



RESEARCH ARTICLE

The Significance of Religious points in the Justice of Organisations

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ABSTRACT

Religion is one of the most important factors which shapes the values and beliefs of many people in different countries and has an undeniable effect on human behavior. It is discussed in organizational justice that in what ways the employees should be treated in order for them to feel they are treated fairly. These effects will also represent themselves in the environment. In this paper the direct and indirect effects of religiosity are examined on major aspects of organizational justice. Therefore, job satisfaction, organizational commitment and positive affect variables are identified and studied as mediating variables. Structural equation modeling on data collected from 124 questionnaires from active managers in the production and distribution of electricity in Kerman shows that religiosity doesn't have a direct positive effect on organizational justice but the positive effect of religiosity on job satisfaction, organizational commitment and emotion was confirmed positive. On the other hand, the positive effect of organizational commitment on organizational justice was observed. As a result, although religiosity doesn't have a direct effect on organizational justice, it is indirectly effective through organizational commitment.

Key words: religiosity, organizational justice, job satisfaction, organizational commitment, and positive affect.

INTRODUCTION

The organization is a social system which its stability and existence is dependent on a strong link between its constituent elements. Perception of injustice has devastating effects on the collective work spirit, because it



**Saeed Sayadi et al.**

overshadows human resource dedication and motivation of employees. Injustice and unfair distribution of achievements and outcomes, undermines employees morale and will degrade their spirit of endeavor and activity. Therefore, justice is a key to survival and stability in the process of progress and development of the organization and its employees (Seyed Javadin et al, 1387).

Therefore maintaining and developing fair behaviors in managers and a sense of justice in employees is among the main tasks of management. Justice is important for personnel, particularly in some management treatments with employees (distribution of rewards, supervision relationships, promotions and appointments). Organizational justice refers to the perceptions of fairness and job fair behaviors (Fox, s, Spector, P. E and Miles- Jex, S. M and Beehr).

However, Rukich (1973) is among those who examined the roots of organizational justice in some other place. And believes that the behaviors of people in different situations are due to their attitudes that are formed by their beliefs and values. Therefore, considering that religion is a phenomenon that shapes the beliefs and cultural, social and ethical values of people in all sections of society, religiosity can be considered as one of the predictors of organizational justice. Despite the important role of religion in most societies, addressing the issue of religion in researches related to organization and management has been largely neglected until recent years, perhaps it's due to the controversies and challenges made by this study, challenges which originate from attitudes of such religion parties that religion cannot be understood by science (D.V, 2007). However, because of the prominent role of religion in society it requires that part of the management researches focus on the probable effects of religion on the manner of performance of organizations. Therefore, to address this issue, the present study sought to investigate the effect of religiosity on organizational justice.

More in this paper, we first define and study the two aspects of organizational justice and religiosity variables, and then from among predictors of organizational justice and religiosity, shared variables are identified and introduced as possible mediator variables between these two variables. Then we present the methodology and structural equation modeling, which has provided the necessary basis for reaching a discussion, conclusion and recommendations.

RESEARCH LITERATURE

Organizational Justice

Organization and to be organized is an integral part of our lives. We are cared before birth and in the womb by some organizations, we open eyes to the world in a medical organization, we are educated in various organizations, start our career in an organization in time and we are dealing and having relationship with several organizations at the same time. And finally we will leave the global stage in an organization with a special funeral and burial ceremony (Scott, 1375, p 18), so people spend most of their lives in organizations or in connection with the organization and it shows the importance of organizations in the world. But what research and studies have been undertaken about justice in organizations? Organizational justice has been widely studied in the fields of management, applied psychology and organizational behavior (Kolmer and Payer, 2005). Studies have shown that justice processes play an important role in the organization and the way of dealing with people in organizations may affect beliefs, feelings, attitudes and behavior of employees. The fair treatment of employees by organizations generally leads to a higher commitment to organization, citizenship behavior and metafunctions. On the other hand, people who feel the injustice are more likely to leave the organization or show low levels of organizational commitment and may even start abnormal behaviors such as vengeance. Therefore, understanding how people make judgments about justice in their organizations and how they respond to the perceived justice or injustice is an underlying issue especially to understand the organizational behavior (Bos, 2001). As mentioned before, despite the fact that the initial studies about justice returns to the early 1960s and works of J. Stacy Adams, however, most studies about justice



**Saeed Sayadi et al.**

organizations were started in 1990. According to a report published in this area, almost 400 applied research and more than 100 basic research has been registered which have focused on issues of fairness and justice in the organization until 2001. (Spector & Charsh, 2001) have been in one path in this research seeking to determine the resources or centers of justice, which means that what or who is identified as the element of injustice by employees.

Organizational justice and job satisfaction

Organizational justice theory says that fairness and justice are considered powerful forces in working environment (Lambert, 2003) that are fundamental and essential basis for the effectiveness of organizational processes (Barati, et al, 2009). Employees perceptions of equality and the way of dealing fairly with them as an important variable, will influence other variables related to the work, so organizational justice is related to the vital processes of organization (Haghani, 2009) and is one of the most important factors affecting the survival and health maintenance of organizations (Poor ezzat, 2008). The experts also acknowledge that many of the attitudes and working behaviors of employees in an organization is directly related to the employees' perceptions of justice in an organization (Williamz, 2010) and job satisfaction is a kind of attitude that is influenced by organizational justice. To the opinion of many scholars in the social and behavioral science, job satisfaction is one of the most challenging organizational concepts, and basis for many of the policies and management strategies to increase productivity and efficiency of organization and is an important factor in the improvement and development of organization and also Hygiene and health of work labor. (Rezayian, 2005). Experts believe that interest and satisfaction of employees with their job improves their performance and efficiency because the interest and positive attitude towards the job causes double efforts of the employees and also decreases the costs (Lambert, 2007). Results of different studies also indicate a relationship between job satisfaction and many behaviors and job consequences in organizations. (Georjeliz, 2007). Job satisfaction is one of the most important factors in a successful career that can lead to personal satisfaction (Sedaghati, 2011). However, individual performance and job satisfaction are important factors that are affecting the performance of the entire organization. (Zuti, 2010).) Job satisfaction also affects the entire community and employees who are satisfied with their jobs are moving towards customer and clients' satisfaction, have a more positive attitude to life and psychologically represent a healthier community (Robbinz , 2008).

Organizational justice and organizational commitment

Cropanzano and Felger (1991) argued that distributive justice predicts satisfaction of outcomes (e.g. satisfaction with salary), in contrast the procedural justice will be effective on subjects' evaluation of supervisors and organization such as trust in the supervisor and organizational commitment. Additionally, if the employees perceive organizational procedures to be fair, they probably will be more loyal to the organization, which is a sign of organizational justice. Sweeney and McFarlin (1993) found that distributive justice predicts individual-level consequences (e.g. pay satisfaction), whereas the procedural justice predicts organizational level consequences (e.g. organizational commitment).

Javadin et al, 1387 also concluded that the effects of various dimensions of organizational justice on organizational commitment and its areas had been different and with different degrees. By the way any kind of justice feeling has had a significant impact on organizational commitment.

Tang, T.L & Sarsfield-baldwin (1996) stated that procedural justice is determined by five factors: equity, mutual communication, trust in supervisor, clear expectations and performance evaluation processes. These two researchers performed multiple regression analysis and found that distributive justice and procedural justice predict consequences such as job satisfaction salary satisfaction, promotion satisfaction and supervisor satisfaction, satisfaction of performance evaluation, job involvement and organizational commitment. The results indicated that



**Saeed Sayadi et al.**

the distributive justice had a significant relationship with salary satisfaction, promotion satisfaction, satisfaction of performance evaluation and organizational commitment.

Organizational justice and positive affect

Watson et al (1988), defined positive affect as "the degree of excitement, action and alertness in the person". High positive affect is closely related to high energy, full concentration and desirable participation, while low positive affect is accompanied by sadness and lethargy. Researches in social psychology have shown that people began their religious behavior by having positive mood: "having an understanding and belief in God, prophets, afterlife and divine laws, and having feelings towards God, friends and servants of God and a commitment to fulfilling religious obligations for closeness to God." This definition is coordinated with three fundamental elements of beliefs, morality and divine laws which is stated by a number of scholars such as Motahari in defining religion (1369) and has three dimensions of " religious knowledge and belief", "religious affections" and "commitment and fulfilling of religious obligations ".

Religiosity

The term "religion" is used to describe the level of commitment which a group or individual has to a religious belief system (Rentzy and Curran, 1998). However, there is no general agreement about what phenomenon can be called a religion (Bloch, 1985). It is not expected that we could find a perspective and consequently a set of dimensions to measure religiosity. Lensky (1961), Glok and Stark (1965) and Rentzy and Curran (1998), are among those who have tried to present definitions of religion. Many of the measures that are currently used for measuring the Muslim religiosity, are adapted versions of the measures which are originally designed for Jewish - Christians communities (see for example the Pouryousefi, 1984 Serajzadeh, 1998). However, McFarland (1984) claims that certain measures of Christian religiosity, are not applicable to study psychological aspects of Islam. Accordingly, efforts to measure religiosity in Muslim societies is shaped, among which the researches of Taei (1985), Shams al-Din (1992), Shojae zand (1384) and Khodayari fard et al (1388) are in this category.

Khodayari fard et al (1388), are among those scholars who have attempted to determine the structure and content of measures of religiosity, based on Quranic verses and Islamic traditions. They have defined religiosity in this way: "having an understanding and belief in God, prophets, afterlife and divine laws, and having feelings towards God, friends and servants of God and a commitment to fulfilling religious obligations for closeness to God." This definition is coordinated with three fundamental elements of beliefs, morality and divine laws which is stated by a number of scholars such as Motahari in defining religion (1369) and has three dimensions of " religious knowledge and belief", "religious affections" and "commitment and fulfilling of religious obligations ".

Religiosity and organizational justice

The relation of religion with justice depends on the definition and the place that is presented for religion and justice. If we know the origin of justice to be a scale of religion, it would be different from when we know justice as a subordinate of religion. The first view, true justice is independent of religion and even beyond religion upon which God has ordered about and its recognition has been assigned on the human intellect and knowledge. As a result, wisdom and science find their way in inferring divine laws from religious texts, in other words where the appearance of a religious reason be in contrast with wisdom and justice, it would be put aside. In the second view, justice doesn't have an independent truth and is subordinate to divine law (religion) and wisdom and science will not interfere in understanding the religion. In this case, we must accept that all religious commands are justice and consistent with wisdom and must fulfill whatever has come to us as religion and be fanatic about it. (Heidari, 1380).



**Saeed Sayadi et al.**

Also secularistic, hereafter oriented, and holistic approaches towards the religion or individualistic and socialistic view to it, each will make a specific and different relation with justice.

In a purely secular perspective (regardless of religion), religion is a personal matter and it lacks social identity. Religiosity is a spiritual experience and is not even necessarily directed to afterlife bliss. A religious man will reach to a worldly and spiritual welfare which leads to: inner satisfaction, peace of mind and more hope. In this view, the prophets as a clever politician entered the social, economical and political activities and it had nothing to do with their prophetic position (Ghavami, 1383).

Some religious intellectuals maintain that the purpose of religion is monotheism and afterlife bliss. Religion has come to express what the mankind cannot achieve in these categories by his understanding himself. According to this view, religion is not involved in the social, economical and political occasions, and human rationality and experience will suffice in these areas. So, prophets were sent to make us aware about the world hereafter and flourish the inner faith to understand monotheism and thus reach afterlife bliss.

Based on these two theories, religion doesn't have any social prophecy to establish and settlement the justice but it is related to human science, collective decisions, economic, social and political programs and systems produced by human thought (Motahari , 1384).

Religiosity and job satisfaction

Researchers studied about the role of religion in the work environment have revealed significant relationship between job satisfaction and religiosity. Some people have found that the effect of religiosity on job satisfaction has shown itself more in religious organizations (Right, 1989). Some argue that religiosity, makes it easier to accept personal strengths and weaknesses and does so about accepting life as working conditions (Kucher et al, 2010). Martinson and Villing (1983), tested the effect of religiosity on job satisfaction, and realized the positive effect of religiosity on dependent variable. On the other hand Jamal and Badawi (1993), found that religiosity affects the relationship between job stress and job satisfaction. King and Williamson (2005) also reviewed previous studies about the relationship between religiosity and job satisfaction and concluded that the positive effect of religiosity on job satisfaction is only visible when the variable "organizational context" is controlled. Kucher , et al (2010) also showed that job satisfaction is directly influenced by religiosity.

Religiosity and organizational commitment

York (1981), by conducting a research concluded that religious beliefs influence organizational commitment more than age and income. Jamal and Badawi (1993) also showed that religiosity influences the relationship between stress and organizational commitment. Sikorska-Simmonz (2005) is another researcher who has been working in this field. On the one hand he found a positive relationship between religiosity and job satisfaction and on the other hand he found a positive relationship between organizational commitments. Study results of Kucher et al (2010) also showed the positive effect of religiosity on organizational commitment. Two main reasons can be considered for the positive effect of religiosity on organizational commitment: a) the religious practices and beliefs stimulates the sense of individuals responsibility towards themselves and others, and this sense of responsibility is also true about the organization, and b) the person who is committed to a certain religion system, is more ready to express a similar commitment to his or her organization (Kutcher et al, 2010).





Saeed Sayadi et al.

Religiosity and positive affect

It seems that the roots of religions' personal benefits should be sought in beliefs which bring peace of mind for the individual, orders which will lead to a more disciplined life and an explicit support of family foundations (Beithalmi and Arjil, 1997). However, religiosity has significant relationship with mental health, so that for example we expect honesty, altruism, and positive mood in people who are more religious than those who had lower levels of religiosity (Arjil, 2000).

Smith and others (2003) found that religiosity is associated with lower rates of depressive symptoms. Ano and Vasconcelles (2005), in a more recent research, by reviewing 49 studies concluded that religiosity is positively related to positive psychological symptoms such as life satisfaction and happiness, and on the opposite side an inverse relationship can be observed between religiosity and negative psychological outcomes such as concern, and depression.

Accordingly, Robbins and Francis (1996), investigated the positive affect and religiosity among university students in Wales and found a significant relationship between these two variables. Dieh-ner-et al (1999) also showed a positive relationship between religiosity and positive affect.

According to the review conducted of the research literature (both theoretical and empirical) , research model and proposed hypotheses are presented as Figure (1).

According to the model presented in figure 1, the following hypotheses are formulated:

- 1 - Religiosity has a positive effect on organizational justice.
- 2 - Religiosity has a positive effect on job satisfaction.
- 3- Religiosity has a positive effect on organizational commitment.
- 4 - Religiosity has a positive effect on positive affect.
- 5 - Job satisfaction has a positive effect on organizational justice.
- 6 - Organizational commitment has a positive effect on organizational justice.
- 7 - Positive affect has a positive effect on organizational justice.

METHODOLOGY

This study should be considered applicable regarding its purpose. On the other hand, its methodology is descriptive and specifically is a survey research and in terms of time is cross sectional. Data gathering tool was a questionnaire. To test the research hypothesis, structural equation modeling has been used.

In this study, the instrument used for structural equation modeling is Amos 18 software. To collect required data for statistical analysis some of active managers in the field of power generation and distribution in Kerman were asked to complete a questionnaire. Because of measuring the religion index and some of the considerations, their more complete information is safely kept with the researchers. Accordingly, we obtained 124 usable questionnaires which were used for further analysis. As noted above, a questionnaire was used to collect the required data. To this end, 25 items were assigned to measure the religiosity scale which was adapted from Khodayarifard et al (1388) questionnaire. Positive affect variable (happy mood) with six proposed items was measured by Merokzerk and kolarz (1998). Job satisfaction is also used with three items and evaluated by Doinsky and Harli (1986). The three variables of organizational commitment questionnaire Boozman and prev (2001), was used for measuring organizational commitment and ultimately dependent variable of organizational justice was measured by a five-item



**Saeed Sayadi et al.**

scale adapted from Nif and Moorman (1993). Notably, in this study, organizational citizenship behavior towards colleagues was measured.

In all items a five-point Likert scale was used to respond. Table (1) shows the reliability of the instruments used. To ensure the validity of the questionnaire, pre-test was used and based on its results; changes were applied to the questionnaire.

Furthermore, factor analysis of the items for each variable, confirmed the factor validity of the questionnaire. At this stage, six items were excluded due to the lower load factor limit, i.e. 4/0. The reliability of data collection instrument was tested using Cronbach alpha.

As the table shows, Cronbach alpha for all variables are located in the acceptable range, i.e. more than 7/0. The Cronbach's alpha for all variables of religiosity is 95/0 and for all items of the questionnaire was obtained over 7/0; therefore, the validity and reliability of the measures used are desirable.

FINDINGS

Description of the demographic variables

Table (2) shows the demographic profile of the sample, as you can see, demographic characteristics suggests that most of the respondents are males (5/81 percent) and most of the respondents were aged between 30 and 40 years (2/51 percent). A glimpse into the above table shows that most of the respondents have a bachelor's degree (60%) and 4/77 percent of participants were married and 6/22 percent of them were unmarried.

Model fitting indexes

Table (3), presents model fitting indexes for this study. The overall evaluation of the provided indexes proves a good fit for the model. In addition to the amounts shown in the table, Adaptive Akaike criterion index for model equals to 1138/1, which because it's lower than model of independence (3429/7), it's another witness to the good fit of the model.

RESULTS

Table (4) shows the results of structural equation modeling. Contents of Table suggest the confirmation of four hypotheses and rejection of three hypotheses from a total of seven hypotheses. Standardized path coefficients from religiousness variable to the variable job satisfaction are 0 /219 and has a significant level of 0/ 027, which underlies supporting the second hypothesis. The third hypothesis which suggests the positive effect of religiosity on organizational commitment is verified. Significant level of 0/001 and Standardized path coefficients 0/ 395 is evidence of such claim. Hypothesis four claimed the positive effect of religiosity on positive affect. The results of a structural model besides confirming the hypothesis, estimates the standardized path coefficient between these two variables at 0/32, by demonstrating the significant level of 0/001, shows this number as significant. Thus, hypothesis four is supported, or more specifically not rejected. The last confirmed hypothesis is the sixth hypothesis which proposes the positive effect of organizational commitment on organizational justice. Standard coefficient of this path is 426/0 with a significant level of 0/ 006.





Saeed Sayadi et al.

The three hypotheses that were rejected include: the positive effect of religiosity on organizational justice, positive effect of positive affect on organizational justice and finally positive effect of job satisfaction on organizational justice. The significance level calculated for these three hypotheses are, respectively: 0/625 and 0/298 and 0/638.

