



The Analysis of the City and Village Relations and Models in Islamic Countries

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ABSTRACT: The spread of Islam across the cities of Iran led to profound changes in the social, economic, and political system of the countries and villages of Iran. This also led to the blossoming of commercial ties inside and outside the country. Urban industries expanded in cities and substantial changes occurred in villages as a result. Being focused on the role and function of cities and villages of every region, these urban-rural currents made changes and influences with concentration on all spatial dimensions of the settlements. These changes and ties may bring about developmental or non-developmental consequences for each urban and rural space (villages). This research tries to study and analyse the reciprocal relations of the surrounding cities and villages of Khorasan Razavi- Central Mashhad district with its surrounding villages by descriptive-analytic method. The way of gathering information for this paper is documentary (library) and field method including questionnaire, observation, interview the villagers and the likes. Results indicate that Mashhad is one of the major centres into which migrants move. This area is distinguished in the region and has a relative priority because of accumulation of wealth, manpower, facilities, and the holy Shrine of Emam Reza (peace is upon him) in this area. The area has a reciprocal communication with its surrounding rural areas. Mashhad has a more dominant position compared to its rural areas. The dominant pattern in this area is the central place pattern and the sphere of influence pattern. Of course, it performs these two functions in recreational-leisure and leisure-resort aspects. As a result, creation and expansion of these functions in rural areas within the past decades have been a spontaneous move with no planned measure on the whole. For this reason it left unfavourable effects and consequences in various fields. Therefore, it is necessary to control and direct these changes toward the integration of city and village based on Islamic documentations in this area.

Key Words: Islam, Urban-Rural Patterns, City, Village, Mashhad.

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INTRODUCTION

The relations among settlements and particularly between the city and the village manifest as population currents, goods, wealth, beliefs, information, and innovation. These relations are the spatial and geographical phenomena. The general rules governing these relations are identified, explained, and explored within the framework of reciprocal human relations and the geographical environment. These relations are of particular theoretical and applied importance. Regarding the effect of these relations on the process of changes and developments of rural and urban centers, studying the kinds and reasons of relations in addition to understanding their social, economic, cultural, spatial, and anatomical consequences and effects on the city and village, and attempts to reduce the negative consequences of these relations, will pave the way for sustainable development of rural and urban areas.

Today, urban dwelling in the third world countries has a higher pace than industrial countries particularly in Islamic countries. It goes without doubt that such remarkable urban development would not occur without profound changes in demographic characteristics (population growth, immigrations, and demographic currents), economic conditions (incomes, overheads, export and import), social characteristics (cultural, political, tribal, religious, racial, and lingual), and the anatomical and morphologic characteristics of the cities. The stability of urban and rural population in Islamic states throughout the world has been recognized as the most crucial challenge of the twenty first century [1].

Demographic outflows from villages into cities are considered as the important aspect of village-city relations and the most objective and tangible dimension thereof. The expansion of villages and cities and establishment of useful reciprocal relations can help stability and fixation of the population of both city and village.

Statement of the problem

Islam is a comprehensive value system which determines all patterns of behavior and social organization. The anatomical morphology of settlements such as cities and villages is the outcome of Islamic faith. Hence, a proper understanding of Islam leads to understanding the structure of Islamic cities [2].

With the arrival of Islam, the social structure took an Islamic appearance and underwent a natural change, evolution, and expansion, with a new form through the change in the anatomical structure [3]. The penetration of Islam in the cities of Iran caused deep changes in the social, economic, and political system of the countries and villages of Iran. This led to the expansion of commercial ties inside and outside the country. Islam also helped the expansion of urban industries throughout the cities and substantial changes in villages. Focusing on the role and function of the cities and villages within each area, these urban-rural currents provided the grounds of evolution and influence based on all spatial aspects of settlements. Such changes caused a kind of duality between the city and village. The increase in population, the rapid pace of urbanization, and descending agricultural returns for the small peasants particularly in developing Islamic states including Iran indicate that urban-rural ties and interactions play an increasingly important role in the local economy and the livelihood means of a great number of people [4].

Mashhad is a city of 200 square kilometers and is inhabited by a population of 2991644 persons. As the biggest city of Khorasan Razavi province, it is known as one of the most prominent metropolitans of the country. The city has been especially known as an important tourism and pilgrimage city since old times. In addition to its tourism and pilgrim attraction, the city is now important from cultural, scientific, political and economic terms so that it welcomes over 12 million pilgrims and travelers each year. Moreover, it enjoys unique commercial and economic facilities as it is in the route of Asian highway. Today it is home to one of the most important customhouses of Iran [5].

