

# CULTURAL CHALLENGES BETWEEN LOCAL AND WESTERN COMMERCIAL TYPOLOGIES (CASE STUDY: TABRIZ BAZAAR BASED ON AHI EVRAN CULTURE)\*

Yerli ve Batı Tıcarî Tipolojileri Arasındaki Kültürel Çeşitlikler  
(Ahi Evran Kültürüne Dayalı Tebriz Çarşısı)

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## ABSTRACT

The advent of modernization in the last century has led to major changes in Islamic countries in terms of special organization and structure. The construction of streets and especially the bazaars are the backbones of the Iranian economy. The Bazaar is a fundamental concept known worldwide; it is a place where everyday problems and other political or social issues are discussed. The Bazaar has shaped people's identity and played a political, cultural, social, and economic role in society. The structural formation of the ancient bazaars in Eastern cultures has originated from socio-economic and cultural factors. Tabriz's Bazaar is a symbol of urban life and liveliness within the Iranian ecosystem. Tabriz's indoor Bazaar (Great Bazaar or Ottoman Bazaar) has played a critical role in the social and cultural development with its artistic architectural design. At the core of the Bazaars, architecture stands the Grand Mosque, seminaries, caravanserais, corridors, Timchehs, large indoor courtyards. Furthermore, there are various narrow alleys that are connected to each other from different entrances, which eventually lead the to the city center. Consequently, the Bazaar, with its architectural construction and planning, draws the attention of its local and foreign visitors. However, the modernization process has affected the breadth and distribution of the Bazaar's essential functions and reduced its values and social roles. And the development and increasing of new trade centers have caused the Bazaar to lose self-value and emphasis in the lives of new generations. As a result, new trade centers have gained a valuable place in people's lives in the new generation. In the present study, two main objectives have been considered. First, the sociological study of the Bazaar and the impact of its social and cultural developments on society are discussed. In this context, the artisan culture of Ahi Evran's way of thinking is mentioned because it is known as a belief in the Azerbaijani Bazaar and the Tabriz Bazaar, where its traces can be seen in the cultural spirit. Second, the type of Tabriz indoor Bazaar's architecture has been analyzed in terms of cultural, religious, social, and economic impact. Also, the adverse effects of modern culture on it have been studied. This article also serves as an objective review on a smaller scale of the scope and a cross-sectional development of the Bazaar in time. The research method is analytically based on a field study using questionnaire data collection tools, architectural documents, and historical documents.

## Keywords

Tabriz Bazaar, Ahi Evran, modernization, commercial centers, identity.

## ÖZ

Modernleşmeyle birlikte İslâm ülkelerindeki şehirler, yapısal olarak yeni düzenlemelerle karşı karşıya kalmışlardır. Özellikle, İran ekonomisinin temeli olan çarşılarda yeni sokaklar inşa edilmiştir. Çarşı, dünya çapında bilinen temel bir kavramdır; gündelik sorunların ve diğer siyasi ya da sosyal, ekonomi konuların tartışıldığı bir alan olmanın yanı sıra insanların kimliğini şekillendirmiş ve toplumda siyasi, kültürel, sosyal ve ekonomik olarak rol oynayan bir yapı olmuştur. Doğu kültürlerinde antik çarşıların yapısal oluşumu da

