

Evaluating the Realization of Social Justice in Urban Development Plans (Case Study: Hamadan city)

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ABSTRACT

Justice has long been considered as one of the concerns of human being. Various thinkers of different schools are formulated several definitions of justice. Justice in each of its definitions requires some criteria, to be evaluated. Research shows that one of the best documents in analyzing justice in context of development issues is urban development plans which have different impacts on the manner of distribution of wealth and opportunity in the cities. This study tries to evaluate justice in urban development plans, using defined justice criteria. For this purpose, a total of 18 criteria for assessment of justice are derived from different texts of Iranian thinkers. These criteria include availability of services, housing and employment, natural freedom, improvement of poor's status, lack of corruption, law enforcement, etc. The study evaluates justice in Hamedan comprehensive plan via reviewing the plan and surveying the opinions of city managers and academic experts in terms of 18 criteria. The results show that this plan is not just in any existing definition of justice and there must be some improvement in reviewing the plan according to justice notion. Finally, the study recommends that reviewing physical-spatial conditions of the plan, especially in terms of availability, could have great impact on improving social justice for the city.

KEYWORDS: Social Justice, Sustainable Development, Urban Plans, Urban Development, Hamedan City.

1. INTRODUCTION

Justice, along with freedom, is considered as one of the most important political principles of the time [1]. Throughout the history of humanity, justice has been one of the enduring concerns of scholars. Different scholars from different schools of thought and with diverse attitudes have presented different definitions of the notion of justice.

Given the importance of the justice principle, specifically concerning the decisions taken for people, those anyhow playing role in social management and planning also take the responsibility of the improvement of the justice level. Consideration of any little or big urban program, from the location of an operation to the presentation of a comprehensive plan, entails awareness of the concept of justice and movement towards the realization of its different aspects.

On the other hand, it is up to the urban strategist to adjust the orientation of studies, decisions, and plans straight in the right direction of this concept. Therefore, it's important to consider to what extent a program can take the concept of social justice into account, how the route is explored, and the success is achieved.

This research aims to evaluate the social justice realization in urban planning, accentuate the affectability and involvement of urban programs and plans in regard to the notion of social justice, and also emphasize the sensitivity and importance of the subject due to the striking influences that such programs and plans could have on different layers of the community.

1.1. Concepts

1.1.1. Evaluation and urban development evaluation: Evaluation is perceived as an inherent part of decision-taking and decision-making processes [2]. This notion was first considered in other fields of study like economics, employment, management, etc., was introduced into the literature of urban management and planning [3]. Nowadays, paying attention to evaluation of urban planning processes is considered as one of the prominent bases of reaching notions like participation, sustainable development, and justice. Evaluation helps to compare the probable leading landscapes of the future developments of the city [4]. Recent studies have also used the evaluation of urban recommendations in order to plan for poverty alleviation [2]. Evaluation has been used for predicting the influences of programs before implementation and evaluating their progress during and after implementation. Evaluative studies are exploited for the investigation of the influences of imposing new social rules and policies as well [2].

1.1.2. The notion of justice and its role in urban planning: Justice is a method through which all losses and profits are divided among all members in equal measure [5]. Justice, along with efficiency,

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environmental quality, and liveliness is assumed as one of the main principles of urban planning [6]. Not only are urban development programs, given their concern with policy making and future observation, related to justice but justice also shows up in urban design and planning in the form of a super-criterion [5].

The urban concept of justice and urban justice are summarized in "the appropriate distribution of operations and services and the proper accessibility of operational and service centers, without discriminations or differentiations among the residents of a city or district" [6]. Justice is of such an importance in planning theories that the legitimacy of planning is sometimes judged according to this factor. For instance, Susan Fairstein assumes urban planning as "the conscious creation of a just city" [7]. The United Nations human settlements program also named the October 10th, 2007 with the slogan "a safe city is a just city" [8]. Newman considers equity along with environment and economy, under the name of E3, as the framework of sustainable development [9]. Social justice has been known as the fundamental basis of sustainable development by other thinkers as well [10, 11].

