

## Social Justice and Women's Roles in Islamic Government's Progression

Nasrin Tavakoli

Department of Quran and Hadith Sciences, Payame Noor University (PNU), PO Box:  
19395-3697, IR. Iran.

**Corresponding Author:** Nasrin Tavakoli

---

**ABSTRACT:** Any society needs its men and women's active and equal participation to achieve development. Ignoring female roles is equal to a huge damage to the function of the government. So, in order to achieve its goals and find the right path of development, it is necessary for the government to consider all human resources, especially those of women. According to Islamic view, women play a major role in the foundation and development of an Islamic society. In addition, Islam values women to such an extent that they can achieve their proper human as well as social status. It is in this kind of position that they can hold social responsibilities to help it develop. If they are not ignored regarding the Islamic and social justice, women can play a crucial part to achieve such a development. Since the present paper aims to study women's role in Islamic republic of Iran's development, it is necessary to focus on the issues concerning their efforts and the challenges having to do with the so-called expected development. Moreover, the present study tries to put forward a theoretical framework through which the issue is analyzed from Islamic justice and rights point of view. Therefore, in the first part, the concept of justice and social justice in Islamic system is discussed and the verses or sayings that introduce justice as one of the Islamic values are presented. In the second part, the issues regarding women rights that lead to faster movements towards the development are discussed. After a thorough examination of numerous verses from the holy Quran and Islamic sayings, it is concluded that many of them have made contribution to the equality of men and women prior to the creation, the freedom of education, learning sciences, freedom of speech, possession, independency in owning properties, employment, freedom in all aspects of their life like political, social and cultural issues. It shows that the holy Quran, as the most complete divine and religious leaders' book, has always been aware of women and their crucial role in all levels of society and has ordered Muslims to observe these points, too.

---

**Keywords:** Justice, Social justice, Women's rights, Progression, Islamic government

---

### Introduction

The philosophy of Islamic government existence is aimed to pay attention to ideal human values. One of the greatest values in Islamic worldview is the social justice which should be given to all religions, genders, languages and races no matter what color they are. Having justice, respecting human right, having discipline, safety and peace, making calm and relaxed situation, supplying social political freedom, welfare and economic development ascending scientific and theological level of society are various goals of Islamic governments. Understanding the position of justice among other goals is the first step in social justice. If a government ignores it, there will be no reason for its existence. Government has no value by itself; though the value of the government is for its social justice and other aims. There is a famous quote by Imam Ali to Ebn Abbas: "I prefer a shabby shoe to governing you, unless I could survive a right or tap unjust" (Nahj Al Balaghe, verse 33). It shows the real place of governing in Islam. The reason of confessing governing to practical people is to get real social justice and actual human rights.

If politicians don't really understand the position and importance of social justice, they cannot have proper attempts toward that. When knowledge and science come with theology, development comes to

the society. Social and political freedom, security and safety, growing and improvement are each a value, so the absence of one would make the society encounter difficulties, but whatever has remained from ancestors life style shows that justice is the first of all values and not any other value does have the importance of justice.

The main goal of Islamic revolution and Islamic regime in Iran is to build "social justice". On the other hand, everybody knows that Islamic Republic has got a long way to get a perfect position in social, political and economic aspects of justice. Our society yet suffers from injustice and discrimination. Although the bases of the government is on justice, there is a huge gap between right, demand for right and justice in words and justice and obedience for right of others in practice.

Building justice is a difficult work and everybody cannot do that. Justice is sometimes against its doers and their acquaintances and friends. If justice doers are not free people, in such cases, the dependencies and belongings hinder the justice. The individual will be under pressure of friends and relatives to prevent him doing justice, and most people cannot resist. In this case, in an Islamic government, power should be in the hands of free men in order to resist the dilemmas.

In Islamic societies, people expect the governors to make a life style with justice. Justice in the society means that all men and women get benefit of the opportunities, facilities and public resources in an equal way. All the future plans should be based on elimination of unjust, especially for women, and all the plans should be based on women attraction in accordance with their practicality and new ideas.