A look at the appearance of the city could help us understand the relations between Mashhad and its surrounding villages on the basis of Islamic culture. In fact, one can notice bipolarity and an egregious gap between the city and the village in Mashhad and its neighboring villages. Regarding the significance of the city, the theoretical patterns dominating the relations of Mashhad and its surrounding villages are analyzed in this paper. Also, the pattern dominating Mashhad and its surrounding villages is studied.

Theoretical Fundamentals of Research

1. City from the Point of View of Islam: From old times, city has been a geographical space which indicates the ideologies of the dominant systems. On this basis, the Islamic city reflects the lofty contemplations of Islam in all of its aspects [6]. Based on the cities' dominant architecture, urban planners held that it is a city built upon an Islamic culture. In the model of the Islamic city, the dominant element is Islam. All indicators and elements of social life and the anatomy of the city are organized based on this factor [7]. Generally speaking, the Islamic culture is a specific type of religious culture with people manifestation. It left two major influences on our cities: 1- Changing the city dwelling behavior of people. 2- Changing the appearance of cities.

With the arrival of Islam in Iran, fire temples were ruined and replaced with mosques (Masjed Jameh). Kohandej was ruined and its walls fell to the ground with the walls of Sharestan; suburbs flourished and were inhabited by people. Other pillars of the city changed and the market started expanding with a new order and fresh principles and relations. A city formed around every local market with its own tribal, racial, and religious origins, and each with its own particular mosque, small market, school, bath, and other buildings [8]. An Islamic city includes spatial representation of social building and form, which accompanies communicative forms and ornamental elements based on Islamic ideals. Beyond the social concept, another principle that dominates the Muslims community is not being constrained to time and not having a specific geography which is defined by the concept of Islamic nation [9].

Table 1. The Relations and Characteristics of City and Village in Islamic Countries [10]

Aspects	City	Village
Cultural-social	Population: +10000 persons Low and average family size Weak balance of settlers and indirect communication High level of literacy and information	Population: -10000 persons Average and high family size Strong relations between settlers and face to face communications Extensive and high balance and cooperation Low level of literacy and information
Economic	Dominant non-agricultural, industrial, and service activities Extensive and rapid financial and commercial ties Extensive and sophisticated system of economy from production through consumption	Dominant agricultural activities and exploiting natural resources Limited and low financial and commercial ties Simple system of economy: production-consumption
Anatomical	Extensive area Governance of artificial environment to natural environment	Limited area Governance of artificial environment to natural environment
Functional	Concentration of administrative and service centers and activities Local-regional, and national functions and activities	No administrative structure, and local function and activity

2. Village from the Viewpoint of Islam: In Islamic texts, village is called 'Qaraa' (plural of the word 'Qarieh'). Village is the first form of collective living of humans and consists of a set of settlements or places. Village has the following characteristics: 1- Agriculture is the main economy. 2- Face to face communications. 3- The dominant natural is landscape. 4- Life level and consumption level are average. With regard to the relations between city and village in Islamic countries, these characteristics are dealt with in brief in physical, anatomical, social-cultural, economic, and applied dimensions in table 1.

3. City and Village Relations in the Modern World Islamic Countries

Since the 19th century, the economic structure of Islamic countries changed due to dependence on the economic system and global commerce. During the global process of work division, these countries assumed new roles and supplied raw materials for industrial countries. This led to the enhanced role of money in the rural economy of Islamic countries which in turn had a vivid influence on the city and village relations. In the twentieth century and particularly during the post second world war decades, territorial reforms and the selection of developmental patterns which were defective copying of western models marginalized the agriculture sector compared to industry and service sectors in many of Islamic countries. Instead, cities became centers for growth of assembly industries, service activities, and false jobs and hence became different from villages.

In the meantime, despite the reduction of villagers, the absolute number of rural population is still increasing in most Islamic countries. This is because of the importance of agriculture sector in national economy and its effective role in the employment of villagers. In some Islamic countries such as Indonesia, Afghanistan, Malaya, and Bangladesh, more than 70% of population lives in rural areas [11].

4. A Look at the City and Village Relations in Iran

The city and village relations underwent rapid changes in Iran since the beginning of the present century. Western attitudes of the past regime, creation of an appropriate bed for the penetration of modernism, increased oil exports, following developmental import patterns particularly the growth pole policy were among factors which contributed to the growth and expansion of city dwelling and decline of village dwelling. In fact, agriculture sector as the most important ground of villagers' employment was marginalized against the growth of industry and services in urban places. The situation got worse with the Shah's reform instructions. These factors intensified migration and hence urban population. During 1956 to 1977, the total population of the country increased at a 9.2% speed per year although this was 5% for urban population. This process led to disintegration of rural population and expansion of urban dwelling was the demand of past regime. The Shah of Iran boasted that by 1980, not more than 2 million people (namely 000.300 workers) would have worked on the earth [4].

