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The Evaluation of Spatial Justice in Redevelopment of Urban Spaces Case study: Atigh Local Plan in the City of Tabriz

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Abstract

Statement of the Problem: Currently, there is no concensus on the definition of spatial justice in urbanism. This indicates that the former concept is influenced by the social and political conditions, and the worldviews of various societies. Blind acceptance of any of the West-borne conceptions may result in deviation of Iranian urbanization and, consequently, deviation of urban plans from their main objective as manifestation of the ideals of the school of Islam in urban spaces.

Purpose: The main purpose of this research, is: To offer a framework for spatial justice based on ideas of Muslim scholars in the field of urban planning; and to understand how the Atigh local plan in Tabriz city achieve spatial justice

Methods: The present study is a developmental one and its methods in the explanatory section imply using a logical reasoning approach while in evaluation sections an analytic-descriptive approach has been adopted. For the purpose of collection of required research data, we have used the methods of documentation and surveying using questionnaires.

Findings of the Study: It is argued that the main focus of justice among Muslim thinkers is: "Rightfulness, Opposing-oppression, Fairness, and Human Dignity". According to these four key features, spatial justice in urban planning can be characterized in four key criteria: "the right to the city, social mobilization, spatial balance, and empowerment." Findings of this research show that the Atigh local plan has not been successful in achieving the spatial justice. This plan has mitigated the existing inequalities through distributive justice, but has neglected the reformation of power structures and decision-making processes. Additionally, it can lead to increased civil dissatisfaction in practice.

Keywords: *Muslim thinkers, Spatial justice, Atigh local plan and Tabriz City.*

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Introduction

There are various definitions of justice in the literature. For example, the utilitarianists define justice as the most pleasure for the most persons (Mill, 1861; Bentham, 1986). Conservative liberals

see justice as respecting the liberty of individuals (Hack, 1960; Friedmann, 2008). Egalitarian liberals (liberal-democrats) considered justice as the choices people made in similar situations (Kant, 1793; Rawls, 1971; Sen, 2009). Virtuosos, like Michael Sandel, define justice as the cultivation of virtue and thinking about the collective good (Sandel, 2014).

There are also various concepts of justice defined in the field of geography. For example, the term justice has been explained by leftist urban scholars such as Henri Lefebvre (Lefebvre, 2000), David Harvey (1973, 1996); Edward Soja (2013), Peter Marcuse (2009), and more as a “demand for the right”. In contrast, from the point of view of the rightist urban scholars, such as Susan Fainstein (2010), the concept of justice is close to the concept of “democracy and diversity”. However, the concept of justice has moved to such an important position where sometimes it is considered as a source of legitimacy for urban planning, as Fainstein has considered planning as “the conscious creation of a fair city” (Fainstein, 2005, quoted from Shokouhi Bidhandi, 2014: 7), and Kevin Lynch, has defined justice as a meta-criterion in urban planning and designing (Lynch, 1948).

As discussed earlier, the world lacks a universal definition for the notion of justice. Although making of such a formation is beyond this research’s limits; the present study aims to move towards localization of the concept of justice in Iranian-Islamic cities as well as introducing a new formation of spatial justice based on the views of Muslim scholars. Accordingly, this study attempts to explain the key features of the spatial justice consistent with the values of the studied society (Iranian-Islamic values) and translate them into the field of urban planning and evaluate them in an urban regeneration plan (The local plan of Tabriz city). Therefore, this research pursues two explanatory and evaluation objectives and seeks to answer the following two questions:

Question One: What formation of spatial justice can be obtained with respect to the views of Muslim thinkers on Justice?

Question Two: By what means was spatial justice

supposed to be obtained in the Atigh local plan located in the city of Tabriz?

Research background

Regarding the studies on justice evaluation in urban development plans, there are two major views. The first view includes theories focused on the issue of justice in the procedure of preparation of urban development plans. In this view, one centralizes on procedural principles while trying to specify the fair streams or procedures (Yaghubi, 2009: 56, quoted from Shokouhi Bidhandi, 2014). For example, the traditions are suggested by Friedmann regarding urban planning in Planning in the Public Domain (for example, the social reform tradition, the analysis of political tradition, the social learning tradition, and the social mobilization tradition), lead to promoting the level of justice in the urban planning process (Friedmann, 2008: 46). Hillier, in *Shadows of Power*, explicitly refers to the concept of procedural justice (Hillier, 2009: 23). The great Indian economist, Amartya Sen, also sees justice in increasing liberty and the power of choice, and in the process of planning for justice, he mentions the importance of government’s role (Sen, 2009). The second view seeks for justice in the content of the plans. In terms of this view a few studies have been conducted by urban planning experts which include no specifically codified criteria (Shokouhi Bidhandi, 2014).