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sosyo-ekonomik ve kültürel faktörlerden kaynaklanmaktadır. Tebriz Çarşısı, İran ekosisteminde kentsel yaşamın ve canlılığın simgesidir. Tebriz'in Kapalı Çarşısı (Büyük Çarşı veya Osmanlı Çarşısı), sanatsal mimari tasarımı ile sosyal ve kültürel gelişmede kritik bir rol oynamıştır. Çarşıların merkezinde Ulu Cami, medreseler, kervansaraylar, koridorlar, Timcheh'ler, büyük kapalı avlular mimari yapı olarak yer almaktadır. Ayrıca, farklı girişlerden birbirine bağlanan ve sonunda şehir merkezine giden çeşitli dar sokaklar bulunmaktadır. Dolayısıyla çarşı, mimari yapısı ve planlaması ile yerli ve yabancı ziyaretçilerin ilgisini çekmektedir. Ancak modernleşme süreci, Çarşı'nın temel işlevlerinin genişliğini ve dağılımını etkilemiş, değerlerini ve toplumsal rollerini azaltmıştır. Yeni ticaret merkezlerinin gelişmesi ve artması sonucu Çarşı'nın yeni nesillerin hayatındaki özdeğerini ve önemini kaybetmesine neden olmuştur. Bu bağlamda yeni jenerasyon ise modern ve günümüz ticaret merkezlerine yaklaşımı farklı olduğu gibi toplumun bireyleri nezdinde ve özellikle günlük hayatında bile önemli ve değerli bir yere dönüşmüştür. Yirminci yüzyıldan itibaren yeni AVM'ler ve modern ticaret merkezleri kamusal alanlar ve eğitim alanları etrafında yaygınlaşması ile birlikte sosyal sınıfların ortaya çıkmasına ve ciddi anlamda sınıfların birbirinden ayrımlaşmasına yol açmıştır. Üst ve orta sınıfların yerleştiği bölgeler, yeni alışveriş merkezleriyle özdeşleşirken, alt sınıfların yerleşim bölgeleri Çarşıya daha yakınlaştırmıştır ve gecekondü mahalleleri ile daha iç içe olmuşlardır. Aynı zamanda şehrin kaçınılmaz yabancı kültür ile uzlaşma içinde olma zorunluğu, benlikle özdeşleşme eksikliği, kültür şokuna uğramayı ortaya çıkarmasıyla beraber yerli olmayan değerlerin etkisine yol açmıştır ve sosyo-kültürel değişimlere de zemin hazırlamıştır. Çalışmada iki temel amaç göz önünde bulundurulmuştur. İlki, çarşının sosyolojik çalışması ile kültürel gelişmelerinin toplum üzerindeki etkisi olmuştur. Bu bağlamda, Azerbaycan Çarşısı ve Tebriz Çarşısı'nda kültürel gelişme kendini hissettirmiştir. Bunlarla birlikte, Ahi Evran'ın düşünce tarzının esnaf kültürüne yansımaları üzerinde de durulmuştur. İkinci olarak, Tebriz Kapalı Çarşı mimarisi, sosyal hayata bağlı olarak kültür, din, ekonomik etkiler açısından analiz edilmiş ve bu doğrultuda modern kültürün olumsuz etkileri incelenmiştir. Çalışma, küçük, fakat kapsamlı objektif bir incelemeyi amaçlamaktadır. İncelemede, zaman içinde değişime uğrayan küçük bir bölüm üzerine değerlendirmeler yapılmıştır. Araştırmanın yöntemini, anket, veri toplama araçları, mimari dokümanlar ve tarihi belgeler kullanılarak yapılan saha çalışmasına dayalı bir analitik çalışma oluşturmuştur.

#### **Anahtar Kelimeler**

Tebriz Çarşısı, Ahi Evran, modernleşme, ticaret merkezleri, kimlik.

#### **Introduction**

Urban Space in pre-modern times had specific elements that formed the structure and skeleton of cities. The three critical components of the Bazaar are the Citadel, the Grand Mosque, and the Caravanserais, all of which have been specifically structured and precisely measured to be located in the city's texture. Since the introduction of Western culture to the cities of Iran, there has been a continuous change in the urban formations. The rapid changes and the new formations in the economic spaces have accelerated the decline of traditional structures such as the Bazaar. In the twentieth century, the expansion of shopping centers around public spaces and educational areas has led to distinctions within the social classes. The noble areas increasingly identified themselves with the new shopping centers, whereas the areas are closer to the slums with the Bazaar.

Today, the confusion in identity, the adoption of foreign cultures, the lack of identification with self, and confusion in the physical urban structure of cities in Islamic Iran have led to a culture shock and influence of non-native values.

The current research aims to assess the dimensions of the effect of modernization on the Bazaar typologies as a regenerating factor of a traditional city. In addition, today's bazaar culture is examined in terms of the important characteristic values of eastern societies, such as bravery, philanthropy, protection of the lower class, and heavenly hosts (Ermişlik), known as a culture of the Craftsman.