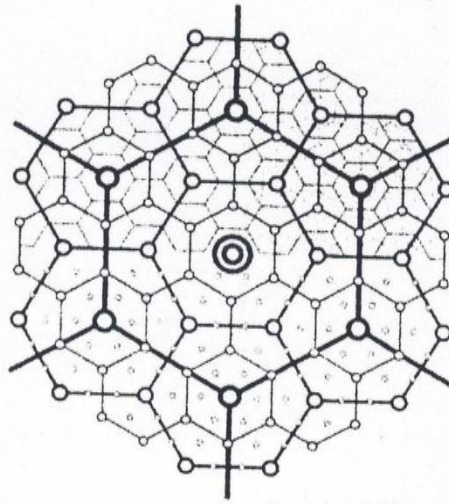
After the Islamic Revolution of Iran (1978) and the structural changes in the country's planning system, and the changes occurring out of exogenous policies toward endogenous strategies and the generalization of social justice, village achieved a specific position as the bed for agricultural activities and the main factor in providing the country's food security. Villagers were the important productive entities in our community in the process of national development [12]. This way, the city and village relations entered a new stage in the years after the Revolution.

5. The Theoretical Models of City and Village Relations

The city and village relations can be imagined as a system where as a part of this system, village communicates with a variety of elements. Also due to the intervention of various environmental, social, economic, cultural, political and administrative factors in city and village relations, these relations are very diverse and cannot be reviewed simply within the pre-determined mental and theoretical patterns. But since these patterns can help activation of mind and better understand them, they can be used in accordance with special conditions. Also each pattern has specific advantages and disadvantages and demands certain spatial conditions. The most important patterns of this type include the pattern of hindrance, duality, connectivity, and functional pattern [4]. Only the functional pattern is described to prevent verbiage.

5-1. Functional Pattern: According to this pattern, city and village are not only related to each other, but also they are associated with each other. According to the first principle of the Ulman spatial communications model, the complementary functions between the settlements are necessary (including between the city and village) in order to establish a current. This communication satisfies the needs of parties. Of course, the intervening opportunities (the second principle) and the transferability (the third principle) influence the quality and quantity of this relationship [13]. Concerning the functional pattern, four models can be viewed as follows:

5-1-1. The Central Spatial Model: In this model, the location of each settlement depends on the amount of goods and services that it supplies in order to satisfy its needs and the population living in surrounding areas. Therefore, the amount and scope of supplied goods and services determines the centrality of that place. According to this model, cities and particularly national and regional metropolises are the biggest central places in their territory and supply superior goods and services in various fields to smaller central places such as rural areas.



5-1-2. The Sphere of Influence: Despite central place model, the procuring functions of village for urban areas are confirmed in the sphere of influence model. Hans Bobak uses the capitalism term productivity in relation with the eastern Islamic cities and their sphere of influence [6]. Cities are the places of residence of major land owners. The rural sphere of influence provides for the food needs of urban population and their trade exchanges. This means that cities provide for their livelihoods through the rural sphere of influence and form and expand because of their existence. On the contrary, Ow introduced the eastern Islamic cities as the central spaces of peripheral sphere which have a positive and constructive function and are considered as centers of economic innovation and organization for the peripheral sphere of influence [4].

5-1-3. Suburb Model: According to suburb model, village assumes some functions of the city. Regarding the fact that villages surrounding the cities act mostly to procure the needs of the cities particularly in industrial countries, the peripheral rural points could assume some urban functions as a complementary field. In fact, for the cities, villages are known as a place for the physical growth of cities and expansion of industries, buildings, roads, and resting places. Today, these villages are used as a place for the burial of wastewater and urban garbage. Hence, villages are under the direct influence of urban settlements and share the urban life wastes.

5-2. The Pattern of Daily Travels in City and Urban Suburbs: Regarding that daily travels make an important part of city and village relations, therefore; patterns of these travels are worthy of studying. In this regard, five types of travel patterns are recognized as follows for the purpose of studying the pattern of daily travels in big cities and around them.

