

Enhancing Rural-urban Linkages Based on Islamic-Iranian Developmental Pattern in Reaching Social Justice: A Case Study of Shahreza County, Isfahan, Iran

Majid Johari

PhD Student of Geography and Rural Planning

University of Isfahan, Isfahan, Iran

E-mail: Majidjohari5@yahoo.com

Dr. Seyyed Eskandar Seydayi (Corresponding Author)

Associate Professor of the Geography and Rural Planning Department

University of Isfahan, Isfahan, Iran

Email: s.seidaiy@Geo.ui.ac.ir

Dr. Seyyed Hedayatollah Nouri

Associate Professor of the Geography and Rural Planning Department

University of Isfahan, Isfahan, Iran

E-mail: hedayat.nouri@gmail.com

Dr. Ahmad Taghdisi

Assistant Professor of the Geography and Rural Planning Department

University of Isfahan, Isfahan, Iran

E-mail: a.taghdisi@geo.ui.ac.ir

Received: January 14, 2016 Accepted: January 31, 2016

doi:10.5296/emsd.v5i1.8858 URL: <http://dx.doi.org/10.5296/emsd.v5i1.8858>

Abstract

Enhancement of rural-urban linkages requires proper methods and patterns of development and regional development. All countries are after reaching appropriate native patterns of development which are in agreement with their native cultures, beliefs, and social, economic, geographical and political conditions. Current developmental patterns in the country are non-native and have been adopted through imitation of those of western countries; and ignore essential elements such as human sublimity, Islamic-Iranian identity, spirituality, social justice and morality. Further, these imitative patterns have not paid enough attention to dimensions and pre-requisites of development and justice. In this sense, the governmental administrators included the notion of Islamic-Iranian developmental pattern within state planning to create a desirable society and deploy an Islamic-Iranian civilization. The present study aims to promote rural-urban linkages based on Islamic-Iranian patterns of development in order to reach social justice in Shahreza, Iran. In so doing, it seeks to adopt a new approach compatible with theoretical fundamentals of Islamic-Iranian pattern of development for proposing a native pattern proportionate with geographical conditions and economic, social-cultural, belief, environmental and physical requirements of villages in the county. In this way, the present study aims to enhance the rural-urban linkages, provide the necessary conditions for proportionate regional improvement and reach social justice. Regarding objective, the present study is a practical study; regarding nature and method, it is a descriptive-analytical study which makes use of surveys too. Population are the related administrators and managers in the city. Due to limited size of the population, all members of the population were selected to participate in the study. Data collection included library method and questionnaire. Data were analyzed in SPSS through samples independent t-test, paired samples t-test and Chi-square.

Results indicated that social justice in every society needs to be created based on economic, social, and cultural structures of that society and also on the premises of political philosophy. Findings showed that current situation of social justice can change through realization of Islamic-Iranian pattern and would take a better shape which would also lead to reduction of poverty and injustice among the cities and villages. Therefore, according to effectivity of rural-urban linkages from realization of Islamic-Iranian pattern of development and improvement of the current condition, it can be proposed that realization of Islamic-Iranian pattern of development cause enhancement of rural-urban linkages which would result in social justice and geographical equality in Shahreza County.

Keywords: Rural-urban Linkages; Native Pattern; Development; Islamic-Iranian Pattern; Social Justice

1. Introduction

With increasing growth of urbanization after the World War II and changes in boundaries of urban and rural areas, relations between cities and villages transformed from one-way dominating relations to complicated linkages which made these two types of areas dependent on one another more than before. Intellectual changes in global and regional dimensions of development caused planners to reconsider developmental ideas while disregarding their

previous beliefs so as to come to solutions for mitigating against injustices and for developing social justice in all areas. However, developmental models and theories suggested unrelated planning for both city and village without taking account of the current physical-spatial realities. With pass of the time and observation of results obtained from implementation of these models and theories, more need was felt for a revision of regional developmental approaches, which also led to creation of new paradigms and advancement of conceptual perspectives in planning and physical development (Soltani Moghadas, 2007: 31). What has been focused in majority of these approaches is method and range of city and villages relations.

One of these theories is Agropolitan Theory which was proposed by John Friedman and his assistant Mike Douglass. About three decades after the introduction of this approach, Mike Douglass presented the regional network strategy with a new look into Agropolitan developmental topics (Douglass, 1998: 1-3). Urban-rural linkages are the main components of development and are 'physically' realized in form of regional networks; also, this is one of the novel topics of geography and regional studies. Rural-urban relations are identified and specified in form of interactive networks based on regulations of interdependencies between residential areas and their roles and status. Paradigm of rural-urban linkages is set based on flows of people, production, commodities, capital and information and technology between rural and urban areas. This theory considers regional development as a framework which is based upon mutual complementary interactions between rural and urban areas and focuses on reduction of poverty and physical injustices between the city and the suburb; it states that, in so doing, reaching sustainable national objectives and realizing regional development (Saedi, 2011: 169-170). Regarding different economic, social-cultural, environmental, political and institutional systems of geographical areas, rural-urban linkages can impose diverse influences on regions. Thus, rural-urban linkages require comprehensive investigation so as to understand changes in the identity and intensity of such interactions (Kaur, 2007: 6).

The present condition in the country is unequal with regional inequalities, particularly difference between city and village. In the last century, this unequal space has emerged from western ideology and thought. This thought deeply notes capitalism which is against social justice and regional equalities. Basically, rural areas have fundamental roles in national development since sustainable development requires sustainability of rural system as sub-system of the country. Moreover, rural region sustainability in different dimensions can have an essential role in regional and national development. In this sense, interruption in the developmental trend of rural areas, in a way that villages would not be able to play their constructive role in national and territorial system, can cause many issues in urban places and the country, too. Therefore, it must be noted that national sustainable development requires sustainable development in regional, urban and rural levels. Unfortunately, evidences and experiences show that little attention has been paid to the right and responsibility of rural development when compared with its share, position, and its function in national economy. Rural areas are in a totally unequal condition in terms of availability of opportunities and benefits of development and growth (Rezvani, 2011: 1). The reason for this inequality and ignorance of villages roots in civil plans in the country because formation of Plan and Budget

Organization was firstly established with mediation of the US. Americans started their first civilization program in 1948 on the basis of their wills and established the very first premises for designing and implementing next programs. Organization of geographical places in Iran has been designed according to capitalism theories. In this sense, areas in the country are developed unequally and this serves as a reason for the increase of class discrimination and inequality in the country (Papeli Yazdi, 2007: 1).