1.1.3. Justice evaluation in urban development programs: A number of researches have studied the spatial system of social justice in the context of geography [12, 13, 14, 15, 16] Nonetheless, most of these studies lack a urban point of view and have only investigated the distribution of resources and possibilities in the current situation, for example the influences of urban management and planning interferences in the social justice ups and downs have not been taken into account. Given this lack, the present study attempts to identify criteria for justice evaluation in urban development programs.

One of the studies on justice evaluation in urban development programs is the one evaluating the social justice in the urban landscape planning of Khoub-Bakht quarter in the 15th zone. This study employs the criteria derived from two analytical systems based on John Rawls and David Harvey's thoughts as its theoretical framework for social justice evaluation, according to which evaluating the social justice in the urban landscape planning of Khoub-Bakht quarter in the 15th zone in Tehran [17].

In the current study it is tried to have an eye on different thoughts of Iranian and Muslim thinkers, philosophers, planners, elite, and citizens in the evaluation of justice. Therefore, the theoretical framework of this study will be based on the theories and definitions of three contemporary Muslim thinkers Muhammad Husayn Tabatabaei, Ali Shariati, and Sayyid Qutb and one urban planner Ahmad Saeidnia. On the other hand, Sarvestani and Daghighaleh's studies [18] introduce criteria which give a good look of Iranian citizens and elites understanding of the concept of justice.

1.1.4. Definition of Hamadan's Master Plan: It is necessary to present a brief definition of master plan before evaluating it. The reference master plan currently used in Hamadan city was provided by consulting engineers Mojeda and colleagues in 1984. Before this plan, the preparation of the previous master plan of Hamadan was devolved to Marjan consulting engineers group in the March of 1965, the first and second phases of which approved by the Supreme Council of Urban Planning in the June of 1968 and the January of 1971, respectively [19].

Hamadan's master plan, studying the history line of this city as well as surveying the political, social, and economic systems governing its atmosphere, assumes Hamadan as a sick city. In a section of this study, reporting the current situation of the city in those days it is said that "...the spatial system of Hamadan suffers exactly the same pain as the whole country, the condition which all third world countries with economies depending on minerals rather than production encounter... the implication of such a pervasive condition is that, even though slowly and during economic boom, the traditional sections of culture and production and the overall structure of the society keep living, and in parallel, the developed sections maintain their existence. This kind of duality in the economic-social system of the city has affected the spatial system of the whole city as well. Some districts of the city whether according to their history or because of part-time and discrete interferences of government have acquired properties distinguishing them from the whole city...

The old bazaar, in spite of all surgeries undergone through Karl Frisch's plan, still provides the only main center to meet the needs of Hamadan citizens. The regions that have provided the new extensions to the city since 1966 do not even enjoy the least services and the interesting part is that, regardless of the financial features of the old dwellers of the quarter, only those quarters set up by government enjoy the most urban facilities and services and this is not specific to a certain period of time" [19].

Having described the current situation of Hamadan city, the master plan starts analyzing the limits and capacities in front of the future developments of the city. For this purpose, under the subject of the future of the spatial system of the city the following items are reviewed: "Extension possibilities and development priorities: according to geographic and climate studies and the issues concerning the fertility of soil and the importance of agriculture in the economy of the city, the extension possibility for the city is prepared to the south and the east. But, this cannot stop the parallel extension of northern quarters, although they undergo illicit urban developments and constructions... Therefore, the organization of northern districts and quarters, to the extent that increases the property values at the same rate as in other urban districts, is suggested. It is evident that this should be done in parallel with supplying urban land in the target district and reducing the negative costs of the "legal territory" by

resolving city problems along with the problems related to the population focuses of the "urban territory" with the goal of settling a fraction of population in the population focuses of Hamadan urban territory and supplying land excessive to the least necessities of the project's period"[19]. In this accordance, suggestive directions for the development of the city are anticipated in two levels: the first (first 15 years) to the southeast and the southwest and the second to the northeast [19].