From ancient times to the present time, Tabriz Bazaar has become a center of solidarity based on brotherhood and generosity during the Muharram<sup>3</sup> and Ramadan

months. Many benevolent Craftsman and voluntary supporters help the lower class and provide social services with moral and economic benefits. These moral and behavioral qualities shown by the merchants of the Tabriz Bazaar also exist within the Turkish-Islamic culture. Its origins derive from the idea of brotherhood and generosity, which is mentioned in the Ahilik way. Although the influence of modern urbanization and architecture by Western culture is evident around the cities, the Tabriz bazaar continues to preserve its self-identity.

In addition to the regional study, a questionnaire was used with the following objectives to obtain the necessary results. A) To examine the reason why shopping centers are more frequently used when compared to the Bazaar. B) To define the role of merchants in Iranian society and cities. C) To find how renovation affected the formation of the city? D) To determine what kind of shopping centers citizens use the most today.

The Bazaar should be seen as an essential source of recreation to urban identity based on typical commercial and traditional structures.

In this study, the transformation of the Iranian Bazaar's architectural style into semi-traditional and modern retail has been taken into consideration as a qualitative method. Additionally, the effects of modernism would influence the Ahi culture, which has deep roots in the traditional culture. Throughout the research, changes in architectural style were considered as an independent variable. The development of the urban system "migration" and the effect of cultural change was taken to consideration as dependent variables. Therefore, the research literature has been reviewed to explain the causes of change within the circumstances. In the current analysis, the formation of recreation areas, integration of urban areas into the Bazaar environment, the use of mainstream geometry in design and planning, and the adaptation of the traditional method with the new in the modernization process of the Bazaar are discussed.

### **1. Tabriz and The Ancient Bazaar**

Tabriz is one of Iran's oldest and most important cities and the capital of East Azerbaijan Province, lying along the Silk Road. It has made a vital border city that facilitates the exchange of goods and transit. Tabriz has been of great importance due to its unique geographical features since ancient times. It has been considered one of Iran's and the Middle East region's most important cities for centuries. As mentioned in written sources of historical books, Nasuh Matrakci, a Turkish tourist in the 16th century A.D., drew pictures depicting the morphology of the city of Tabriz.

#### **1.1. Cultural area**

Inheritors and transmitters of the city's traditional culture are residents who mostly live in the city's old neighborhoods. Their cultural manifestations can be seen in their material possessions and spiritual aspects in their lifestyles. Artists, scientists, and prominent social and cultural figures of the city mainly grew up in these neighborhoods. Additionally, other important monuments such as the Ark (previously had a military function), an historical and cultural monument inherited from a century ago to the present day, have evolved into a place of worship that defines the cultural identity of the city. This historical place has preserved the function of spiritual culture to this day. Until the 1980s, this historic site had a large theater that served as the gathering place for urban communities to recreate thought systems in performing arts such as music, poetry, and theater. This unique historical hall, similar to the one in St. Petersburg, was the venue of music groups like Ashik (Bard) and Mugham, which constitute the bulk of oral literature in the Azerbaijani spiritual culture. However, after the Iranian Islamic Revolution in 1979, the hall was demolished under wrong decisions taken regarding the

value of intangible and tangible cultural heritage. Although this monument, which preserves its magnificence and cultural identity, is covered with steel walls around it. The Ark "Alishah" eventually became the focal point of culture lovers due to its libraries and other cultural facilities. Now, this place hosts the city's worshipping for Friday prayers. In recent years, there has been a breakage in Tabriz's traditional urban culture. The emergence and growth of modern cities and the arrival of many elements of modern biodiversity, and the neglect of official institutions to reproduce and preserve traditional culture started a negative trend. Some citizens happen to separate from their self-cultures and experiment with non-native lifestyles within the urban culture.