Capitalism was the paramount ideology of planning system during the 5-year period before Islamic revolution. In that ideology, planning was performed part by part with a priority on industry, services and agriculture (Papoli & Vosoghi, 1996: 20). In the past regime of capitalism for space organization, only favorable areas were noted while unfavorable areas were overlooked and main parts of the country did not play significant roles in country development. In fact, following capitalism in most sections including industry, agriculture, tourism, healthcare, education and housing sections, the same capitalism policies in favorable areas were employed. In other words, wealth was invested in specific areas during centuries while no attention was paid to far-fetched deprived areas. In addition, implementing land reformation polices boosted the problem of rural lack of sustainability in 1962. Land reformation policies is in itself a type of seeking social justice. But, since Pahlavi Empire was a capitalist empire and following headlines of justice in regional and social aspects was not a priority for it, the final results of land reformation benefited capitalist farmers and not the yeomen.

During the Pahlavi Empire which had a beneficiary ideology toward space organization, many wrong measures took place and its repercussions still exist. Getting over the established spatial structure in that period might last for the next two decades (until 2036) or maybe never. In reality, capitalism which is based on mere benefit and lack of attention to social justice leads to inequality of development of the country. This results in lack of social and regional justice and abundant immigration to big cities. Capitalism prepares the condition for investment and benefit, not sustainable development and state benefits.

Constitution of Islamic Republic of Iran is based on social justice. This idea guides a type of space organizing which is totally different from that before the revolution. However, the paramount ideology in studies carried out on Islamic Republic of Iran by the Budget and Planning Organization in 1985 was capitalism before the revolution. According to this, land preparation met the opposition of political administrators in the country and was forgotten for about 18 years.

As concluding remarks, studies conducted in the first step (Budget and Planning Organization, 1985: 95) were listed and prioritized under the title of rural regions development:

A- First priority: development of more developed regions

B- Second priority: enhancement of underdeveloped, but capable, areas (developing marginal areas with capability)

C- Third priority: possible preservation of regional resources with limited capability

This capitalism-based ideology is in total contraction with that in the Islamic Republic System. Main aim of the ideology in the Islamic Republic System is reaching social justice. In 1980s, years of the imposed war, the main concern of country macro management was the war while maintaining social justice and supporting deprived regions. It was the time when the concept of development of deprived regions emerged for land preparation and development in line with Islamic ideology. In other words, this concept was completely in contradiction with what designers of land preparation offered; two ideologies which were totally contradictory.

The space developed according to these two ideologies (capitalism and Islamic) were different. Capitalism believed that wealth must be invested in more developed regions and other regions shall benefits from this investment while the social justice ideology believed that wealth must be distributed among all regions with privileges for deprived areas. The idea of social justice prioritizes following justice while capitalism prioritizes benefiting. These two ideologies organized the space in two different types. Subsequently, economic, social, cultural and developmental results of the two ideologies are different, too (Papeli Yazdi, 2007: 14 - 17).

Social justice, equal resource distribution, regional equity and prioritization of deprived areas have been well followed in developmental programs in the first 10-year period after the revolution. In the recent 25 years, privatization and more salient roles of banks have led to an unequal environment with no social justice. Whatever plan and policy of regional development and progress must not lead to ignorance of regional development (Papeli Yazdi, 2007: 26).

Lack of success of social justice and support of deprived areas in Iran can be due to strategy devising. In case investors in deprived regions paid attention to employment along with providing welfare, the present situation might have been different from what it is now (Shokoe, 2004: 27). Economic, social-cultural sustainable development, space organization and land preparation in every country takes place according to political philosophy and ideology of that country. Islam is organized around the ideology of 'social justice', imperialism orbits around 'free economy' ideology and communist, socialism, Nazism, and fascism deal with the ideology of 'colonialism and exploitation of the environment and human being' (Papeli Yazdi, 2007: 3). No country or state could have survived, especially in the last three centuries, without a philosophical ideology and a pattern of sustainable development. A country cannot fulfill its developmental programs without a philosophical ideology and would be exploited or colonized by the dictatorial government at last. If Iran is organized around the ideology of colonialism or whatever ideology incompatible with beliefs, political, economic, cultural and social fundamentals, it would never meet social justice (Shokoe, 2004: 31). However, if the environment is built according to Islamic thought and the related politics it can lead to regional and social equalities. Thus, Iranian environment is organized following colonial ideology and the social ideology is regional equalities in Islamic Republic of Iran are rebuilding the physical space based on regional equality.

Rural-urban linkages exist within the geographical space with specific features. These

linkages form the physical space according to population and economy, which then interact with each other while one affects and the other is affected. As a result of this effectivity, a number of changes might occur within the residential areas with rebuilding regional trends (Soltani Moghadas, 2007: 209). Rural and urban residential areas are influenced by the quality of linkages within them more than the characteristics within them. Moreover, without deep understanding of these linkages, preparation and sustainable development of city and village is not possible (Linch, 2007: 15). In this way, analyzing studies of rural-urban linkages and the flows creating them seems indispensable according to specific characteristics of the regions. However, these linkages are not completely formed because of specific environmental-ecologic, economic, social-cultural, political, institutional and physical premises and are not helpful to rural development and regional balance. In the era of developmental knowledge sovereignty, different developmental patterns were introduced and every country is after choosing a desirable native pattern which would be compatible with their native culture and beliefs, social, economic, geographical and political conditions. Iranian countrymen have employed Islamic-Iranian pattern in their planning so as to create a desirable society with deploy Islamic-Iranian civilization.