From another point of view, the presence of women in different fields in society is essential for its development. Women in all ages and in all generations can help solve their own and others' problems. They can help country improve by dealing with its affairs. In this case the capacity for real practice and serious attendance for women as important factors for improvement in all fields and levels should be prepared, and this happens only with actual resolution and attempt.

#### **A glance for justice and social justice in Islam**

Justice is one of the most valuable ethical concepts which is proper for human. Everybody tries to do it. The history of human is full of attempts for justice. Despite an agreement on necessity of justice, there are different ideas about its concept. Unless the concept of justice is clear, its building is impossible. False understanding of justice concept develops cruelty instead of that.

In Islamic sources, from the point of Islamic scientists and ethics, Islamic philosophers, clergies, lawyers, sociologists, economists, there are different definitions for justice.

Imam Ali commands: "Justice puts things in their right place, but ignorance puts it away." (Nahj al Balaghe, 437), so in this case, from the point of Imam Ali, justice is the way that puts social administration in its place and is better than gent; however it is an ethical behavior in individuals. Professor Tabatabaee defines justice in this way: "The fact of justice is to make equity and balance between affairs, in a way that everything gets its own capacity and right place" (Al Tabatabaee, vol. 1. P. 371).

Some say that: "Justice is the same behavior according the law. In our opinion, this is the most complete definition of the justice that includes all justified behaviors and phenomena. Behaviors based on the nature of life are justice and ignoring that can be cruel" (Jafari, vol.3. pp.254-255). Social justice doesn't have unique definition either. Here are some: "Social justice is to respect others' rights and publics' or understanding natural and arbitrary laws that society gives to all individuals such as duty division, paying for laborers for their work and increasing welfare and services that people need for living and facilitating their jobs and achieving prosperity. It is also said that: "Social justice means the understanding of place and value of people and treating them well. Any society which can make proper field for making healthy and friendly environment that its people could get their human goals and needs, health and safety, their dismissed rights, and respect and reputation with thriving in culture and well treatment and commuting with the others in the shadow of law and live in full security without irritating others, social justice is then well defined" (Mousavi, pp. 177-178). Whatever is understood from the definition of justice i.e., social discipline, first, everybody should get benefit in accordance with his capacity, and second, social opportunities should be given by looking at individual capacity and skills without paying attention to their race and tribe, etc. and third, all the social laws should be enforced for all without discrimination.

Looking at the verses from holy Quran and quotes and also political life style of Imams specially when they had chance to interfere with social issues, the importance and place of social justice in Islam becomes clear. In Islamic social thoughts, you can find little issues that is emphasized as much as necessity of fighting against cruelty, and little issues that are commanded as far as justice, and also asked to be far away from tapping justice. "God commands justice, kindness and charity (their due) to close relatives, while he forbids sexual misconduct, debauchery and insolence. He also instructs you (all) so

that you may draw attention to it" (Bees, 90). In this verse, God commands for justice and conditions it with wrong, detour and virginity. In another verse (Table, 8), God says: "You who believe, act steadfast towards God, as witness for fair play, and do not let ill-will toward any folk incriminate you so that you swerve from dealing jostling. Be just. That is nearest to heedfulness and the heed God [Alone]. God is informed about anything you do."

In some other verses the term "Ghest" (justice) is mentioned as a value and goal of prophets. "We have sent our messengers with explanations, and sent the book and the balance down along with them, so that mankind may conduct themselves with all fairness. We have sent iron down laden with grim violence as well as (other) benefits for mankind, so that God may know who supports him and his messengers even tough [He is] Unseen. God is Strong and Powerful." (Iron, 25). This holy verse clearly introduces prophets' mission to make justice among humans and says: we sent angels with clear reasons and with them, we sent books, commands and letters with scale, i.e. laws and justice rules to treat with people in justice, and also the base of justice among people was made, so with this issue justice with the scale of mankind has been the mission of prophets.

In quotes as well, the concept of justice is seen as referring to its scalar role.

The holy prophet (peace be upon him) mentioned himself as a justice doer. Imam Sadegh says: "If people treated with justice, all would be needless". Since legislation in Islam is just for God, and God is perfect and can manage human societies, Muslim lawyers understand justice and see human rights as unique, do not argue about the allocation of people's rights, because they respect the rights that the holy religion has given to individuals. In this respect, all the energy of Islamic lawyers was put on interpreting holy rules of Islam, books and traditions.