In recent years, many studies have been carried out in the field of spatial justice evaluation in Iran ; among them, the following three studies are important. Bahrapour has reviewed the criteria of the spatial justice in assessing Tehran’s urban management in his Ph.D. thesis (Bahrapour, 2004). This study, which can be considered as an assessment of the spatial justice content, has extracted the criteria of a just distribution and discussed criteria such as fair housing, adequate access to services, provision of facilities (opportunity) for everyone and fairness in resource sharing. Dadashpour, Alizadeh and Rostami, in ” Spatial Justice dialectic in City ”, have discussed the just distribution processes (Dadashpour, Alizadeh

& Rostami, 2015). This study can be considered as a study on just distribution processes. In 2014, a thesis on the spatial justice and its assessment methods in urban development plans have been also carried out by Shokouhi Bidhandi, in which the processes of just distribution have been examined and a configuration of spatial justice based on the ideas of Western and Eastern thinkers have been presented (Shokouhi Bidhandi, 2014). What makes this study different from the other studies before, is the presentation of a practical model of spatial justice and its evaluation in urban plans. A certain limitation of this study is that it adopts a linear perspective on spatial justice.

Research methodology

In this research, the logical reasoning approach has been used to explain a conceptual configuration of spatial justice based on the views of Muslim thinkers. According to the logical reasoning approach, in this research, first the ideas of the seven Muslim thinkers about justice are discussed and the key points of their discussion are extracted and then these have been translated into the field of urban planning. A descriptive-analytical method is used to assess the Atigh local plan. the required research data have been

collected through documentation and surveying using questionnaires. Data were analyzed using descriptive and inferential statistics¹.

Setting of the Study

The Atigh local plan in Tabriz is one of Municipality local plans implemented in the historical context of the Tabriz after the Islamic Revolution. The western, eastern, southern, and northern limits of the site meet with Shahid Beheshti St., the Kaboud Mosque, Imam Khomeini St., and Modarres St. respectively.

This project possesses more than 300 residential, commercial and service providing units and has been conducted under a credit balance over 155 billion Tomans (performance report of the Corporation of Azerbaijan Construction and Development, 2014: 21).

In addition, this project covers an area of 20 acres.

Justice in the eyes of Muslim Thinkers

Previous studies on common theories among Muslim thinkers show that in the course of history, at least four definitions of justice have been suggested by these scholars. The first definition, which was considered mostly by Morteza Motahhari, introduces Justice “as giving rights to the entitled” (1989). The



Fig. 1. The three-dimensional plan proposed by the consultant for the redevelopment of the neighborhood around the Kaboud Mosque of Tabriz. Source: Bavand Consulting Engineers, 2011.



Fig. 2. Implementing the Project. Source: authors, winter, 2015.

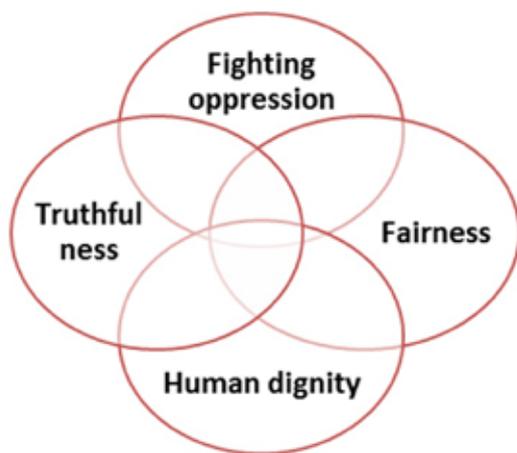


Fig. 3. Model of Islamic Justice concepts (Right, Fighting oppression, Fairness, and Human Dignity. Source: Authors.

second definition which is seen in Farabi’s (1961; 1964), Averroes’s (1956) and mainly in Seyyed Qutb’s thoughts (1977) refers to as social Fighting-oppression”. The third definition, which among the others is the boldest expression of the ideas of Syyed Muhammad Baqir Sadr, is “Justice as a guarantee of human dignity” (1981). The fourth definition, which can be observed in the ideas of Allamah Tabatabai (Tabatabai, 2014) and Avicenna (Averroes’, 1960), considers “Justice as a Moderation.” Regarding the classification, at least four key areas of assessment such as “Right”, “Fighting-oppression”, “Fairness” and “Human dignity” can be identified (Fig. 3). In following section, we will try to provide minimalistic and persuasive definitions for each of the four areas under focus.

