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Justice in Political Philosophy of Ayat-Allah Motahari

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Abstract

Justice is the most important issues in ancient, classic and modern political philosophy. The position and explanation of principle of justice in political philosophy of professor Motahari is the core issue of this paper. Justice in this political philosophy in society is knotted with respect for the rights. In this sense, taking into account respect for each person will be entitled to draw that sometimes entails to be the same. In this political philosophy of justice-seeking nature of man has nowhere to other principles of justice such as agreement and benefit – orientation. The most important fruits of justice based on the intrinsic good and evil is foundation of social and political philosophy and principles of Islamic law.
The methodology of this study will be descriptive.

Keywords: Justice, Social Justice, Political Justice, Political philosophy, Ayat-Allah Motahari

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Introduction:

Political philosophy is especially appealing. This attraction will be more when it compounded with social justice issues. Justice is the most important issues in ancient, classic and modern political philosophy. About its (justice) place in political philosophy, it's enough to say political thinking has emerged with justice h in human thought. As documentary heritages left by ancient periods, shows the importance of this issues, in contemporary periods, despite the harsh winds have blown the historical development of human thought, justice remained one of the foundations of political thinking. For example major work of Plato's "Republic", which named "Treatise on justice", devoted to study the different aspects of this issue. This book is proof that justice has been at the center of political philosophy debates for a long time and now also in different branches of philosophy, such as ethics, philosophy of law and political philosophy. "John Rawls' political philosophers and theorists of index-most area of justice in the New Testament, which is thought more than forty years around his theory of justice; (preacher, p. 45) says: Justice is first of all social institutions virtue, as the truth to thoughts systems. The manicured and economic theory being against the truth should be rejected or reviewed; and also if the efficient and organized laws and institutions are not justly, should be amended or set aside. ... The only thing that permits us to accept a false theory is the absence of a true theory, so one can only endure injustice to avoid a larger injustice being necessary. While Truth and justice are upmost virtue of human activities, but also don't have tolerance. (Rawls, p. 32)

Justice has a special position in particular belief system of Islam. The justice In addition to the theoretical topics of Islam in world view, proposed in practical topics too. Justice as an attribute of God and also one of the most important goals of sending the prophets is considered the pillars of the Islamic worldview. Practically the principle of justice related to individual and social behavior, they are always presenting that fair laws and directions.

Therefore, justice as a philosophy of social of Islam is not a purely ethical topic such as justice of imam, judge, and witness of divorce. Because this kind of justice will not only be persecution and murder, but also will follow the fame, popularity and respect among the people. The justice that led to the martyrdom of Ali (AS) was the first type of justice. He was not only impartial, but it was justice seeker. Justice that is associated with its ability to founding utopia. (Motahari, ps. 8-9, vol 25, p 223).

Justice is an issue that Life resumed by Islam. (vol. 6 1, p. 435) .Islam did not bring new knowledge in this regard or simply suggest to justice and contentment serve only to implement it but major service of Islam to justice and human societies is that it has given appropriate value to it. (vol. 6 1 , p. 435) and changed human thought about it.

The definition of social justice:

According to various classification of justice, as it is an Interdisciplinary issue there are many definitions about it. The professor tries to interpret the concept of justice as fairness the diversity of applications in different spaces. Although the justice has a valuable concept, but it exists and presents in the world. And it is worth in credit concept, and in matters of development it is the real significance. At this point, shows

that justice is not a “verbal sharing”. We cannot say that justice in God's work is a certain sense and for other human it brings another meaning; as should not be assumed that social justice and political justice has two distinct meanings. And also unacceptable that these are have contrast and difference concepts. The truth is that "justice" is common spiritual and in all kinds of a means, although the difference is in extension. Referential difference is not incompatible with the unity of the concept. (Javadi Amoli, p. 199).

This study will attention to the two definition of social justice and analysis them. In one of these definitions, justice, has been defined as equality. Or, to be the similarities and equality is that all human beings should have the same equal opportunity and justice is fulfilled; in other words, all the conditions and facilities are the same for living (Nasri).

This definition is not acceptable because, firstly, it is impossible to draw in some of bliss; in the second, others not at our disposal. For example, to claim that having a social business facility is bliss. Is it possible that in a society where all people has the same jobs? And all the members of the community in a significant field-official or be represented. Moreover, the State cannot be allowed to deal with all the same people, because the creation of all people was not equal in terms of talent and facilities. The people are not the same in Intellectual and spiritual talent.