CONCLUSION AND RECOMMENDATIONS

The important role of religion in the formation of beliefs, values, and ultimately human behavior in different social settings such as organizations, is undeniable. Accordingly, the aim of this study was to investigate the effect of religiosity on organizational justice. To this end, by surveying the research literature, the three variables of job satisfaction, organizational commitment and positive affect were identified as mediating variables and research model was adjusted and after the data collected through questionnaires and by using structural equations to modeling to model test was done. Measuring religiousness of Shiite Islam perspective is one of the unique characteristics of this study.

The results showed that measured religiosity, doesn't have a direct positive effect on organizational justice. Although the lack of a positive effect of religiosity on organizational justice is in conflict with the results of many of existing research (e.g., research Kucher et al, 2010; Sneer and Harpaz, 2004), a survey of Sam Arsoy et al (2011) also provided similar results with the results we have achieved. It seems that, according to the diversity of effective variables on organizational justice, the type and degree of religiosity of the population is not in a way that could overcome variables which act towards negatively effecting on organizational justice, and to show itself as helping oriented behaviors. More detailed studies are needed to confirm or refute this explanation. The other results of this study include the effect of religiosity on job satisfaction, organizational commitment and positive affect, which confirms most of the previous findings. Among these, the most religious influence was observed on organizational commitment. However, according to the results of Brown (1993), George Jones (2008) and Nif and Moorman (1993), it was expected to see a positive effect of job satisfaction on organizational justice, this hypothesis was not confirmed. This conclusion revives the findings of Mehboob and Bhutto (2012), who by a study in Pakistan have found that job satisfaction is the only predictor of two dimensions of organizational justice and pointed that job satisfaction is predictors of a part of organization justice. Their explanation about this finding was that the determinant factors of organizational justice depends more on context variables and under different conditions different results may be obtained. Among the variables that were considered as a predictor of organizational justice, only the positive effects of organizational commitment on these dependent variables were obtained. This finding added to the previous studies which had reported no such effect. To bring examples of such research we can point out the research of Cohen and Vigoda (2000), Williams and Anderson (1991), and Meyer et al (2002). The Last result of this research worthy of consideration is the rejection of the hypothesis of the positive effect of positive affect on organizational justice. While research results of Organ and Rayan (1995), Jorge (1991) and Komar Veraj (2009), shows the positive effect of positive affect on organizational justice, the current study didn't find such a result. The reason may be is that in the population under study, organizational justice is dependent on cognitive assessment than to be affected by emotional states, an issue which previously mentioned by Organ (1990). According to this view, it's the cognitive assessment (e.g. payments), which is a predictor of organizational justice, rather than the positive or negative emotions, (Organ, 1990).

Generalizability of these findings relies to other researches that cover the limitations of this study. Namely this study is basically conducted on a group of active managers in the services sector. Further studies are needed to study the proposed relationships of the present study on non-manager employees and production activities. On the other hand in organizational studies important factors such as culture should not be ignored. Different conditions in the work environment and organizational culture affects the existing relationships and generalizability of such research results in one country is challenged in other countries, in this study, only three variables of positive affect, organizational commitment and job satisfaction were considered as an intermediate variables between religiosity of the





Saeed Sayadi et al.

organizational justice. It seems that, other variables such as personality traits can also play the role of a mediator. In the end it should be pointed out that the cross-sectional nature of the measured parameters is an issue that challenges the causal relationships proposed in the research management. Longitudinal studies are required to confirm accurate causal relationships between variables proposed in this study.

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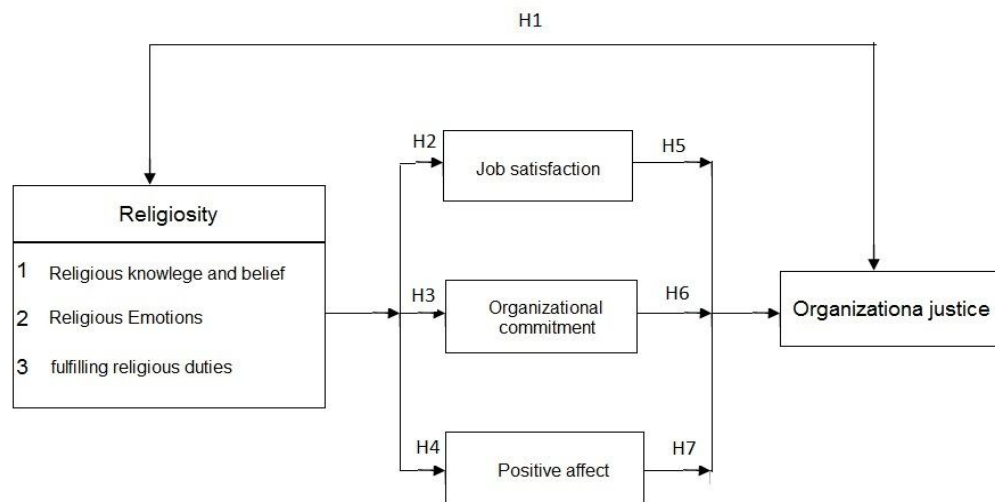
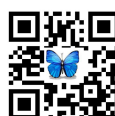


Figure 1. Conceptual model of research





Saeed Sayadi et al.

Table 1 - Reliability Indicators of Research Data collecting tools

The number of deleted Items	Cronbach's alpha	Variable	
zero	0/91	Religious knowledge and religious	Religiosity
2	0/93	Commitment and practice of religious duties	
3	0/81	Religious emotions	
zero	0/77	Organizational Justice	
zero	0/75	Job Satisfaction	
Zero	0/70	Organizational Commitment	
1	0/89	Positive affect	

Table 2 -Demographic profile of respondents

Marriage status		Education				age				sex		
married	single	Post graduate or higher	Bachelors' degree	diploma	Lower than diploma	51 or more	Between 41 and 51	Between 31 and 40	Lower than 30	male	woman	
96	28	42	72	5	1	3	19	63	38	101	23	number
77/4	22/6	35	60	4/2	8	2/4	15/4	51/2	30/9	81/5	18/5	Percent

Table 3-model fitting Index

IFI	NNFI(TLI)	CFI	RMSEA	p-value	df	Chi-square	model fitting Index
0/9	0/87	0/9	0/066	0/000	570	874/101	quantity





Saeed Sayadi et al.

Table 4: The results of path analysis

result	Quantity of P	Standardized path coefficient	Direction	hypothesis
reject	0/625	-0/061	← religiosity organizational justice	H1
confirm	0/027	0/219	Job ← religiosity satisfaction	H2
confirm	0/001	0/395	← religiosity Organizational commitment	H3
confirm	0/001	0/320	← religiosity Positive affect	H4
reject	0/638	-0/049	← job satisfaction organizational justice	H5
confirm	0/006	0/426	Organizational commitment organizational justice	H6
reject	0/298	-0/112	← positive affect organizational justice	H7





RESEARCH ARTICLE

Studying the Dignity of Woman in Islam and Wahhabism Scholars Fatwas (indults)

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ABSTRACT

Islam which is an extensive and humanistic school defined the rights of men and women and also it has indicated that their evolutionary and legal differences do not show a difference in their humanistic identity. Based on the view of Islam, evaluating the humans is along with the piety and good deeds of a Human dignity. But the main question is that why the Female divine human values are ignored? Considering the real dignity of women, since Wahhabism looks and think about it, shows the significance of such comparative issues which are mostly ignored. The aim of this paper is to prove the role of women considering their personal features, social and family responsibilities or characters within the national societies and in the global environments (after studying Wahhabism Fatwa). Generally, the inferior viewpoints toward women were obtained in the field of Wahhabism as well, while in Islam, women are presented as the great creature.

Key words: Woman, Islam, Greatness, Fatwa, Wahhabism scholars, Inferior

INTRODUCTION

Women create a part of the world. So, considering the dignity and the position of women refers to the dignity of humans. Since creation is based on a regular arrangement and God created different things and also He considered distinctive mates for each of them, so they indicate the glory of nature. Therefore, the superiority of one of them to the other is not important as well as their inferiority especial women. For this reason, in order to study these two





Sabeeha Nabaty and Touba Kermani

viewpoints, the writer of this article tries to study the place of women resulted from the main paths such as verses and narrations as well as studying the recent Fatwa (indult) of Wahhabism scholars about women based on their main resources. In this world as the oppression and cultural invasion were imposed on the women, studying these such issues which indicate the different viewpoints toward women regarding the school of Islam with the thought of Wahhabism is important. In this article, the reasons about taking advantage of women and also the solutions for reaching the dignity of women in Islam are studied and presented.

The dignity of woman in the view of Islam

Islam took important steps for supporting women, about both their rights and their characters. Based on Islam, there is not any difference between the men and women toward the spiritual trend and perfection as well as relationship with God. Mental and spiritual excellence, pity, praying God, knowledge and wisdom do not depend on the especial genders (Hojarat surah, 13; Moemenun surah, 12-16; Ale Emran surah, 195; Nahl surah, 97; Mo'amen surah, 40; Nesa surah, 7, 32 and 124; Ahzab surah, 33 and 35; Rome surah, 21 and Baqareh surah, 187). One issue that was interpreted in Holy Quran is the creation of men and women. Based on this holy book, the prattlers are not allowed to define rules for men and women as Islam defined them. Islam presented its ideas about the women in advance. Holy Quran said that the women are the same as men. And also it said (about the first Adam): ... Allah who has created you from a single soul and formed it created its mate ... and about all humans, He said: the Lord created a mate (spouse) from your soul (Nesa, Nahl and Rome). The saying of God about the relationship of men and women and also their role is: all believers, men and women, are friends; protecting one of another; they enjoy the right and forbid the wrong and they establish worship and they pay the poor-due, and they obey Allah and His prophet. As for these, Allah will have mercy on them. For Allah is Exalted in power, Wise. (Tobeh surah, 71) It means that their punishment or reprisal is fair. The above mentioned verse which contains of many orders and points presents a clear definition about the believers and their tasks such as the following ones:

It admires men and women as they complete each other

It shows that men and women are responsible to each other or their society

Both should obey Zakat and observe prayer; it means that they are common in praying and the religious teachings and also they have the possession right; in other words, women like men have the right of economy.

Men and women, both, observe God and His prophet as the piety of one of them is not possible without the other, it means that their piety depends on each other. This point shows that men and women are the direct addresses of God and His prophet and the orders and prohibitions are defined for both of them.

The verse mentioned above and the other ones have showed that the deeds of men and women are along with the accordance result; it means that they equally face profits or damages. So, in this verse, both of them obtain the mercy and grace of God. therefore, in order to discuss the women's right in Islam to the affairs which are in contrast with the Fatwa of Wahhabism, different verses are mentioned: some verses about the women's authority in marriage based on Islam: Ibne Omar allowed the marriage of his cousin with Osman ibn Mazoon. Her mother said Mohammad (P.B.U.H) as she is not in agreement with this marriage. Mohammad said: Women have the consultation right in such case. If they prefer silence, so they are agreed with this marriage. Then, that girl married with Moghayreh ibne Shoebeh (Noori, volume 2, p.: 167).

Islam has presented different views about marriage as the Muslims in order to have a good marriage must obey them. Marriage among all nations of the world is based on especial conditions. Therefore, considering several well – known hadiths toward the view of Mohammad (P.B.U.H) about the role and the dignity of women in Islam is so important like: the best of you is the best ones who have a good family and I am is the best of you. The best men must admire the women and the worst men humiliate the bad women (Bedran, 1407 A.H., volume 7, p.: 50). (Heaven is under the foot of mothers) (Motaqi, 1988, volume 16, p.: 461, H. 45439; Noori, 1407 A.H., volume 15, p.: 180). A man





Sabeeha Nabaty and Touba Kermani

sitting with his wife, in Allah presence, is more popular than worshiping in His mosque (Ibne Abi Feras Varam, 1406 A.H., volume 2, p.: 122).

The most perfect believers is ones who are so kind and the best of you is the ones who have good behavior and attitude with their women (Toosi, 1414 A.H., p.: 392). Everyone who has a daughter must respect her and if he respects his daughter without any offend; he will be entered into heaven or paradise. Everyone who gives a gift to their daughter (first their daughter and then their boys), or make them (daughter) happy, God save him/her from His retribution (Abuzohreh, Mohammad, 2001, volume 1, p.: 183). If your father calls you when you pray, you must not be allowed to stop your prayer but if your mother calls you, you are allowed to stop it (Noori, 1407 A.H., volume 15, p.: 181). The more Belief to God, is the more kindness to his wife (Majlesi, 1983, volume 103, p. 228).

Islam not only allows the women in order to determine the fate of their country but also Islam allowed them to determine the social fate of themselves or their country such as the political elections, social and cultural elite as Holy Quran said: Mohammad (P.B.U.H), if the women swear allegiance to you as avoiding adultery, etc., and also they observe the good deeds, Try to accompany them and forgive their bad deeds because He is so kind (Ibid, 12).

The history shows that women as men had a role in allegiance to Mohammad (P.B.U.H); for example, the accompaniment of men and women during the migration from Mecca to Medina; it means that women as the men tolerated the bad conditions of their society and in order to maintain their faith and also reinforce the bases of their religion, they have made a revolutionary change. In some of the wars during the era of Mohammad, some women had an active role in such cases that these roles were an effective factor in maintaining Islam and motivating Islam forces or fighters, for example: Ome Atiyeh Ansari said: I accompanied Mohammad in seven wars and I made food for them, cured the damaged people and also took care of them (Moslem, volume 5, p.: 199).

In the other sample: a person asked Ibne Abbas; other women accompanied Mohammad (P.B.U.H) or not? He answered: yes. The other women were with him in his wars as they tried to cure the damaged people and also Mohammad gave them the remained things (war booties) (Ibid, p.: 197 and also Sonaneh Abi Davood, Jihad Book, volume 3, p.: 74). Islam has also removed some tasks from the responsibility of women. In this case, about the participation of women in Friday Prayer, it must be noted that what was mentioned in the Islamic jurisprudence is to negate its necessary things not to negate its permission. Removing the necessity points in such case is one of the fields of magnanimity that not limiting the social rights. In other words, participation in Friday Prayer or being presence in the initial Jihad is essential for men and women are not allowed to follow them. In fact, it can be said that the exemption of women from the necessities of participating Jihad and Friday prayer is such as their exemption from the necessities of the chances of Mother of Father Praying or Fasting. It Can also be said that removing these necessities from women in such case is offending to them or a bad discrimination or it results from the fault of women's character and their value to men or not? In fact, the difference between these two genders in some of the orders does not show that one of them is superior to the other, but it shows that men and women are humans and they possess the humanistic traits. However they are different. The creation of these two genders is based on an aim. The main condition of facility for each of them or the society of humans is that these two genders must move in their direction. (Shahid Morteza Motahari, introduction of Women's Right system in Islam).

Based on the word of Alecsis Karl: ... by ignoring this main point as the fans of women's movement believe it; these two genders can equally be trained and also follow the same tasks and responsibilities, women are different from men and each of the cells of her body, her neural system, etc. are considering for different deeds and roles. ... We must not consider a task, fate, life, etc. for the young girls as the boys. The experts of education and training must consider the psychological differences of men and women and also their tasks. Accordingly, taking into consideration this point is so important in our future civilization (Karl, pp. 101-104). Based on Islam, in order to reach self – efficacy and lack of the presence of strangers, financial independence, participation in the economical interactions of a society, power on the result or a product of a work and its resulted income have not attributed to the men. Holy Quran says:





Sabeeha Nabaty and Touba Kermani

unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned (Nesa Suran, verse 32). He said: From what is left by parents and those nearer related there is a share for men, and a share for women whether the property be small or large, -determinate share (Nesa Surah, verse 7). Shahid Motahhari said: Islam considered the role and dignity of women in the economic and financial issues. In one hand, it allowed an authority to the women in the economic affairs and limited the power of men in such fields and also it removed the right of women's interactions from men and in the other hand, it exempted the women from earning money by removing the financial responsibilities of family (Motahhari, 1990, p.: 263). The presence of women in the social fields is limited to the framework of the religious criterions and it is not based on the feministic approach as the women are the only power in the various fields. According to the points of the end of this world (Akhar-ol-zaman), social and economic efforts of women toward the materialism were negated and it is accounted as one of the events of the human life (Tabatabaei, 137, volume 16, p.: 166). Since the economic activities are accounted as right for the women, it seems that what is so important for the women is that they provide the financial fields for their life, according to the economic activities of the men for their family and also the humanistic values of their family and also assist their society by participating in the cultural sections such as education, religion, defense, ethical and religious movements, charity, social assistances, etc. for developing the religion, ethics and social cooperation. As well, the permission of the women's presence in the cultural, social and political issues is acceptable for the jurisprudents by keeping the real dignity because by looking at our surrounding world, we can feel that providing justice requires the abilities of women for the reason that the women can play an important role in the social and personal fields and also it can be understood that social role of women in providing justice is so significant and they are responsible as men. But it should be noted that the aim of this suggestion is not to separate the role of men and women but also it refers to the various responsibilities among the people in the societies which are common among men and women as the responsibilities can be initiated by each of them; however, some of the responsibilities are allotted to the women but they can be efficient in creating justice. Undoubtedly, the general roles cannot be removed by the especial roles which are based on gender. On the other hand, the women can play an important role in the social fields as well as their role in the private domain which is the first class of cultural fields.

By considering the view of Islam to the women and their role in Holy Quran in different fields, it is better to study the attitude of Wahhabism about the role of women. In order to study this issue, first the related evidences such as the marriage will be considered (Mohammad ibne Ismaeel Abu Abdolah Boxari Ja'fi, Sahihol Boxari, volume 4, p.: 1687, number 4339;

Abdolah ibne Masood said: I went to Jihad with Mohammad (P.B.U.H) without the women and asked him to castrate us but he rejected it and then he allowed us to marry (a girl or a woman) as their marriage portion is a kind of cloth.

The important point in this such case is that: the word "نتزوج" it means we (several men marry) " is in plural form. But, in this phrase "الْمَرْأَةُ بِالْحُوبِ", the word "المرأة" is single; and means one woman. The meaning of this narration is that a group of the men can marry a woman and this means Jihad-e-Nekah which is so important for Wahhabism. If in these days, Vahabiyoons allow this kind of marriage, so their words and views will be different, and one of these samples is the above one. in order to explain this narration based on the principles of Wahhabism, following points must be considered:

This narration is related to Jihad.

The word "النساء" Nesa" or women is in plural form the phrase " with no women".

" then he allowed us " shows that after this demand, the permission was issued (prior to this demand, such permission did not exist) but the permanent marriage is along with the permission in Islam.

" المرأة" the woman" is in single form and in such narration, it shows that only one woman accompanied us and Mohammad allowed us to marry the one woman.