Right: According to Morteza Motahhari’s theory (Motahhari, 2002)², Right refers to equality in Natural Rights and the observance of competence in

Substantive Law; competence that is derived from efforts and participation in public benefit.

Fighting-oppression: According to Sayyid Qutb’s theory (Qutb, 1977)³, Fighting-oppression refers to the active participation of citizens in determining their own and their society’s destiny, as well as public monitoring of the behaviors of the state and citizens, as well as public resistance against systematic oppression and injustice.

Fairness: According to Ibn Sina (1960)⁴ and Allamah Tabatabai’s theory (Tabatabai, 2014)⁵, the fairness means putting everything in its proper place and avoiding extremism.

Human dignity: According to Muhammad Baqir Sadr’s theory (Sadr, 1981)⁶, Human dignity means denying exploitation, removing obstacles and creating growth opportunities for everyone.

Explaining of Criteria and Indicators of Spatial Justice in Islamic Urbanism

In this section of the research, we try to translate each of the four focal points of Islamic justice, in the field of urbanization. The result of this effort is presented in (Table 1).

Theoretical framework

The literature of the subject matter creates a distinction between the goal and the means in the context of urban planning. According to Faludi there are two urban planning theories that can be distinguished: First, content theory (productivism) deals with the subject and essence of planning. Second, the process theory considers urban planning methods; in fact, the process theory is thinking about the means and the ways of achieving the goals desired by planning (Faludi, 1973, quoted by Ejlali, Rafi’ian & Asgari, 2012: 105- 106). By accepting this classification, one can readily categorize the indices of spatial justice. Considering the implications of the spatial justice indicators, it is concluded that the six indicators of equality, entitlement, public benefit, spatial flexibility, spatial diversity, and spatial equilibrium are more about just the distribution of resources in

Table 1. The key features of Islamic justice and its translation into urbanism

Source: Motahari, 2002; Allameh Tabatabai, 2014; Ibn Sina, 1960; Farabi, 1961, 1964; Averroes, 1945; Qutb, 2000; Sadr, 1981.