Accordingly, if justice means fairness and equality means equality of people in rewards and blessings even with different Entitlements, firstly it is not operationally feasible; secondly, it is oppression and aggression; thirdly social order will be poured because in nature, there are differences among the people. (Motahari, vol. 21, p. 206).

Justice, as equality is in the field of social applications, but this application is a sense of formal meaning and the truth superficial meaning of this application is that can be implemented to provide grazing rights. (Babapour et al., p. 158) the true meaning of human social justice, the justice that humanitarian law must be respected and must be respected by human beings is the same sense of respect to the rights.

This definition of social justice (respect the rights of individuals) depends on two things: First, rights and priorities, namely, human beings will find kind and prioritize their rights when compare with each other. Second, the concept of credit, the man in public life, must validate their concepts to achieve his goals. These concepts are the series of essay ideas that ought to be determined by obvious things. Among them is that "people in the community must respect to the other's rights and priorities to achieve prosperity." (Motahari, vol. 1, ps. 82, 81).

But how and where, access to right which known as justice and no accessing is cruelty and injustice? "Right" is a real and positive issues which the creation is based on the book and the aim of creation.

In our view natural and innate rights has been found since the creation and the purpose of the device leads to organisms to the perfections which their talent lays in their existence.

Any "natural talent" is a basis for "natural right" and a "normal document". For example, the human child has the right to education. But, why the lamb does not have such a right? Because, the human are gifted

education and literacy talent, but not the lamb. The creation has placed it in human. Also, the right of thinking and voting and having free will. (vol 19, p 158).

Unlike the natural rights of a person who was referred to the book of nature and creation due to various differences must be different , rights of human social factors are high Equal and similar natural , In this case, that should be treated equally with all mankind .

Humans are individuals and in civil society all have the same and equal natural rights. And differences are in acquired rights that depend on work and function. the reason of - human beings are equal and similar natural rights in civil society- is that study about the civil nature of the human beings makes it clear that- unlike humans, social animals such as bee, naturally, none the President or the subordinate subservient or obeyed, or commander were not born. Life of humans is not natural. Duties and responsibility-are not shared by nature.

Justice, Is the entitlement and a right, which every human being under creation, on the basis of work, acquired, placed at his disposal. On the contrary deprive a person of rights and merits, called simply Oppression. The justice in this sense also deals with discrimination, such as two people with absolutely equal conditions, one would have the blessing and the other denied. (vol 18, p 154) The clear and summary meaning of justice is in experts words: "Given each, his right". (Ref: Tabatabai, vol. 1, p. 369; Mesbah-Yazdi, vol. 1, p. 263 and Motahari, vol. 1, pp. 81, 80)

Each individual is in creator, has special talents and merits if his right being according with that, we perform with him on justice. If sometimes seen justice is equality of rights, it means that everyone should be equal in law and the law does not discriminate between them, but the merits should be considered and the law should conduct with talent and particular situation of people. (Motahari, vol. 21, p. 212), in a word, "justices respect to merits ". (Ps. 227 and 229) and sometimes justice is being equal in the same situation. Thus it is obvious justice is not equal, but equal in the assumption of equal status is necessary for justice.

Justice is sometimes used in the sense of balance. Balance requires acceptance and attention to individual differences, such as differences between men and women in the creation, one another symbol of affection and tenderness and the other is the epitome of strength. (Ps. 247 -246). Should be added, as justice is not always associated with equality, it cannot always be matched together; sometimes justice is the opposite of similarity. For example, in the right of men and women should mention that justice is not-knowing their rights the same, because of their nature and status are difference stems and dissimilar. This dissimilarity in Parts of rights, consistent with justice and has better match with natural law stems. (p. 155)

On justice:

Among the topics related to justice, origin and basis are the most important issues that faces a group of thinkers has been associated with a negative look. Such plan in “The Republic” and Plato s deal with

them, show s the history of negativity about justice and, of course, continues of the same attitude in the form of new ideas in the West, implies that old analysis, are existed.