The planning ends of Hamadan's master plan could be recounted in the form of following items: constructing regionally commercial and official centers for maintaining and regenerating the traditional-commercial center of the city, supplying facilities for marginal quarters and suburban villages, satisfying the needs of urban territory centers and dispelling the problems caused by the radial transportation system, observing hierarchy among different components of transportation system in coincidence with other functions, and maintaining the present spatial system of the city given its negative feedbacks [19].

Needless to say that Hamadan's master plan, like any other master plan, for the continuation of the historical development processes of the city, apart from studying the future social and economic demands, presents a system of urban functions in order to dispel the needs and shortages existing in land use tariffs and resolve traffic problems.

2. MATERIAL AND METHODS

In order to evaluate the manifestation rate of social justice in Hamadan's master plan, a framework of evaluation criteria was required to be codified. These criteria have been extracted from the heart of the definitions introduced by different thinkers concerning the concept of justice and will be discussed in the next section in more detail.

However, to evaluate these criteria in Hamadan's master plan, a questionnaire was designed for thinkers, experts, and managers according to Likert 5 point scale. This questionnaire was composed of two groups of general questions and those questions related to the justice criteria. Given the number of experts familiar with Hamadan's master plan and the unfamiliarity of most Hamadan residents with this plan, a total number of 30 questionnaires were filled by the experts and professionals of Hamadan's municipality, Housing and Urban Planning Institution, and Islamic Council, the results of which will be analyzed in the following.

3. RESULTS AND DISCUSSION

3.1. Justice in Urban Planning

3.1.1. Equity in resource division: Equity in resource division and dispersion could be named among those justice evaluating criteria of high importance in urban planning [6]. A statement as "whether or not Hamadan's master plan has worked justly in dividing resources and services in the city" was assigned to this specific criterion. Of all 30 interviewees, 9 were agreed, 7 were partly or fully disagreed, and 14 neither agreed nor disagreed.

3.1.2. Opportunity supplementation: Supplying opportunities for all urban communities is counted as another important criterion in the field of justice evaluation [6]. 16 of all 30 interviewees disagreed with the present application of this criterion in Hamadan's master plan.

3.1.3. Adequate access to services: Providing adequate access to educational, health, recreational and cultural services and facilities for all city dwellers is considered as another criterion of justice [6]. Thus, for the same reason this study puts a statement in the form of "whether or not Hamadan's master plan has provided adequate access to educational, health, medical, etc. services" to question and results showed that 18 of interviewees were agreed on the application of this criterion in the master plan and they evaluated the plan fair in this terms.

3.1.4. Housing and employment: The other urban development program duties in increasing justice is the fair provision of housing and employment opportunities for the dwellers in different districts of the city [6]. This study shows that Hamadan's master plan has not worked successfully in this respect. Results of the study are indicative of the part or full disagreement of 16 of 30 interviewees about "whether or not Hamadan's master plan has helped to provide just housing and employment opportunities for all households settling in the city".

3.2. Justice in Islamic Society

3.2.1. Freedom: the definition of this criterion has been conceived of as "rewarding people with freedom wherever their affairs are led by the human nature" [20]. The question was inserted like "whether Hamadan's

master plan has respected the freedoms and rights of the people dwelling in the city or those having possessions there" in the questionnaire. Results show that most of the interviewees were partly or fully agreed on the proper application of this criterion in Hamadan's master plan.

3.2.2. Improvement of poor's condition: As it was mentioned, Muhammad Husayn Tabatabaei believed and persisted in the natural freedoms, improvement of the conditions of the poor, and prevention of the dissipations of the rich. In his opinion, in order to alleviate the existing social segregation between the poor and the rich, the physical life condition of poor should be improved [20]. The results of the questionnaires indicate that most of the participants in the interview evaluated the operation of Hamadan's master plan negative in this regard. 21 of 30 interviewees partly or fully disapproved the observance of this criterion in Hamadan's master plan while only 3 persons agreed only partly on its proper observance in the plan.