In these days, as a sample, Mohammad Oraifi Fatwas (indults) ordered that this Jihad is the best one for the women against Syria and also determined 14 years as the lowest age for the women. He also invited the women of Iraq into





Sabeeha Nabaty and Touba Kermani

this kind of marriage. He had declared his new fatwa in his personal page in Twitter: the Mojahed women in Iraq which is expropriated by Safavi government must follow Jihadol Nekah for supporting the strikers in Iraq because this jihad is legally permissible. Based on the related evidences, it can be concluded that some names such Arifi, Aroor, Dameshqiyyeh and Osmanol Xamis are the well – known characters of Wahhabism in different sites who are considered as the main characters of this kind of fatwa because these persons did not issue a fatwa against the wisdom and they are accounted as the trustworthy persons for the rebels of Syria. In such case, the girls from Tunisia followed this kind of jihad and they went to Syria because the rebels of Syria accepted this work. The missionaries of Wahhabism, by the international communications and also their power, could establish different groups in some countries for attracting the attention of girls toward such jihad. So, some of the sayings of men and women who accepted such jihad have mentioned as follows:

(<http://velayattv.com/fa/page.php?bank=archive&id=1764>); but it must be noted that the fact of such issue became clear for some of the Sunni and they said different points about such jihad. Therefore for making it clear, following samples were mentioned (which are from the sayings of Sunni and the formal authorities):

The sayings of Sheikh Othman Batix Mofti from Tunisia: he, 19th April 2014, said: they invited 16 girls for such jihad. This is jihad!? This is ethical corruption means adultery (<http://ara.reuters.com/article/topNews/idARACAE9B278P20130419>).

Arabic network of vahhabism quoting news from Al Vatan newspaper of Kuwait about the migration of young girls of Tunisia to Syria for Jihade Nekah confirmed this issue (<http://www.aparat.com/v/RKdUC>).

Formal authorities of Tunissia declared the detention of a small group as its task was to transfer the girls into Syria for such jihad (<http://www.almasryalyoum.com/node/2069956>).

Nowadays, Sheikh Abdol Aziz Ale Sheikh ordered the marriage of young girls (about 10 ages) with the old men. Since Islam mentioned that the marriage of the girls is limited to the permission of their fathers, but in Wahhabism, men are allowed to take decisions for the future fate of the girls or sisters by ignoring their rights. One of the most important consequences of such way of thinking is the oppression which is being forced on the girls and women; for instance, a female doctor (42 years old) from Arabic countries requested the trial to issue her permission with one of her colleagues but the trial gave such right to her father and brothers. Her father and brothers have been said: this man is from the other tribe and she does not allow marrying him. In such case, Soheyla Zeinolabedin as one of the activists of human right in this country said: in Arabic countries, sometimes a young girl (about 10 age) must marry a man as she does not love him and a woman (about 42 years) is not allowed to marry (Quoted from the human rights committee in the Arabic peninsula, Porseman website of students).

So, by looking at the other narration, the approach of Vahhabism and Islam to the women will become clear and obvious. In most valid books of Sunni toward Reza-ol- Kabir, a narration was mentioned: a quote from Ayesh (from the father of Abdol Rahman ibne Qsem) is: Sahle the daughter of Soheyl said Mohammad (P.B.U.H): when he becomes near to me, I only see his aversion on his face. Mohammad said: give him milk. I said: how can I do it? He is an old man. Then Mohammad said: I know but do it. When she did it, she did not see his disgust (Moslem, Ketab-redha Altabaghat-ol-Kobra /Ketab-ol-Nekah/ Sonane Nesae / , volume 6; Ebne majeh/ Ketab-ol-Nekah /Moshade Ahmad, volume 7; Moajam-ol-Kabir, volume 11; Sonan-ol-Kobra, volume 11; Fath-ol-Bari/Ketab-ol-Redhaa, volume 10/ Sonan-ol-Daremi, Ketab-ol-Nekah/ , volume 1; /Alhawi Alkabir/ Ketab-ol-Nekah, volume 14 and Osod-ol-ghabah, volume 5).

Salafi and Wahhabism scholars, based on the aforementioned evidences about the activities of Daesh ordered a fatwa and said: if a man and woman want to have a negotiation with each other but they are stranger, so both of them can be familiar with each other as the legal person if that man sucks the breast of that woman as a child. But





Sabeeha Nabaty and Touba Kermani

when they faced the objections, they said that it is not necessary to do such work, but they can drink that milk (from the breast of women) in a bottle. In order to study this fatwa, following points must be considered: as a matter of fact, there are various ways in order to create a legal relationship between men and women in Islam such as giving milk to the kids who is not your own child and this is based on especial conditions as mentioned in the jurisprudence books. But on the other side, it must be considered that the child must be a child who requires milk or milk is his/her main food. Therefore, Muslims know that giving milk to a child who is not your child is permissible. As a result, a group of Muslims are not in agreement with a group of Sunni.

Based on the previous points, it can be said:

The condition of being Mahram (as a legal person) is to milk a child who is not your legal child for 5 times. The old man will be Mahram by drinking the milk of a woman.

The important point is that (which was mentioned by Mohammad): if you read a hadith which is in contrast to the words of Quran, rejects it. Is it possible to accept it as the legal order and follow it or not? Whether such narrations confuse the mind of people or not? Indeed, it is not appropriate to mention some of the strange facts; however, we are forced to mention them in order to study the role of women and why some of the men humiliate them.

Fatwa(Opinion) of Abu Hanifeh

Abu Hanifeh said: if a man (husband) does not have a relationship with his wife about 20 years as the others confirm it and that woman becomes pregnant, so he will be the father of that child. So, after his return, if he faces a child, he will be his/her father (Azadi, 1984, p.: 92).

Fatwa of Ahmad Ibne Hanbal

Ahmad ibne Hanbal believes that the period of pregnancy is not more than four years. So if the couples divorce or one of them dies or that woman does not marry the other man, but she becomes pregnant after four years (when they divorced or her husband died), that man will be the father of child and in such case, Eddeh of that women will be considered (Qazi Abol Jabbar, BITA, volume 9, p.: 117).

Fatwa of Zohaili

If a man (as father) accepts the marriage of his daughter (who is in the eastern part of a world) with a boy (who is in the western part of a world) as both of them do not see each other, and after six month, that girl becomes pregnant, therefore, that boy is the father of this child (Alameh Helli, 2000, p.: 111). In order to study such fatwa, it must be noted that these words are acceptable or not (based on our wisdom). It means that by these ways, the path of adultery does not be provided. When humans lose their wisdom, such approach will be accepted.

Fatwa of Ibne Timiyeh

Ibne Timiyeh, the leader of Vahabiyat, in one of his fatwa in the book "Fawat Kobra" said that sitting with a monkey is not permissible. The text of his fatwa, Imam and Alameh is this (Ibne Timiyeh, volume 4, p.: 528):

Being alone with a man who is not Mahram even an animal, with a woman to raise a seditious, is not allowable even if with a monkey. As observed in this text, Taqi Aldin Ibne Timiyeh, declared his fatwa as a whole: "being alone with a man who is not Mahram". But at first, he pointed out the group of women and monkeys and also he challenged the character of women. Based on his attitude, he believed that the thinking of women is limited to sensuality and when they have a relationship with the men as they do not know them, so they face the illegal acts such as sin. The most important point is why such fatwa was issued. Sine Ibne Timiyeh issued such fatwa without any logical reason, so





Sabeeha Nabaty and Touba Kermani

his fatwa was challenged. At the end, the fatwa(indult) of Wahhabism sages was studied in new ages as Mohammad Naseral din Albani (about the delivery of women in the hospitals) said: going into the hospital for childbirth is not legal. But if the related physician ordered the surgery of a pregnant woman, so going into the hospital by these women is permissible. But for the natural delivery, going into the hospitals is not legal for the women (Fatwa of Emarat, 30, in the book almasael Alshareyeh& Alfatawi (indults) Alshareyeh", p. 262).

Among the most important consequences of Wahhabism thoughts is their oppression to the women. So, how to defend such thoughts in order to issue such claims is the other point:

They believe that the existence of women is along with evil thoughts as:

- 1-Women are like evil – so, in our pray, women, black dog and donkeys must be prevented to be in front – if you see them when you pray, your prayer won't be acceptable.
- 2-Women are being seen as Satan – if you want to keep the women in house, you must not give them clothes.
- 3- women are useless for men.
- 4-The wisdom of children is more than women.
- 5- When women were created, Satan becomes happy.
- 6- Driving by women is not legal – the female drivers must be died.
- 7- The partnership of women in the funeral tradition is not legal, etc. Therefore, deprivation of women toward their rights in the Saudi Arabia such as lack of I.D. card, deprivation from getting job, is resulted from such kind of thinking.

SUMMARY AND CONCLUSION

Based on the aforementioned points, women have not any dinity in Wahhabism and their rights were ignored as you can notice various samples about such points in the false orders and the illogical fatwas (indults). Based on the interpretations of Wahhabism, women are only being considered for the sensuality not the other fields or except their cultural participation. In the words of Wahhabism, as their fatwas (indults), the role of women as the persons who can take effective steps toward various fields in their societies is ignored; for instance, the Arabic fathers are allowed to ignore the marriage of their daughters or they are permitted the marriage of their daughters with a man as they preferred him. In such attitude, the Islamic societies are the ones as the women are not allowed to participate in the fields as men can do. All of these points show that the social role of women must be based on justice and the legal principles and she is responsible toward her works such as the men as well, the cultural activities are the ones which have indicated the presence of humans on the earth and God gave such power to the women who can keep such culture. It is clear that there are acceptable evolutionary differences among men and women which are associated with a definite aim. Based on some points in such article, it can be concluded that it is not possible to ignore the social role of women and also Islam rejected this issue. The people who ignore the social role of women such as Wahhabism scholars are resorted to the ethical studies. They believe that the participation of women in different work and social fields result into her ethical corruption and such result is not legal in Islam. Certainly, the second part of their belief is right but the first one is completely illogical because the good and bad deeds are considered for men and women. The main question about Wahhabism scholars is that: why all of the negative aspects are limited to the women except men? If the inner instincts of humans can lead them into corruption, so there won't be any differences between men and women; in other words, wisdom, faith and are the same for both of them. So, in all fields, observing the ethical points is so important for the activities of different fields; therefore, there is not any reason in order to prison the women. As we can see, Wahhabism is one of the domains which were introduced by the Zionist Jewish colonialism and it provided the fields for the killing of Muslims as well, ignored the role of women and their dignity in order to reach their aims. Every human knows that the winner of such field is no body except the Zionists who try to separate Muslims from each other for reaching their aims. So, the reasons of abusing the women by men are limited to the following points:





Sabeeha Nabaty and Touba Kermani

Lack of knowledge about the significant role and dignity of women
 Lack of knowledge about the hegemonic plans toward women
 Effect of western thoughts and following the materialistic culture
 Lack of knowledge about the roots of oppression on women (sometimes, the micro – cultures and tribal habits and other things forced on women and presented a bad aspect of religion)
 Lack of liability
 Lack of real dignity and position for women in the societies by the governments
 Lack of Islamic organizations for women.

Solutions for reaching the real place of women in Islam

Being familiar with the verses of Holy Quran and considering the jurisprudential words about the women through holding conferences, seminars and...
 Introducing the patterns for women such as Hazrate Fatemeh (P.B.U.H) and the other great women in the world
 Creating the spirit of self-esteem among the Muslim women
 Establishing the virtual networks of Muslim women by different languages for creating communications and cooperation among women
 Holding national, regional, international matches of Quran, artistic, cultural fields, etc.
 Considering the especial dignity of women in the organization of Islamic conference
 Introducing the Muslim female heroes such as the mothers, daughters, wives and sisters of martyrs (Shohada)

It must be noted that by Allah and His kindness, the Global Association of Muslim women had established in the Islamic Republic of Iran and its aim is to create cooperation and unity among the Muslims. It is hoped that the intelligent women can take effective steps for developing and also reaching the Association aims all over the World.

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RESEARCH ARTICLE

Determination of Chemical Composition and Antibacterial Activity of Essential Oil of *Dracocephalum polychaetum* on Four Food Borne Pathogenic Bacteria

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ABSTRACT

Essential oils are widely used in medicine and food industry for their antibacterial, antifungal, antiviral, insecticidal and antioxidant properties. Essential oils and their components have been shown promising activities against many food-borne pathogens and spoilage microorganisms. The purpose of this study was determination of chemical composition and antibacterial efficacy of essential oil of *Dracocephalum polychaetum* on four food borne pathogens, *Staphylococcus aureus*, *Bacillus cereus*, *Listeria monocytogenes* and *Salmonella enterica*. *Dracocephalum polychaetum* is a native Iranian herbs. The essential oil was extracted by hydro-distillation method. The bioassays exhibited that all of the bacteria were highly inhibited in the presence of the oils. The most sensitive microorganism to the oil was found to be *Bacillus cereus* with the lowest MBC value of *S. aureus*, *B. cereus*, *L. monocytogenes* and *S. enterica* were 6.25%, 0.18%, 12.5% and 6.25% respectively. The oil analyzed by GC and GC/MS for constituents. A total of 4 compounds were identified. The components and their percentage of the oil were Perilla aldehyde (70 %), Limonene (19.9%), Linalool (0.5%) and Sabinene (0.5%). The results suggest that the activity of the essential oils of *Dracocephalum polychaetum* can be attributed to the existence mostly of oxygenated and hydrocarbon monoterpenes (Perilla aldehyde and Limonene) which appear to possess similar activities against all the tested bacteria. These constituents could be served as an important natural alternative to prevent bacterial growth in food products.

Key words: Essential oil, *Dracocephalum polychaetum*, Chemical composition, Food borne pathogens





Mohammad Mehdi Motaghi et al.

INTRODUCTION

Food borne Pathogenic and spoilage bacteria have been considered as the primary causes of food-borne diseases and food quality all over the world (Cabral et al., 2013). Adding chemical preservative agents to food products through physical, chemical or biological processes have been commonly applied in food industries to assure food safety and to extend the shelf life of food products (Dudareva et al., 2006; El Hadi et al., 2013). Different diseases such as shigellosis (Rota et al., 2004), listeriosis (Solomakos et al., 2008), hemorrhagic colitis (Senhaji et al., 2007), salmonellosis (Alali et al., 2013) and yersiniosis (Firouzi et al., 2007) are caused by food-borne pathogenic bacteria. Usage of natural alternative in foods instead of chemical preservatives is a vital necessity due to consumers' preference (Solgi and Ghorbanpour, 2014). In hence, essential oils have been considered as potential alternatives; (Cowan MM. 1999). These components can be obtained from flowers, buds, seeds, leaves, bark, fruits, and roots of medicinal plants through solvent extraction, steam or hydro distillation (Seow et al., 2014; Prabuseenivasan et al., 2006). Although clinical studies are uncommon, plant essential oils can be consider as bio-preservatives, reducing or eliminating food borne pathogenic bacteria and increasing the overall quality of food products (Mahboubi et al., 2014). These secondary metabolites are bioactive compounds with biological activities such as antioxidant activity (Dessi et al., 2001), anticancer (Bhalla et al., 2013), antimicrobial activity against food-borne pathogens (Borris R P. 1996) and food spoilage bacteria (Burt, 2004). Dracocephalum is a genus of about 60 to 70 species of flowering plants in the family Labiatae (Sonboli et al., 2011; Lazarevic et al. 2009). Dracocephalum polychaetum is found abundantly in southwestern Asia and one of the indigenous species of Dracocephalum genus in Iran ((Mehrabani et al., 2005). Dracocephalum polychaetum (Persian names : Mofarro or Badranjbuye kermani) has been used as a herb for several years due to its therapeutic properties such as antihyperlipidemic (Ebrahim-Sajjadi et al., 1998), immunomodulatory (Amirghofran et al., 2000) effects and also as a flavoring in foods (Mehrabani et al., 2005). The objective of this study was to analyze the composition of the essential oil of Dracocephalum polychaetum growing wild in different areas of Kerman, Iran and its antibacterial activity on four food borne pathogenic bacteria.

MATERIALS AND METHODS

Plant material

Aerial parts of Dracocephalum polychaetum were collected from the Hezar mountain of Kerman, Iran on April 2014. By means of producing the essential oil, 500 g of the collected plant, was air dried, crushed into smaller pieces and hydro-distilled for 5 h by Clevenger apparatus (Scheffer, 1997). The oil was dried over anhydrous sodium sulfate and subsamples were taken for analysis of the oil constituents.

Bacterial strains

To assess the antibacterial properties of the Dracocephalum polychaetum essential oil, three Gram-positive bacteria including *Listeria monocytogenes* (ATCC 7644), *Staphylococcus aureus* (PTCC 1431), *Bacillus cereus* (PTCC 1015) and one Gram-negative bacteria, *Salmonella enterica* (PTCC 1709) were used. These bacterial strains were obtained from the Persian Type Culture Collection (PTCC), Tehran, Iran. The organisms were maintained on trypticase soy agar (Merck Company) and were revived for bioassay by subculturing in fresh trypticase soy broth (Merck Company) for 24 h before being used.

Antibacterial activity assay

The antibacterial activity of the essential oil was determined by broth dilution method. The essential oils was diluted with trypticase soy broth medium (Merck Company) at the following concentration 50, 25, 12.5, 6.25, 3.1, 1.5, 0.75, 0.3,



**Mohammad Mehdi Motaghi et al.**

0.15 % (v/v). A volume of 100 μ l of bacterial suspension with 1.5×10^8 cells/ml equal to turbidity of 0.5 Mc Farland solution concentration was inoculated to each dilution separately (CLSI, 2009). The samples were incubated at 37°C for 24, 48, 72, 96 and 120 hours in agitation conditions by shaker incubator (Labnet, USA) with 150 rpm. After incubation period, from each dilution was cultured on Muller-Hinton agar medium (Merck Company) and incubated at 37°C for 24 hours (Budzynska et al., 2009).

GC and GC/MS analysis

GC analysis of the essential oil was performed by a Hewlett-Packard 6890 instrument coupled to a flame ionization detector (FID). Constituents were separated on a HP-5 capillary column (30 m \times 0.25 mm, film thickness 0.25 μ m). Helium was used as the carrier gas at a constant flow of 1 mL/min. The column temperature was kept at 60°C for 3 min and programmed to 220°C at a rate of 5°C/min. Injector and detector temperatures were kept at 250°C and 270°C, respectively. A mixture of aliphatic hydrocarbons (C₆–C₂₃) in hexane was directly injected into the GC injector under the above temperature program in order to calculate the retention indices of each compound. GC/MS analysis was performed using an Agilent 5975C mass spectrometer coupled to an Agilent 7890A gas chromatograph equipped with a HP-5MS capillary column (30 m \times 0.25 mm, film thickness 0.25 μ m). The carrier gas was helium, and the chromatographic conditions were as above. Spectrometer was scanned over the 40-400 amu range with an ionization voltage of 70 eV and an ionization current of 150 μ A.