Greek Sophists did not believe to any moral value of justice, though they accepted social necessity of it. They were admitted to that, social life of human beings, inevitably have to limited his selfish desire ,individual human activities should be submitted to constraints and social rules. But they did not accept these limitations are better raises the virtues. Of course these constraints make them "better citizens". Like a wild horse that is perhaps unique among its kind, but it must be harnessed and cultivated. These limitations that are imposed on him, makes animal miserable, though useful. (See: Plato, vol. 2, the first and second Republic book, ps. 814)

If the above theory interprets, the "necessity of harmony of interests", that people to reach their own interests should ignore their individual interest, to expect similar behavior from others and have a tolerable life .therefore, in this case, the spirit abusing of justice in have seen in Europe, from the seventeenth century. can be seen clearly justice is nothing more than foresight to protect the individual interests of carrying through in-recognizing the benefits of others; Hobbes, justice is doing obligations to seeking the benefits . (Hobbes, p. 156) In this analysis, there are not remaining any ethical values and human virtue of justice.

This idea that observed in Bertrand Russell, relates to Bentham and Mill s benefit - oriented. This theory is true about the weak persons of society; but if a person had the power to measure the fear of the neighborhood had no other power, originality benefit – orientation required to share exceed neighbor. This theory gives the right to the rich people to oppress the weak peoples. (Motahari, vol 18, p 157).

Some thinkers like Nietzsche and Machiavelli insist there is no justice sense in human nature. And it caused of weakness and cowardice. And recommend power-seeking instead of justice. (same., P. 156). when Hobbes says the man has natural right to anything that can be achieved, in fact, it means that "force" is the only ruler of humans. (Foster, vol. 3, p. 143)

Marxism believes that wisdom and human nature have no role in the realization of justice in human societies. And people cannot contribute to the realization of justice with the force of willing. The everlasting claim is in human nature, justice is meaningless. Justice is only economic tools for compulsive and inevitable process of historical evolution or evolution-denominated. (Motahari, vol 18, p 158)

Some people believe that justice is because of the laws in the society. Because of these regulations or by relying on military force or by contract and agreement of the majority ruling on everyone .in fact what passes for justice to determine, by force or agreement. This theory that is legal or moral positivism can be rejected because of the fact, which justice is valid and above the law.

Ultimately, all these theories are a kind of pessimism about human nature. Justice is in the human nature. If a person is well-bred under the supervision of coach, will really see the justice on their existence, and prefers the total interests and benefits to personal. And will love justice like beauty loves. Because justice is regardless of its interests, is the concept of beauty, the reasonable beauty not sensible. Memory of History has recorded justice people in its mind despite of their individual interests, justice was, idea,

purpose and ambition. Moreover, they believe in justice and self-sacrifice in this way. (ps. 32-31) Accordingly, justice is a natural fact, it means, it is the truth that has intrinsic value and credit.

Types of Wrappers:

The principle of justice is a subject qualified to describe something that is fair and unfair, that poses in various areas of flora. Sometimes it means balance which known as a philosophical justice.

Sometimes divine action is the topic of verbal discussion; and the fairness of Sharia law is the legislative intent that known as justice. The spirits of human is ordered, and the fairness of the action shows the justice of the actor, which is the ethical aspect of justice.

And sometimes that is discusses in social behaviors of individuals or institutions or the current state of society, which is the topic of justice.

The principle of justice in Islamic culture is divided in to divine and human justice. Divine justice is divided in to legislative development and justice. Human justice is divided into individual and social justice. (vol, 2 p, 148)

The relationship between individual and social justice is, the individual is the stems of social justice and Divine justice and believing that is the stems of individual justice. Undoubtedly, social justice cannot be contrary to the concept of individual justice.

Justice is the purpose of prophets:

One of the things that religious revivalism, including ayat –allah Motahari always emphasized, mundane function of religion and its role in social development. He is among those which, attentions to the prophets' rule in Oppression and establishing social justice and emphasizes the importance of Oppression considered as a criterion for distinguishing the prophets from the others. It should be noted that the mere emphasis on the function of secular religion means to interpret secularism is not the purpose of the mission, because another holistic sages emphasize the role of religion in improving limitations of the world. (Faranarz Qaramaleki, 36).