The holy prophet (peace be upon him) says: "Justice is the norm and scale of God on the earth." Regarding justice, Imam Ali says: "The base and foundation of government is justice."

In a sentence it is mentioned as God's scale: "Justice is God's scale that is put for followers to be used to establish rights." Imam Ali also introduces the philosophy of government acceptance in performing justice and says: "If it wasn't because of that huge crowd, if the way wasn't closed to me and reasons weren't completed for me, and if there wasn't God's treaty for scientists not to be calm against cruelty and poverty and hunger, I would put away governing and would stay indoors" (Nahj Al Balaghe, 3).

After all the concept of justice is one of the fundamental concepts in Islam, and an overall view is needed to have on religious passages, and to have the best interpretation from them, but though it is not said, for sure, that is equal for all. It is also said that justice is one of the most important bases in Islam, and wherever there is a right there is justice and wherever there isn't a right there isn't justice.

By achieving social justice and governing justice in relation to social human social life, the proper field for physical and theological life would be ready, and if there isn't justice in a society, and social structure is not based on injustice and cruelty, the capacity for cruel growth would be prepared. On the other hand, social injustice causes poverty, jealousy, excuses, and enemies that are important in in theological descending of the society.

Islamic social justice is based on human principles, for this reason, injustice and cruelty for the sake of anybody even cruel is not accepted. Islam views human beings in any race and religion as equal, on the other side, behavioral values and accepted human emotions are viewed as necessary for everybody and essential for real Islam and also viewed as the holy Quran educators. When Imam Ali sent his sacrificing governor into Egypt reminded him in a letter of the fact that in "Never behave as a hunter animal does, do not look at eating as opportunity, for people are in two groups, some are your religious brothers and some are your creation peers."

The holy Quran mentions justice also for the "Kafer" (pagans) and commands: "Stand for God and be witness for God's sake, and to be enemy with people shouldn't force you to injustice." This word is for Muslims; however, God says in the holy Quran that there shouldn't be injustice for them because justice is a principle. It is not only a human principle but also a universal principle for this reason a God's follower cannot be cruel. Injustice is negative let alone to its enemies.

### **The position of women in Islamic society**

Since Islam is the religion for justice, the rights of any tribe and group cannot be ignored and rights are given to them in accordance with their capacities, so women as the members of Islamic societies also have got right and their own rules. According to Islamic laws, women are independent to interfere in all aspects of their social and individual lives. Islam gives them all this complete right and they are independent by nature and their ways are far away from men. This kind of independency is such that it is never given to them in anywhere and anytime in the history, and gaps exist in history pages (Husseini, p.94). Since Islam has plans in all aspects, it has also plans for women and their family life, and there is

no need for importing programs. Islam values women and gives them personality and special position. Islam puts women away from disability that was given to them during the history and gives them blessings and keeps them away from negatives. Islam gives women the right to have welfare, learn and teach, possession, occupation, defend themselves, participate in social, political and judicial issues, present themselves, counseling and.... Islam gives back family, economic, social, political, judicial, and rights to women that were given to men during history of traditions and customs, and makes equity and rebalance for them. In the mentioned field, no priority was given to men because from the point of Islam, life has two wings, one is for men and one is for women and without these two they cannot fly toward development and physical and theological life. In this point, some of women rights are being analyzed. Attention to them makes society develop.

One of the clearest issues in Islam is to defend developing of education and learning, and there is no difference between individuals. There are lots of verses and quotes in this case that shows the necessity of science and rationality in Islam. Islam obliges the right of learning for all groups of society; men or women, so learning is a right that is equal for both. Going to 14 centuries ago learning was unique to men, so Islam gave women right to learn as a human being. The holy prophet says: "Learning is essential for all men and women." This quote is available anywhere the public (5).