3.2.3. Preventing dissipation of the rich: Another mentioned criterion in Muhammad Husayn Tabatabaei's definition of justice is prevention of the dissipation occurred among the rich. So as to turn down the life level of the rich, they should be prevented from dissipation, intemperance, and pretension to moderation [20]. In regard to this criterion too, only one interviewee was agreed about the appropriate application in the master plan and 19 partly or fully showed disagreements.

3.3. Political Justice

3.3.1. Pervasively proportionate and balanced unity [21]: The evaluation of this criterion in the study was indicative of the agreement of most of the participants about its proper observance in Hamadan's master plan, 17 agreements opposite to 3 disagreements.

3.3.2. General improvement and assurance among people and communities [21]: The results of this study weigh more on those disapproving the application of this criterion in the master plan. 13 of interviewees showed part or full disagreement while only 5 agreed on its observance.

3.4. Justice as the Negation of Hierarchy

Ali Shariati considers the subject of social class equality as one of the justice criteria [22, 23]. What takes importance in the economic analysis of social justice is the balanced distribution of national revenues and welfare among persons, communities and different classes. The most agreement regarding the statement "whether or not Hamadan's master plan has meaningfully increased social equality and decreased class differences and inequalities" was around the choice "I disagree" so that of 30 participants 11 partly and 2 fully disagreed with this statement.

Another criterion has been the negation of the exploitation of one person or class by another person or class [22, 23]. It is perceived that Shariati's thought in the definition of justice criteria has somehow been influenced by the definition of class in the socialist school of thought. The implemented study shows that the master plan of Hamadan has not been successful in negating the exploitation of person by person and class by class. On the whole, 13 of interviewees were partly or fully disagreed with "whether or not Hamadan's master plan has reduced the domination of higher classes over lower classes and therefore raised human honor" whereas only 4 showed part or full agreement.

The third criterion in Shariati's opinion goes to the negation of contrasts and segregations in different economic, legal and social aspects [22, 23]. Results show that the agreement rate of interviewees is not satisfying in this regard either. Of 30 participants only 3 agreed on segregation decrease and human right preservation through the implementation of the master plan and on the contrary, 11 were partly disagreed and 1 totally disagreed with the negation of economic, legal, and social segregation in the master plan.

3.5. Justice from Viewpoint of Contemporary Iranian Researchers

The reduction of the distances between the poor and the rich, as one of the justice content criteria, was agreed by citizens as a prominent criterion in the definition of justice through the interview carried out by Sarvestani and Daghaghale [18]. Previous studies indicate that the reduction of the poor and the rich distances along with government helps to the poor, the enforcement of law, and the elimination of corruption is considered as one of the criteria that citizens look for in the definition of justice. Evaluations show that only 3 of 30 interviewees agreed with the positive effect of the master plan on the reduction of the distance between the poor and the rich. In contrast, 14 persons partly or fully disagreed with the reduction of the social class distances by the implementation of the master plan.

Another criterion based on the citizen's definition of justice is the government help to the poor. Government by means of resources like taxes steps in to support economic activities and empower citizens. Harvey states his opinion in regard to government as "There is so much discussion on the true notion of

government's role in a capitalist society. I simply choose this point of view that governmental institutions and the processes of applying government powers should be so that, above all, shows participation in the reproduction and improvement of the social system as much as possible. From such a concept, the basic functions of a capitalist government could be extracted as: supporting the stabilization of an economic and social system that because of its role as a crisis controller suffers from an unbalance altogether, establishing the proper situation for a balanced growth and a steady preservation process, and controlling the social conflicts and political struggles by suppression (police forces), partnership (political or economic businesses), or accommodation (an effort to coordinate the demands of high-risk parties or classes)" [13]. Different viewpoints of the interviewees in the evaluation questionnaire of Hamadan's master plan do not provide any obvious understanding of their agreement or disagreement regarding the form or amount of the government's role in the reduction of social hierarchies. Nonetheless, the result of the evaluation weighs a little more on dissatisfaction with the government's role and operation in this regard.