thinker	Justice in Islamic worldview		Justice in Islamic urbanization		
	point	index	point	index	
Motahhari	Right	The equality of all in human rights and the observance of the competence in Substantive Law; the competence which is derived from efforts and participation in public benefit.	Equality	Equality	The concept of equality in general refers to the elimination of any discrimination in all of social distributions. In this research, the concept of equality is redefined to move towards the minimal and persuasive definition used in urban planning. In doing so, the concept of equality is redefined as the follows: all inhabitants of the city, regardless of race, religion, gender, immigration status, political trends, and income, must have equal minimum living standards.
		Equality	Equality	Entitlement	The concept of utilizing public services based on entitlement generally refers to the distribution of services based on the capabilities of both the location and the human. In doing so, the concept of entitlement is redefined as follows: The communal life and spatial density of population desire minimum requirements. These minima must be protected against allocation of additional resources '
		Participate in public benefit	the right to the city	Public benefit	The concept of access to more services based on the participation in a public benefit at the macro level means that those whose work outcomes bring more benefits to the society, they can seek more share of urban resources. This research is oriented towards a minimal and persuasive definition which can be used in urban planning. Thus, the concept of public benefit is redefined as the allocation of additional resources to compensate for the specific social and natural disadvantages of each region.
Tabatabai and Ibn Sina	Fairness	putting everything in its proper place and avoiding extremism.	Responding to changing needs	Spatial flexibility	Spatial flexibility, in general, refers to the spatial capability to accept the functions and to perform various activities in that space, and it refers to the idea of adaptation over the time. The present study uses a minimalized and yet persuasive definition which can be used in urban planning. In doing so, the concept of spatial flexibility is redefined as promoting interactions between the supply and demand of space over time.
		Responding to diverse needs	Responding to diverse needs	Spatial diversity	The concept of spatial diversity at the macro level refers to the existence of a variety of functions, activities, forms, and individuals, groups, etc. in space as well as recognition of them. In the present study, spatial diversity is considered as an attempt to eliminate the overlap between the layers of spatial poverty and humane poverty.
		Responding to the needs of future generations	Spatial Balance	Spatial equilibrium	The concept of spatial equilibrium at the macro level refers to the establishment of a proportion between social, economic, and environmental forces in the development of space. The present study considers a minimal geographical definition which can be useful in urban planning. In doing so, the concept of spatial equilibrium is redefined as Creating an optimality between different spatial requirements and the prevention of extremes in the cycle of spatial production (and reproduction).
Sayyid Qutb, Abu Nasr Farabi and Averroes	Fighting-oppression	active participation of citizens in determining their own destinies and society, universal monitoring of the behavior of government and people, as well as the public resistance against systematic oppression and injustice.	Participation in development	Citizens' participation	he concept of citizen participation in general means active participation of citizens in determining their own destinies and their society. The present study considers a minimal geographical definition which can be useful in urban planning. In doing so, the concept of citizens' participation is redefined as continuous and active control of citizens in the cycle of spatial production (and reproduction).
		Oversee the development	social mobilization	Civil monitoring	he concept of civil monitoring generally means monitoring citizens in the processes and structures of urban management. The present study takes into account simple and yet persuasive definition which can be useful in urban planning. In doing so, the concept of civil monitoring is redefined as Citizens' responsibility to monitor the dynamism, principles, and methods of spatial production (and reproduction).
		Resistance to inequalities		Civil resistance	The concept of civil resistance at the macro level means standing up against oppression and injustice. The present study takes into account a simplified and yet environmentally-concerned definition which can be useful in urban planning. In doing so, the concept of civil resistance is redefined as Citizens' persistent resistance against systemic inequalities. The inequalities imposed from above by the ruling powers (free market or power-owners) upon spatial production (and reproduction).

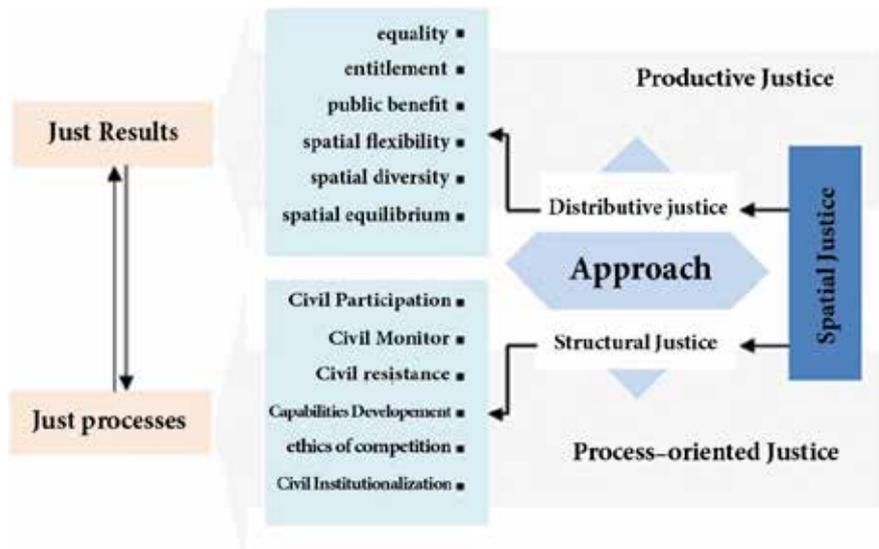
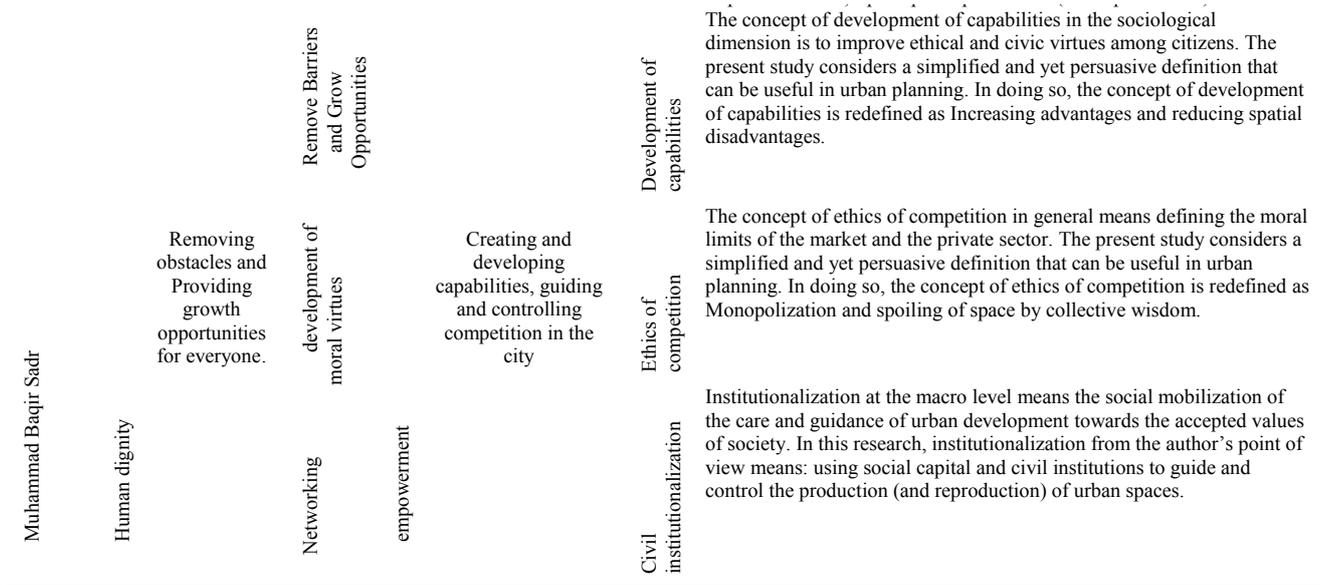