In the years of Islam, women not only had the right to study, but also they had the right to teach women and men, and there were professors at that level. (5...2)

Prophets wives were references in religious issues. Their houses were like schools that learners and educators were gathered there and studied religious lessons, "Hekmat" and different types of knowledge (5-3). The huge amount of prophet's life style was transferred to his followers by his wives. There, honesty was always emphasized. Hafez Zahbi in the book of "Ravian Hadis" (Hadith Narrators) mentions that the honesty and science of narrative ladies was preferred to men. He wrote that he didn't know any woman who was isolated or suspended in that case (5-4). "Fatimah", the holy prophet's daughter, was one of the named teachers in Islam and taught a lot of people that Fezzeh was one of them who was completely aware of the holy Quran, quotes and readings. She was appraised by great professors and could answer most of the questions using the holy Quran verses.

Also women asked the prophet to make a time to them to get knowledge, advice and quotes with him. The holy prophet set some days for them. The holy prophet always paid attention to lady teachers and he always wanted them to study more and more. He also wanted the waitresses to learn and even gave prizes to whom taught them. The holy prophet allocated some pf his time to teach religious matters to women. Bokhari narrates with his documents that women told to prophet: men precede us in learning so give us a day." He did so and gave a day in a week to visit and teach them (5).

It is also said that most of the prophet words and most of Islamic theological and cultural issues were kept and transferred to others by women. There is a story about one of educated ladies, Barireh, who lived at the time of the holy prophet: one day his husband came to the prophet and complained about his wife Barireh that she had left home and gone. The holy prophet called her and told her to be back home. Brيره said to him: do you order me? The prophet answered: "No, but I'm your husband mediator and counselor."

From the discussion of prophet with this woman, we can see that she got to the level of understanding religious concepts and Islamic laws that could analyze prophet's word with exact norms and asked him if he ordered her as the head of social legislator, whether it was a religious law or just an advice, guidance or utterance. The holy prophet confirmed her and said that he was an advisor.

After all, from this example and similar ones it is clear that women didn't have much wisdom and understanding from the emergence of Islam but they could get such places.

At the beginning of Islam and during that there were lots of ladies in that place.

So it is surely said that the holy prophet not only wasn't against women's education but encouraged them to do that, and band hindering it and told that it was a duty.

The result of this behavior and religion treatment was that, barriers of women education were eliminated. They stepped in the learning arena, and after that, knowledgeable and conscious women appeared and got high places in scientific circles. If some factors hindered women's education during the history, if prophets style is faded during the time, and even some of them were changed by fool Muslims, this cannot be connected to the basic principles of Islam and coup them with prophet's style. Of course, historical restrictions affected this matter, but they cannot make future limitations.

## **Occupation**

Everybody has the right to do his favorite job and make money by using it. That is society's duty to prepare this right for all people to be able to do that. In Islam, women's occupation is viewed as a right. From religious view, there isn't any problem with base of this. The holy Quran and prophet style allow women to have job. Whatever Islam names that, it is not against women's labor. Women at the time of prophet had jobs according to the principles. It is understood from Quran verses that women are allowed to have jobs and labor is not forbidden. Some special and typical verses show the allowance for women's labor: "Do not envy the way that God has made some of you excel over others, men should have a portion of whatever they have earned, while women should have a portion of whatever they have earned. Ask God for some of his bounty; God is aware of everything." (Women, 32)

Islam believes that women are responsible for their jobs as men are. There is no difference in that case. From Islamic narrations, women's labor allowance is understood. The holy prophet says: "Getting halal property is a duty for men and women" (6-1). Getting "Halal" (legal) money in interactions was said in quotes and there is no difference between men and women. Prophet's behavior and style at his time, clearly shows the allowance for women's labor and most of the other legal affairs (6-2). A holy verse states, the women's labor because getting halal properties are supposed and then earning from that is discussed (6-3).

There are not any cases in which women's labor and home sitting have been forbidden and it does not have any relationship with prophet's style and Islamic beliefs. Muslims' style at the beginning of Islam is against that. Therefore, women's labor is allowed and even sometimes ordered, but if there is a condition that puts women benefits in danger or threats family bases, women's labor is not accepted unless the situation changes. Of course this matter is not only for women but also for men. In general, Islam is not against women's labor and tries to protect basic principles beside their labor. This is also true about men. According to women's physiological conditions they cannot do the same jobs as men in situations such as pregnancy and maternity. Therefore, they face discrimination in working fields and lose their job or get less wage. For this reason, the government should protect them, and pass supportive laws for them.