In the present study, attempts have been made to investigate rural-urban linkages through a new look and an approach compatible with theoretical fundamentals of Islamic-Iranian development. Since developmental pattern and rural planning in the country is mainly based on a pattern adopted from the west, it is not in line with geographical conditions and economic, belief, cultural-social, environmental and physical requirements of the country and it does not take villagers' needs into account. Thus, presentation of a native dependable pattern is necessary; the one which is compatible with realities, facts and villagers' wants and which takes account of conditions and requirements of rural areas in country plans. The present study aims to investigate the rural-urban needs in Shahreza and analyze them in case of realization of a developmental Islamic-Iranian pattern. In this sense, it seeks to compare the present situation in case of realization of this pattern and measure the effectivity of this pattern in rural-urban linkages in gaining social justice and mitigate against injustices. Objective of the present paper is enhancement of rural-urban linkages in Shahreza County based on Islamic-Iranian developmental pattern to obtain social justice. To this aim, the following question was posed for the present study:

- Can spatial planning for enhancing rural-urban linkages based on Islamic-Iranian developmental pattern cause reaching social justice in Shahreza County?

1.1 Research Objective

Aim of the present study is enhancing rural-urban linkages based on Islamic-Iranian developmental pattern to reach social justice in Shahreza County.

1.2 Research Assumption

Enhancement of rural-urban linkages based on Islamic-Iranian developmental pattern for reaching social justice in Shahreza County.

2. Literature Review and Research Theoretical Foundations

Mike Douglass (1998) carried out a study with the title of “a regional network strategy for reciprocal rural-urban linkages” within an Indonesian context. In it he talks of related previous notions of urban-rural linkages through a growth pole perspective. Also, he employs an approach to growth pole, particularly in comparison with regional network approach, and investigates changes in rural structures and development. This is done through a ‘rural regional’ developmental process where he mentions 5 flows including people, production, commodities, capital and information and ideas besides identifying urban and rural roles. He believes that these flows can enhance reciprocal complementary linkages between cities and villages. Ehlers (2001) investigated the relationship between city, village and effects of these two in Islamic cities. Through a western point of view, he knows this relationship as a colonial one. Further, he notes that this relationship is some type of ownership benefiting within a capitalism framework of exploiting the villages. In fact, Ehlers and other western researchers have adopted a western viewpoint toward this relationship and the Islamic cities. Saeed and Taghizadeh (2005) made a study titled “rural-urban linkages and regional development” and concluded that as far as rural-urban linkage are not deemed as main parts of spatial system and as far as they are not in a disciplined organized relationship with other parts of the system, balanced regional development cannot be realized. This is because, in one hand, development is a result of interweaving process of different linkages and, on the other hand, lack of development is a result of break in linkages. PapeliYazdi (2007) conducted a study under the title of “social justice and development; application of philosophy and ideology in land preparation” and concluded that land preparation in Iran is based on colonial theories. As a result of this type of preparation, areas have been unequally developed, leading to increase of class discrimination in Iran. However, Iranian constitution consistently makes mention of social justice and regional equality. Ideology of social justice and regional equality in Iran attempts to rebuild geographical space based on regional equality. In his doctoral thesis, SoltaniMoghadas (2007) investigated the role of urban macro-linkages in physical-spatial improvement of villages: a case of Hesar, Mashhad, Iran, and concluded that development of capital has led to some type of linkage between Mashhad Megacity and its surrounding villages. Other than this physical linkage, other flows such as information, people, etc. are also introduced which have finally led to change in physical functions and structures of rural areas. In his paper “geographical analysis of social justice theories” by Marsusi (2007) it is concluded that the recent concepts of social justice theories including equity, freedom, social conditions, etc. are differently interpreted in every societies and that each society needs to have its own social justice. Social justice, in its Islamic interpretation, can rescue human societies because sublime concepts in Islam such as freedom and justice are looked as idealistic and spiritual, not individualistic, concepts. Concerning rural-urban linkages, Sharifzadeh (2009) made a study “impediments on the formation of rural-urban linkages in reaching rural development” in Borujerd City, Iran. Findings indicated that residential structures and functions in central part of Borujerd County is in such a form that they have blocked the formation of reciprocal linkages and the present flows and linkages have benefited the urban core, i.e. Borujerd City. Badivand (2011) devised an Islamic-Iranian pattern in his MA thesis on Iranian rural areas. Results showed that the paramount pattern

was Islamic-Iranian rural developmental pattern based on people's Islamic beliefs and culture which was compatible with environmental and social conditions in the villages. In addition, he found that the paramount pattern of rural developmental planning is incompatible with Islamic-Iranian pattern.

Riasi and Pourmiri (2016) in a study about tourism sustainability described the relationship between sustainability and rural-urban linkages in three Middle Eastern countries and found that social justice, rural-urban linkages, and sustainability are strongly correlated. Other studies also found a similar pattern of relations between sustainability, social justice, and economic growth (Amiri Aghdaie et al., 2012; Farington and Farington, 2005; McKay and Bjornlund, 2001; Riasi and Amiri Aghdaie, 2013; Riasi and Pourmiri, 2015; Rosic et al., 2009).

Regarding the previous researches, it can be implied that none of them often deal with reciprocal relationships between the city and village and linkages between them. Also, with regard to an Islamic-Iranian pattern attention has been paid to comprehensive studies in rural areas. The present study is different from the bulk of previous research since it is the first which investigates the role of Islamic-Iranian developmental pattern in rural-urban linkages.

Physical structure of every place is a place for celebration of mutual interaction between the community living there and the surrounding areas (Coates et al, 1977: 253). Method and range of relationships between city and village affect growth, development, and formation of rural areas and their internal and external relationships too. Different comments and ideas have been proposed on the types of this effectivity. Disregard of different theoretical implications, what is required to be taken into account is spatial and temporal features; i.e. according to formation of relationships in different places which change according to temporal requirements and trends identifying type and ranges of these changes. These characteristics and considerations play an important role in spatial realization of the relationships between city and village and form the main part of geographical studies on such relationships (Saeedi, 2004: 123).