Identification of the oil constituents

Identification of *Dracocephalum polychaetum* oil constituents was made by comparison of their retention indices with those of pure components, matching mass spectral data with those from the Wiley and NIST libraries or with the published mass spectra (Adams, 2004; Massada, 1976). The percentage of the essential oil component was computed from the GC-FID peak areas without the use of correction factors.

RESULTS**Chemical composition**

From the GC-MS analysis, 4 compounds representing 90.9% of the total essential oil composition of *Dracocephalum polychaetum* were identified. The components of the essential oil from this plant were Perilla aldehyde (70 %), Limonene (19.9%), Linalool (0.5%) and Sabinene (0.5%). Major components can constitute up to 85% of the essential oil, whereas other components are present only as a trace.

Antibacterial activity of *Dracocephalum polychaetum* essential oil

The oil from this plant inhibited all the tested including Gram positive and Gram negative bacteria. The most sensitive bacteria to the oil was *Bacillus cereus* (PTCC 1015). The MBC value of *Staphylococcus aureus* (PTCC 1431), *Bacillus cereus* (PTCC 1015), *Listeria monocytogenes* (ATCC 7644) and *Salmonella enterica* (PTCC 1709) were 6.25%, 0.18%, 12.5% and 6.25% respectively. Based on obtained results, the Gram-positive bacteria were more susceptible to the essential oil than the Gram-negative bacterium, *S. enterica*.

DISCUSSION

For centuries, oil and extracts from medicinal plants have been used as flavoring and seasoning agents in foods and drinks. The first investigation of antibacterial properties of plant essential oils have been carried out by Dia Croix in



**Mohammad Mehdi Motaghi et al.**

1881 (Burt, 2004). Numerous investigations have been conducted on application of essential oils as antimicrobial agents and shown to increase the safety and shelf life of food products besides being used as flavoring agent in foods ((Burt,2004; Bajpai et al., 2012). In understanding of the biological potentials inherent in essential oils of plants, their chemical constituents are determined to elucidate the effectiveness of their bioactive compositions. Therefore, based on our results, the investigated herb is rich in a wide variety of secondary metabolites such as Perilla aldehyde and Limonene. Also, the minimum inhibitory concentrations (MICs) results showed that the essential oil of *Dracocephalum polychaetum* presented a significant antibacterial activity against Gram-positive bacteria. The antibacterial activity of the oil can be attributed to the main constituents such as Perilla aldehyde and Limonene. Limonene is employed as a flavoring agent in perfumes, creams, soaps and in some food products. In addition, Limonene has been found to possess antifungal and antimicrobial effects (Espina et al., 2013). Perillaldehyde is used as food additives for flavoring and antioxidant .Perillaldehyde can be readily converted to perilla alcohol, which is also used in perfumery. Perillaldehyde has also shown the capability to promote total anthocyanins and enhance antioxidant activity in fruit tissues with respect to oxygen radical absorbance capacity and hydroxyl radical scavenging capacity (Wang et al., 2008). The level of the antibacterial activities of the essential oil could be attributed to the hydrophobicity of the constituents (Raybaudi-Massilia et al., 2009) allowing the oil to partition the lipids of the bacterial cell membrane, making them more permeable while causing leakages of cellular components and ions (Mounia et al., 2006). Also some oil constituents are able to infiltrate the cells and interact with cellular metabolic mechanisms and interference with active sites of enzymes and cellular metabolism (Wang et al., 2008). In present study, *S. enterica* was considered less susceptible than Gram positive bacteria because Gram-negative bacteria possess cell membrane restricting the diffusion of hydrophobic compounds through their outer membrane envelope (Burt, 2004).

CONCLUSION

The investigated essential oil and its main active components could be potential used as natural alternatives of food preservative to delay or inhibit the bacterial growth and to extend shelf life of the food products. However, the confirmation of antibacterial efficiency and organoleptic impact of these essential oils in foods need to be evaluated.

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Mohammad Mehdi Motaghi et al.

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Chemical Composition and Antibacterial Activity of Essential Oil from *Foeniculum vulgare* Seeds Grown in Kerman, Iran.

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ABSTRACT

In recent years there has been an increasing attention in the use of natural materials, and some questions regarding the safety of synthetic compounds like antibiotics have encouraged more detailed studies of plant resources. In the present study, chemical composition and antibacterial activity of essential oil of aromatic medicinal plant *Foeniculum vulgare* have been evaluated. The essential oil was extracted from the air-dried plant using hydro-distillation method for 4 h by a Clevenger-type apparatus and characterized by gas chromatography and gas chromatography-mass spectrometry. Antibacterial activity was examined on 4 bacterial strains. Minimum bactericidal concentration of the oil on the growth of *Staphylococcus aureus* (PTCC 1431), *Bacillus cereus* (PTCC 1015), *Listeria monocytogenes* (ATCC 7644) and *Salmonella enterica* (PTCC 1709) were 3.1, 6.25, 0.3 and 6.25% respectively. The GC/MS profile of Fennel essential oil revealed the presence of 9 compounds. The main identified components of the oil were Cis-ocimene (22.4%), Fenchone (19.4%) and Benzene (19.3%). The investigation reveals significantly higher broad-spectrum in vitro antibacterial activity of essential oils of the *Foeniculum vulgare*.

Key words: *Foeniculum vulgare*, Essential oil, Antibacterial activity, Chemical composition.



**Mansooreh Seyedi and Ashraf Kariminik****INTRODUCTION**

Today, the microorganisms have shown multiple resistances to antibiotics (Oldfield and Feng 2014). In this way and considering plant pharmaceutical properties, different plants are studied and used for treatment of diverse types of diseases (Costa et al., 2009). Essential oils are aromatic oily liquids obtained from different parts of plants such as flowers, buds, leaves, seeds, fruits, roots, twigs, barks, herbs and wood and are actually a complex mixture of hydrocarbons, alcohols, esters, aldehydes, carboxylic compounds and, in some cases, phenylpropanoids (Burt, 2004; Song and Wang, 2010). Essential oils extracted from aromatic and medicinal plants have been used as antimicrobial agents for long time (Busatta et al., 2007). *Foeniculum vulgare* is an aromatic medicinal plant belonging to the Umbelliferae (Apiaceae) family, known and used by humans since ancient times (Gulfraz et al., 2008). It is used as a popular medicinal plant with various pharmacological activities mentioned in traditional Iranian medicine (Rahimi and Ardekani, 2013). It is universally known as Fennel and often used for colic, wind, irritable bowel, lungs, suppressing appetite, breast enlargement, promoting menstruation, improving digestive system, milk flow and increasing urine flow. Fennel is also commonly used to treat amenorrhoea, angina, asthma, anxiety, depression, heartburn, water retention, lower blood pressure, boost libido, respiratory congestion, coughs and has been indicated for high blood pressure and to boost sexual desire (Garg et al., 2009; Jamwal et al., 2013; Singh et al., 2006). In recent years, increased interest in improvement of agricultural yield of *Foeniculum vulgare* due to its medicinal effects and essential oil content has encouraged cultivation of the plant on large scale. The goal of present study was chemical constituent and antibacterial potential of *Foeniculum vulgare* essential oil against different pathogenic bacterial strains.

MATERIALS AND METHODS**Extraction of essential oils**

Essential oil used in this study was extracted from the seeds of *Foeniculum vulgare* (Fig 1). The plant sample was grounded, powdered and hydro-distilled in a Clevenger apparatus to obtain essential oil and stored at 5°C till used (Moosazadeh et al., 2014).

Bacterial cultures

The bacteria were *Staphylococcus aureus* (PTCC 1431), *Bacillus cereus* (PTCC 1015), *Salmonella enterica* (PTCC 1709) and *Listeria monocytogenes* (ATCC 7644).

Screening of antibacterial activity

Antimicrobial activities of the essential oil on 4 bacterial strains were examined in presence of different concentrations of essential oil. For this purpose, the essential oil was diluted by using serial double dilution method. The oil was diluted by adding equal volume of Trypticase soy broth (Merck Company) in microtube 2ml. Following preparing different dilutions of the essential oil, 100 µl of each bacterial inoculum with turbidity equal 0.5 McFarland (1.5×10^8 /ml concentration) was added to each microtube separately. The samples were incubated at 37°C for 24, 48, 72, 96 and 120 hours in agitation conditions using shaker incubator (Labnet USA) with 150 rpm. After each time of incubation period, the samples were cultured on Muller-Hinton agar media (Merck Company) and put in 37°C for 24 hours and the least concentration at which no visible growth was obtained in agar plates was considered as MBC or Minimum Inhibitory Concentration (Budzynska et al., 2009).



**Mansooreh Seyedi and Ashraf Kariminik****GC and GC/MS analysis**

Chemical composition of the essential oil was identified by gas chromatography and gas chromatography-mass spectrometry using a Hewlett-Packard 6890 instrument coupled to a flame ionization detector (FID). Compounds were separated on a HP-5 capillary column (30 m × 0.25 mm, film thickness 0.25 μm). Helium was as the carrier gas at a constant flow of 1 mL/min. The column temperature was saved at 60°C for 180 sec and programmed to 220°C at a rate of 5°C/min. The temperature of injector and detector was 250°C and 270°C, respectively. A mixture of aliphatic hydrocarbons (C₆–C₂₃) in hexane was directly injected into the GC injector under the mentioned temperature program in order to calculating the retention indices of each compound. GC/MS analysis was done by an Agilent 5975C mass spectrometer coupled to an Agilent 7890A gas chromatograph equipped with a HP-5MS capillary column (30 m × 0.25 mm, film thickness 0.25 μm). The chromatographic circumstances were as above. Spectrometer was scanned over the 40-400 amu range with ionization voltage of 70 eV and an ionization current of 150 μA. Helium was used as the carrier gas. The oil components were identified by comparing their spectra and retention time (RI) with those of the Wiley 275 library (Wiley, New York) in the computer library and literature. Percentage composition was considered using the summation of the peak areas of the total oil composition (Adams, 1989).

RESULTS

Gas chromatography/mass spectrometry analysis of the essential oil revealed the presence of 9 compounds. The results of the chemical analysis of the *Foeniculum vulgare* essential oil have been presented in Table 1, in which the percentage and retention indices (RI) of the components are given. Cis-ocimene (22.4%), Fenchone (19.4%) and Benzene (19.3%) were highly abundant in the examined oil. The results from the antibacterial study of *Foeniculum vulgare* essential oil against test showed that the oil inhibited all of bacteria after 24 hours incubation. Minimum bactericidal concentration of the oil on the growth of *Staphylococcus aureus* (PTCC 1431), *Bacillus cereus* (PTCC 1015), *Listeria monocytogenes* (ATCC 7644) and *Salmonella enterica* (PTCC 1709) were 3.1, 6.25, 0.3 and 6.25% respectively. Thus *Listeria monocytogenes* was determined as the most susceptible bacteria with the lowest minimum bactericidal concentration.

DISCUSSION

Essential oils are aromatic oily liquids extracted from plant material (leaves, roots, flowers, buds, seeds, fruits, stems, barks and wood) and are in fact a complex combination of hydrocarbons, alcohols, esters, aldehydes, and carboxylic compounds (El Hadi et al., 2013). Essential oils obtained from aromatic and medicinal plants have been used as antimicrobial agents for long time (Busatta et al., 2007). In present study, Cis-ocimene (22.4%), Fenchone (19.4%) and Benzene (19.3%) were as main components of the oil. Fenchone and Ocimenes are natural organic compound classified as monoterpenes. They have an odor similar to camphor and are used as a flavor in foods and in perfumery. Numerous reports were focused on the antimicrobial properties of essential oils and of the main monoterpenes found in them (Cowan, 1999). Actually, many terpenes are known to be active against a wide variety of bacteria and fungi (Trombetta et al., 2005). In the other hand, some investigators showed antimicrobial and antifungal activity of poly substituted benzene derivatives against gram positive bacteria such as *Micrococcus Luteus* NRRLB, *Bacillus subtilis* RSKK 244, *Bacillus megaterium* (clinical isolate), gram-negative bacteria such as *Pseudomonas aeruginosa* ATCC 29212 and as fungus *Candida albicans* ATCC 90028 (Uyanik et al., 2009). As a result, the antibacterial activity of the essential oil of *F. vulgare* can attributed to its main components. In another investigation, the major components of Fennel were trans-anethole (34.8%), estragole (2.4%) and fenchone (1.6%) (Raal et al., 2012). Ozcan and co-workers showed that the main identified components of the flower and unripe and ripe fruit oils were Estragole (53.08%, 56.11%, and 61.08%), Fenchone (13.53%, 19.18%, and 23.46%), and Alpha-phellandrene (5.77%, 3.30%, and 0.72%), respectively (Ozcan et al., 2006). This means minor qualitative and major quantitative differences for some compounds of essential oils were determined with respect to the different parts of



**Mansooreh Seyedi and Ashraf Kariminik**

Foeniculum vulgare. In another study, Anethole (58.5%) and Limonene (19.6%) were the major constituents of *Foeniculum vulgare* seed oil (Shahat et al., 2011). Essential oils of the fruits of 3 grown cultivars of Egyptian Fennel (*Foeniculum vulgare* var. *azoricum*, *Foeniculum vulgare* var. *dulce* and *Foeniculum vulgare* var. *vulgare*) were examined for their chemical constituents and antimicrobial activities. Chemical analysis of the essential oils revealed the presence of 18 major monoterpenoids in all three cultivars but their percentage in each oil was greatly different. Trans-Anethole, Estragole, Fenchone and Limonene were highly plentiful in all of the examined oils (Shahat et al., 2011). Based on reviewing the various investigations, it seems that different geographical locations have shown different chemical percentages and chemical compositions of the *Foeniculum vulgare* essential oil. As a result, several factors, namely climatic, geographic conditions and growth stage of collected plants, may severely affect essential oil yield, their constituents and their biological properties.

CONCLUSION

The present study suggests the oil as potential source of antibacterial compounds. Therefore, *Foeniculum vulgare* essential oil could be a source of antibacterial agent required for therapeutic and food preservative applications.

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Figure 1. *Foeniculum vulgare*



**Mansooreh Seyedi and Ashraf Kariminik****Table 1. Identified compounds in the essential oil of *Foeniculum vulgare*.**

Compound	RI	Percent (%)
Cis - ocimene	1037	22.4
Fenchone	1087	19.4
Benzene	1169	19.3
α - Pinene	939	3.1
β - myrcene	991	1.9
Sabinene	973	1.3
Fenchylacetate	1220	1.2
Camphor	1140	1.0
Phellandrene	1003	0.8





RESEARCH ARTICLE

Antibacterial Activity and Chemical Composition of *Rosmarinus officinalis* Essential Oil Collected Wild in Kerman, Iran.

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ABSTRACT

In the past few decades, there was enormous optimism about the decline of threatening infectious diseases because of resistant bacterial strains incidence. Due to the significant role of traditional medicinal plants play in the process of drug discovery, they are widely recognized as new sources of active antimicrobial metabolites. This study aims to examine the antibacterial activity and chemical constituents of Rosemary essential oil growing in Kerman, Iran. The essential oil of Rosemary (*Rosmarinus officinalis* L.) was prepared by hydro-distillation method and analyzed by means of gas chromatography-mass spectrometry and assayed for its antibacterial activity. Antibacterial activity was tested against 4 bacterial strains including *Staphylococcus aureus*, *Bacillus cereus*, *Listeria monocytogenes* and *Salmonella enterica*. Minimum bactericidal concentration (MBC) was determined. The essential oil exhibited in vitro antibacterial activity against 3 non-spore forming tested bacterial strains. Minimum bactericidal concentration of the oil on the growth of *Staphylococcus aureus*, *Bacillus cereus* and *Listeria monocytogenes* was 3.1, 6.25 and 6.25% respectively. Spore forming bacteria, *Bacillus cereus* was resistance to all concentration of the oil. A total of 10 compounds were identified in the essential oil. The main components of *Rosmarinus officinalis* were: α -Pinene (15.5%), 1, 8-Cineole (12.4%) and Camphor (12.0%). Conclusively, Rosemary can be considered as herbal anti-bacterial agent.

Key Words: Antibacterial activity, Chemical composition, *Rosmarinus officinalis*, Essential oil



**Foroozan Mohamadi and Ashraf Kariminik****INTRODUCTION**

Microbial pathogens have always been considered as a major cause of morbidity and mortality in humans (Davies and Davies, 2010). Resistance to the antibiotics has increased and now became a public health concern (Oldfield and Feng, 2014). There is a pressing need to develop new and innovative antimicrobial agents (You et al., 2013). Many researchers have been studied plant extracts and essential oil as important natural antimicrobial agents (Shafiei et al., 2013; Shahidi-Bonjar et al., 2004; Salehi et al., 2013). Plants because of having many bioactive compounds and their low toxicity have long been studied among the potential sources of new agents (Nalubega et al., 2011). *Rosemarinus officinalis* commonly called Rosemary is a member of the mint family, Lamiaceae or Labiatae along with many other herbs, such as oregano, thyme, basil, and lavender (Park, 2011). It is thought to be originated in the Mediterranean region as a wild, sprawling evergreen perennial shrub (Bai et al., 2010). Today, it is grown in approximately all parts of the Mediterranean region and Asia as an important cooking herb (Kim et al., 2013). The different plant parts of flowers and leaves have an odor that are aromatic and somewhat camphor-like (Kim et al., 2013). *Rosemarinus officinalis* has been hailed since ancient times for its medicinal properties. Rosemary is used topically for preventing and treating baldness, toothache, eczema, and muscle pain such as myalgia, and intercostal neuralgia, cough, headache, high blood pressure, and reducing age-related memory loss, wound healing, in bath therapy (balneotherapy), and loss of appetite (Begum et al., 2013; Aruoma et al., 1992; Huang et al., 1994; Petiwala et al., 2014). It is also used for insect repellent (Zhang et al., 2013), a spice in foods (Kim et al., 2013) and in manufacturing as a fragrant component in soaps and perfumes (Tucker and Maciarello 1986). Consequently, the aim of this study was antibacterial potentials of Rosemary essential oil against 4 bacteria and identification of chemical compounds of the oil.

MATERIALS AND METHODS**Plant material**

Aerial parts of *Rosemarinus officinalis* were collected from the regions of Kerman, Iran. The plants were identified by Dr. Peyman Rajaei. 300 g from the collected plant sample was air dried, crushed into smaller pieces, and hydro-distilled for 5 h by Clevenger system (Moosazadeh et al., 2014). The oil was dried over anhydrous sodium sulfate and subsample was taken for analysis of the oil constituents.