Law enforcement is another one of social justice criteria, about which researchers have a consensus of opinion [18]. In evaluating the adherence of Hamadan's master plan to law, 11 of 30 participants showed part or full disagreement as opposed to the 8 believing in the adherence of the master plan to higher level rules and documents.

Urban development plans wish to reduce the corruption caused by the lack of transparency. Therefore, in the evaluation of such plans and programs this question is considered that really to which extent they have been successful in fighting corruption and economic rents. Hamadan's master plan evaluation shows that financial corruption in terms of the managers and specialists answering the questionnaire are evaluated at a high level and only one person in the population sample believes in a low level of corruption in the municipality.

Respecting civil rights is another criterion of justice that is approved by the elite [18]. All in all, half of the interviewees did not believe in the realization of the urban residents civil rights in the master plan of Hamadan while the other half did.

Having evaluated the condition of the social justice different criteria in Hamadan's master plan, three general questions were raised. The first question was concerning the total satisfaction with the master plan of Hamadan. The general satisfaction rate with the master plan was evaluated according to the above diagram. As statistics show, the general satisfaction is at a medium level, 12 persons selecting the neither agree nor disagree option and 8 selecting the agree option.

The other question is about realizability. The applicability and realizability of the plan are other factors deciding its capability in affecting the distribution and therefore the level of the justice. Results are indicative of most of the interviewees' belief in the enjoyment of Hamadan's master plan of limitations and weaknesses in terms of realization.

The last question in the questionnaire concerns with the justness of the master plan that could give a general comprehension representative of an average of all the different factors in the brain of the interviewees. The interesting part is that most of the participants evaluate Hamadan's master plan unfair. Of all 29 people who were asked if they assumed Hamadan's master plan a fair plan on the whole, 16 knew it partly or fully unfair.

In order to combine the criteria, we had to calculate a certain score for each criterion, the result of which could be found in the following table.

Table 1. Determined scores corresponding to the values of answers to the statements (source: the authors)

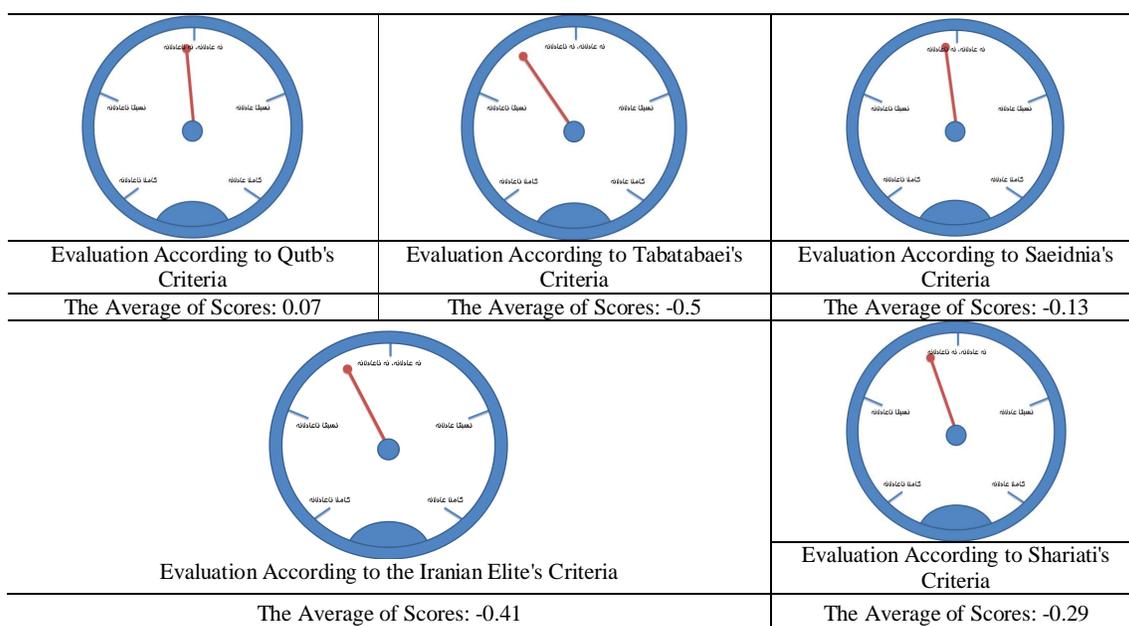
| Fully Disagree | Partly Disagree | Neither Agree nor Disagree | Partly Agree | Fully Agree | Answer |
|----------------|-----------------|----------------------------|--------------|-------------|-------------------|
| 2- | 1- | 0 | 1+ | 2+ | Determined Scores |