Fig. 4. Research Theoretical Framework. Source: authors.

the city rather than the process of spatial justice. These indicators are more about the final product of distribution than the process. In this research, these indicators are referred to as distributive indicators while the indicators of citizens' participation, civil monitor, civil resistance, development of capabilities, ethics of competition and civil institutionalization are more related to the distribution processes and seek to reform the decision-making structures and processes. In this study, these indicators are referred to as structural indicators. Realization of distributive indicators is more related

to a fair distribution of services, resources, and opportunities provided by state and governmental institutions, rather than citizens. Such an attitude towards the realization of justice in the city is a top-bottom process. While, in structural indicators, the direction of attempts to realize the justice in the city is down to top. the realization of justice is more responsibility of citizens than state and government institutions. According to the aforementioned classification, the research framework is mapped (Fig. 4). This framework allows the researcher to identify

the approach adopted by each and every urban development plan according to the importance of the spatial justice indicators in that plan. In other words, if an urban plan emphasizes factors such as spatial flexibility and entitlement, its approach to spatial justice is more distributive than structural and vice versa.

Research findings

This section addresses the results of evaluation of the Atigh local plan, located in the city of Tabriz. the purpose of this assessment is to determine in what way the spatial justice (the purpose of this research) is sought and to what extent it has been realized in this plan. In order to evaluate the entire spatial justice criteria mentioned in the present study, certain items were defined and then were answered to by the participants. The questionnaires were designed in the form of a 5-degree Likert scale (ranging from very high to very low) and were distributed among participants who were selected through the Snowball sampling technique in March of 2013. The sample of the study included 150 people based on the results of Cochran's test. The questionnaires were distributed among the following participants: 10 elites (academics of Tabriz), 10 members of the professional community residing in Tabriz (preferably an architect and urban planner), 10 policy-makers (members of Tabriz city council and senior managers of companies which are related to the Tabriz municipality), 5 executive directors (Urban Development and Revitalization Organization, Azerbaijan's Contraction and Development Organization and Tabriz Municipality), 7 active investors of the private sector in Tabriz, 8 real estate brokers working close to the project area, 100 old residents and salespersons.

Scoring procedure was as follows: For each item of the questionnaire, the minimum score was 1 (very low), the maximum score was 5 (very high), and the median score was 3 (middle). In other words, a smaller value close to one is an indicator of less interest in a certain item while a larger value close to five indicates higher interest in an item. The Cronbach's alpha formula

Considering that we should not judge merely on the basis of descriptive statistics; inferential statistics will be used for scientific judgments. Friedmann test was used to determine the existence of ranking among spatial justice criteria and their degree of significance in relation to each other. Friedmann test is one of the most valid statistical tests that is used for the ranking of indicators. If the result of the test was in the significance range ($\text{sig} < 0.5$), it can be stated with a 99% confidence that there exists a ranking between the indices. Results of this test have been shown in table 2.