Test organism and antibacterial assay

Cultures of *Listeria monocytogenes* (ATCC 7644), *Staphylococcus aureus* (PTCC 1431), *Salmonella enterica* (PTCC 1709) and *Bacillus cereus* (PTCC 1015) were used for antibacterial investigation of the oil. The bacterial strains were inoculated in tryptic soy broth (Merck, Germany) at 37°C overnight, and 0.5 McFarland standard was prepared with densities of 1.5×10^8 CFU/mL in normal saline 0.9%. Antibacterial properties of the essential oil on four bacterial strains were surveyed in presence of different concentrations of the Rosemary essential oil. The essential oil was diluted using serial double dilution method by adding equal volume of Trypticase soy broth (Merck Company) and 100 µl of bacterial inoculum with turbidity equal 0.5 McFarland (1.5×10^8 /ml concentration) separately. The samples were incubated at 37°C for 24, 48, 72, 96 and 120 hours in agitation conditions by shaker incubator (Labnet, USA) with 150 rpm. After times of incubation period, the samples were cultured on Muller-Hinton agar media (Merck Company) and put in 37°C for 24 hours. The least concentration at which no visible growth was obtained in agar plates was considered as MBC or Minimum Inhibitory Concentration (Budzynska et al., 2009).



**Foroozan Mohamadi and Ashraf Kariminik****Essential oil analysis**

Chemical constituents of the Rosemary essential oil was identified by gas chromatography and gas chromatography-mass spectrometry using a Hewlett-Packard 6890 instrument coupled to a flame ionization detector (FID). The compounds were separated on a HP-5 capillary column (30 m × 0.25 mm, film thickness 0.25 μm). Helium was as the carrier gas at a constant flow of 1 mL/min. The temperature of column was saved at 60°C for three minutes and programmed to 220°C at a rate of 5°C/min. The temperature of Injector and detector was 250°C and 270°C, respectively. The identification of the constituents of the Rosemary essential oil was achieved by comparing their retention indices determined with homologous series of n-alkanes C₆-C₂₀, under similar conditions with data reported on authentic compounds in references books (Adams, 1989; Massada, 1976).

RESULTS

The essential oil exhibited in vitro antibacterial activity against 3 non-spore forming tested bacterial strains. Minimum bactericidal concentration of the oil on the growth of *Staphylococcus aureus* (PTCC 1431), *Salmonella enterica* (PTCC 1709) and *Listeria monocytogenes* (ATCC 7644) was 3.1, 6.25 and 6.25% respectively. Spore forming bacteria, *Bacillus cereus* was resistance to all concentration of the Rosemary oil. Based on gas chromatography and gas chromatography-mass spectrometry, a total of 10 compounds were identified in the essential oil extracted from *Rosemarinus officinalis* collected in Kerman, Iran. α- Pinene (15.5%), 1, 8- Cineole (12.4%) and Camphor (12%) were the major components. Other components were α-Tenchnyl acetate, Borneol, Camphene, Linalool, β-Myrcene, P-Cymen and β-Caryophyllene.

DISCUSSION

Essences or essential oils are aromatic oily liquids extracted from various aromatic plants materials such as flowers, buds, seeds, leaves, twigs, bark, herbs, wood, fruits and roots (Seow et al., 2014). Labiatae, Lamiaceae or mint family are a large family of aromatic herbs and shrubs having flowers resembling the lips of a mouth and four-lobed ovaries yielding four one-seeded nutlets (Naghbi et al., 2005). Some of popular genera of this family including Mint, Thyme, Sage and Rosemary have shown various biological activities. *Rosemarinus officinalis* essential oils from other geographical locations have been extensively studied. In a study conducted in Balkan Peninsula, the main compounds in *Rosemarinus officinalis* essential oil were 1,8-Cineole, Camphor, α-Pinene, and Borneol (Lakusic et al., 2012). Also, In the present work, the major compounds were α- Pinene, 1, 8- Cineole and Camphor as well. In another investigation, the most important constituents of the Iranian Rosemary were 1, 8-Cineole, α-Pinene, Borneol and Camphor (Jalali-Heravi et al., 2011). Similar investigation showed that 1, 8-Cineole and α-Pinene were major constituents of the Rosemary oil (Jiang et al., 2011). Antimicrobial activity of the positive enantiomers of pinene have been shown against *Candida albicans*, *Cryptococcus neoformans*, *Rhizopus oryzae* and MRSA (Silva et al., 2012). In similar studies, antimicrobial activity of 1,8-cineole have been identified (Vuuren and Viljoen, 2007; Hendry et al., 2009). In another study, the essential oil of feverfew was rich of Camphor and was considerable as an anti-bacterial agent in drug and food industries (Saharkhiz et al., 2008). The difference between the type and percentages of chemical compositions of the essential oils might be related to season of harvesting, geographical situation, ground conditions, genetic factors, part of the plant, hence the phenological stage of the plant, and also the method of essential oil extraction (Teixeira et al., 2013).





Foroozan Mohamadi and Ashraf Kariminik

CONCLUSION

The results suggest that the *Rosemarinus officinalis* possess antibacterial properties that support the folk medicinal use of this plant. Further studies will be undertaken to establish the mechanisms of action for the essential oil and its active constituents.

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**Foroozan Mohamadi and Ashraf Kariminik**

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The Legal-Criminal Analysis of the Prevention of Education in Kahnooj

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ABSTRACT

The goal of the following research is to study the duty of educating and training children and its effects on prevention and reduction of the crimes in the society, especially in less-developed areas such as Kahnooj. In the meantime, first we talked about the importance of educating and training for a child and its effects on crimes reduction and also presenting a collection of rules and laws such as the 30th element of the constitution, the 4th amendment which is for protecting children and young adults and the 8th amendment which is for supporting children, etc. Which is related to the domestic laws of Iran and the 7th chapter which is related to children's rights statement and the 29th amendment of children's rights convention which are related to the international facts and we will also talk about the movements which has been done by some organizations such as Helping committee and welfare states, in order to facilitate the way of educating children. The result is that preventing children from educating in less-developed societies will be very influence in their adulthood, because the continuation in their studies will reduce committing crimes in these societies.

Key words: children right for educating. / Rubbery. Crimes prohibition/. Privation from educating/. Less developed part.

INTRODUCTION

Children as the most vulnerable part of society are always the most oppressed individuals. Where as the official religion of Iran is Islam and in Islam children has a special place, and Islam has important orders on behaving children and observance the right for children, firstly, for parents .And the aim is to pay attention to children's right and the importance of childhood, and also required parents to obey these 4 rules. Even many of verses in Quran and





Abdollah Ansari Dehkahan and Seyyed Mehdi Ahmadi Musavi

many other hadithes, have paid attention to this fact and also required parents to obey these rules . Although the emphasis of Quran on this fact was not important in Iran or any other countries and even in international level, until some years ago. And its evidence in the children rights which was approved in 1988 from the United Nations and Iran also joined it, and finally in 1381 a law was approved, and it was a positive step for Iran criminal policy.

In spite of the Islamic rules, the international documents and the rule of supporting children and young adults, we see that still children face with prohibition for going to school, which is one of the elements of child abuse. According to the fact that prohibiting children from going to school is a crime, in Kahnooj which is one of the southern cities of Kerman ,this city, because of being nearby two cities , Hormozgan, and Sistan and Baloochestan, which are among the 5 cities that has the most average of illiteracy in Iran, Kahnooj is also like these two cities.

In this city, which is among the less developed cities in Iran, we are faced with child prohibiting from going to school, educating, and training. So, this is the most important idea to talk about. If we are looking for an ideal society we should carefully work on it, in attention to the related information there is a relation between educating and delinquency. We attempted to answer the following questions till the end of this passage

1. What have policy makers done for this prohibition?
2. What is the platform of school among other organizations for stopping this prohibition?
3. What are the reasons of this prohibition?
4. What have Iranian governors done for it?

The way of research

According to the basis of the topic, the way of research, because of answering to the uncertainties and questions around the topic, is descriptive and gathering information was done in two ways. First librarian, it means searching the existing effects and the related documents in libraries and scientific centers, and the other way was both interviews and questionnaires with the prevented children.

LITERATURE OF RESEARCH

1. Definition of children's educating and training

Educating and training is indefinable .It is like culture ore poem, so because its extent, we can't easily define it (Ezzati, 1353, 383).But if we try to define it with related sayings around it, we can say that educating and training is a regular flow with the aim of physical and mental growth and guiding and gaining the personality of person into the perception of the human sciences.

2. The right to have educating courses according to IRI domestic rules

Educating and training is a certain right for any children and government is required to prepare the necessary equipments for educating children which are the capitals of this country. And for supporting children, in Iran's domestic rules, we have three kinds of rules

Upper legislative rules, legislative rules, and down legislative rules.

The right for educating and training in upper legislative rules





Abdollah Ansari Dehkahan and Seyyed Mehdi Ahmadi Musavi

The right for educating and training regarding to the constitution of IRI

According to the 30th principle of the IRI constitution, adopted in 1358, government is bound to prepare the free equipments for educating and training of all the nations up to the high school and upper grades if it is possible. So what appears from this principle is this government should prepare the equipments for studying all over the country for both compulsory educators and also exceptional children up to the high school.

The 5th social, economical, cultural, development plan

This law emphasis on the educational justice according to the area and gender and also stopping all the privation in educating in the 4th principle of this law.

4th part of the 19th chapter

The ministry of education is bound to help hostel schools in many fields such as distance learning , and providing its needs for food and traveling and also the hygiene of the students in order to supply the access for the fair education according to the needs and areas.

The right for educating and training in legislative rules

Educating and training is the certain right of any child and the government is bound to prepare the free equipments for education of any student who is the capital of this country. And in order to destroy this privation and in the way of supporting children, in the domestic rules of IRI there are many rules which are related to supporting the right of any child for free educating and training.

The right of the free and compulsory education adopted in 1304

This rule is for supporting the children's right in the form of popularity and mandatory and being free of educating and training which has been adopted for them in 1322. According to the first part of this rule government is used to the primary education, general and compulsory from 1322 for 10 years. And according to this rule the period of general education would have been separated in to 2 levels, first for primary school and then guidance school but in 1391 the years changed and from 1391 the primary school became 6 years and guidance schools and high school combined with each other (Modir Nia 1353-335).

The right for educating and training from the side of preparing educating equipments, adopted in 1353

This law is the most comprehensive law, which talks about the children's right for education and the importance of supporting this law completely. The first part of this law says that all the Iranian children and adults who are legible for educating, shouldn't have any barrier and nobody can't stop them from education except with reliable license.

The law of duties and goals of educating and training adopted in 1366

Enjoyment of the general education should be in such a way that any person , according to his or her talent and gender, be able to access to a suitable educating for efflorescence of his talent. In order to supply and develop the educational system of the country, governors should support the civil to join these acts. Supporting all the required education children and support the literacy movement.





Abdollah Ansari Dehkahan and Seyyed Mehdi Ahmadi Musavi

The law of supporting children and young adults approved in 1381

This law, at the first part, talks about the age limitation of the included person and also at the second part it says that any kind of child abuse is a kind of crime and in the 4th chapter it talks clearly about preventing children from going to school and its punishment is between 6 months up to 1 year in jail or between 10 to 20 million rials fine. So according to this law, preventing from educating is a kind of child abuse and it takes fine.

The bill of supporting children and young adults adopted in 1385

The bill of supporting children and young adults that has been codified in 1385 and it was approved in supreme judicial council in 1387 and it has gone to Islamic Consultative Assembly and it hasn't been approved yet, has 54 chapters and in the first part, as it said, all of the person below the age 18 are supported and this law, in comparison with the last law, is more complete because it has mentioned any kind of indifference and intentioned any kind of bothering which abuses a child. And by these 3 parts it clarifies any thing about child abuse.

The right for educating and training in international documents

Existence of some rights related to the children that show the children's right for education and it can also be seen in other international documents such as

Global Declaration Of Human Rights, International convention, legal economic, social, and cultural, The Global Conference In Education for any body, and Declaration of Steadiness of Growth and supporting children, and also the Dakar Conference, that we have talked about them in following paragraphs.

The right for education in general international documents

The global declaration of human rights was approved in United Nations in 1948 and it had one forward and 30 chapters (Ghanbary 1373-97_114). The declaration not also recognized the right of education for any child, but also forced out the primary education for any children and also offered special thing for higher education, and 26th chapter of this declaration have talked about the certain right for educating.

The right for educating and training in the international convention of economic, social, cultural rights

The 13th chapter of the upper right, talks more about every ones right for education and this rule has necessitate the importance of preparing the educational equipments for all of the people.

The right for educating and training in the global conference about the general education

In 1990 in Jomtien, Thailand, the global conference name (education in general) performed by managers and other related person. One of the goals of the conference was to attract the support of the politic leaders for supplying education for everybody until 2000. This conference wanted the universal education for anybody and it also emphasized on the poor parts of the world. In Jomtien a widespread sight was given to the educating which contained emphases on the basic education, look after children, and gaining them correctly in childhood. And also the main pillar were





Abdollah Ansari Dehkahan and Seyyed Mehdi Ahmadi Musavi

Forgiving the main priority to girl's education

Acknowledging that the learning process starts from the child hood and confess that the communication between government and other groups is important for achieving the goal.

The right for educating and training in the Islamic Declaration of human rights

The Islamic Declaration of human rights was approved in Cairo in August 1990. This declaration has an introduction and 25 chapters. In this declaration the principles of the global declaration of human rights has been mentioned after being compared with Islamic ones. And this declaration has talked about the importance of educating and training, completely.

The right for educating and training in the special international documents

The right for educating and training in the global declaration of children rights

According to the 7th principle of this document, that has talked about the right for any child to educate and it has supported it. As it said ((Any child should has free equipment for educating at least for primary school.))Notably the Iranian governors where in this conference and gave the positive vote to it, but they haven't gave it to the legislative yet. It should be noticed that this declaration has no guarantee for its useful performance (The Legal and Judicial Development Department of The Judiciary).

The right for educating and training in the convention of children's right

The 28th chapter of the convention of children's right in 1989 has been directed in order to support the child's education. Because in this principle, educating and training has been named as an obvious right for any child and even as a rule for their parents. And it has been mentioned as a free and compulsory in the primary levels.

The right for educating and training in the survival growth declaration of supporting children

In the 1990 the global conference between the head masters in New York reconfirms the principles in the convention of children's right. From several sides such as child's health, child's rights, and primary learning.

The right for educating and training in the Dakar conference

The first conference of EFA (education for any body) in 1990 ,performed by 5 heads ,Unesco, Unicef, and the fold of population of the United nations and also the Global Bank ,160 countries in Jomtien, Thailand. This, had several goals such as

- A-Improving the literacy in the world
- B- Improving the opportunity of studying for any one
- C-Improving the quality of learning

This conference was one of the most important conferences in the world, in the last century. In order to obey the Dakar declaration principles, a ministry has been gathered in Iran, which name was training program. The training program, after many codifications, in the managers committee approved by the resolution 31113/21933 in 1383 and for the necessary coordination's with the minister of education it was delivered to the Managing organization and all





Abdollah Ansari Dehkahan and Seyyed Mehdi Ahmadi Musavi

of the related organizations. To coordinate between different parts and supervisions on achieving the predicted goal in the national educations document, the experts of these organizations are working on the following fields

- A-Pre school educations
- B-Primary school educations
- C-Guidance school educations
- D-Adults education
- E-The children out of schools education

For organizing all the activities which are related to the education for every one, in different fields and different provinces, the plan of education for every one, performs by the capable managers in order to achieve the goals.

The influence of privation from going to school on delinquency of children

The improvement in a society in every field is completely related to the average of literacy in that country, doubtlessly.

When we are talking about the improvement of society, it means that we passed all the anomalies in that society and we are walking through the ideal standards which are all-accepted in a society, some of them are mental properties like beauty, love, etc and we should gain some mental properties orderly, for instance if we love some one, through this love, we should respect him, and the importance of respecting each others right, and here the right for educating is just like the right for respecting others, so if we want some one to respect these rights we ourselves should respect them, and these behaviors should be institutionalized in his mind. Because if someone has criminal manner its not congenital but its because his training methods(Salehi,Javid).The fact that these training should be done in childhood and by this introduction, we want to mention both, the childhood trainings and the result of escaping from school.

School an element for children's sociability

After family, according to the global declaration of child's rights, the government has the duty to support the children's, and here the ministry of education, which is the government representative is responsible for the children's right for education and the ministry of education obey its duty by reclamation of school and, we should say that after families, schools have the most important effect on children's sociability.

School aversion and delinquency

According to emphasizes of the domestic and international rules on educating and training children, which is a famous sample of the 31th rule of IRI constitution, the thing that can be inferred from this passage that said the interaction is both sided. On the one hand, government is bound to prepare all of the equipments for education, so children up to the 3rd grade of high school, and from the other side parents are bound to take their children to school. According to the mandatory education for children and young adults, escaping from school is a kind of crime in young adult's court.

Violating the rights of educating and training for children in Kahnooj

According to this fact that Kahnooj is one of the less developed part of Iran, the researches that we have done, and also according to the statics of the ministry of education, in primary schools there are 97962 students that 178 of them have quitted the school. And also in high schools there are 2874 students that none of them has quitted yet. Regardless of the school situation and the existing condition, the ministry of education has a good resume on this





Abdollah Ansari Dehkahan and Seyyed Mehdi Ahmadi Musavi

numbers. However, when we leave these statics and we go through the labor market, and in the school hours there are many children working at shops ,because parents under act , the ministry of education still doesn't have a certain number of these students. In analyzing the reasons that why children escape from school, it is completely unfair to say that just families or just schools are the reason , and according to the global declaration of children's right this duty is first on the parents and then on the governors' shoulder. And now if a violation accrued both of them are culpable and we will separately talk about both sides effect on the children's escaping.

The first idea

The reasons from children's privation from going to school in Kahnooj

According to the fact that Kahnooj is a less developed city and to many other facts, some of children, in this city, are prohibited from going to school .Although it is not crime and the doers are not criminals but some politicians have tried to stop this prohibition, but they haven't succeeded yet.

So we want to talk about this prohibition, from two sides, first from the sight of the ministry of education and then from the parents side.

Prohibiting of education from the side of ministry of education in Kahnooj

Some facts of Prohibiting of education from the side of ministry of education in Kahnooj are direct and some of them are indirect and we will separately talk about them in two categories first direct effects and then indirect ones.

direct effects on ministry of education on this prohibition

Some of the reasons which are related to the ministry of education are not having enough school for higher educations

Multi level schools

Soldier teachers in Kahnooj schools

not having an expert teacher

Shortage of equipment

indirect facts of prohibition from the ministry of education

There are

not having a weekly program

Shortage of a good advisor

According to the report of the consultant of the ministry of education in Kahnooj, the reasons of the consultant shortage is that fist they will be given to the high schools and so, there isn't any or enough consultant in primary schools

a- Shortage of advisor

b- Shortage of expert advisor

The mandatory subject selecting in Kahnooj

Because shortage of equipments to build special schools for special subjects, students are pushed to choose the subject that they want to learn.