Theoretical position of urban-rural linkages dates back to 1950s. At that time, the main focus was on cities' roles in a way that urban cores in developing countries were known to have generating or parasitic roles in relation to their surrounding areas. In this respect, a number of models and theories have been proposed for planning including growth pole, basis of which is transference of extra part from agriculture sector to industrial-urban sector. This is because economic growth and modernization require transference of commodities to urban cores. Thus, resources, labor force and capital of rural areas is transferred to urban cores under the topic of long-term economic development (Fei and Ranis, 1964: 23). General policy of these models such as Luis' model and the related models was acceleration of industrial-urban growth and moving toward city-centered society. In many Asian countries, urbanity and urban poverty increased which led to immigration from villages to cities due to lack of service availability in rural areas. This is because after 1950s, new approaches formed in regional approaches which totally changes planning trends (Armstrong & McGee, 1985: 52). In 1981, John Friedman and Mike Douglass proposed Agropolitan Approach. In this approach,

rural and urban development was interweaved so that their functions were interdependent. After abundant study, the above theory was complemented and revised and finally, in 1988, proposed as rural-urban linkages by Mike Douglass (Douglass, 1988: 1 - 3). Rural-urban linkages form spatial flows between the residential areas. These flows are influenced by structures and functions of rural places. In this respect, Douglass believes that “rural development and structural changes is dependent on urban functions and role of linkages is guiding these flows between the urban and rural areas” (Douglass, 1998: 14). Urban-rural linkages confirm the fact that urban and rural development are mutually integrated and interrelated. However, it is wrong to conceive that these linkages are necessarily followed by mutual benefits of both areas because in different conditions they might lead to spatial inequality and more effectivity of rural populations. On the other hand, it is worth mentioning that pattern and range of rural-urban linkages is strongly influenced by macro-changes such as globalization, structural balance and economic reformations which can influence both rural and urban communities (Saeedi, 2011: 171). Following this theory, Mike Douglass expanded the theory scientifically by implementing it on a vast number of projects in Indonesia, Thailand and Vietnam under the supervision of United Nations. In these projects, he analyzed native linkages and proposed them as planning strategies (Soltani Moghadas, 2007: 80). Veenhuizen (2002) recommended attention and analysis of the effects of rural-urban linkages and shifted planners’ attention to two important points regarding framing policies:

- A- Paying attention to emerging global-local realities related to integration and coordination of rural-urban areas; and
- B- Paying attention to mitigating against poverty, income improvement, welfare and sustainable development

Focusing on reduction of poverty and spatial inequalities between cities and their surrounding areas, paradigm of rural-urban linkages prosecutes regional development in a framework based on mutual complementary linkages between city and village. It believes that, in this way, goals of national development is reachable in a sustainable way. Regarding different economic, social-cultural, political and institutional systems in different geographical places, rural-urban linkages show different effectivities in regional trends. Therefore, rural-urban linkages require comprehensive investigations so as to understand change in the nature and intensity of these interactions in time (Kaur, 2007: 6). It is obvious that issues of urban-rural relations and range of rural-urban linkages in one country or region with diverse social-economic beds are differently realized in another country or region; meanwhile the common thing among them is that moving from dominating relation toward complementary and constructive linkages seems necessary.

A preliminary measure of taking a right measure toward ‘land public development’ is making attempts to fully understand the issues and rural, urban and rural-urban deficiencies and to linking these three areas together in a framework of integrated plans. Investigation of global experience shows that, when designing physical-spatial patterns, there is no specifically united way which could serve as an agreed pattern for all countries. So, this type of pattern are not implementable in other countries without localization. To realize this, Islamic-Iranian

developmental pattern is looked upon as a comprehensive map which provides administrators and people with strategies to reach a favorable condition. This is the best pattern for development of Islamic Republic of Iran and the countries that are after developing based on their beliefs and potentialities. Therefore, acceptance of the concept of Islamic-Iranian development can cause an essential change in devising the required criteria, planning indexes and enhancement of rural-urban linkages for reaching social justice.

Devising a developmental Islamic-Iranian pattern regarding its different dimensions is an important new event in developmental planning of the country. This turning point in Iranian history is a new phenomenon which was not known until recently; so defining its different dimensions for coming to a common and clear understanding is necessary. This would help the preaching of the related literature within the intellectual and cultural atmosphere of the country and guides the route of intellectuality and social political thinking (Ghazizadeh, 2010: 32). Islamic Republic of Iran is after creating a favorable society and deploying an Islamic-Iranian civilization. Undoubtedly, one requirement of such goal is defining a related pattern, i.e. developmental Islamic-Iranian pattern. Due to having fundamental macro-components and a strategic macro-goal, this topic is one of the objectives to be fulfilled by the system leadership. Subsequently, specific quantitative goals and middle and trivial objectives, including policy-making objectives, are formed. Islamic-Iranian developmental pattern in Iran is, as reinforced by the Supreme Leader of the Revolution, on the way toward realization of a sustainable development in a macro-national arena. Model of pattern is based on the most important and key comprising elements of it which is formed according to human's epistemology. This pattern can be used as a guideline for country development (Khoshchereh & Habibi, 2012: 220). One of the most crucial aspects of national developmental discourse is focusing on internalization and localization of the proposed pattern and adapting it with realities and national wants and ideals. Since every country has realities and every state has wants which can be separate from current realities and future ideals of other countries and this indispensable principle necessitates each country and state follows its own specific pattern. Also, it can make use of the experience of other countries and states and make attempts to design, plan and guide development for its future based on its exclusive realities.

In its strategy-related sense, Islamic-Iranian developmental pattern can have effects on different sectors including policy-making and planning sectors to different levels of short-term documents (Hosseini & Jomezadeh, 2011: 1). Supreme Leader of Revolution made mention of 7 notions related to content and fundamentals of Islamic-Iranian pattern: 1- source, 2- resurrection, 3- world and afterworld inseparability, 4- human and Islamic look upon human, 5- government, 6- justice, 7- non-materialistic look into economy. In fact, these points indicate that Islamic-Iranian developmental pattern and the overall developmental trend is totally different from the pattern of development meant by the western modernists, secularist, liberalists and technocrats. Islamic-Iranian developmental pattern as offered by the supreme leader is a comprehensive encyclopedia whose principles are rooted in human epistemology and Islamic anthropology (Javanpour & Abbasi, 2011: 87 - 88)

Justice and spirituality along with native requirements and country independence form the

threefold indexes of Islamic-Iranian pattern of development. Since justice is one the principal indexes of Islamic-Iranian pattern of development and an indispensable element of policy planning and national and regional plans for land preparation and spatial planning, the following part of the study deals with investigations of the concept of justice and social justice from the viewpoint of Islamic intellectuals and their ideas. The principle of justice is a fundamental principle in Quran and Mohamad Tradition. According to Quran, it is one of the objectives of all the prophets and books (Hadid Surah, verse 26); also, establishing justice is recommended in Nahl Surah.