Since the significance level of the Friedmann test was reported as zero ($\text{Sig} = 0.00$), there is a ranking among the four criteria of spatial justice. This test showed that the spatial balance criterion was ranked first, the right to the city was ranked second, the empowerment criterion was ranked third, and the social mobilization was ranked at the lowest level. These results indicate that in the Atigh local plan (from the point of view of participants of the project), the importance of establishing the balance is in the first priority, while the criterion of the social mobilization is the last. The right to the city and empowerment criteria have also been considered in the plan.

Conclusions

Consideriung the mentioned content, the present research study provides an answer to the first question of the study that tends to question the criteria of spatial justice in the views of Muslim thinkers: Justice is defined in at least four areas including righteousness, fairness, fighting oppression, and human dignity. In the context of spatial justice in urban planning, the mentioned four criteria can be transformed into: right to the city, spatial balance, public mobilization, and empowerment.

According to the aforementioned criteria, the term spatial justice in this research (e.g. In the field of Islamic urbanism) is conceptualized as: "the institution of urban management should equip itself with a process in which citizens' rights are preserved; also the institution of urban planning

was used to calculate the validity and reliability of the questionnaire. The calculated alpha was equal to 0.989, which indicates that the questionnaire is reliable and is of a suitable internal consistency. The evaluation result is presented below.

• **Assessment of the Right to the City**

The average value of this criterion was reported as 2.93, which is lower than the middle point (3). It means this criterion is of less importance in the Atigh local plan in Tabriz. Among the three indicators of this criterion, only the indicator of Equality was higher than the average (3.64). The two other indicators of this criterion (public benefit and entitlement) were lower than the median (3) of 2.76 and 2.4, respectively. In other words, in the views of the participants of the project, the Atigh local plan in Tabriz has partly been able to address the basic needs of the inhabitants but has failed to obtain an acceptable level of spatial advantages (historic and Identity related advantages of the place). In addition the participants believe this plan has been a total failure in terms of public benefit. And this plan were able to compensate for the lost rights of old residents (especially old salespersons). There used to be old salespeople in this site who have been expelled from the site once the project was initiated and yet there have been no measures taken in this regard.

• **Assessment of the Public Mobilization Criterion**

The average value obtained for this criterion in the Atigh project located in the city of Tabriz has been reported as 2.36 which is smaller than the middle point of 3. This means that in the mentioned project, public mobilization has been neglected. This criterion has not obtained any rank close to 3 in any of its indices. Among these indices, it was only the index of participation of citizens that was somehow close to the middle point (2.56). The reason why this index was higher than the others probably lies in the fact that trustees in charge of the project cooperate with the private sector. As it was mentioned in the section of investigation of the project, a large portion of financing for the project is supplied through sales of bonds (although there were several criticism on the

process of sales of bonds during field excavations). Therefore the mentioned project has somehow been able to move along in the path of public participation. Nevertheless, in the mentioned project there are no signs of public supervision: although according to some participants certain types of scattered and unorganized resistance (in forms of public protests) have been manifested by the salespeople and the old inhabitants of the neighborhood.

• **The assessment of the spatial balance**

The average value of this criterion was reported 3.19, which is higher than the middle (3). This means that the criterion of spatial balance has been partly mentioned in the plan. In other words, it can be concluded that the plan has been somehow more successful in terms of spatial balance. Also, among the three indicators of this criterion, only the spatial equilibrium indicator was less than the middle (3) (2.6). The other two indicators, spatial flexibility, and spatial diversity were 3.28 and 3.7 respectively.

• **Assessment of the Empowerment Criterion**

The average value of this criterion was reported 2.6, which is lower than the middle (3). Among the three indicators of this criterion, only the capability-development indicator achieves an acceptable score (3.14). However, the development of capabilities has a spatial dimension, more than political, legal, and social ones. Some of the respondents believed that as a result of execution of this project several social capitals have gone to waste; they pointed out the intinction guild and religious boards as well (Fig. 5, 6).