1. Daily travels in the city legal limits by the people who work and live in such limit.
2. Daily travels from the surrounding areas to the city particularly for economic activity by those who live outside the city but work inside the city.
3. Reverse daily travels from inside the city to the surrounding areas particularly those who live in the city but work outside the city and even in suburb.
4. Daily travels in the areas surrounding the city by those who work and live in these areas.
5. Daily travels from the city suburbs and father areas and vice versa [14].

MATERIALS AND METHODS

This research analyses the city and village relations in the century district of Mashhad city and its surrounding villages on the basis of library analysis method in order to analyze the process of city and village relations in the Islamic countries in the last and current decades with focus on content analysis by virtue of the dominant theoretical patterns of Islamic countries. At the end, suggestions are provided to develop the peripheral villages based on the existing findings and relying on a conceptual model.

The Studied Area

Mashhad is located on northeast of the Islamic Iran. It is one of the Islamic countries which has a special potential to attract domestic and foreign tourists as it holds the shrine of one of the Islamic prophets (Emam Reza peace be upon him). Due to its extensive area, this province is the largest province in Iran. Mashhad is located at Khorasan Razavi and measures almost 200 Km². It has a population of 2991644 people and 6 villages (Toos, Tabadkan, Kenvist, Mianvelayat, Kardeh, and Darzab). It is one of the main centers for the movements of migrants. Because of accumulation of wealth and manpower and facilities and also the holy Shrine of Emam Reza (peace be upon him) in this region, it has a relative priority and dominance over the region and has mutual relations with its

surrounding rural areas. The villages in central parts include Toos, Tabadkan, Mianvelayat, Kenvist, Darzab, and Kardeh. Toos, Tabadkan, and Mianvelayat villages are closer in distance than other villages.

RESULTS

Iran is an Islamic country. According to the statistics presented by the Iranian Census Centre in 2011, a total of 99.4% of the Iranian population- 74682938 persons of the Iranian population includes Muslim. This proves that the dominant religion of the Iranians. According to figure 3, Mashhad is one of the districts of Khorasan Razavi and the central part of Mashhad. According to figure 2, Khorasan Razavi province has a population of 5994402 people and measures 118851 km². This province has 4 districts including Ahmadabad, Central, Razavieh, and Torghabeh. The total population of Mashhad is 3069941 people which 2991644 persons live in its central district and its surrounding villages [15]. According to the present statistics, more than half of the population of Khorasan Razavi Province lives in Mashhad. Over 80% of Mashhad population is living in Central district [15].

According to figure 2, the annual growth of population in Khorasan Razavi province is increasing. According to the statistics presented by the Iranian Census Centre, Iran is the second province of the country as regards population considerations. The statistics also shows that in the 2011, Khorasan Razavi province has witnessed an increasing growth in urbanism and no growth in the rural population compared to 2006. The total population of this province has not a great increase during these five years. Only the rural population has decreased and urbanism has increased.