The importance of justice is as much as, according to Ali, a society cannot be reformed except with social justice and implementation of justice is a prerequisite for revival of religion and its sentences (Bakhtiari, 2009: 80).

In his book ‘urban policies’, Al-Farabi enumerates 4 levels of justice:

- Philosophical justice: when a creature’s materialistic and spiritual dimensions meet its ultimate intelligence
- Verbal justice: genesis world is an illustration of justice and deficit and tyranny cannot open way to objects
- Moral justice: spiritual which is the product of politeness when interacting with others
- Social justice: probably the only newfound point still remained from Al-Farabi is a salient expression by which he define social (urban) justice as right distribution of goods and common privileges among all members of the society; these include security, health, sublimity, dignity, etc.

In this sense, novel ideas with the title of social common benefits and public commodities find their ways into the concept of justice and both have shares and rights in it. Elsewhere, he knows Implementation of justice one responsibility of all states (Khanduzi, 2011: 35).

Seyed-Mohamad Qotb, a martyr, has put forward his idea of justice in his book ‘social justice in Islam’. He delineates that Islamic justice cannot be understood but through a comprehensive Islamic thought and believes that real Islamic thinking must not be sought from philosophers such as Avicenna and Al-Farabi because their thoughts are colored by Greek philosophy. Instead, reference must be made to Quran and its tradition (Qotb, 1963: 70). He mentions three basics of social justice in Islam as follows:

- Internal freedom: conditions must be prepared for human freedom in terms of spiritual needs (instincts that surround them) and external ones (surrendering and slavery against political power) and Islam has presented many words for such internal freedom.
- Human equity: all human beings are equal in terms of humanity. Islam reject whatever kind of ethnic, racial, gender and social class discrimination and states that the society must follow these equal human rules.

- SocialTakaful¹: a society has high standards within which there is freedom of instincts, greed and lust; to meet these standards in group, conditions of cooperation must be created. Islam has introduced different types of cooperation and Takaful: Takaful between individuals and society, between individuals and their relatives, between a state and other states and between one generation and future generations (2011, 98 - 99).

According to Mohamad-Bagher Sadr, a martyr, Islam does not introduce social justice not in form of an individualized general term and does not let states to interpret it as they wish but it has formulated the concept within a framework of specific actions. These actions mostly concern distribution from his point of view. Based on this, Islamic form of social justice has two principles and both of them have research ways: 1- principle of social Takaful, 2- principle of social balance.

Sadr defines ‘social Takaful’ as the society members’ mutual responsibility within their capabilities, potentialities and facilities. According to this, the principle of mass Takaful implies provision of individual’s essential needs and the state has to force to perform their religious and legal duties. In other words, compulsory Zakat, Koms and donations are devised because, according to principle of Islamic brotherhood and mutual social responsibility, members of An Islamic society are responsible for providing each other’s essential needs. The criterion of requirements and needs is practical aspect of the life and characterizes which needs are prioritized without which life would encounter problems (Sadr, 2002: 322).

Another principle of justice is social balance. Based on this, economic differences between people are formalized and financial equality and similarity is not necessary, but it is required that a balance be create between members of a society in terms of living standards. Put differently, facilities and capital must be available as much as people can benefit from life compatibly with requirements. As he notes, if rule of “labor is the basis of possession” is followed, the difference between ownership levels would be acknowledged but serious class gaps would not happen (the same, 331).

Motahari describes social justice as: justice means following equality in rights and justice requires this equality. But, real meaning of social justice is respecting peoples’ rights and qualifications, or giving rights to those who deserve it; this must be incorporated in human law (Motahari, 1984: 32).

Motahari’s viewpoint of justice is as follows: 1- provision of natural rights (including health, education, freedom, occupation, etc.) for all humans; 2- equal distribution with equal qualifications in the society and equity in the law. Naturally, discrimination dissimilar deserves is a prerequisite to social justice (Khanduzi, 2011: 107).

Hakimi’s theory of justice can be said to be an expansion of Sadr’s balancing with important extra points added to it. The following expression can be seen in his book ‘Vazin-alhayat’: creating justice in the meaning of economic balance is the ultimate goal in any system and the only criterion in Islamic economic sentences. On this basis, whatever interrupts balance is disqualified by Islam. Attempt must be paid to stand against whatever moves the Islamic

¹ Takaful is meant the provision of services in a way that all members of the society are benefited.

society toward classification and weighting one part over another. Finally, in an idealistic society the closer the relationship between quality and quantity of goods consumption among people, the more favorable the situation (Hakimi, 2997: 153). The Supreme Leader has occasionally made mention of justice as a criterion for discriminating between the right and wrong deeds and believes that justice is a criterion of right and wrong before the governments. That is, if Islam did not include the index of justice, righteousness and legibility were questioned. He believes that if economic development is without social justice it loses its effectivity in removing poverty and deprivations. On the other hand, social justice is inefficient without development (Farhang, 2010: 15 - 16).

Islamic-Iranian developmental pattern is one of the most important documents of ‘prioritized’ and ‘long-term’ documents in the country, after whose finalization, they would rule many macro-decisions of the country. Since the new developmental pattern focuses on internalization, native affairs and their compatibility with realities, wants and national ideals and also with geographical, economic, cultural, belief, political, security, residential conditions and country facilities and capabilities, so requirements and conditions of villages and the villagers’ needs must be considered as a sub-system of the national system. In this way, justice is implemented and then the result would be social justice, equal distribution of resources, job creation, poverty reduction, removal of inequalities between the city and village. So poverty and deprivation that villages have inherited from western developmental pattern is eradicated and their original position is revived.