On this basis, in order to sum up the total score for each criterion, Table 2 is provided. In order to evaluate each one of justice definitions (considered by each of theoreticians), presuming that all criteria enjoy the same weight in the eyes of each theoretician, the below table has been provided using Dashboard system. Needless to say that insist on using the Dashboard method was because of providing the probability of more qualitative comparisons.

The implications of this evaluation are indicative of the fact that Hamadan's master plan is unjust according to all the definitions presented of the concept of justice and it seems just a little just only according to Qutb's definition. On the other hand, this plan has the most distance from Tabatabaei's definition of Justice and on the whole it can be concluded that the master plan of Hamadan city is evaluated almost unjust according to most of the definitions representative of the concept of social justice.

Table 2. The resultant score for each justice criterion (source: the authors)

| Scores Average | Score | Criteria | Justice Definition |
|----------------|--|---|--|
| -0.13 | 0.03 -0.43 0.27 -0.40 | Equity in Resources Distribution Opportunity Provision for All Provision of Sufficient Availability to Services Just Provision of Housing and Employment | Justice in Urban Planning [6] |
| -0.50 | 0.17 -0.73 -0.93 | Natural Freedom The Poor Status Improvement Prevention of the Rich Dissipation | Justice in Islamic Society [20] |
| 0.07 | 0.47 -0.33 | Balanced and Proportional Comprehensive Unity General Improvement and Assurance among Individuals and Communities | Political Justice [21] |
| -0.29 | -0.23 -0.30 -0.33 | Social Equality Negation of the Exploitation of One Person or Class by Another Person or Class Negation of Social, Legal, and Economic Opposition and Segregation | Justice as the Negation of Hierarchy [22, 23] |
| -0.41 | -0.47 -0.23 -0.13 -0.76 -0.37 -0.37 -0.13 -0.76 | The Poor and the Rich Distance Reduction Government Help to the Poor Law Enforcement Lack of Corruption Equal Growth and Improvement Opportunity Civil Rights Law Enforcement Lack of Corruption | Justice in the Eyes of Contemporary Iranian Researchers [18] |



4. CONCLUSION

As it was alleged, there are different definitions of and attitudes towards the notion of Justice. This study, for the evaluation of the master plan of Hamadan, specified 18 criteria for justice as its theoretical framework including: equity in resources distribution, opportunity provision for all, provision of sufficient availability to services, just provision of housing and employment, natural freedom, the poor status improvement, perversion of the rich dissipation, balanced and proportional comprehensive unity, general improvement and assurance among individuals and communities, social equality, negation of the exploitation of one person or class by another person or class, negation of social, legal, and economic opposition and segregation, the poor and the rich distance reduction, government help to the poor, law enforcement, lack of corruption, equal growth and improvement opportunity, and finally civil rights.

The results of this evaluation are indicative of the fact that Hamadan's master plan is unjust according to all the definitions presented of the concept of justice and it seems a little just only according to Qutb's definition. On the other hand, this plan has the most distance from Tabatabaei's definition of Justice. On the whole, it can be

claimed that the master plan of Hamadan is evaluated almost unjust according to most definitions of the social justice concept.

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