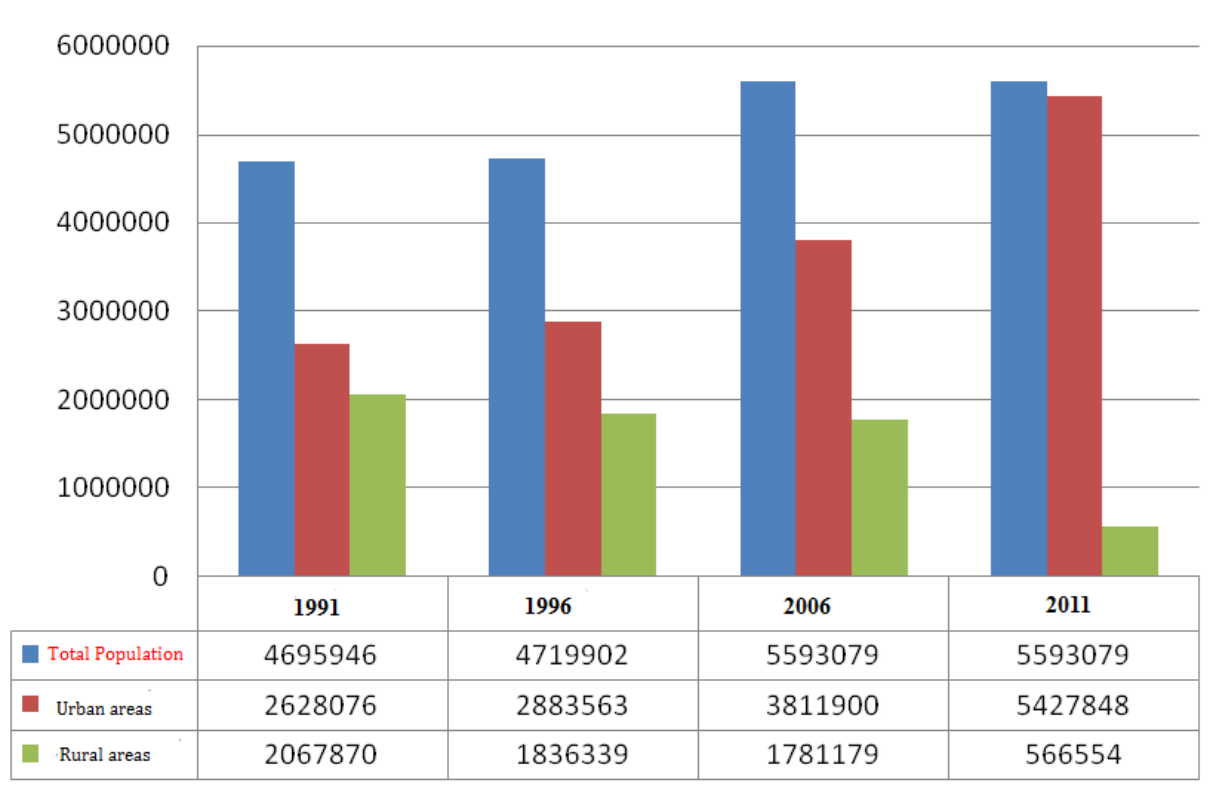


Figure 2. The Annual Growth of the Population of Khorasan Razavi Province within 20 Years
Source: Iranian Census Centre, 2011

Figure 2 shows that in 2011, Khorasan Razavi province constituted 5593079 people of Mashhad population, of which 5427848 persons lived in urban areas and 566554 persons lived in rural areas. Based on the above statistics, the highest population of Mashhad belongs to its city dwellers but Khorasan Razavi has the highest rural population in all provinces of Iran [15]. According to the statistics presented by census center, most of the activities related to Mashhad include craftsmen and employees with 176591 persons, service staff and sellers of stores and marketplaces in 126074 persons, and simple workers in 111982 persons. The highest employment rate in the villages of Mashhad includes simple workers in 28110 workers, craftsmen and employees in 19014 persons, and skilled workers in agriculture, forest management, and fishing sectors in 17847 persons.

The statistics provided by the Iranian census center as shown in table 4 shows that in 2011, the total migrant population entering Mashhad city was 190832 persons. The highest population entering Mashhad consisted of urban migrants from other regions. Rural migrants include 36020 persons [15].

