- originates from brotherly solidarity across the society and affection toward others
- is collective and not allocated to a specific class in the political community

According to this principle, Islam obligates governments to provide all individuals with means of earning their livelihood. Governments usually do this duty in two stages:

In the first stage, governments found economic units and facilitate common participation in economic activities to manage their living. In the second stage, if governments are not able to provide enough jobs for people, then they should fulfill their needs. Shahid Sadr suggests that social security originates from two sources:

a) Common support

Support means to vouch for some one. Here, it means that all people in the society are responsible to meet each other's essential needs. This is a sufficient obligation. Shahid Sadr considers common support among essential requirements and not among all needs. The origin of this commandment is the Islamic brotherhood, that is, for the reason of brotherhood among humans, they should attempt to fulfill each other's needs as much as they can. Of course, in his perspective, government should intervene and control the manner of accomplishment of this duty (Shahid Sadr, 1399: 703).

b) Governmental support to do its obligation toward financial resources

According to the first principle, governments are responsible toward essential needs of their people. In fact they should meet the requirements of the needy as much as possible, while according to the second principle governments are obligated to provide their people with means of earning their livelihood appropriate to recent conditions. Shahid Sadr believes that religious texts emphasize on this duty of governments. He also suggests that "فقراء" belongs to all individuals in the society and not to the minority of the rich. Governments are allowed to spend it for the needy in order to establish the social justice (Shahid Sadr, 1399: 314-316).

2-2-2-4. Social balance

In tradition, balance is the state of equality and equilibrium, and across the society it means the presence of moderation and equality in the standard of living of people in all dimensions. This principle has several political, economic and cultural dimensions. The theoretical foundations of social balance can be seen in natural differences among individuals, starting ownership on social or political tasks, starting work on needs and necessity to meet requirements, the principle of survival of society and survival of political life in a correct manner, and the principle of public spirit and welfare of individuals in the society. It should be noted that some of the above-mentioned have economic background, some have cultural and others have political backgrounds. For example, within the economic life style realm of people, balance among humans is the state of equality of standard of living

and not in their income degree. Equality of living standard means that wealth and other social facilities should be distributed among individuals in such a way that all people can live in a common level and equal to each other. Of course, inside this standard of living there should seem some differences in economic ranking. Within political and social realms also balance means that individuals should enjoy equal opportunities, because they have equal political and citizenship rights, and no factors can prevent them from making progress in the realm of social activities, having defending attorney when necessary, and so on. According to two issues, Shahid Sadr explains the concept of balance. Firstly, there are natural and incipient differences among individuals that lead to their difference in their standard of life. Secondly, activity is the criterion for ownership, and regarding these two realities, he concludes that social balance among individuals of a community means equality in their standard of living and not in their incomes. In other words, because of presence of individual differences, their incomes from their jobs will be different. But, accepting this difference, Islam is contrary to severe class differences and it is the duty of the Islamic ruler to regulate the standard of living of people at the level of efficiency. For this reason, he believes that the economic difference of people is not in their living standard, and this is contrary to the presence of severe class differences in capitalism. Therefore, Shahid Sadr suggests establishment of social balance in addition to social security in order to realize social justice. It should be noted that by considering the principle of balance Shahid Sadr wants to emphasize on the issue of development and believes that governments are obligated to develop the standard of living of people as they facilitate the advance of sciences and technology. Of course, this is not true only about financial cases, rather governments should create balance in political, cultural, and social problems of their people. He suggests that Islam gives certain financial authorities and tools to governments in order to make that balance. He classifies those authorities and tools into four fields as follows:

- legislation of fixed taxes (Zakat and Khoms) in order to meet essential needs and social security as well as social balance in certain conditions.
- giving *فيء* (certain financial resource that Islamic ruler has) to spend for common needs and social balance.
- legislation of certain laws to help social balance, such as forbidding usury, rules of inheritance, or ownership of the land from a person who has abandoned it.
- Shahid Sadr considers government's authority in "منطقه الفراغ" also among economic mechanisms of Islam to create balance.