3. Research Materials and Methods

Regarding objective, this study is practical and, regarding nature and method, it is descriptive-analytical. Research is planned in terms of data collection, classification and data organization, analysis and conclusion. Data collection was carried out through library method and survey. For the former, documents, statistics, census and statistical yearbooks were used and in the former questionnaire was employed and direct reference was made to the related offices in the city. Population was comprised of related administrators and managers of the city and all the participants were samples due to limited size of population. Face and content validity of the questionnaire were confirmed by a number of university professors, a group of specialist and experts of the field. To measure reliability of the questionnaire, Cronbach’s alpha was used for the studied items. This value was 0.872 for items of current social justice and 0.915 for that in case Islamic-Iranian developmental pattern would be realized. This indicated reasonable reliability of and the relationship between components. Using SPSS, data were analyzed through independent samples t-test and paired samples t-test.

4. Research Discussion and Findings

Shahreza is a city in Isfahan Province with an area of 2796 square meters located in the south. It covers about 2.61% of the total area of the province area. Regarding geographical coordinate, it is located in north latitude of 31 24 to 32 24 and east longitude of 51 37 to 52 12. On its north and east there is Isfahan City, on its south there is Abadeh City, on its southern west Semirum City is located and in its west there are Mobarakeh and Dehaghan Cities (Isfahan department of governance, 2013: 1 - 5). According to recent statistics,

Shahreza County, with Shahreza City in its center, has one county, 4 rural districts, 2 cities and 91 villages; out of this 91 villages, 60 have residents while 31 are empty of residents. According the latest census in 2011, city population is about 149555. This values comprises about 3.07 of the total population of the province; 86.94% of this population live in the city and 13.03% live in rural districts. In 2011, city population of the city was 3.1% of the total city population in the province and rural population was 2.74% of the total rural population in the province (Iranian Center of Census, 2013: 57 - 61). A review of the past statistics reveals that during a 25-year period (1986 - 2011) an increase in the population of the province is seen so that urban population has seriously increased while rural population has decreased significantly.

4.1 Research Hypotheses Test

In this section, using statistical measurements, rural-urban linkages are analyzed according to collected items based on research variables in index of social justice. Index of social justice in the present condition (before the Islamic-Iranian pattern) is compared with that in case of realization. Comparing these two conditions, effectivity of the Islamic-Iranian developmental pattern in rural-urban linkages are evaluated for reaching social justice.

4.1.1 Investigation of the Present Social Justice

To investigate social justice in the status quo, use has been made of samples independent t-test. Using this test, the assumption is analyzed as follows:

Zero assumption: mean of the index equals 3.

First assumption: mean of the index does not equal 3.

As it can be seen in table 1, mean of the present condition of social justice is 3.4512 and p value is lower than 0.05. Thus, it is extrapolated that mean of population for this index is higher than the test value and zero assumption is rejected. Therefore, it can be concluded that the value of present social justice is higher than mean.

Table 1. Results of samples independent t-test for the present social justice

Present condition	Test value=3							
	Mean	Standard deviation	T value	Freedom	P	Mean of difference	95% Confidence interval	
							Lower	Upper
Social justice	3.4512	0.22444	12.062	35	0.000	0.45120	0.3753	0.5271

Source: research findings

4.1.2 Investigation of Social Justice In Case Of Realization of Islamic-Iranian Pattern

To investigate this index, use has been made of samples independent t-test. Using this test, the assumption is analyzed as follows:

Zero assumption: mean of the index equals 3.

First assumption: mean of the index does not equal 3.

As shown in table 2, mean of social justice in case of realization is 3.9144 and p value is lower than 0.05. Thus, it is extrapolated that mean population for this index is higher than the test value and zero assumption (mean equals 3) is rejected. Therefore, it can be concluded that the value of present social justice is higher than mean.

Table 2. Results of samples independent t-test for social justice in case of realization

In case of realization	Test value=3							
	Mean	Standard deviation	T value	Freedom	P	Mean of difference	95% Confidence interval	
							Lower	Upper
Social justice	3.4512	0.22444	12.062	35	0.000	0.45120	0.3753	0.5271

Source: research findings

4.1.3 Investigation of Social Justice both in the Present Condition and In Case of Realization

To compare the two conditions, use was made of paired samples t-test. Means of both status, before and after realization, are analyzed as follows:

H_0 = mean of the present social justice index equals mean of social justice after pattern realization.

H_1 = mean of the present social justice index does not equal mean of social justice after pattern realization.

Means obtained from social justice index in both conditions (tables 1 and 2) indicate mean a difference of means. Mean difference for this index is 0.46321. According to table 3, p value is lower than 0.05. Thus, zero assumption (equality of means) is rejected and the assumption is accepted. In other words, regarding social index, the present condition of rural-urban linkages would improve after realization of the Islamic-Iranian developmental pattern. Thus, it can be stated that rural-urban linkages can be designed based on Islamic-Iranian developmental pattern and realization of this pattern would enhance rural-urban linkages and lead to justice and social justice in Shahreza County.

Table 3. Results of paired independent t-test for social justice index

Comparison of the social Justice in both conditions	Paired difference					T value	Freedom	P
	Mean	Standard Deviation	Error of standard Mean	95% confidence Interval				
				Lower	upper			
Social justice index	0.46321	0.48996	0.08166	0.29744	0.62899	5.673	35	0.000

Source: research findings

5. Conclusions and Research Strategies and Recommendations

Civilizing programs before the Islamic revolution regarding rural development reveal

disregard of villages and rural development. In case any attention had been paid, it was in agricultural plans and implementation of land reformations in 1962 boosted rural lack of sustainability. In plans after the revolution, more attention was paid to villages in terms of service provision but no measure was taken regarding creation of job opportunities, increasing villagers' incomes and reduction of the gaps between village and city. In next plans, no separate chapter investigated rural development due to adoption of divisional approach; only in fifth plan of economic, social and cultural plans of the country (second 5-year plan of the 20-year perspective) article 194 has been dedicated to rural development. In fact, different dimensions of justice, social justice and development in rural areas did not attract any attention in previous plans.