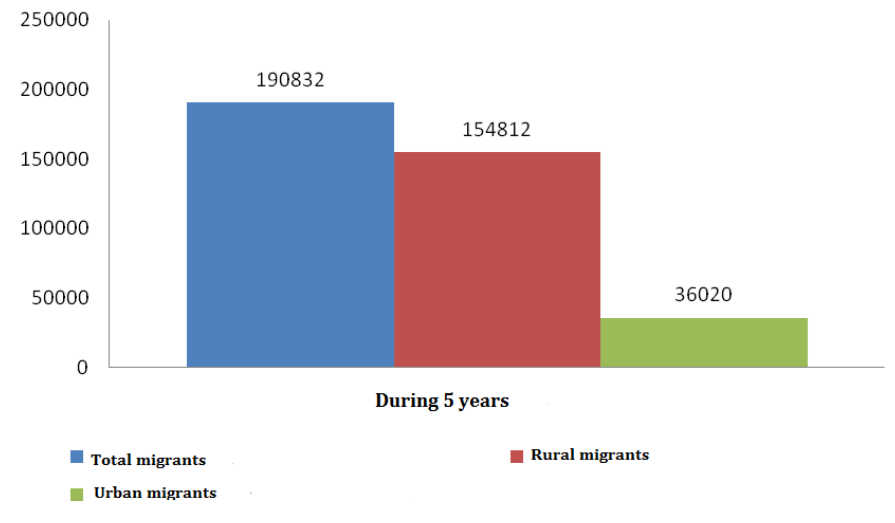


Figure 3. Migrants Entering Mashhad, Source: Iranian Census Center, 2011

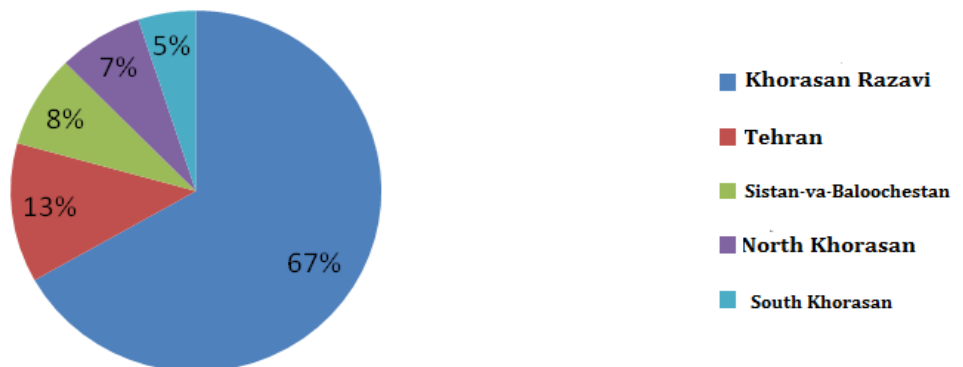
According to figure 3, total rural migrants arriving at Mashhad from the above provinces during the last five years show that the highest rural migrants including 30090 persons belong to the villages of Khorasan Razavi and then 678000 persons from Tehran, followed by North Khorasan, Sistan-va-Baloochestan, and Esfahan provinces. The reasons for migration of villagers to this city may include adherence to family (21782 migrants), getting a better house (5863 migrants), and job seeking (2012 migrants).

According to figure 4, the total urban migrants entering Mashhad within the last 5 years based on the province of origin include Khorasan Razavi province with 73563 persons which has the first rank in this regard. In the next ranks stand respectively Tehran province with 13760 migrants; Sistan-va-Baloochestan with 9117 migrants; North Khorasan with 8137 migrants; and South Khorasan with 5552 migrants. Based on the information presented by the Iranian Census Center in 2011, among the reasons of migration to this city, the most reasons include respectively adherence to family for 73863 migrants, pursuing studies by 17335 migrants, job seeking by 12535 migrants, and working on mission by 9402 migrants.

Figure 4. The Number of Rural Migrants Arriving at Mashhad during the Past Five Years by the Order of Province of Origin, Source: Iranian Census Center, 2011



Figure 5. Number of rural migrants entering Mashhad during the last five years by the order of the province of origin, Source: Iranian Census Centre, 2011



According to figure 5, the population distribution in the villages of Central part of Mashhad is different. The population of Tabadkan village is 83159 people, Toos 77880 people, Mianvelayat 23502 people, Kenvist 22538 people, Darzab 12192 people, and Kardeh 6115000 people. Tabadkan and Toos villages have a greater population.

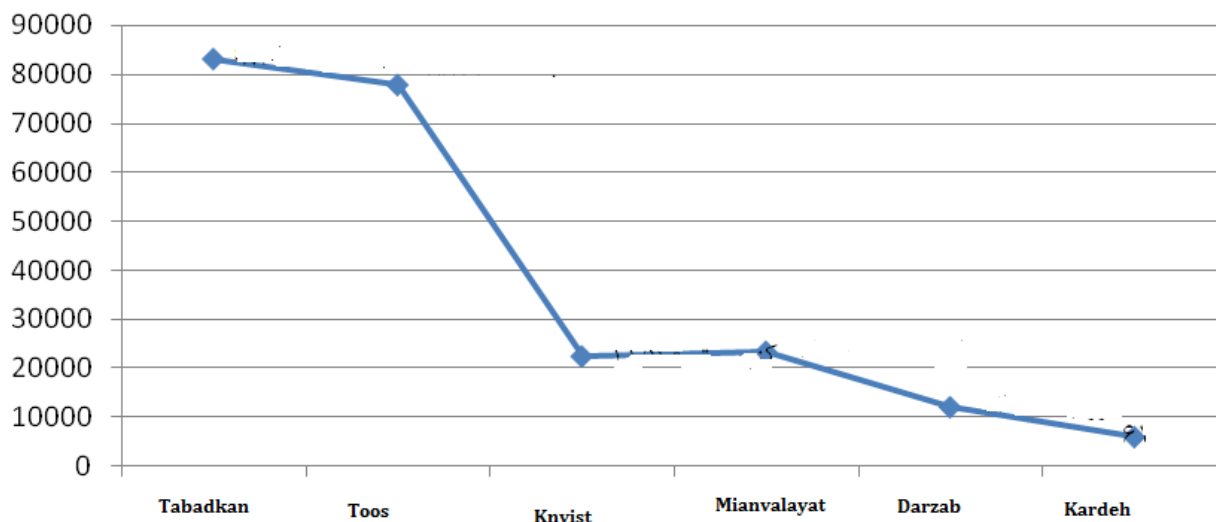


Figure 5. The Population of Surrounding Villages, Source: Iranian Census Centre, 2011