According to the obtained scores regarding the spatial justice indicators, we can also calculate the mean scores of the four mentioned criteria of spatial justice (the mean of the indicator scores had been taken as a criterion of calculation). Scoring 3.19, it was the only criterion of spatial balance obtaining a score above the middle point of 3. Obtaining the score of 2.93, the right to the city was ranked second in a position higher than the empowerment and social mobilization variables. Gaining a score of 2.36, social mobilization was placed in the lowest rank (Fig. 7).

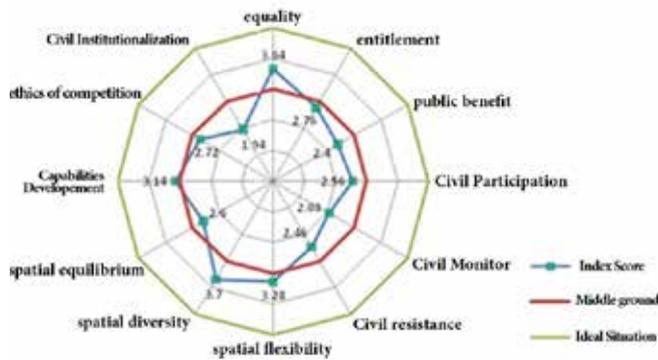


Fig. 5. Average scores of spatial justice indicators in Spider Chart. Source: authors.

Table 2. Friedmann Test results. Source: authors.

Ranks	
	Mean Rank
People's right to City	3.00
Social mobilization	1.32
Spatial balance	3.72
empowerment	1.96

Test Statistics	
N	150
Chi-Square	121.269
df	3
Asymp.Sig	.000

a. Friedman Test

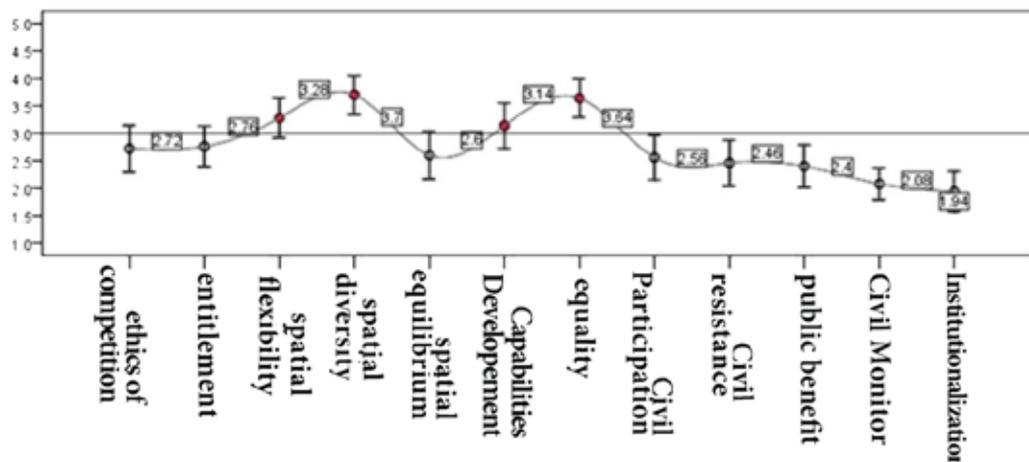


Fig. 6. The average scores of spatial justice indicators in the Box Plot (from low to high). Source: authors.

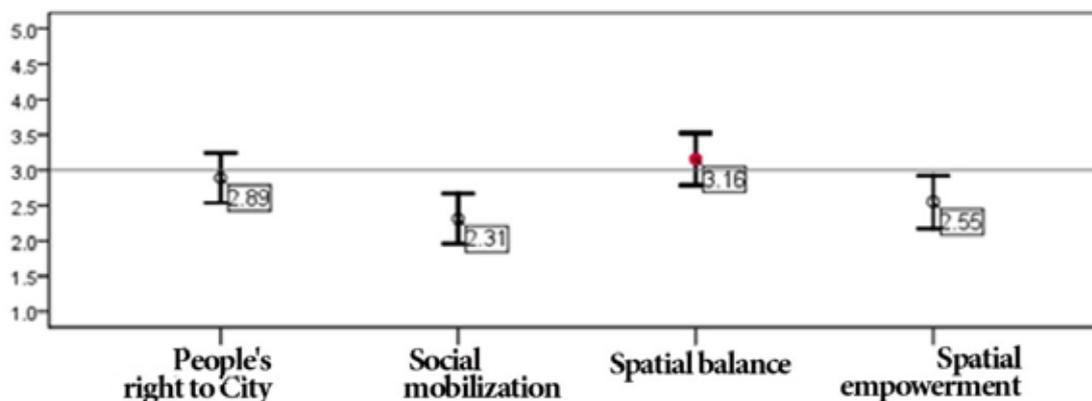


Fig. 7. The average of four criteria of spatial justice and their deviation from the middle line. Source: authors.