The holistic view orientation of professor in interpreting the invitation of prophets is covers all aspects of human life (worldly life and the Hereafter). Prophet Muhammad (PBUH) as a last one brought a message exhaustively to mankind. In this view of the world and the hereafter are interacting with each other in the same direction and at the same time mentions, vital as importantly ecstatic stems. Summing could know the following two main targets, of the Prophet Muhammad in the Quran:

1. The recognition of God and approaching him;

2. The establishment of justice and equality in human society. (Morteza Motahhari, vol. 2, ps. 176 175)

Invitation to God and get to know and proximity to him, the invitation to theoretical monotheism and individual operations monotheism, but bring justice and equality in society, means the establishment of the unity of social action monotheism. These two verses from the Quran wishes argument for two purposes: (1) " O Prophet, I send a witness and a missionary and a harbinger and calling to God with his permission and lamp illuminating " (ahzab / 45 and 46). Among all aspects that in this verse, it is obvious that "the Invite to God ", is the only thing that can be considered as a main target.

On the other hand, Holy Quran says about all the Prophets: "We have sent Our messengers with clear proofs, and revealed with them the book and the balance of the people with justice" (hadid / 25) "This verse observing the justice and equity as mission and target of the Prophets. (vol. 4, p. 291).

Certainly and undoubtedly is that knowledge of God as "the suppliers to justice" and raise its, one of the principles of the divine religions knowledge, that humanity's relationship with God is based on it. In this regard, citing Quranic verses results, that the concept of social justice is the purpose of prophecy and its philosophical concept is the basis of Resurrection. (vol. 1, p. 72)

Social justice:

After mentioning different types of justice, remains to be seen which of these types has higher positions in political philosophy. Usually when Muslim scholars talk about justice, despite the verbal aspect and divine justice, in human terms, topics diverted to personal ethics and social aspects will be peaked. One of the important features of his master, in justice, to compensate this deficiency is discussion but it is not effected less of stroke conditions.

Among the variety of equity, accounted for 16 verses of the Quran to social justice, shows the greater emphasis is on this sort. (Same, P. 61)

Generally justice issues tied to social. And boast in different socio-political fields. Social justice issues of political philosophy, has high-ranking position. the Prophet of Islam peace be upon him said:

" أَحْسِنُوا إِلَى رَعِيَّتِكُمْ فَإِنَّهَا أُسَارَاكُمْ وَ قِيلَ الْمُلْكُ يَبْقَى بِالْعَدْلِ مَعَ الْكُفْرِ وَ لَا يَبْقَى الْجَوْرُ مَعَ الْإِيمَان" (shaeiry, Taj al-Din (1405 AH, p. 119) so observation of social justice is a condition of maintaining the community.

When the people flocking to house of Amir almomenin for accept the rule, after the rejection of the caliphate and urging his people followed over it , said "I will accept government just for the rights that have been trampled of rights owners ;. Will be understood two things from this incident, one of them is the importance of justice. The other is the philosophy of government in the administration of justice. This means that if he had the ability to administer justice without accepting government, had never accepted it. So, for administering justice, needs to implementation of Islamic government. Last content considers Entries importance of forming a government based on Islamic religious.

Injustice in a community is as well as injustice between siblings of the parents that such behavior causes, mental irritation and strengthen the sense of revenge. If there is no justice in a community, however, rises to a revolution in that society and also in Islamic society. (Motahari, p. 60)

Some experts did not accept the holy prophet word which mentioned before. Due to the extensive communication in the context of justice with faith, justice cannot be assembled with the element of atheism. This argument is based on the fact that atheism is a form of oppression; for this reason it cannot be stated together with the justice, and say who is atheism, it may be righteous. but they accept and emphasis (الملک لایبقي مع الظلم) .

Justice, the basis of social philosophy:

The justice is a major topic from raised from the beginning of formation of Islamic theology. And because of the different ideas about it, it is divided into two justice and injustice theologians. Sunnis in has been divided into two categories; Ash'arites, who are denied justice and Mu'tazilites, who advocated them. Imamied are generally of Justice. Hence justice is a Shia Principles.

Justice accepts virtue of justice and evil oppression as a real measure and the divine acts of legislation is accordance with the rules known the system. But Ash'arites believes that justice and injustice are originated from their divine acts and religious orders. (vol. 1, p. 74)

The debate in the social sphere, according to justice and self-Governors laws and standards in the fact that if didn't receive precepts of Islam, the true being protected. Of course, Islam orders in accordance with justice and fair regulation. (ps. 40-37; vol. 1, ps. 52 -etc.) According to Ash'arites right and rightful or justice and injustice is not true and related to sharia law and it is not function of any rules.