All in all, lack of an appropriate structure for the management of rural development, disregard of macro-management of rural development, lack of a specific position for the villages in developmental plans, overcoming divisional concentrated approach in developmental plans and, last but not the least, lack of a particular pattern of rural development can be named as reasons of failures of the adopted approaches. Also, these can be reasons for ignorance of villages in developmental plans in the country. To unfollow or stop imitation of western developmental patterns and capitalistic thoughts, Islamic Republic of Iran has adopted an Islamic-Iranian developmental pattern. This pattern is deemed as a guide or comprehensive map which presents strategies and methods of reaching a favorable condition. This can be the best pattern for developmental trend of the country which can be accomplished based on beliefs and capabilities so as to solve rural-urban insufficiencies and to remove the present inequalities between cities and villages.

- Results of the index of social justice in the present situation and after the realization of the pattern shows that the pattern would be followed by an increase of facilities and healthcare services and improvement of educational and cultural services. In fact, with provision of better facilities and resources to villagers, some type of balance and equity would emerge which would lead to removal of class discrimination between the city and villages and the rural residents.

- Results indicated that value of the present status of rural-urban linkages in the studied territory is a little higher than average. Investigation of this index revealed that after realization of this Islamic-urban pattern, the conditions would raise to average and higher. Comparison of the justice index in the present situation and after the realization of the pattern shows that mean difference of these two conditions is 0.46. As a result, social justice index would change as a principal component of urban-rural linkages and take a more favorable form as a result of realization of this developmental pattern.

As mentioned above, there exist injustices and discrimination between cities and villages due to reasons such as lack of regional balance, unequal distribution of resources, and lack of social balance. As previously noted, these problem have been remained from western pattern, resulting in imitation, consumerism, poverty and deprivation for the villages. Since the present concepts within theories of social justice such as justice, knowledge, freedom, security, development, welfare, health, cooperation, unity, social conditions, etc. are

differently interpreted in different societies and geographical areas, every society must have its own social justice. In this respect, social justice which is a derivation of an Islamic-Iranian developmental pattern can cause balance between areas, reduce regional (rural-urban) inequalities, equal distribution of resources and wealth and justice. Furthermore, social justice can serve as a saver for villages through provision of natural rights for all human beings, equal delivery of goods with equal qualifications in the society, respecting rules and everyone's rights and also return villages to their original high stand. As conclusion, a native pattern which is compatible with condition and requirements of the villages is required so as to make change in the present conditions of villages. Therefore, villages of Shahreza County can enhance its urban-rural linkages by adopting the Islamic-Iranian developmental pattern and finally reach social and geographical justice by realizing the pattern.

A number of commendations in line with implementing justice and social justice in rural-urban linkages have been presented here:

A- social-cultural actions:

- Revision and change in concepts and definitions of city and village and approaches to planning, spatial planning with a consideration of environmental balances and spatial differences, allocation of power to rural communities and enhancement of local governance
- Removal of urbanization and consumerism in villages and making decisions to prevent big villages from becoming cities
- Appreciation of native patterns, native culture, belief fundamentals and utilization of Iranian genuine cultural values besides inclusion of regional culture and Islamic belief in rural planning
- Preservation of Islamic-Iranian identity of villages and keeping their cultural heritage
- Holding conferences and designing methods to help enhancement and development of cultural city-village relations
- Increase the number of social-cultural institutes and their enhancement in rural arenas and paying attention to potentiality of local communities
- Attempting to promote life quality and social welfare

B- Economic action:

- Expansion of job opportunities for the utilization of relative capabilities and advantages of villages with the aim of keeping rural population in villages
- Avoiding imitation of import patterns of employment in villages and depending on native knowledge and presenting a comprehensive model for rural employment
- Equipping and enhancing banks, financial and credit institutes in Shahreza County so as to support local and rural economy
- Promotion and enhancement of markets and local shopping centers in rural regions of

Shahreza County in order to support local economy

- Helping creation and formation of a fair system of goods distribution through establishing production and distribution cooperatives so as to prevent interruption of dealers
- Offering equal opportunities in economic activities, fair distribution of wealth and income, and fair availability of economic positions
- Reduction of class discrimination between urban and rural areas so as to reach equal opportunities along with constructive balancing of regional developmental trend
- Optimal exploitation of resources through an Islamic approach and paying attention to justice-based economy respecting human dignity

C- Environmental actions:

- Preservation of rural environmental health through the required instructions
- Promotion of rural environmental quality through expansion of public spaces, creation of vitality in rural environments and promotion of the traces of rural identity
- Utilization of capabilities and potentialities of rural environments and organizing rural spaces in terms of environmental qualities
- Utilization of villagers' rich native knowledge for the efficient exploitation of natural resources in the city

D- Physical-spatial actions:

- Giving identity to the face of villages in the county, entrepreneurship and update of Iranian-Islamic architecture in villages
- Promotion of architecture in villages through organizing their physical outlooks, implementation of principles of beauty and safety, consolidation of local areas and creation of proper formative compounds for rural buildings
- Spatial work allocation (equipping all the residential areas with function for the development of spatial relation and setting the premises for a sustainable development)
- Equipping and enhancement of functional hierarchies in the residential network of the studied region

E- Institutional-managerial actions:

- Paying a great deal of attention to rural-urban linkages regarding development based on Islamic-Iranian pattern on the part of governmental planners and decision-makers
- Revision of the system of rural planning system in the country in terms of provision, approval, executive management, supervision and evaluation
- Appropriate decision-making and planning which is in accordance with local resources based on needs, issues, and the current problems in the surrounding villages and inclusion of

native requirements in rural designs and plans

- Revising and setting criteria and indexes of justice and development for the rural society, devising systems and metabolisms for moving toward development
- Revising the present urban and rural developmental policies and regulations in order to make a spatial balance and equality between city and village.