Abdollah Ansari Dehkahan and Seyyed Mehdi Ahmadi Musavi

The reasons of quitting school from the family side

Sometimes students are forced to quit their educating process from their family side, It's because of several reasons. There are

Parents are unaware of the results of education

- wrong beliefs
- poverty
- not having a dependable job
- the marriage of female students
- the children from Iranian women and Afghani men

Not paying attention to the children's health

Stopping children's prohibition

Here we want to talk about the ways that stop the children's prohibition from education, and in two parts, talk about the organizations that support the right for educating of any body.

The first part is the ways of stopping the educating prohibition

Now that we understand the importance of educating and training in children's life and the necessitate of stating the educating prohibition as a crime and also we understand the relation between educating and delinquency. So by the help of parents and governors the educating barriers should be omitted. In the second part we attempt to create some ways for students to educate properly.

In this case the tree element, family, educating and training, are mentioned separately

Educating and training

- the connection between educating and job position
- improvement of the studying elements
- the support of parents and teachers
- avoid from making difference
- skilful teachers
- build suitable educating places
- create suitable educating areas
- equipped schools
- pay attention to the presence of the students
- build special places for studying
- having skillful consultant
- omitting the multi-level schools
- having an expert educating groups
- Families
- helps the family's economical situation
- improving culture and omitting distracters





Abdollah Ansari Dehkahan and Seyyed Mehdi Ahmadi Musavi

provide the identity card for children
literate parents
positive roles of parents
the job immunity of parents

Children themselves

being motivated
having advisor friends

Second part talks about the organizations which support the children’s right for education

For eradicating the illiteracy in societies there are some organizations which support the right for education and want to improve the educational system. We can separate them into three

The ministry of education, the welfare states, and the Imam helping committee.

The ministry of education

This one organization is more responsible than any other organization. Because children enter to it as they reach 6 and they won’t quit it at least, until 18.

Welfare states

According to the rule that was approved in 1359, this organization has been established for providing, organizing, connecting, and making rules and improving the width of performing the welfare programs and to protect orphans and leading criminals and also for keep and maintain orphans and so on.

Imam Khomeini helping committee

This organization was established in 1357 by the order of Imam for an unlimited time in order to support needy families.

CONCLUSION

Among the history, all the nations helped the improvement of the societies by performing appositve role in different fields such as society, culture, economy, and politics.

Iran, as a developing country, faced with both a young population and the proper changes in government.

So, the right for educating is a certain right of any children. In the past, in Iran and other countries all over the world, family was the place for educating children and also children were thought to start their ancient job. Now, by the improvement of societies, beside the family schools and society perform an important role in children’s learning process. And as we said children as the most vulnerable part of society are always the most oppressed individuals, so we should pay more attention to them. When we are talking about the improvement of society, it means that we passed all the anomalies in that society and we are walking through the ideal standards which are all-accepted in a society, it means that if we are searching for our ideal society, we should first start from ourselves if we improve our



**Abdollah Ansari Dehkahan and Seyyed Mehdi Ahmadi Musavi**

behavior the society will improve too. And from the other side, as Iran's government accepted the convention of children's right in 1374, this cause the improvement of the children's right as in 1381 our governor approved the rule of supporting children. And at the 4th chapter of these rules any kind of bothering children such as prohibiting from going to school has mentioned as a crime and it is an important step in reducing the crime and delinquency in Kahnooj and any other places. At the other hand, equipping children with science in less developed parts such as Kahnooj has an important effect as science has many uses. At the first step education will improve the poor societies as one of the facts of poverty is illiteracy. And at the other hand it will increasingly reduce the crimes in these societies. And as we said there are some organizations which support the right for education and want to improve the educational system. We can separate them into three types the ministry of education, the welfare states, and this Imam helping committee. And if all the organizations help each other all these problems will be solved.

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Review and Critique of Feminism

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ABSTRACT

One of the exclusive trends which claim to defend the rights of women is Feminist approach that mainly dates back to the late eighteenth century after the French Revolution. Since then, Feminism has had three important periods. These periods begin with moderation and normal status and continue their goals with less radical approach after reaching the peak of today radicalism. Up to now, thinkers and scholars of women's studies have been assessed and analyzed five major trends of feminism: Liberal, Marxist, socialist, radical and postmodern tendencies. The main points of these trends are that they consider the gender division as the effects of the power of men that must be eliminated and basically the male-dominated culture must be challenged. Women must be entered the public realm of life including politics, business, art etc. feminists have pessimistic looks to religion and family and think that religion is made by men. After the introduction of Feminism In this paper, we review and criticize it and its philosophical and legal basis. The feminist thought is the result of secularism, humanism and Liberalism thought and it can be introduced only in the realm of absolute freedom and lack of revelation and religious orders, and therefore has no relation with religious truth and nature. Men and women in Islam have equal rights, but not similar and consistent. The roles of mother and child education have great values. However, the presence of women in different social fields which is compliance with the ethics, Sharia and the proportion of job, is desirable. The method of this study is a library research in which subjects are collected, analyzed and investigated by using books and articles of credible publications.

Key words: Feminism; Feminist; Women; Woman





Ebrahim Khorasani Parizi

INTRODUCTION

Undoubtedly, oppressing women is the most black spot in human civilization, both at the time of savagery in which women were not recognized as human beings, and until recently, which the laws of Europe deprived women of the most important rights. Any attempt to improve this process can be reasonable and justified, however one of the exclusive trends which claim to defend the rights of women is Feminist approach. In this article we are going to find out whether this trend is based on right basis and can be responsive to women's issues or cause more problems?

Definition of Feminism

This term is originally French and its root, Feminine, means woman and female, and also Female means Feminine and woman (Khorramshahi, 1381, P. 73). In Farsi, the term Feminism has a lot of synonyms: Women orientation, Female attitude, Female-domination, womanliness, Female- orientation, Female- Centralization, Women's movement, Advocating women's rights, and belief in gender equality, etc. however, about the meaning of the term feminism, researchers' opinions are different (Najafi, 1382, p.102; Gharebaghi, 1382, p.39). Thinkers have not provided the same definition and meaning in terms of feminism. Some of them believe that: Because feminism is not a single movement, the unit definition of this style is impossible. They believe: Although all the feminists agree in this regard, that women are inferior and the solutions should be adopted for their freedom, there are fundamental disagreements about the causes of women's oppression and strategies for achieving freedom (Pamela Abbott, 1376, p. 15; Dolati, 1384, p. 24). Referring to the authentic English cultures, two crucial concepts of feminism can be taken: 1- feminism is a doctrine which defends the equal rights of women to men in social, economic, and political affairs. 2 - Feminism is an organized movement which is formed to achieve women's social, economic, and political rights (Rezvani, 1382, p. 31).

Feminism History

When Feminism or the ideas of Feminism has been started? Andrew Vincent believes that there are four major viewpoints about the origins of feminism thought (Andrew Vincent, 1378, p. 248-251; Gharebaghi, 1382, p. 44-45):

1 - The history of Feminism dates back to the dawn of human awareness. Susan Griffin in the book women and nature and Andre Michel in Feminism book, tend to this view. They try to study Feminism since the pre-history.

2 - The history of Feminism dates back to the beginning of Fifteenth century AD. This kind of opinion is influenced by the book of the city of ladies (AD 1405) written by Christine de Pizan.

3- The history of Feminism dates back to the seventeen century AD. Affrain (AD 1640-80) has had a significant impact on the formation of this type of view.

4- The history of Feminism dates back to the end of eighteen century AD after the French Revolution. The most famous view is the fourth one. Vincent's viewpoint is probably the most right views. Mary Velston kraft with the Book legitimacy of female rights (AD 1792) is the most prominent person who could raise Feminism in this era.

After the French revolution, Feminism has had three important periods. These periods begin with moderation and normal status and continue their goals with less radical approach after reaching the peak of today radicalism.

First period: The first period began in AD 1830. Mary Velston kraft with the Book legitimacy of female rights (AD 1792) had the main impact on this period. After her, John Stuart Mill wrote the book "The subjection of women" (AD





Ebrahim Khorasani Parizi

1869), in collaboration with his first wife, Harry Taylor, that had the next major impact on this period. There were also the expansions of civil and political rights particularly subordinate one; from these goals, women's achievement to work, education, improving the status of married women in laws, Equal right with men to divorce and legal separation, and issues about sexual characteristics can be noted (Pamela Abbott, 1376. P. 209).

Second period: Second period of Feminism started from the beginning of 1960s. Simone de Beauvoir with the book "The Second Sex" (AD 1949) and Betty Friedan with the book "Patsy woman" (AD 1963) had the main impact on starting this period.

Criticizing the male knowledge, old belief structures such as "patriarchy", "Social contract", denying the totality of marriage, Emphasizing on celibacy and economic profession, are among the feminists' important views in this period. Feminists in this era, had extremism that even emphasized on manly appearance in clothing and makeup. Short hair, Shoes without heels, Rough suit, and Face without makeup, formed the woman feminist's appearance in the 1970s (Rezvani, 1382, p. 32).

Third period: The third period starts at the beginning of AD 1990. The ideas of some postmodernists like Michel Foucault and Jacques Derrida had an effective role in provoking this period and try to moderate the radical views of second period.

In contrast with the second period, Feminists in this period emphasize on womanly appearance and elegant behavior. They believed in the revival of Motherhood and defended the child-centered family and private life (Rezvani, 1382, p. 32).

Feminist orientations

Feminism is not a unit tendency and method. Feminists have not provided a unit answer to this question yet "Why the women's conditions are basically like this and what is the solution?". Until now, Thinkers and scholars of women's Studies analyzed and investigated the main tendencies of Feminism include:

Liberal feminism, Marxist feminism, Existentialist feminism, Radical feminism, Social feminism, Postmodern feminism. Since 1960s, they discussed several issues. Among these, it seems that some of those issues were more important than others. Gender, Patriarchy, Public and private area, Family, and religion are discussions about which all Feminist tendencies, especially the radical one, have talked about them.

1- **Gender:** Feminists believe that because gender differences are biological, it cannot be eliminated, but the gender division which is political and cultural matter is the sign of men's power which must be eliminated (Andrew Heywood, 1379, p.417).

2- **Patriarchy:** Feminists believe: Our culture is combined with the Patriarchy culture and it is ingrained in the warp and woof, therefore this culture should be changed totally in order to create the desirable changes in current culture (Andrew Heywood, 1379, p.419).

3- **Public and private area:** From the feminists' viewpoint, the General territory of life which includes politics, business, art and literature, has been monopolized by men, while women are confined to a mainly private life focused on family and domestic responsibilities. Feminists have attempted to break the classification of "General man" and "private woman".





Ebrahim Khorasani Parizi

4- Religion and Family: Feminist have pessimistic attitude to religion and family. They believe that religion is made by Men in order to dominate women. Also, family is the cause of women's humiliation and discrimination (Rezvani, 1382, p.36-37).

Philosophical - Legal principles of feminism:

Ignoring ethics entity and family is the result of this fact that Feminists seek to establish complete similarity and uniformity in women and men's rights unlike the nature and human nature, and without considering the realities of creation and its purpose. This imbalance and extremism is the product of other forms of extremism and other oppression to women in the West. The wrong solution for women's problems converts the oppression to the other forms of oppression. Now, some of the theoretical principles of feminism that instead of solving the previous problems create new problems are mentioned:

A) Secularism: The features of Secularism include: 1 – The hatred of world, 2 - The atheism, 3 - The elimination of religion from ethics and science, 4 – denying the rule based on religious views (Hosseini, 1379, p. 153).

Feminist extremists cannot believe in religious values because they consider the legal, political, and social matters relating to women, out of the realm of each religion. Therefore, they introduce the orders such as the type of clothing (Hijab), prohibition of abortion, criteria for sexual behavior, and orders relating to family and religious values and ethics as the signs of oppressing the women, and they work in order to eliminate them. For this reason, in convention of "Eliminating the discrimination" any kind of restrictions on the relations between men and women has been prohibited as discrimination against women. Although the above Convention is in the accordance with the criteria of Islam in some cases, in other articles materials, is also in conflicts with about 50 basic principles. The mentioned Convention wants that abortion and homosexual marriage be free and legitimate, as they are formal and legal in the countries like Norway, Sweden and the Netherlands (Hosseini, 1379, p. 153).

B) Humanism: From this perspective, Art, ideology, ethics, law etc. in the he worldview must be human- Oriented and the basis of any attempt and be the creator of all values and criteria for identifying good and evil. In fact, human sits instead of God, and without considering the religion and the relationship with the supernatural encounter with life and his world. At the beginning of formation, feminism has had humanist nature .Auguste Comte (1857), John Stuart Mill (1869) and his wife, Taylor, were the most proponents of the theory of distributing the humanist individual rights to women and the first leaders of liberal feminism. This group considers a person's gender completely irrelevant to his rights and believe that the womanly and manly nature are completely equal and only "Human" exists ,not Gender, therefore they opposed the acceptance of different roles and pre-defined for male and female in family. They believe that the important point in the marital relationships is the self-centered happiness and pleasure of women and men, not making Family and raising children.

If the human desire is the basis and criterion of everything, the laws including granting women the right of refusal to deign in sex with husbands, Legitimacy of any moral and social vulgarity, Curettage, ..., Homosexuality based on separating the relations from the Reproduction, and also fighting against any religious orders or social regulations which create legal and moral restrictions under the pretext of opposition to the humanity of people, will be created (Hosseini, 1379, p. 156).

C) Liberalism: Liberalism is derived from the word "Liberty" means having freedom in unconditional choice of any types of life, and in other word, human freedom depends on his demands, desires, and attempts to get them. This philosophy of freedom and joy, as the most common part of West people worldview, is partly the effect of medieval limitations which had been applied in West and as a result of that, a movement of radical liberalism and originality of pleasure in the West have been proposed after the Renaissance. One of the key principles of liberalism is the



**Ebrahim Khorasani Parizi**

individual originality, and denying any source and origin of knowledge apart from the individual recognition. Feminism is largely thanks to liberalism. Early feminists were influenced by the liberal individualism. One of the contemporary feminist tendencies is the Existentialist orientation (the principle of reality) which is based on a specific interpretation of "Simone de Beauvoir" and "Jean-Paul Sartre" about the relationships between women and men. The concept of "freedom and absolute discretion" in Existentialism is a radical form of liberal and humanist concept of freedom which in fact is nothing but giving way to carnal desires. Denying the basis of family and marriage in nothing but giving way to carnal desires as "Simone de Beauvoir" said, and replacing it with the theory of "free pairs" and "common coexistence" without any commitments and responsibilities between women and men, to ensure absolute freedom for men and women and insisting on "sexual socialism" (sexual participation) under which both men and women can be free. "Convention of Eliminating the Discrimination against Women" states: "No place must be considered for determined sex", so "Mixed swimming pools for men and women",

"Presence of men and women in all communities and places together" without any limitation and constraint, are the feminist liberal values. (Hosseini, 1379, p. 160)

Feminist review and assessment

The multiplicity of trends in feminism is the symbol of Incompatibility, Differences, intolerance and self-criticism of its supporters in this system. Among the Feminist trends "the radical feminism (extremism)" is the most destructive and most backward movement in the 60s.

Although other trends need to criticize, what is needed today is the criticism of "radical feminism". Here some of the political, social and cultural aspects and problems of this movement are listed below:

- 1 - Feminism movement has the one-dimensional perspective for all aspects of human life and is in conflict with men, but life in this world and its survival and persistence need the interaction between women and men in social life.
- 2 – The governing spirit to the feminist movement is the spirit of dictatorship. Feminism does not allow individuals to think and decide for themselves, even it interfere in the private thought of individuals.
- 3 - Feminism has imposed serious responsibilities on women. All these responsibilities and decisions which any woman in today's society is faced with are too heavy that has reached to intolerable border for some women in the West. Basically, giving freedom and multiple choices to women, not only did not free them, but also put them in an uncertain and vague system which deprived them of any freedom of choices (Rezvani, 1382, p. 41-42).
- 4 - After achieving the slogan of economic independence, women were to labor market. They suffered from the irreparable harms due to the lack of ability to work under difficult circumstances, vulnerability, physical limitations, and inability to work hard. their jobs today have reduced their life expectancy, and not only have not solved their problems, but also because of imposing additional costs on them result from their absence from home and need for employing others for raising children and doing their housework, their economic problems have doubled (Fouladi, 1382, p. 65).
- 5 – Feminism gas increased the misuse of women by men. Nowadays, In the west and even in some of the Eastern societies, women are used as sexual commodities in commercial advertising.
- 6 - Not giving value to the most honorable profession of women including "motherhood" and "housekeeping" is a symbol of Feminists. Basically, the more women have been involved in the community, the more they have lost benefits of the home and family. In this regard, feminists think that women are given freedom of choice, but in fact





Ebrahim Khorasani Parizi

Feminism has prohibited women of making and continuing family in a traditional style and way and therefore has deprived them of any free choices.

7 – Feminism was established by the slogan of women's liberation, but today, with its low-achieving, the relationships within families have led to a licentious and lechery culture and caused a devastating impact on the family system. In fact, women's freedom, especially in Media, has spread the sexism. Western women still are considered as sexual commodities in cinema, television and press advertising and they are exploited as tools to sell products. These women are tools for economic development and attracting the domestic and foreign investment in Western societies, not human beings (Fouladi, 1382, p.64).

8 - One of the improper assumptions in feminist analysis is assuming the nature of women's roles inferior; this kind of attitude verifies practically the innate superiority of men and the value of male role, and this is another oppression which is imposed on women as a defense of women's rights. Generally, male –orientation and having the male attitude to the life, world, and human relationships mean degrading the woman dignity of high human position (Yusef Zadeh, 1385, p. 109-110).

9 - The other point that what has been implemented as feminism and women's empowerment has had reversed results. What is today called empowerment, is not related to education, economic independence, body control, environmental protection and activity toward social justice, but is limited to only tight and obscene clothes. However, who can benefit from this situation? Nowadays, racism, sexism and economic class-orientation are still alive and running (Paul Rosenberg, 1386, p. 31).

10 - The feminist movement in many communities has just broken down the traditional order of family, without being able to replace it with other reasonable and logic order. Therefore with strengthening the conflict and creating the hypocrisy at the loving heart of family, loyalty and Candor, and friendship and compassion have replaced with unkindness, cruelty, betrayal and coldness. Romantic relationships which are founded on human Nature and filled with peace and comfort have changed to cold and apathetic relationships and conventional artificial conditions. And generally, normal intimate family relationships have degraded to profit-seeking relationships of a business or a political party and the power game. In some communities or social classes, the sacred, resuscitative and non-replacement role of pregnancy and gestation, procreation and raising children have been declined and dropped and the generation health of human is being threatened (Rashad, 1379, p. 37-38).