The above information shows that in addition to national levels, Mashhad has the highest frequency and variety in functions in regional levels too after Tehran. This is because Mashhad has the highest pilgrimage and tourism function and as a superior central place, provides a variety of goods and services to its surrounding villages. As the distance between Mashhad city and the villages is not much (even the farthest ones in the province), most communications and travels are made on a daily basis. The only difference is that the rural areas closer to Mashhad such as Tabadkan and Toos villages act as smaller central places while the farther rural places are ignored. Therefore, this type of relationship between Mashhad and its surrounding villages conforms to the central place model. Taking into account the procuring role of the rural areas surrounding Mashhad particularly the migrations that were mostly due to adherence to family, education, job seeking, and housing, these relations can also be justified and explained within the sphere of influence as regards manpower, agricultural and permanent products, water supply, construction materials, and some industrial commodities. These rural areas have different functions.

Toos village has the most visits by travelers and pilgrims because of its archeological and cultural works and being close to Mashhad leading to this type of mutual relationship with central Mashhad city. Moreover the model which has the most conformity with the rural areas around Mashhad concerning city and village relations is the suburb model. This is because Mashhad uses these villages and spaces to complete its functions and transferred a part of its functions to these areas.

In fact, the rural areas surrounding Mashhad are used as a place for historical, cultural, and natural tourists and spending spare times by the travelers who travel each year to Mashhad to the holy shrine of Emam Reza. Because of the appropriate climate, lack of traffic, and environmental peace, and according to the statistics presented by the nearby villages, Mashhad has a greater population than its surrounding villages. Tabadkan, Toos, and Mianvelayat villages have greater populations. This shows greater exchanges with these villages. Due to vicinity to Mashhad, this village has been effective in formation and expansion of second home, accommodation, recreational, and entertainment centers, and expansion of communication network so that 21 villages of Toos and Tabadkan areas were annexed to Mashhad. This village is mostly used as a site for establishment of industries and industrial plants, and for garbage and urban waste burial. These functions in the rural areas near Mashhad have made extensive changes in population, social, cultural, economic, and anatomical grounds. It can be said that in addition to the central place model and the sphere of influence that justify part of city and village relations in central Mashhad district, the suburb model has the highest conformity to the rural areas of Mashhad city.

DISCUSSION

The Functional Pattern of City and Village Relations in the Areas around Mashhad

Regarding that urbanity has been expanding, many villages have been attached to cities, and villagers migrated to cities in developing countries; and since most of the Islamic countries are part of Islamic countries; therefore, Mashhad, as a city which encompasses the Islamic culture and has a Islamic function, can be a functional pattern of city and village relations in the city of Mashhad and its surrounding areas particularly within the suburb model as follows :

1. The First Model: Recreation, Entertainment in Toos Village Area

Toos village is a tourism spot for the tourists of Mashhad because Ferdowsi's tomb is located in this area. The tourists of Mashhad come to this area for a one-day visit to Ferdowsi's cemetery and return to Mashhad. Usually, tourists do not stay in this area more than one day. The city dwellers of Mashhad come to this area to spend their spare time and recreate. They have some second houses in this area in order to spend their spare times. They come to this area to spend their spare times and use its appropriate climate and fresh air, and escape the traffic and the crowd of pilgrims during the seasons of the year when the Imam Reza pilgrims come to this place. This area stands on the road to Torghabeh and Shandiz and hence many city dwellers cross this area in order to spend their spare times in Shandiz and Torghabeh. Travelers visit this area to spend their spare times and go to Shandiz. Also, since this area is the most closest to Mashhad, it is appealing to the city dwellers who are not much interested in traveling long distances to spend their spare times to come to this area for recreation. This area is now visited on the weekends, holidays, and in hot seasons of the year by a great number of Mashhad citizens and pilgrims who travel to this area mainly for recreation and spending spare times. Some people stay in this area during the day and not in the night. The wealthy urban people stay both day and night as they own second houses or other accommodation facilities. In fact, these second houses lead to seasonal suburb living phenomenon for the citizens of Mashhad. Nonetheless, this village has the highest population among other cities in this area. This is because of the tourists who come to this area to visit its historical monuments. The presence of tourists leads to economic growth of villagers which in turn leads to changes in the life of villagers too. It has also changed the social and cultural relations of villagers.