### **Possession and independency in ownership**

Islam allows all financial and economical communications for ladies, and gives whole independency and freedom to do all economical activities and hand in their property, whether this property comes before marriage or after that, in heritage or interaction. They are allowed to leave them within Islamic limits. Women ownership in the holy Quran is emphasized in different places and their earnings are for them and no men and even their husbands can hand it or part it. "Men shall have a portion of whatever parents and close relatives leave, while women shall have a portion of whatever parents and close relatives leave; no matter how small or how large it is, a portion is stipulated" (Women, 7).

"Nasib" means amount and measure. This term includes both voluntary attempts of people and natural body structure to earn something. In this word, the term "Nesa" (women) is not generated to the term "Rejal" (men), but is used by itself to emphasize on women dependency in heritage and other money matters (7-1). From another point of view, it is cancelation line on the thoughts that a woman is under the authority of men. From the view of Islam, in the subject of job respect and trials ownership, women are fully independent and without any barrier they are very free.

Therefore, women like men, have freedom to do economical and ownership activities, and their husbands cannot interfere with their affairs without their allowance, even it was a bride gift given by them. Islam clears that wedded women, before and after marriage are free for their properties, such as husband gifts or heritage. In this case, they can sell it, change it, dedicate it, give it or gift it and husband allowance is not needed.

The holy Quran says: "If you want to exchange one wife for another, and have given one of them a large sum of money, do not hold back any of it. Would you withhold it through slander and open sin?" (Women, 20). Many centuries before west gave this right to women, Islam had given it to them. In contrast with the west, Islam's goal was humanistic and justice, not a beneficiary one. Against some believes, women freedom and independency in economy in Islam is more than the western world. From the point of view of Islam, women can work usefully, and handle all economical activities or invest or establish farms and factories. They possess what they earn (7-3). With investigation and research, we come to the conclusion that women did not have the right for ownership during the history, but they were viewed as a property or asset. In some cases that women were owners, they didn't hand in their properties. Up to the recent years in Europe, the ownership for women was forbidden, or after marriage they lost it and gave it to their husbands. In some societies nowadays, ladies cannot own their properties. Their shared and specific properties are given to husbands. But from Islamic point of view, there is equity

in men and women ownership, and there is no preference between them. Men and women both in sharing and out of it are fully independent. When human fully grows in mind and body, comes out of authority, and marriage has no effect on money sharing. Therefore, the advantage that Islam gives to women is to form their ownership on their managing in properties and assets, and more importantly, its historical background. Is this case some claims that there is neglect in economic relations between men and women in Islam are completely out of baseless and show their ignorance?

When a woman is wise and self-managing, she can have freedom in marriage and interactions such as buying, land sharing, gifting, lending, charity, and other issues of self-preference (8-1). There is no difference in ideas of clerics that women have ownership after maturity, and the allowance from husband is something praised (8-2). Women's independency is related to independency in ownership, and this independency is agreed, and independency in ownership is understood from religious passages (8-3). In brief, there is no legal force to hinder women from ownership and maybe getting permission is a kind of respect and attention in life. The latter limitation in the societies for women to limit their ownership has no relation to Islam. And it can be said that Islam is surly against them.

### **Freedom in social and political issues**

According to history books, women at the time of the prophet were in progress with social matters and discussions. Even prophet counseled with them. From the point of view of Islam, women can participate in social issues. There is no difference in this field, between men and women and there is proper position for them in social and political movements. Women sent a rep to the prophet to discuss with him. One of the women from Medina came to the prophet and said: "I am women's representative" (8-4). This shows that women had organizations.

Abdolhalim wrote a book with the title "woman and freedom in the time of prophet" that is documented after two Sunni main references: "Sahih Muslim" and "Sahih Bokhari". He talked about Muslim women's participation in social life in accordance with traditional passages and concluded that women at the time of prophet participated in social issues like men (8-5). One of the examples of women participation in social and political issues in the early years of Islam is their acceptance of the holy prophet.