In response to the objection that might be said about the conflict of Ash'arites and Justice, what is the outcome of this action and social debate? Both are believe that Islamic law is in favor of truth and justice, once believe in the good and bad and right and wrong and good and corruption and the founder of Islam has set according to the instructions and the other believes they have not been before and have been found because of religious laws. In other words, some people say: the truth and justice is scale of religious laws, and others believe that religion is the scale. Must be said that it has an important effect it is involvement of reason and science in understanding of the Islamic law. If we accept the first theory that truth and justice and good and evil is real, and always the founder of Islam considers them. What is requirement of an explicit reason and science? And what justice is appropriate? We know and apply Wisdom as a guide in case to understand the good and bad, accept corruption and rules as Justice said:

"«Everything that ruling by the rule of reason ruled by Sharia» and said: «كُلُّ ما حَكَمَ بِهِ الْعَقْلُ حَكَمَ بِهِ الشَّرْعُ» « legitimacy Duties are favor of mental duties », take the «الْواجِباتُ الشَّرْعِيَّه الْطافٌ فِی الْواجِباتِ الْعَقْلِيَّه» appearance of a traditional evidence against it, because on that basis we have a soul and a purpose, and purpose of Islamic laws place on, convinced that Islam has a purpose and never deviate from your goal, we are going with the same purpose, other cases are not subject to the shape and form .... But according to the second theory, reason cannot be a guide, and Islamic laws and regulations does not mean a spiritual that we consider the spirit, as well as the form and manner, by changing the shape and form everything will change ... so according to the first theory, we look at truth and justice and expediency as a real, but according to the second theory assumes an imaginary. (vol. 4, ps. 813 and 814).

Another very important outcome of this debate is that if the precepts of Islam are a function of the real benefits and disadvantages and distinguishing external reality for the truth and justice, we can found Islamic social philosophy and principles of Islamic law to answer the many questions of this regard is. But according to the theory of injustice, should be denied the Islamic social philosophy and principles of the Islamic Law and the worship upon payment.

Social justice and spiritual growth:

Finally should be spoken about the results of important practical and spiritual justice in society. Justice in Islam cannot simply remain in the form of an abstract concept. And always will be as an unattainable ideal which causes to envy and regret of humans. And people in the world are in dreams and imagination and thus rely described in poems and lyrics. Hence the establishment of justice and established justice in society is one of the necessities and basic needs. For the survival of society, it should be based on justice and rights of the people in the community should be protected. (p. 77; vol 23, p 733)

In an environment where people's rights are protected, society is balance and there is not discrimination and exclusion and the sense of loss , the correct ideas and pure morality and purity of heart and good deeds will be more widespread, Also, one conditions for the sins, vices, moral and corrupt beliefs will be decrease .

The lack of social justice in the society has so much effect. Not only lack of social justice in disbelief and belief has Highly Effective, but also, the adverse effect is visible on the moral and spiritual deterioration of people's spirits. (same., P. 79, same., P. 734) even superstitions and illusory thoughts such as varnishes nothing is the condition of nothing else, so the pessimism about the world is the result of the injustice and oppression, in an environment where social justice is undermined, and rights are not observed, the delegation positions and jobs and personal relationships are the dominant, beliefs in fortunes will be strengths lie in people's minds and develop stems. (Same, P. 82, same., P 737)

Effects of prevalence of social-psychological and moral corruption problems in general are clear. Exclusion and feel Swindle causes to jealousy and hatred. Discrimination made the spirit of those who are deceased, resentful, and vindictive and revenge cache. (Same, P. 740)

Since that high moral ethics are balanced, if the organization society, laws and social rights are not weighted and balanced, the harmonious individual morality will not be balanced. . Social imbalance will not be limited in the population, who do not have an adverse effect but special classes that are more resources have been allocated to the loss brand. The public class is sad, nervous, low stamina, ingratitude, demanding and costly. (Same, P. 742)

Imam Ali (as) about the rich class society commanded to Malek Ashtar:

"وَ لَيْسَ أَحَدٌ مِنَ الرَّعِيَّه أَثْقَلَ عَلَى الْوالى مَؤونَه فِى الرَّخاءِ وَ أَقَلَّ مَعونَه لَهُ فِى الْبَلاءِ وَ أَكْرَهَ لِلْانْصافِ وَ أَسأَلَ بِالْلِحافِ وَ أَقَلَّ شُكْراً عِنْدَ الْاعْطاءِ وَ أَبْطَأَ عُذْراً عِنْدَ الْمَنْعِ وَ أَضْعَفَ صَبْراً عِنْدَ مُلِمّاتِ الدَّهْرِ، مِنْ أَهْلِ الْخاصَّه". No one is more costly for the

provinces when laxity, more little help in trouble, hater of justice and fairness, more demanding, and more ungrateful, little more patience in hardships, than the especial classes. (Nahj, letter 53)

Everyone act accordance of thought and belief. Human action rooted in his soul. "قُلْ كُلٌّ يَعْمَلُ عَلى شاكِلَتِهِ "(asra / 84) "Tell all works his ilk". If the lack of justice attitudes in society and religious, will has effect on actions. Moreover, the poverty and the need that is the result of injustice and discrimination in society, is one of the causes of sin and if with a sense of loss and deprivation and regret giving up some luxuries. Furthermore, it will be worse. (Same, Vol 23, p 745).

Political justice:

Political justice in the sense of an example application of the principle of justice in theoretical and practical policy, has relationship with political concepts such as power, legitimacy, freedom, equality, obedience and political constraints and On the other hand the objective elements and institutions of power such as the rule and the production and distribution of political power.

In Islamic thought, justice is the basic political, intellectual, religious that formed in moral theology based on public participation in a political system. The commander of the rulers and the ruled legal subordination makes the law, and by removing artificial limits, provides free and equal participation in the political arena in the general public. Thus, creating opportunities for political equality and equality of citizens before the law means equality for all people.

Philosophically, justice means “Put something in its place” it means; the justice political system is a system where the position is suitable for fairly considered. The laws governing this type of political system, will give the freedom of political and public office positions to all its citizens according to their merit and indeed, society will benefit from his abilities.

In Islamic society, the distribution of power and political positions and participation, is according to eligibility, suitability and effectiveness conducted in individuals, and everyone according to their ability involved in political and social affairs and by rejection of tyranny and Fraud, the talents of citizens (according to the their efforts) will be provided.

Muslim philosophers have interpreted the law in the light of moral concepts and emphasis on Plato's view; in the definition of moral justice, and in the definition of political and social justice, propose the Aristotle's observations equality be achieved in isolation from individual justice. (Khazaeii)

One of the pillars of the Islamic ideology is the principle of legal equality and rejecting of discrimination. According to Islam, human beings are equal in terms of essence, human beings are not created from the perspective of two species or more species, colors, blood, race, ethnicity, shall not assert the supremacy. White and black are equal to each other. Freedom, democracy and justice are the creature of equality in Islam. (Motahari, vol. 2, p. 250)

as mentioned, Unlike individual natural rights, natural and social rights are equal; in this state that must be treated with humanity by equality, equality before the law. . The government and law enforcement

officials must attention equally between the lowest and highest individual member of society politically and economically situation. In other words, those who are creating in the same conditions, the law should treat them as equals, but people who are not in the same conditions, will be treated according to their conditions.

Of course, this equality and similarity of identical is not meaning that in a socialist system, but there are many differences. But the origin of these differences is in acquired rights to perform properly that depends on the work and responsibility. Accordingly, the Islamic state and all governments that are based on the natural rights of man should try to settle the political equality for all citizens.

Islamic utopia is not anti-difference it is Anti-discrimination. Islamic community is the community of equality and brotherhood, but not negative equity, but also positive ones. negative equity, means; Refusing to scores of natural persons and divestitures into account their acquired for equality; positive equality means equal opportunity for the public and positive individual belongs to himself and divestitures acquired illusory and cruel. (Same, P. 112)

According to this point; justice means the exploitation of nature and society. The people should be able to actualize the talents that are in nature and society, benefit from their wage, not anymore. It is not that one works and the other exploitation. (Same, Ps. 248 and 263 -262)

The relation between freedom and justice:

A critical issue that has been associated with different views was the relationship between freedom and justice. The form of these issues usually shows the confrontation between justice and freedom are raised, in the priority of each justice and liberty.