2. The Second Model: the Combined Recreational-Accommodation Model of Hillside Villages of Southwest Mashhad

In recent years, Tabadkan, Toos, and Mianvelayat villages of Mashhad city have had recreational and accommodation functions because of their close distance with Mashhad and the nearby adjacent cities of Torghabeh and Shandiz. The villages are located in the route of the main communication networks toward Torghabeh, Shandiz, and Mashhad. Mashhad has had an Islamic function because of the dominance of Islam and because the shrine of one of the great men of Islam (Emam Reza) is located in this city. Each year, Emam Reza's shrine attracts a great number of domestic and foreign tourists. According to foregoing, many villagers commute to this city to work and perform their everyday life activities and return to their villages every night. Therefore, the accommodation- resting functions of the city has increasingly grown too .

In general, the residential-accommodation function of Mashhad on its southwestern recreational-spare time areas is a new phenomenon which indicates the increase in the influence of Islam in Mashhad and its surrounding areas and exploiting them in their own appropriate functions. Also, the statistics presented by the Iranian Census Centre in 2011 [15] shows that the immigration movement to Mashhad is more extensive than other provinces and cities of Iran .

The persistence of this situation will put more villages at the risk of accommodation and residential use in the future because expansion of communication will lead to the increase in the expansion of accommodation-residence function in Mashhad and its surrounding areas leading to pressure on the environment and its instability between city and village.

CONCLUSION

Because of the Islamic and religious functions of Mashhad, the closeness of city and village, and because of the holy shrine of Emam Reza (peace be upon him) in this city, the relationship between city and village is extensive and varied and has profound consequences. Whereas, most Islamic cities are in developing countries and the city and village relations in developing countries are justified and explained by the central place model and the sphere of influence, the quality and quantity of these relations and their consequences can be best explained by suburb model. The attraction of domestic and foreign religious tourists within the year contributes to economic prosperity in the urban area of Mashhad and its surrounding villages particularly in the villages that have less distance with Mashhad, like Tabadkan and Mashhad. The large extent of the area attracts many migrants toward this city. Most of these migrants come from cities in addition to migrants from rural areas. Most families travel to this area because of Islam and the shrine of Emam Reza. The most reasons of travels include adherence to family, job seeking, study, better house, and career transfer. Statistics indicate that this city has the highest number of villagers throughout the country because most rural areas of Mashhad act as suburb of the city and its adjacent satellite towns. These rural areas also act as a complementary place for urban functions or in fact act as a backyard for Mashhad city. One may conclude that a specific type of city and village relations is flowing in Mashhad that leads to emergency of a specific type of village and rural life. The variety and expansion of relations led to the integrity in the city and village function and space, conversion of rural areas to urban areas, and integrity of city and village separation borders. Accordingly, the recreational and accommodation function of rural areas, and the existence of factories that supply the needs of residents and tourists in rural areas of Mashhad, and because of the travel of various domestic and foreign tourists to these areas, many deep economic, social, cultural, spatial, and anatomical changes occurred in these areas. Moreover, these factors cause positive influences such as economic growth, cultural growth, village dwelling growth, the growth in the education level, and so on, which

lead to reduction of the city and village distance. On the other side, these factors can bring about numerous negative consequences such as devastation of environment, devastation of landscape, the change in the application of agricultural lands, the stagnation of agricultural and animal breeding activities, undesired social and cultural conditions, and anatomical inconsistencies in these rural areas. These problems have been created more or less in the southwestern villages of Mashhad although in a different way. These problems have even caused of attachment of these villages to Mashhad .

Although the economic, socio-cultural, and spatial-anatomical changes and new functions of the rural areas around Mashhad have occurred spontaneously and without preplanning, it left unfavorable impacts and consequences both on Mashhad and its villages. For this reason it is seems imperative to control and conduct the changes in Mashhad surrounding villages toward integrity and stability of urban and rural areas through devising and implementing organization projects. Regarding the stress of Islam on equality and justice between city and village, it becomes clear that we can resort to accredited Islamic resources such as Koran and Islamic traditions to overcome the inequalities and problems of the cities and villages. Attempts should be made to strengthen the city and village relations in a logical social and economic interaction. Also a system should be organized for urbanity and rural settlements in order to control the process of urbanity and supervise the quality of city and village relations and communications. These relations should be managed to reduce the problems and overcome the duality between city and village. Of course, one should note that any success in this regard shall be subject to revising the role and function of Mashhad in national level and among Islamic countries and its decentralization for spatial planning and regional balance, and subject to reforms in economic, social, cultural, political, and administrative programs in the country.

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