The holy Quran says: "Oh Prophet, whenever any believing woman comes to swear allegiance to you, and say they will not associate anything with god, nor steal, nor misbehave sexually, nor kill their children, nor do any scandal that they may invent between either their hands or legs, nor to disobey you in any decent matter; then accept their allegiance and seek forgiveness from god for them. God is Forgiving, Merciful" (Examining Her, 12). This verse mentions women acceptance of Islam with new born Islamic government and this happened on the day of Mecca conquer, when the prophet finished acceptance of men women came to him and wanted to be accepted, and at that time this verse was inspired and confirmed women participation. Therefore, it can be said that Islam gives special value and respect to women. From the point of law, it mentions women in equity with men. Women in Islamic regime, (cognitive, legal and value regime) have the same position with men. The holy Quran's verses and great quotes that came continually are witnesses for that fact. The great holy prophet as agreed with men in that early time, agreed with women too (8-6). While the background of women voting is just centuries, in holy Islam it goes to 14 centuries, and of course, agreement with prophet meant to do what political, cultural and economic affairs he said. As the holy prophet counseled with his followers, some of them were women. He counseled specially with Khadija.

Narrated from Sahih Bokhari that: "When the holy prophet finished writing Hodabbieh peace, his followers hesitated to accept it to the extent that when the prophet ordered them to kill a sheep, shave head and come out of Ihram, by God nobody moved unless the prophet repeated it three times. Then the prophet went to Om Salame (his wife) and told her what he had seen. Om Salameh said: God's prophet would you like this job is done? So get up and talk to no one unless killing your camel and shave your head. Then the prophet left Om Salameh, talked to no one till did all. Then everybody got up and killed sheep. According to this quote, the prophet accepted whatever his wife said and counseled with her in one of the important agreements. Another example of women participation in early Islam was immigration from Mecca to Medina. In the holy Quran it is stated as: "You believers, do not take my enemy and your own enemy as friends, offering them affection while they disbelieve in any Truth that has come to you; they exile the messenger as well as you yourselves just because you believe in god, you Lord. If you have gone forth to strive for my sake, seeking to please me, would you secretly show them your affection? I am quite aware of what you hide and what you show. Any one of you who does so will stray from the Level Path" (Examining Her, 1).

Women immigration with the holy prophet was one of the most clear political freedom of women that their immigration looked like that of men. It was the time that most of the women were deprived from their normal rights and were not allowed to interfere in smallest issues. The holy Quran says in another verse: "Believers, whether men or women, must be friends to one another; they should command decency and forbid wickedness, keep up prayer, and pay the welfare tax as well as obey God and his messengers. To them, God will grant mercy to. God is Powerful and Wise" (Repentance, 71).

In this verse, god says that like men, women have great responsibility in leading and management. In this case, they guided, commanded to positives, and prevented from negatives. Because of great range of negatives and positives in Islam, the range of women interfering will be clear. Therefore in all fields that men can enter, women can enter as well. Political and governing issues are at the top of social issues, so women should enter them like men. Only Jihad is taken away from women, but other fighting like defending or many before and after Jihad activities remain for them.

Also the story of Belgheis in holy the Quran is a serious document showing Islam's view that if the women are proper they can take great responsibilities. Especially the holy Quran mentions it and thoughtful person and she was counselor that she got Suleiman's letter, she solved problems with great mind and then accepted it. The holy Quran accepts her skill and ability to be the governor in this story. So her governing and Saba tribe obeying her is not badly viewed.

After looking at religious reasons, we understand that agreement of clergies on illegality of women governing is something that cannot be proved. Princes gathered their followers and counseled and didn't dictate. Their followers voted that they were powerful and wanted to fight and defend. Princes took political way and became aware and said that the nature of Friona government is that when they enter a city they destroy it. She also understood that it was a prophet letter and differed from a king. At the end, she discovered that Suleiman didn't aim to slave her and dominate her so she accepted. This story shows that the nature and personality of women about leading and commanding is similar to men and thinking weakness is not a part of their nature, let alone is as the result of special education and culture in some societies (10-1).