11 - Another point is that, nowadays gender discrimination and women's rights slogan have become political weapons, and the imperialist countries, under the pretext of defeating and eliminating their rivals, accuse them of ignoring the women rights and the violation of democracy (Fouladi, 1382, p.65).

12 - Feminist ideas are the results of secularism, liberalism, and humanism thoughts and can be introduced only in the field of "desire-orientation, "absolute freedom "and" not considering the revelation and religious orders", therefore, they are by no means relevant to the religious nature and truth, so the shallow feminist slogans are inconvenient patches is for our Islamic community, and those who seek to provide ungracious, not professional, and with no criteria interpretations, create a kind of so called Islamic Feminism and in fact they have been sank into liberalism, eclecticism, or demagoguery (Hosseini, 1379, p. 171-172).

Certainly, promoting the feminist views with Western solutions in Iranian society, leads women of society only into another form of oppression and loss of their rights because the West even failed to grant security and peace to women in community. Today, despite the splendid slogans of the West, the status of women in West is reported miserable. Therefore, the only way to preserve values and the physical and spiritual status of women is the





Ebrahim Khorasani Parizi

implementation of Islamic law, so deviation from this way, definitely will lead to the physical and spiritual losses, and loss of human values in group (Eshaghi, 1384, p. 143).

CONCLUSION

In fact, the rise of feminism and its promotion are the symbols of crisis in the contemporary Western thought made by Renaissance, that are in conflict with natural facts and scientific data (psychological, biological, etc.). Feminism, in all branches and forms, has no result and goal but creating a dispute and conflict between both sexes and exacerbate the crisis of human misunderstanding.

Always in history, Extremism and wastage was the largest altar of fact. In the past, human was considered equal to male and assumed women among the other animals and this anti-religious, anti-human and anti-science insight was the source of countless injustices against women. Nowadays, Radical feminism insists on the superior-orientation with radical non-scientific justifications of feminine traits and physiological differences of women. But, a wrong notion cannot be erased by another wrong notion. Bad defense is more harmful than good attack. In Islam, Men and women have equal rights, but uniform and non-identical, the role of motherhood and children's education are valuable. However, the presence of women in various social fields, in compliance with legal and ethical principles, and job suitability, is emphatic and desirable. In addition, our Jurists and lawyers, with the lucidity and considering the time and place as well as the implementation of criteria, proper principles, and standard implications, should try more to teach religious texts using current facts and realities, provide more practical and updated solutions, and endeavor in order to prevent oppression and abuse of women and guarantee their legitimate rights.

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Criminal Policy in the World and Islamic

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ABSTRACT

One of the most important branches of science crime is criminal policy, which is dedicated to important debates. The definition of criminal policies and ideologies has been changed fundamentally with the passage of time and the definition of a complete and comprehensive than previous definitions proposed by scientists in criminal science is presented. In this study, we define the meanings of criminal policy and its evolution, the evolution of criminal policy and criminal policy in the Muslim world is discussed. At the end of the study, based on both the Islamic world and the approach of criminal policy.

Key Words: Criminal policy, World, Islam

The concept of criminal policy and its evolution

The term criminal policy as a field of scientific study, the first by a German scientist, Anselm von Feuerbach in his book of criminal law that was published in 1803 AD, is used. The German scientist believes that the definition of criminal policy "criminal policy" of the government resorted to repressive practices against crime reacts. Feuerbach represents a narrow definition of the concept of criminal policy and penal policy is, in fact, represent the same. In his view, the criminal policy of coercive practices and punish the official and only against crime to be done. Don demon do vaber, a professor of French in his book *A toriter authoritarian governments about criminal policy*, believes that politics is an art and the subject of criminal is to explore ways to fight against crime. The mentality and lawyers look at criminal law by mid century, relying on the limited concept of criminal policy, is based on the offender's criminal policy includes all the ways in which the government towns and operates does not. In this sense, the prevention of government functions outside the criminal policy is an ineffective preventative to any level poses would not fully eradicate the phenomenon of crime. With the advent of this phenomenon the second task of





Forugh Barzegari and Mohammad Mahdi Saghiyan

government that is exactly included policies criminal, a punitive and repressive response against crimes, applies. With the advent of philosophical and penal schools, after world war II and many scientists within the schools, the concept of criminal policy delivery has suffered from the limited to the broad sense concept was put in motion. Relying on the new criminal policy in the broad sense the concept using all methods and tools based on method is particularly compensation and mediation rather than mere repressive methods and the use of community participation in the fight against and prevention of crime. Following the evolution of criminal policy, the French scientist, Miri Delmas Marty of the university of Paris, with a view to quantitative and qualitative changes in recent decades in a variety of crimes and how to combat them has emerged and with the revision of the definition of Feuerbach, German, broad definition of criminal policy offers. The theoretical and practical aspects of criminal policy synonymous with various forms of social control (crime and deviance) is manifest. Thus we can say that criminal policy at the end of the twentieth century, about two centuries after the first use of the term criminal policy by Feuerbach German, now is included the current deviation and as well as all penal and repressive measures by the government and community and preventive non-criminal any independently or in partnership with each other in order to covering crackdown on organized crime and prevent crime and deviation.

Species of "criminal policy"

Objective criminal policy in order to achieve its goals, needs an effective tool which according to the tool used by the criminal policy, it can be a criminal policy, legislative, judicial and criminal policy, criminal policy participatory divided.

Criminal Legislative Policy

Criminal policy legislative is collection of measures it takes to combat criminal law is manifested and according to the law guarantee enforced. This type of criminal policy, which also has jurisdiction, criteria and other principles of general principles that govern the penal system and the expression of a society. Legislative policy criminal, deviant or even criminal action and sometimes emphasizes on the character steward and committed a criminal act or deviant.

Criminal Justice Policy

Criminal justice policy in limited sense means criminal policy is reflected in the decisions and court practices. Once the legislator, his criminal policies implemented in the form of laws and regulations. The legislative rules and messages, understand and accept differently. Explaining general principles of criminal law in a society and interpret and apply it in certain cases to the judges of the courts has been granted. This means that enliven the dry words and spirit of the rules and make them actualized.

The criminal policy of partnership

Criminal policy and active participation mean to determine the effective participation of civil society in criminal policy. In other words, considering the effect of reinforcing the critical need to create the tools and levers other than the police or the judiciary for the purpose of authenticating the criminal policy by the executive and the legislative preparation. Legislative criminal policy by means of legislation, criminal justice policy by using alternative punishment of imprisonment or of semi-freedom and criminal justice policy with the support and participation of public leverage (in addition to the use of legal instruments and judicial) trying to achieve desired policy objectives are criminal.





Forugh Barzegari and Mohammad Mahdi Saghiyan

The concept criminal policy changes

1. The concept of strict criminalization (incrimination) and criminal treatment by the government with criminals, dealing with crime and criminals is the most prominent figure. For this reason, the application of criminal policy in the sense of criminal law or criminal system that is based on the crimes is punishable by law, Feuerbach as defined criminal policy in ways repressive actions against crime is limited self-government, in comparison with the evolution of criminal policy can be strict the concept called criminal policy and penal policy (penal policy).

2. The broad concept: each of the three pillars of the concept of strict policy, the development process has been developed. Fauna of list in the late nineteenth criminal policy defines as "a systematic set of principles by which the state and society in the fight against organized crime gives". As we see in the definition of the government is also responsible for organizing acts of criminal policy is intended. In today's broad sense the concept "criminal policy is preventive and repressive measures of all measures by the government and civil society, individually or in partnership with each other, to prevent crime, fight against crime, modification or suppression of criminal utilized".

The root idea of globalization and globalization in action

The globalization of criminal policy initially has two resources: first one rational reason and the other one legitimate reason. The philosophy of Aristotle says anything that man by nature tends to that, is in the realm of natural law. So first, globalization is associated with the international law and the wise one of the sources of what human nature is human need. After the Grvsvs (Hugo de Kharoti) that the world knows him as the father and founder of three natural and maritime rights and international law of war and peace in his book (in Latin) writes: each individual has fundamental rights that exceed them by force is a crime. So this is the first cobra globalization founded Zhorzhsel and the globalization of natural resources such as the nature of human beings human beings have common needs and regardless of the personal opinion is moral issue and but not as basic needs.

Process and Causes of Globalization

Globalization process

Turning point of Globalization apparently has been started for the first time in America in 1942 by President Franklin Roosevelt with his interpretation of the United Nations after the term was used a lot. Vitoria and Grsvs German Pufendorf's school in nature and people's rights to develop Grotius and then German writer Wolf and Fat make it available. According to Voltaire, the great French critic Pufendorf's writings were tedious and boring because they were in Latin. Pufendorf's writings influence on Jean-Jacques Rousseau, but he does not base natural law on intellect like Pufendorf, but also he is founded on sense. After Jean-Jacques Rousseau and Pufendorf and Wolf, Montesquieu accepts the social contract based on Rousseau's ideas. So that his works were led to the French revolution of 1789 and the influence of the opinion of the universal declaration on the human rights and French citizen and symbol of freedom, equality and fraternity. But all those events that seem to have consensus of the two world wars, the bombing of Hiroshima, the trial of Nazi leaders at Nuremberg court, the cold war after the war and the rise of terrorism, are all caused problems. Initially these events league of nations was established, world war forced the league of nations collapsed and the United Nations was created and its charter was written in 1945, in fact, the first official documents signed by several countries that the natural human values and respect for it, then inserted.

Causes of globalization

Human rights means that humans have to and plenipotentiary. Algebra is the man is born in a family and whether hereditary characteristics is and his father is a poet or a scholar or an offender in prison, the child born in the family to





Forugh Barzegari and Mohammad Mahdi Saghiyan

create or modify these characteristics does not fade. This field is genealogy, but in the area of policy or genealogy is a free man. Human rights means the human is free after birth. This is the negative interpretation of Jean-Jacques Rousseau's social contract. Because he says that man is born free but is always a bondage. The slavery is a servant or slave that the situation of this thinker from Geneva was like that. Nowadays human rights is defined with the governments as they like and there is no any guarantees. First second, the values that must be respected intellectuals, only binding for countries that which had agreed with document like 15 countries signed the charter of human rights such as the freedom charter or bill of rights English picture 1215, or the 1966 covenant on civil and political rights. Thus documents were regional or European or limited to a particular country. To avoid the negative effects of oppression escape of some governments to their citizens and the rights of citizens, the concept of universal rights was introduced, so the luxury and fantasy effects not to be discussed human rights. But international law imposes an unconditional and all countries have signed that only a few countries should comply that have created the provisions of the documents for any reason.

The Way of globalization

In reach out worldwide the definition of political boundaries in public law is invalid. Because of the ineffectiveness, we should resort to the international criminal policy and a court with universal jurisdiction should be established and international criminal procedure code should be written and world legislator should be created. Criminal policy says that values which is expressed in international instruments based on the principle that human values such as respect for freedom of expression, freedom of marriage, freedom of staying in a place, nationality, sexual freedom, freedom of opinion, freedom of trade, liberal that they are not limited to the signatory of a few countries and represent these values but also deserves and deserves international support from all the countries. That is, the principles and ideals as the main constituent element of the behavior of individuals in the international community recognized.

Globalization resources

Global sources is as follows: 1215 Magna Carta of England, human rights in 1789 and a citizen of France, 1917 declaration of independence, America Versailles, 1945 charter, 1950 universal declaration of human rights, international assistance in 1990, 1944 four war crimes and inhumane, convention for the protection of human rights and fundamental freedoms 1974, covenant of civil and political rights, 1966, the introduction of the French code of criminal procedure.

Islamic criminal policy

Fighting crime and deviance had been one of the objectives of all the prophets. Crime prevention and combating deviant behavior, and social disorders have the noble and valuable Islamic teachings. It is important to point that one of the prophets programs is against all tyrants and aggressors and helping poor people. As well as a list of items mentioned in the Holy Quran and the criminal sanction and punishment of these acts has been determined. These titles include: corruption, blasphemy, idolatry, oppression, transgression and sin, unjust, prostitution, really bad, sin, denial, crime, faction, waste, error, immorality, detestable, outbursts, ministers, amounting to hundreds of verses included are. Certainly the school guarantees the implementation of mundane considered to guarantee the implementation of other worldly for committing acts and the prophet knows that it should be his goal to complete the moral dignity, can not be silent in front of the phenomenon of crime and deviance. Quran is performing something with designing a comprehensive system to combat crime. Prevention of Quranic teachings is including teachings of faith moral teachings and the teachings of the rules. In the first category, with the explanation of life issue and to make believe in human about the creation and origin, make him to be far from committing acts contrary to human dignity and the rights abuses others. One of the most important deterrent to committing sins and crimes convictions is to believe in God's infinite knowledge of all creatures, including man and his actions. In the Qur'an, all creatures are in the





Forugh Barzegari and Mohammad Mahdi Saghiyan

presence of God and nothing in the heavens and on the earth is not hidden secret for the God. Manasa part of the universe is under scientific surrounded of God. In addition to the appearance of human actions, his thoughts, intentions, mind, heart and soul Hadith is clear for the God. Believe in this doctrine leads to avoid the deviant actions and always know that God is near us and never thing about bad things even in our mind. Because the actions and behavior is manifestation of his thoughts and intentions it is obvious that man by controlling the thoughts, behavior modification, the root of deviations and anomalies will be cut. Provided that it is faith in his heart penetrated and as a firm belief is reached. Islam strives to be institutionalized ethics so that individuals achieve spiritual excellence and their problems get solved and their social relationships get set. If people adorn their natural moral perfection they will not infringe the rights of others. An example of the values that has an important role in the prevention of crime, "Virtue," which is a deterrent to crime. Virtue is known in the Quran as the most important moral value. "repentance" and return to the path of reform for criminals to get better and start new life. The teachings of the Quran is including special regulations that its goal is balancing the public and causing mass exclusion field. These provisions have been proposed in the form of duties and taboos that prayer is one of the obligations contained in the Qur'an as the prevention of prostitution and denial expressed. Another preventive provision is fasting and the other is to enjoy good and forbid evil or public oversight. In Holy Quran the prevention of crime, contrary to the realization of the positivist school, only to reform the criminal offense and removing areas of personal and social trends, are not enough. But also comprehensive and realistic prevention policy in the field has provided an the result is the same view that today, criminologists and lawyers, after years of debate have achieved and have officially announced to fight crime prevention methods should all be used together and they all complement each other. Islam has a special criminal policy. Certainly, Islam has purposeful and purposes. authentic texts of religion and reason indicate the objective of Islam. Many verses of the Holy Quran talk about not only for the whole sending messengers and books, ejaculation, results and objectives. But sometimes express the specific purposes for minor sentences or longer. Many traditions also insist on the principle.

CONCLUSION

Social life and organizing it, is possible only in the light of the lasting security. Citizens of a community should be aware in advance of their rights and obligations and know the result of their actions and criminal behavior to bring their various activities under the control and direction of themselves. Because of that the macro policy, coordination and coherence in the penal system becomes necessary. Politics is the program expanded in the areas of social, economic, legal, etc that its goal is to make better the situation of the society. Despite the fact that the political boundaries of countries is done and as in the past a country cannot campaign and expand the scope of their government but it is important that unlike the rule border crime and the culpability of the offender and the crime does not recognize borders and it is a fact that it is impossible to escape from that. So permission to things is permission in accessories, it means the need for international criminal law, international courts and procedures are universal. New issue of criminal policy and criminal policy is the new discussion that necessitated finding the relationship between Islamic values and principles and policies of the Islamic regime. Criminalization is one of the important tools and mechanisms of criminal policy of each country for dealing with crime and social deviance and if these tasks is not done in a suitable case, there will not be a suitable result and there will be even bad result. Behavioral restrictions through the process of criminalization is contrary to the basic principle of freedom apply. Since the judiciary is state bodies, the governmental of this policy is essential. Criminal policy in the narrow sense is the criminal policy, but the criminal policy in its broad sense is not limited only to criminal acts, is including measures of social, cultural and economic. The criminal policy in its broad sense is not enough only to criminal acts. Criminal policy only in one of the two criminal cases can not meet the needs of Iran. For achieving those goals we should use the criminal policy in 2 levels in the same time: 1. Islamic one and 2. global one. doing both in one time make society full of good thing and there will not be any crime. so we should not look one-dimensional at criminal policy in Islamic republic of Iran.





Forugh Barzegari and Mohammad Mahdi Saghiyan

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Review of the Social Justice in City by Regarding the Hygienic Injustice-Case Study: Zahedan

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ABSTRACT

One of the important consequences of the growth of urbanization and physical development in recent decades is the dissolution of the civil services system that causes to the social injustice in utilizing these services. The patterns for the centers of the civil services cause to the different value of city and separating the humans. The consequence of this matter is to extend the social and financial differences in civilians, forming the informal settlements, and social abnormality. So today the civil and managements of studies have focused on the public services, social injustice, and civil comfort. In this essay first, we have studied about the analysis of the levels of the triple regions in Zahedan by utilizing the imbalance index of Moris and 6 indexes in hygienic. Then by dispersion coefficient, the amount of the civil injustice is measured. The results indicate that the second region of Zahedan with coefficient development 1.58 is the most suitable region in hygienic applications. The injustice of these applications in the third region with the coefficient variables 1.48 is the most suitable region in hygienic applications. So the results indicate that the hygienic applications are imbalanced in Zahedan.

Key words: The social justice, the hygienic applications, Zahedan.



**Maryam Karimiyan Bostani****INTRODUCTION**

The experimental analysis shows that the distinguished characteristic of the third world civilization is inconsistency and injustice. The consequence is to extend the social and financial differences in civilians, and forming the informal settlements, and social abnormality. So, today it is focused on the public services, social justice, and civilian comfort in the social and management studies that cause to the social injustice in civilians by utilizing these services (Gharehnejad, 2008, 71).

One of the most consequences of rapid growth of urbanization and physical development of cities of the country, was the disintegration of distribution system of service centers of city that generates social inequality of citizens in the enjoyment of these services (Hataminejad, 2008, 71). This fact makes a problem in supplying the public services, and it makes inseparable management in globalization and effective management (Varesi, 2008, 14).

In civil management by regarding the justice, the fair availability to the ground and utilizing those are the important factor in sustainable development and social justice (Kouhkan, 2013, 3). This is especially important and vital to citizens and residents to access the spaces required. One of the most important issues is the issue of health care. Implementation of the concept of justice in treatment, requires reduced financial and non-financial barriers to learning access to services. It is important to mention that the hygienic services accessibility is important in developing and developed countries. According to the studies in poor Islamic countries like Malloy and Sangallo, every 15 to 20 thousands of people don't have more than one doctor (ibid.). This problem is seen in the developed countries like London, Washington, etc. The hygienic discriminations cause to death in these cities (Pag, 2004, 176). The studies in America indicate that the heart diseases are one of the important factors in death. In this country the different statistics of death are because of the population characteristics, but in most of these cases, the reason is the accessibility to the hospital services (Timouti, 2007).