The point that here should be considered is the limits of authorities of the Islamic ruler in the realm of creating social balance. Shahid Sadr believes that the Islamic ruler's authority is limited to issues that their permissibility has already been known. In fact, the Islamic leader is allowed to declare as forbidden or obligatory any activity whose prohibition or obligation have not been clearly known. Of course actions that have absolutely and lawfully been declared as forbidden, such as forbiddenness of usury are not changeable. Also actions that have been introduced as obligatory, such as giving alimony to one's wife, cannot be stopped (Shahid Sadr, 1399: 726).

2-2-3. Indexes of social justice realization

According to criteria of social justice realization, and continuing the study of this field, there are some indexes of realization of social justice from Shahid Sadr's viewpoint as follows:

- presence of a culture based on moralities, devotion, and self-sacrifice in the society,
- presence of individual piety, as an internal guard to keep a stable state inside individuals,
- refraining from social crimes such as usury, robbery, robbery, betrayal, conflict, and lying in the society,
- indifference of individuals toward material issues and this-worldly belongings,
- lack of social and economic gaps within the society;
- multilateral development of talents among all members of the society;
- development in economic and social welfare in the society;
- presence of meritocracy across the society;
- popularity of governments and extensive political participation;
- freedom of speech, and political parties;
- presence of stability and political equality; and
- belief in God across all realms (Shahid Sadr, 1369: 46-86).

Conclusion

As a Sadraic philosopher, Shahid Sadr considers justice in the realm of philosophical justice realm, as moderation, putting everything in its own place, and observation of qualifications and rejection of discrimination, while in the realm of social justice, he defines it as occasional equality and real party along with moderation in social and political behaviors, away from any kind of deviation and imperfection. In his opinion, in the realm of social justice, practical instances and definitions are highly important. In the realm of columns of social justice, he points to three important terms of social support, social balance, and social security.

In addition to meeting the requirements of the needy, the establishment of complete social justice, necessitates to pay attention to eliminate class gaps and the development of living standards, and this is the duty of the Islamic leader.

During the time of Absence, government and administration are on the shoulders of the just jurispudent, and according to Shahid Sadr, the just jurispudent can act according to the present conditions, while according to Imam Khomeini, the Islamic leader can act in the realm of all commandments in the case of economic well-being of the society.

References

The holy Koran

Alfakhouri, Hana valjar, Khalil (1381).” The History of Philosophy in The Islamic World”.

Alghapanchi, ShahidSeyyedSadraddin (1404), “Political Thinking for Shahid Imam Sadr”, Tehran: Majliola’la.

Ibne-Manzour, 1405, Vol. 4

Jamshidi, Mohammad Hossein (1380), “The Theory of Justice from Point of View of Farabi, Imam Khomeini, and Shahid Sadr”. Tehran: Imam Khomeini research center,edition 1.

Pouya. Tehran: Ghoghnoos publications, edition 1.

Sad ,Shahid Mohammad Bagher (1981), “Almadresatolghoranieh”,Beirut: Daroltaaroflelmatbouat.

Sadr, Shahid Mohammad Bagher (1358). “Islamic and Economic Schools”, translated by Nabizadeh, Mohammad, Ghom: ZakhareEslami assembly.

Sadr, Shahid Mohammad Bagher (1369), “The Extensive Plan of The Islamic Economy”, translated by Fakhreddin Shoushtari, Tehran: Parto no press.

Sadr, Shahid Mohammad Bagher (1381), “Traditions of History in Koran”, translated by Seyyed Jamal Mousavi. Ghom: Publications of Islami.

Sadr, Shahid Mohammad Bagher (1399), “Eghtesadona” (Our economy). Bitā: Scientific publications of Shahid Sadr, edition 2.

Sadr, Shahid Mohammad Bagher (1407), “Resalatona”, Tehran: Nashroltowhid, third edition.

Sadr, Shahid Mohammad Bagher (1408), “Our Philosophy”. Ghom: Shahid Sadr scientific assembly, second edition.

Sadr, Shahid Mohammad Bagher (1415), “Clear Recommendations”. Beirut: Daroltaaroflelmatbouat, second edition.

Sadr, Shahid Mohammad Bagher (Bita). “Islam and Living” consisting of four volumes. Tehran: Publication of the Islamic Guidance and Culture ministry, second edition.

Shakeri Golpayegani, Toubā (1385), “Justice in Its Different Dimensions”, Tehran: Nedaye Sadegh quarterly periodical, Spring and Summer.

Swift Adam (1385). “Political Philosophy”, translated by Movahhed.