If deprivation from religion is a dismiss, so men are also deprived after holy the prophet, and if treatment is available after prophet that is, "Velayat", will be for women as well. If the words are for speaking connection between men and women, both are banned for that, and if responsibility is divided without connection women are right. If administration division happens in accordance with the abilities, the abilities of both groups are attendant, ad they will take their own responsibilities, but in heavy jobs men take more duties and this doesn't mean God's approaching (10-2).

The important issue for proving women's participation in society in the scope of governing does not conform to its acceptance. Understanding the knowledge and wise is the base of rationality emphasizing that in equal situations there is no difference between men and women positions. Therefore, we can say that, at the time of the prophet, politics was fully intertwined with Islamic followers' destiny and this was included for both men and women, and yet political issues were mentioned equal by men and women. In Islam, freedom is not just for men. Medina as a sample of an Islamic society rejects this idea. Social and political issues in Medina at the time of the prophet and "Kholafa Rasheding" can be given as instances.

### **A glance at leading plan of Islamic regime for improvement**

The way of establishment of justice and its relation with improvement is one of the important issues in Islamic societies. When we talk about improvement, an overall improvement is coming to the mind. Improvement is an increase in getting welfare, safety, freedom, science development and technology, revolution in hygienic system, education and organizing economy, politics and culture. In order to get proper horizons of life, i.e. the progressed life, a proper management is needed. It means, to achieve goals, we must consider policies to get proper improvement. Using sources is a help for Islamic system in the way of its theological goals, but it cannot be enough. What is related to the using of sources, is the ability of utilizing these sources for the proper managers. In this case to establish and make justice it is needed that Islamic government uses the logic of management and thinks about planning to use and organize and control and lead them. In fact, the result of the organization is the distribution that if seeks to benefit of rich levels and ignores a weak levels especially women, its effects will be seen in the society in the form of poverty, violence, etc., that these problems, nowadays, are seen as women problems as well, so organizations and administrations should solve them.

Society cannot get the full development unless social justice is taken for all classes in the society especially for women. In fact, social progress requires social justice. If there is a cultural, economical, and political gap between individuals in a society, it will be dangerous for that society and scrambles its bases. So the progress based on justice establishes the society and makes it stable. In this case, managing system

should take consideration on women in its oriental controls, and draws the picture of power, wealth, and occupation distribution in the society according to Islam, compares the factors that human needs and find out about the root of individual and social needs. Since Islamic Republic of Iran knows the base of human greatness, it has the best context to recognize the affairs and rights of people in the society especially for women. In this case, we can give approaches to solve the current situations for women in order to act with the bases that in other systems cannot be done.

The society is not just made by men, women also work along them. It may be said that even the role of women is more important than men. They not only participate in all political, social, cultural and economical dimensions to make their country develop, but also bring up active powers, so they can grow generations that have resistance and high human values or generations that are unstable elements. In Islamic societies, women are the basis of that country and society. Their goal is to cut country's dependency in all dimensions and eliminate poverty and make long life-spanned country.

From Islam's point of view, women can do important affairs like men. The presence of women in executive fields, except some special areas that Islam bans them, is not problematic, but it is a must (11-1). Participation of women, like men is a right and according to Islamic rules, it should be used for country's independency and freedom to get actual Islam. Active and free participation of women causes victory and progress for Islamic Republic in the world. Of course it is women's duty to participate in the destiny of the country whether it is direct or indirect. Being a pioneer in all political and social affairs brings freedom and independency for the country and makes it develop. So, women, according to their natural blessings, must try along their special nature, and pay attention to their great roles (than men) and should not ignore them (11-2). As a part of the society, they should pay attention to their individual and social roles and not put themselves away from the society, for religion has given social quantity for human and gives social duties: "God possesses whatever is in Heaven and on the Earth! He knows what you (all) stand for, while he will notify them about whatever they have done on the day they are returned to him. God is aware of everything!" (Light, 64).

According to this verse, the first and basic role of women in different social-political issues guarantees the protection and progressing of social and political structure of the society. The entrance of women to these issues and giving plans make mental and spiritual revolution by them and on the other hand the existence of political overlook and awareness of these affairs and interests in social and political topics with women participation cause an anti damage for people and victory for that and beating for enemy's plans for men and women in isolating them.