Another type of social justice is the harvest that he thinks about the person and his originality and independence. This view says: people should have economic and political freedom. ... The important problem and Inconsistency will rise between individual freedom and social justice. Of course its means free economic activity along with political function.

If the social justice is proposed in population, the individual freedom must be buried and seen at least in part, If economic freedom is to be preserved, Social justice with the concept that it expects by first group, not practical (vol 24, p 230)

Justice is not only contradictory with freedom but also coherence. Civil instinctive is not means compulsive nature of human social life, but also to human social life and choice in the light of the talents and capabilities of people with rationality, autonomy and freedom will flourish. It is important that social service and their status as natural and instinctive and not predetermined and depends on the performance and effort of the people in the vast field of action and social competition. And suit to everyone's taste and talent and merit and their activities, will choose occupation according to their talents . (See: same, 1358, ps. 88, 89, 90, 92 and 100). Therefore, everyone should realize the vindication of rights and talents of equal opportunity and freedom to participate in the contest realization of the talent and practice are necessary. and legal and free means that; barrier and there is no prejudice to participation in the

competition On the other hand, does require justice, equal opportunity and equal to have participated in the race. It is obvious that carrying out the tasks and fulfill the talent in a spirit of fair competition and fair, Causing people to do more and better rights and duties, of entitlement and higher authorities . and will enjoy true freedom and spiritual and the sensual bliss and freedom from barriers and restrictions will reach the earth. (Akhavan Kazemi, ps. 42, 41) and will find social dignity and status appropriate to their entitlements.

Sometimes cannot deny that there is conflict between freedom and equality [justice]. In such a case, it is necessary to limit the freedom of individuals for protecting equally, equally-related to the community, but freedom related to the individual. And to protect the rights of society it is necessary to restrict the individual. The basis of this statement is that, firstly, the value of justice is the superior values of freedom and, secondly, the interests of society are above the interests of the people, (Motahari, p. 267 and Abdullah Nasri, A, p. 472) Thirdly, because justice is one of the most important goals of the government, the leader of Islamic society should preferably take steps in the direction of justice. (Motahari, vol. 3, p. 326).

Justice is the most sacred of human sanctities, at least in the Holy social problems such as freedom, democracy and equality of all sacred because it is their supplier. Justice is not new topic to mankind; they always have dreamed of justice and has resented than the oppressor. (Motahari, vol. 1, p. 53)

Conclusion:

If we want regardless of the justice of God, and defining justice in the human realm as an absolute sense; it is the same pattern of "giving the rightful trick" is acceptable. This meaning is in both terms of personal use and social sphere. Protection of the rights is an important pivotal in the field of human society. and what does major issue of social justice is the justice against the oppression. (Babapour et al., p. 158) In other words, justice means respect for every person that sometimes deserves an equality and sometimes inequality.

The political justice in the sense is an application of the principle of justice in theoretical and practical policy that it is an original component to create opportunities for political equality and equality of citizens. Hence, the distribution of power and political positions in society is in terms of eligibility, suitability and effectiveness conducted of people. Each according to his capabilities-in the political life and social dehumidified and by rejection of tyranny and rent the talent and capabilities of citizens will be provided to the effort.

In Islamic society, equality of citizens shall be equal but positive, in the sense of equal opportunity for the public and divestitures, superstitious and cruel, not negative equality in the sense of ignoring the people's natural advantage for equality and fraternity.

Benefit-oriented originality that is visible even among some of the Islamic philosophers is laced for this political philosophy. Justice rooted in human anti-oppression and justice seeker nature. Based on this agreement the basis for justice is also eliminated.

Social and political philosophy and principles of Islamic law is based on the intrinsic good and evil and the reason of things (truth and justice), and Islamic teachings will not be nothing except pure devotion. And finally the reason of justice in society are protection of human rights, a balanced society, discrimination and exclusion, spread the correct ideas and pure morality and good deeds and Democrats. The field for the occurrence of sins, vices and moral beliefs will be less corrupt.

Freedom is a crossing way for reaching the destination. This view is not only free from conflicting with justice Rather; it is an amendment and supplement. In possible confliction of these two fundamental values, justice has priority because of its sociality.

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