References

- Amiri Aghdaie, S. F., Seidi, M., & Riasi, A. (2012). Identifying the Barriersto Iran's Saffron Export by Using Porter's Diamond Model. *International Journal of Marketing Studies*, 4(5), 129-138. <http://dx.doi.org/10.5539/ijms.v4n5p129>
- Armstrong, W., & McGee, T.G., 1985, *Theatres of Accumulation*, Methuen.
- Badivand, S., (2011). Setting an Islamic-Iranian developmental pattern in Iranian rural areas. MA thesis in geography and rural planning. Department of literature and humanities, Zabol, Iran
- Bakhtiari, S., (2009). Justice, Islamic justice and justice share. *Rahbord Quarterly*, 52(18), 71-96
- Coates, B. E., R. J. Johnston, & P. L. Knox (1977), *Geography and Inequality*, Oxford University Press.
- Douglass, Mike, (1998). A Regional Network Strategy for Reciprocal Rural- Urban Linkages: An Agenda for Policy Research With Reference to Indonesia, *Third World Planning Review*, University of Hawaii.U.S.A. 20(1), 1-33.
- Ehlers, E. (2001). *Iran: city, village and nomads*; translated by Abbas Saeedi, 1th edition, *SHBU Publication*, Tehran, Iran.
- Farrington, J., & Farrington, C. (2005). Rural accessibility, social inclusion and social justice: towards conceptualisation. *Journal of Transport geography*, 13(1), 1-12. <http://dx.doi.org/10.1016/j.jtrangeo.2004.10.002>
- Fei, John C., & Gustav Ranis, (1964), *Development of the Labor Surplus Economy*.
- Ghazizadeh, S. Z., (2010). An Islamic-Iranian developmental pattern and role of military forces. *Defense Strategy Quarterly*, 8(31), 31-62.
- Hakimi, M., (1997). Definition of justice by Imam Sadegh. *Neghd-o-Nazar Journal*, 3. Holy Quran, Nahl Surah and Hadid Surah.
- Iranian center of statistics, (2013). *Comprehensive results of census in Shahreza, Iran, in 2011*. Isfahan Governor: office of information and statistics publication, Isfahan, Iran.
- Isfahan Governor. (2013). *Yearbook of statistics: Shahreza City. Planning and employment sector*, *Statistics, Information and GIS Publication*, Isfahan, Iran.
- Javanpour, A., & Abbasi, M. (2011). An introduction to re-identification of the nature of

Islamic-Iranian developmental pattern. *National Conference on Islamic-Iranian Developmental Pattern*, 1th edition, *Sahand Industrial University Publication*, Sahand, Tabriz, Iran.

Kaur, R. (2007), *Urban-Rural Relations and Regional Development. Changing Nature, Intensity and Interaction Mechanisms*, Regal Publication, New Delhi.

Keivan-Hosseini, S. A., & Jome-zadeh, R., (2011). Linking between multi-dimensional defense approach and Islamic-Iranian developmental pattern: a suggested framework. *Defense Strategy Quarterly*, 9(34), 1-25.

Khosh-chehreh, M., & Habibi, N., (2012). Fundamental principles and key elements of an Islamic-Iranian developmental pattern from the viewpoint of I.R.I prioritized documents. *Rahbord Quarterly*, 21(62), 219-244.

Linch, K., (2007). *Mutual relationships between city and village in developing countries*; translated by Rezvani and Sheikhi, 1th edition, *Payam Publication*, Tehran, Iran.

Marsuee, N., (2007). A geographical analysis of social justice theories. *Geographical Sciences Publication*, 7(10), 107-124.

McKay, J., & Bjornlund, H. (2001). Recent Australian market mechanisms as a component of an environmental policy that can make choices between sustainability and social justice. *Social Justice Research*, 14(4), 387-403. <http://dx.doi.org/10.1023/A:1014650612202>

Motahari, M., (1984). *Basic studies of land preparation in I.R.I: a summary of the first step*. Regional affairs sector, office of regional planning.

PapeliYazdi, M., & Vosughi, F., (1996). Planning from the viewpoint of Islam and its geographical effects. *Quarterly of Geographical Researches*, 42, 18-37.

PapeliYazdi, M., (2007). Social justice and development of “application of philosophy and ideology in land preparation”. *Geographical Studies Quarterly*, 74, 1-29.

Rezvani, M. (2011). *Planning for rural development in Iran*, 4th edition, *GhumesPulication*, Tehran, Iran.

Riasi, A., & Amiri Aghdaie, S. F. (2013). *Effects of a Hypothetical Iranian Accession to the World*.

Riasi, A., & Pourmiri, S. (2015). Effects of online marketing on Iranian ecotourism industry: Economic, sociological, and cultural aspects. *Management Science Letters*, 5(10), 915-926. <http://dx.doi.org/10.5267/j.msl.2015.8.005>

Riasi, A., & Pourmiri, S. (2016). Examples of Unsustainable Tourism in Middle East. *Environmental Management and Sustainable Development*, 5(1), 69-85. <http://dx.doi.org/10.5296/emsd.v5i1.8705>

Sadr, S. M. B., (1981). *AlfataviAlvazehah*, Lebanon, Beirut.

Saeedi, A., & Taghizadeh, F., (2005). *Rural-urban linkages and regional development*:

comparative analysis of Bagh-malek County and Ardakan County. *Scientific-research publication of Iranian Geographical Association*, 3(6, 7), 33-47.

Saeedi, A., (2004). Basics of rural geography. 5th edition, SAMT publication, Tehran, Iran.

Saeedi, A., (2011). Rural-urban linkages and relations in Iran. 1th edition, *Mehr-e-Minou Publication*, Tehran, Iran.

Sharifzadeh, M., (2009). Impediments on the formation of rural-urban linkages in reaching rural development in Borojerd Central sector, Iran. MA thesis in geography and rural planning, department of land sciences, SHBU, Tehran, Iran.

Shokoe, H., (2004). Iranian geography experts and important issues in our society. *A seminar on geography, 1*.

Soltani Moghadas, R., (2007). Role of rural-urban linkages in rural physical changes with a focus on regional investment, a case study of Torghabeh County, Khorasan, Iran. Doctoral desertion in geography and rural planning, department of land sciences, SHBU, Tehran, Iran.

Trade Organization on Iran's Flower Industry. *Consilience: The Journal of Sustainable Development*, 10(1), 99-110.

Van, Veenhuizen, (2002), *The Rural Urban Interface*, Leusden (The Netherlands).

Rosic, H., Bauer, G., & Jammerneegg, W. (2009). A framework for economic and environmental sustainability and resilience of supply chains. In *Rapid modelling for increasing competitiveness* (pp. 91-104). Springer London. http://dx.doi.org/10.1007/978-1-84882-748-6_8

Copyright Disclaimer

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/3.0/>).