should follow processes which make the inhabitants of city, especially those who have been stuck in space or socially disadvantaged by social production, more aware of their urban rights and more capable of claiming them. so they can monitor and control cycles and processes of urban spatial production and reproduction. The elimination of the overlapping of the layers of spatial poverty on human poverty and proportion between the supply and demand of space over time and the ethical prevalence of competition from the requirements of justice-based urbanization.”

In response to the second research question, which questions the approach adopted by the Atigh local plan, located in Tabriz in order to achieve spatial justice, based on the results of the descriptive and inferential statistics in the present study it can be concluded that: The study of the Atigh local plan in Tabriz indicates that this project has not been successful in terms of mitigation of inequalities in general. Except for the criterion of spatial balance, the other criteria of spatial justice have not been met. This project not only has failed to reduce inequalities but also has led to public discontent in some cases.

Regarding the approach adopted by the Atigh local plan, located in Tabriz, one can conclude that this project seeks to achieve the spatial justice mainly through just distribution of services (especially profitable services). This project been silent regarding the reformation of structures and decision-making processes, and softening power as well. Hence, in this project structural indicators such as citizens' participation, civil monitoring, civil resistance, development of capabilities, ethics of competition and development of civil institutions have been rated lower in comparison to output or distributive indicators such as equality, entitlement, public benefit, spatial diversity, spatial flexibility, and spatial equilibrium.

According to the research findings, the following suggestions are presented: first of all, it should be taken into account that urban planning in Iran requires changing in approaches towards achieving spatial justice in urban plans. Unfortunately, in urban plans, spatial justice is demanded from governmental

organizations and is mostly distributive-oriented and also the ability of citizens in gaining spatial justice is ignored. Considering the distributions is necessary for mitigation of inequalities in the city, but not enough on its own. Focusing on reformation of power structures and the process of decision-making along with obtaining justified outcomes are necessary for every urban plan.

Secondly, as implied in the Atigh local plan in Tabriz, the authorities of the municipality, under the pretext of redevelopment and revival of historical identity of Tabriz, flubbed many trades of people's business and destroyed the livelihood tools of the business community in the project and did not recognize them as legitimate shareholders in the project process. The reason for this can be seen in the lack of popular mobilization. Moving towards gaining spatial justice in a city, requires the development of opposite or non-popular organizations. Many salespersons that had been there for a long time, couldn't convince the managers of the urban plan to consider them as a part of the plan, because there was no authority to help them and they could not resist the thought that new shopping malls represent renovation. However, the present survey study has shown that these social movements within the cities can be influential on public policies.

Endnote

1. In the logical reasoning approach, the word "proof" is replaced by "persuasion" (Mirjani, 2010: 44 & Pour ezzat, 2006: 19-20); Therefore, in studies based on logical reasoning, a theory or descriptive system will be formed, and further tested in terms of performance through the measurement of its persuasiveness. (Mirjani, 2010: 45).
2. In Morteza Motahhari theory, right divides into two categories: Natural Rights and Substantive rights. Justice in Natural Rights means equality, and in Substantive rights, it refers to the observance of competence, which is associated with attempts and participation in public benefit (Motahhari, 2002).
3. The liberated man is sensitive to his environment and opposes oppression and injustice. Therefore, he considers the Islamic society as a dynamic and self-governing society, based on cooperation (public participation), public monitoring and public resistance to oppression and injustice (Qutb, 1977).
4. Ibn Sina considers fairness as a middle-level movement that moderates the human's needs (present, changing and future needs) (Ibn Sina, 1960

quoted from Khadduri, 1984)./ 5. From Allamah Tabatabai's point of view, fairness has also been defined as the mediation and avoidance of two extremes on either side. (Tabatabai, 2014: 2). / 6. According to Muhammad Baqir Sadr's thoughts, for realizing justice in society, stimulation of moral and value motivations is important (Sadr, 1981).

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