Women in society can give their abilities, talents and managing power to get high positions that are proper for them and help the society progress as far as possible. Despite increasing number of women in the labor power, their progress in management part is unconscious. Most of them are prevented to get high managing positions. This is when research for men priority shows that there is no difference for being a manager especially for men. Negative views and biases and limitations from society, family and women themselves hinder the managerial positions for them. Nowadays, the success of organizations is in proper use of available expertise no matter this expertise comes for men or women. For this, barriers in the way of women should be taken away. For more progress, we need to use and utilize women's potential. Paying attention to women issues in the society is of great importance, for they have important role in the society's progression:

- ▶ An attempt to improve women's level of education and understanding:
- ▶ Proper embedding with required facilities to actualize full abilities
- ▶ Paying attention to rolling situation and decision making of women in the society and their cultural development role
- ▶ Paying attention to the women roles in making decision to pass through crisis and increasing their efficiency and practicality
- ▶ Breeding hidden talents to get efficiency and practicality of women in decision making
- ▶ Holding training and counseling periods to improve women participation in managing opportunities
- ▶ Utilizing the mass media to aware men and women in the case of gender sameness to participate in decisions
- ▶ Improving women's confidence to accept managerial responsibility and encouraging them to compete with other women to participate in making decisions for the system and government
- ▶ Giving essential advice to government organizations and non-governmental ones to consider justice and make proper environment to improve vocational opportunities and economical and managerial activities



Women managers and leaders in organizations and society are the sources of power, and for the reason of human power acceptance, they have social and official reputation, so their ideas and opinions are accepted in the society.

#### **Conclusion**

In brief, in the current age, progressing is a great aim that in Iran and other countries is attended by politicians and executives, yet great attempt has been done to do it. According to the point that half of active population in the society is women, if we use properly the potentials and capacities, there will be great chance to unlock knots in our society. If this power isn't guided well, it can change into a great problem.

To have able and successful women we should start making skills. The amount of women participation in social, political and economical activities is a norm. So, having active participation of women in political, economical, social and cultural issues causes the great attraction of resources for improvement. But in this case, paying attention to their managerial and decision making roles is of great importance. In this case, there should be proper organizing, improving them in political, economical, and social issues and paying attention to their benefit and part in progressing, and planning to have proper and balanced improvement and stable occupations for men and women.

Eliminating wrong believes helps make proper field for women's participation with variety in job opportunities and managerial levels. Elimination of injustice plays important role in progression. From the shadow of Islam that seeks for fighting against injustice and supports safety and peace, by equal social rights this affair happens faster. Proper understanding of situation is necessary to use a way that make Islamic social situation for women on the bases of great values and their roles in that.

#### **References**

- Alamdi A (1967) Ghorarolhekam and Dorarolkalam. Tehran.  
Ghanimah, Abdol Rahim.(1993) The History of Great Islamic Universities: Translation. Tehran: Tehran University Press.  
Hakimi M (2002) Women Right Advocation. Tehran: Islamic Culture Office.  
Hanbal A (2010) Mosnad. Birut: Maktab-ol Islamiah.  
Hosseini M H (1984) An Innovative Essay. Tehran.  
Ibn Kasir I (1974) Seironnobovah. Birut: Darolmarefeh.  
Ibn Majah M Y (1976) Sonan. Birut: Darolehya Alarabi.  
Imam Ali (1994) Nahjolblagheh (Compiled by Seyed Razi). Darolosveh Press.  
Jafari M T (2007) Nahj-olblagheh: Translation. Tehran: Heidari Press.  
Javadi Amoli A (2007) Women in a Glorious and Beautiful Mirror. Ghom: Asra Press.  
Koleini M Y (2008) Osoole Kafi. Tehran. Dar-olkotobo-l Islamiah.  
Majlesi M . (1983) Bahar-olanvar. Tehran.  
Mehrizi M (2003) Women and Religious Culture. Tehran: Hastinama.  
Motahari M (1995) Juridical System of Women in Islam. Sadra Press.  
Saidi Abdolmatal (1948) Fi Meidan-el Ihtihad. Ghahre.