Today, the hygienic services are the necessary strategy for improving the public health, and as an extensive form these services are the cosmetic solution for improving the life and population quality. So the accessibility to the hygienic services is the first important characteristic to achieving the public health as a goal. So navigation in the hygienic applications in civil regions should be in a way that people access them easily (Razavian, 2002, 153). In ecology view, the hygienic accessibility in all regions for people is one of the important factors for a health society (Shokouei, 1993, 122). So totally, the suitable accessibility to the hygienic services has an effective role in improving the health, safety, and confidence, and it can be also as an important characteristic in the social justice. Although it is focused on the spatial justice in the public services in the developed country, the few studies are done in our country, unfortunately, and most of these studies have the financial aspect. The injustice doesn't only depend on the financial injustice (DadashpourRostami, 2013, 2). Because the space is an important dimension in the human society and the social justice can be seen in society (Soja, 2006, 2), and the social injustice can be seen in society, too (Dufaux, 2008, 2). So, the analysis is necessary for the correspondence between the space and society in conceiving the social injustice and the manner of the management politics to decrease or resolve them (that resource). By analyzing the amount of injustice in supplying the services and configuration of the spatial injustice patterns, we can conceive the unsuitable condition in the services and the region that the injustice can be seen; by this method, the civil management by its aware operation in supplying the public services and the social interests decreases injustice and it improves the life quality and the sustainable development (Dadashpour and Rostami, 2011, 3).

The studies are accomplished about this subject by the different theorists such as David Harvey in four essays about the correspondences between the social process and space forms, He always focuses on the geographic researchers should be accompanied with the sense and the social justice dimensions. In 1973, he published his valuable work with the title "the social injustice and city". Harvey was the first geographer who applies the social justice for helping



**Maryam Karimiyan Bostani**

the public as a factor for supplying the incomes in the places, and the equitable allocation resources in his book (Shokouei, 1996, 141).

Marks and Angles know the city space as a domain that the complex processes of fund accumulation and the class struggle focus on that (Afrough, 1998, 202). Marx Weber in contrast with Marx adds two other dimensions such as the power and dignity along with the financial dimension in the existence of social injustice. In his view, the power, possessory, and dignity regarding to their dependency are three distinguished facts that the partition system improves in every society (Hataminejad and his coworkers, 1287, 74).

Zakerian (2010) analyzed the distribution of the population and services from the perspective of sustainable development in urban neighborhoods of Meibod, the results in this paper considers necessary the health needs of citizens to achieve sustainable development as the first priority in the distribution of the population places eleven cities Meibod. Dadashpour, Hasem (2011) has analyzed the social justice in the public services based on the population, accessibility, and the effectiveness in Yasouj, and in this essay, the results indicate that the civil management system confirms the public services system in hygienic part.

So we can point that implementing the spaces and suitable supplying is an important factor in civil management, and to put it in another way, the spatial justice. So the density of the applications in the especial regions can change the civil spaces to the spaces where are the opposite of financial and social justice. Zahedan with the population of 660575 in 2011 and the area more than 7300 Hectare is as a megalopolis that has an important role in the growth of population and finance in the east of the country. The studies done in city indicate that about 20 percent of them are accomplished among these hygienic applications of the descriptive plan of city in this condition. In this article, we try to present the best solutions and advices to the civil management system for removing the problems by analyzing the reasons.

MATERIALS AND METHODS

The data needed in this paper is gathered by the different library and field methods, and the descriptive- analytic method was applied. The geographic territory of Zahedan and its statistics are the triple regions of municipality of this city. For measuring the spatial justice in hygienic applications, 6 indexes are used (capitation of each hygienic centers such as hospitals, clinics, laboratories, emergencies, the part-time and hostel drug stores separately in each region). For analyzing the data, first, by utilizing the imbalanced characteristic of Moris, and using these 6 indexes are measured for analyzing the benefit levels of the triple regions in Zahedan, and then by dispersion coefficient, the amount of regional injustice by regarding its hygienic applications.

Study area

Zahedan as an official- political center of Sistan and Balouchestan province is located in a north part of a small desert where surrounded by many mountains, and some of these deserts are like the arms that penetrated inside the mountains, and in some cases, it meets the small desert by the straits and necks that Mirjaveh desert in the east- south is one of them. This city is located between 29 degree and 28 minute on the north width, 60 degree and 52 minute the east height on Greenwich meridian. Its height above the sea level is 1993. The area of the legal limitation of Zahedan is 6413 Hectare. About 20 percent of that equals 1325 Hectare is the old structure with the history of more than 30 years (Zahedan municipality, 2008, 29). This city connects to the different regions of province and country. The roads like Nosrat Abad and Bam, Zabol and Haramak, Mashhad, Khash, Iranshahr, Mirjaveh, the other minor roads, especially the rail way to Mirjaveh (that resource, 7). Zahedan is located on the end of Mashhad- Zahedan, and Bam- Zahedan, and 83 kilometer common border of Iran and Pakistan (Kouhkan, 2013, 50). Its population is 23 percent of the province. The analysis indicates that its population has increased 2 times more than the whole country.





Maryam Karimiyan Bostani

1- It shows the geographic situation of Sistan and Balouchestan province and Zahedan I Iran.

2- It shows the applied mat of civil earth of Zahedan.

DISCUSSION

In this part for answering the aim of research and the hypothesis that is about supplying the hygienic applications in Zahedan which is imbalanced, the imbalanced value or development of Moris that is utilized the newest patterns in the universal level. In the current research this characteristic is accomplished by the gathered data about the hygienic applications in the triple region of city. The development coefficient of Moris changes between 0 to 100, that if it is closer to 100, it would be in better condition (Fafhoudi, 2006, 14). The total structure of the model is as below:

$$y_{ij} = \frac{X_{ij} - X_{\min}}{X_{\max} - X_{\min}}$$

Y_{ij} : The imbalanced value for variable i

X_{ij} : The variable i in unit j

X_{\min} : The minor value of i

X_{\max} : The major value of i

The actual development value in this model is:

$$D.I. = \frac{\sum_{i=1}^n y_{ij}}{n}$$

In this equation, n is the number of values and the studied variables, $D.I$ is the actual value of development coefficient that it is different between 0 to 1. The more development coefficient equals to the more developmental degree, and the lower development coefficient equals to the lower developmental degree. Table (1) indicates the values and their capitation in civil regions of Zahedan. Shape 3 shows the dispersion of the hygienic applications in Zahedan.

In Table 2, the imbalanced coefficient of Moris and the development value is counted, and in Table 3 and shape 4 the grades of regions is shown based on development.

The results indicate that the second region of Zahedan with the coefficient development 1.58 is the most developed region in the hygienic application, and the third region is the most deprived area. In the next step, for measuring the difference in better condition of regions in the hygienic applications, the dispersion coefficient (C.V) is used. Coefficient of variation represents the distribution per unit average is the quotient of standard deviation and average. Table (4) and value of coefficient of variation in triple areas of Zahedan.

The results of Table 4 indicate that supplying the injustice of these applications with coefficient of changes 1.48 is the most in the third region. It means that it has more dispersion, and the second and first regions are located in the other grades. Totally it can be mentioned that supplying the hygienic applications in Zahedan is imbalanced. So the hypothesis of the research is confirmed.





Maryam Karimiyan Bostani

CONCLUSION AND RECOMMENDATIONS

One of the important social characteristics for assessment of the social condition is the hygienic services that it is as important as the social wealth, occupation, etc. In the late 20 century, the human development value is issued, based on that three characteristics are assessed, such as the life expectancy at birth, education, the incomes based on the justice in the purchasing power (Farjadi, 2005, 6).

The accessibility to the hygienic services is the important subject that affects on the economic situation of city in the different dimensions. The used different resources for accessing to these applications that are effective factors in the health of society, if there is no suitable supply in city, they would cause to wasting the civilians' time and traffics. Totally, the high prices are expected. For achieving to the social justice, the correspondence between the financial conditions of population who use the hygienic services is necessary. So there are some questions that the researcher has to provide a hypothesis for answering them in every scientific research.

So according to the aim of the research and the hypothesis that is about supply the hygienic applications in Zahedan which is imbalanced, the imbalanced value or the development model of Moris is used. The results show that the second region of Zahedan as it is shown in Table 3 with the development of coefficient 1.58 is the most developed region in the hygienic applications, and the third region is the poorest region.

For measuring the difference in better condition of regions in the hygienic applications, the dispersion coefficient value is used, that by regarding the results in Table 4 and the results of applying the dispersion coefficient in the triple regions in Zahedan, we can say that the results of Table 4 indicate that supplying the injustice of these applications with coefficient of changes 1.48 is the most in the third region. It means that it has more dispersion, and the second and first regions are located in the other grades. Totally it can be mentioned that supplying the hygienic applications in Zahedan is imbalanced. So the hypothesis of the research is confirmed.

So by these explanations and based on the current condition in Zahedan that it is the most injustice in supplying the hygienic services is visible in this city. If the essential proceedings don't take place, by developing this city, the more injustice can be visible, and it causes to more problems. Finally, the most financial and social activities are stopped, and the activities of people, the authorities, even the defenders of city would change. So the most important duty and the most urgent act for all the responsible systems, especially for the chiefs of the civil management is to act for the optimized supplying and the suitable accessibility to these services. It is important when we know about the deprived people and the suburb in Zahedan, so we would be aware of their social needs in the regions of this city. So it is necessary and successful to regard these needs in the civil management, supplying the public services, especially in the hygienic part for setting the social justice, and finally for achieving the civil sustainable development. The recommendations are:

Balancing the patterns for supplying the facilities and services, and decentralizing the regions 1 and 2, for the all civilians' utilization.

Dispersion of the hygienic services in Zahedan is cluster and imbalanced. The managers' of the municipality should focus on the budget and urban planning.

Balancing the patterns for supplying the facilities and services for the all civilians' utilization.

Allocating the space for the hygienic services for the effectiveness of these services.





Maryam Karimiyan Bostani

Regarding the depravities in priority for planning the development can cause to decrease the financial, cultural, and social gap in the civil regions of Zahedan.

Using the geographical data in the hygienic services management because of the accessibility of the effective data, the effective software, the complexity of the world, the need for solving the problems, and the effectiveness of the management processes.

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Maryam Karimiyan Bostani

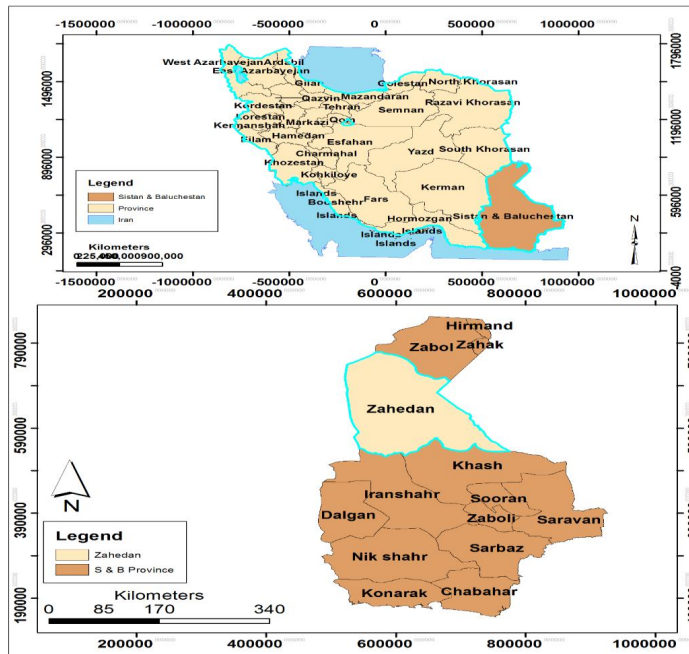


Fig. 1- The map of the geographic situation of Sistan and Balouchestan province and Zahedan I Iran.

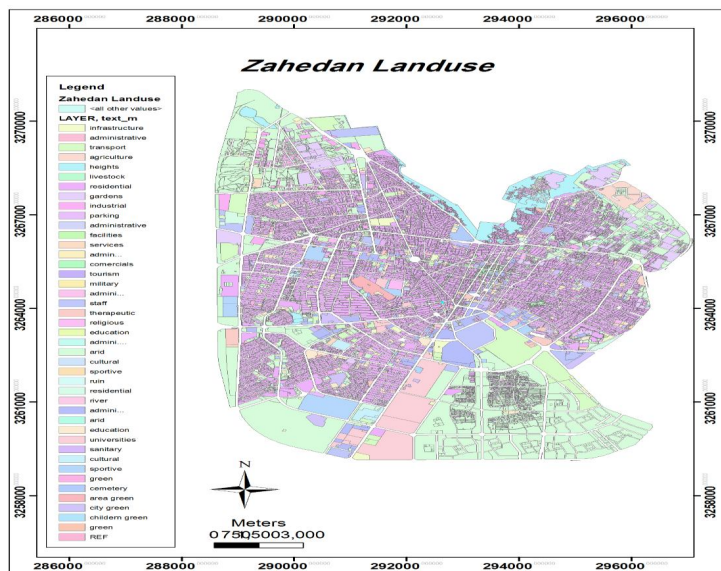
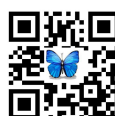


Fig. 2- The applied mat of civil earth of Zahedan





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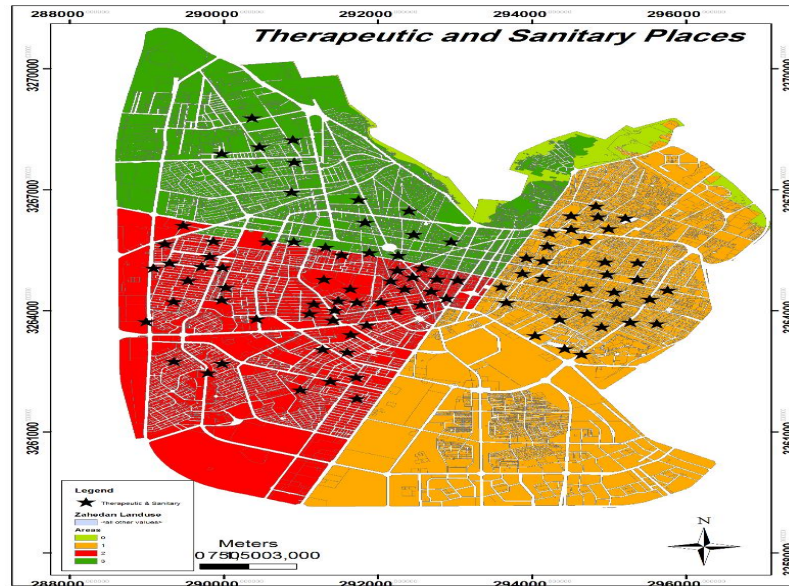


Fig. 3- The dispersion of the hygienic applications in Zahedan- Resource: Negarandegan.

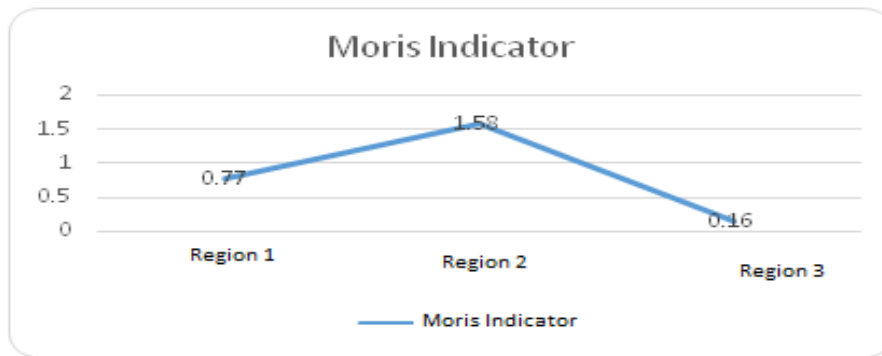


Fig. 4- The graph of grade in the region based on the grade of development- Resource: Negarandegan.





Maryam Karimiyan Bostani

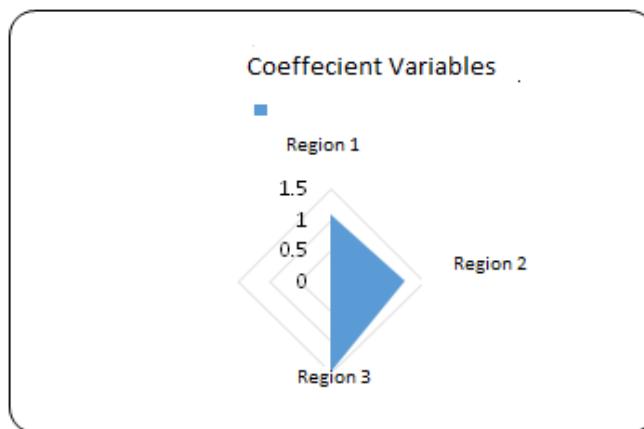


Fig. 5- The graph of the coeffecient variables in the triple regions of Zahedan- Resource: Negarandegan.

Table 1- Indicators and their capitation in the triple regions.

iIndicators / regions	Region 1	Region 2	Region 3	Min i	Max i
Clinics	4	7	1	1	7
Hospital	5	2	1	1	5
Emergency	3	4	1	1	4
laboratory	2	12	0	0	12
Part- time drugstore	1	35	8	8	35
Night drugstore	2	3	1	1	3

Table2- The imbalance coefficient of Moris- Resource: Negarandegan

The results	Indicators/ Regions	Region 1	Region 2	Region3
Moris Coefficient	Clinic	0.5	1	0
0	Hospital	0.66	0.16	0
0	Emergency	0.33	0.5	0
-0.16	Laboratory	0.16	1.83	-0.16
1.16	Part-time drugstore	2.83	5.66	1.16
0	Night drugstore	0.16	0.33	0
Development indicaotr	Total	0.77	1.58	0.16





Maryam Karimiyan Bostani

Table 3- The grade of regions based on the grade of development

Regions	Grade	The development Coefficient based on Moris indicator
Region 1	1	1.58
Region 2	2	0.77
Region 3	3	0.16

Table 4- The coefficient variables in the triple regions of Zahedan- Resource: Negarandegan.

Indicators/ Regions	Region 1	Region 2	Region 3
Clinic	4	7	1
hospital	5	2	1
Emergency	3	4	1
laboratory	2	1	0
Part- time drugstore	18	35	8
Night drugstore	2	3	1
Average	5.66	10.5	2
Standard deviation	6.15	12.53	2.96
	1.08	1.19	1.48