However, the city of Tabriz still keeps its essential cultural role as the representative of the Turkish-Islamic civilization. Tabriz Bazaar is a prominent and concrete symbol that has become a model for other architects as a valuable architectural structure in the neighboring cities of Tabriz. Tabriz Bazaar's architecture is a model that we have seen in Khoy (birthplace of Ahi Evran), Zanjan, Ardabil, Urmia, Marand, and other cities within the borders of Azerbaijan and Iran. Furthermore, other architectural adaptations of the Tabriz Bazaar can be seen in different Turkish towns such as Elazig, Urfa, Gaziantep, Bursa, Istanbul, and other cities. This adaption and modeling have developed and strengthened the cultural roots between Tabriz and other Turkish cities in Anatolia.

### **1.2. Community space**

Over the centuries, Tabriz has become the centerpiece of commercial and cultural exchanges, leading to the development and expansion of civic and social institutions. Especially in the Qajar period, Tabriz was the main route for Western communication and development due to its proximity to Russia and the Ottoman Empire. Tabriz has been the center of the rise and birth of many intellectual movements, social, economic, and technical developments in the past and contemporary period. Many civil institutions were established in Tabriz before Tehran and other parts of Iran. Therefore, Tabriz is known as the "city of firsts" and is a leading city in establishing Iran's urban life and cultural elements.

Tabriz city's culture has always been defined as a "new urban culture" by creating the necessary urban life institutions. The continuation of the authentic culture throughout the ages shows the strength and resistance of its principles. Although Tabriz's people were exposed to various natural destructions such as earthquakes, floods, and social collapses such as war and occupation, they still managed to transfer their cultural elements and structure to new generations. This stability depends on two main factors: First, the Azerbaijanis ancestors preserved their cultural heritage with their strength in times of difficulty. Second, culture has such deep roots in identity that it has managed to endure for a long time.

### **1.3. Demographic distribution of Tabriz and the role of the Bazaar in the production of culture**

The dispersion of the Tabriz population is based on the level of income within the urban social class. In terms of income and financial facilities, the affluent and upper class mostly live in newly built areas with modern architecture. This social group always seeks to acquire and experience modern cities' culture and include it into their lifestyle. Therefore, there could be a large distinction between individuals and groups in other parts of the city. The middle class of society, which can be said to constitute most of Tabriz's urban population, often live in the city's central part and preserve the traditional economy and culture. Their sales and purchases are from traditional markets, especially Tabriz's indoor Bazaar, helping make the wholesale economy dynamic. To

some extent, the city's middle and lower economic classes are the old and noble Tabriz inhabitants. As a matter of fact, they are the residents who can be called Tabrizian. Many of these neighborhoods are among the old textures of Tabriz and include ancient history. These neighborhoods and their inhabitants play the role of preserving and transmitting the traditional Azerbaijani culture to the next generation. The physical morphology of these neighborhoods shows that old and local architectures still exist. The inhabitants of such areas try to preserve and perpetuate the traditional, moral and material culture within the growing modern urban culture. They consider the Bazaar as a place for cooperation, empathy, participation in solving various socio-cultural and political challenges. Residents of such conventional neighborhoods, with a deep and intimate attachment to tradition and values, resist changing socio-cultural values such as courageousness, generosity which reduce the effects of modern culture on the authentic culture.

Supporting the oppressed is a longstanding trait known for its humanitarian qualities. For many years, the Bazaar traders have supported the oppressed or needy and continue to help them with the same goodwill. Abu al-Haqayiq Nasir al-Din Mahmud ibn Ahmad al-Hoyi (1171-1261), known as Ahî Evran<sup>1</sup> or founder of Evren, was one of the most generous men who grew up and worked in the Bazaar. He was born in Khoynear Tabriz. He was a supporter of the needy and was sincere in his commitment. As a former tanner and marketer, Ahî Evran became so interested in his lifestyle, ideology, and religion that he soon established the Ahi guild "Ahilik"<sup>2</sup> (brotherhood) sect.

The middle class of Tabriz, who live in the center of the city, is often engaged in trade and is the traditional market economy's main wheels. In the modernization process, they have not lost their former identity and have protected the Turkish Azerbaijani's spiritual and subsequent material culture possible. They themselves have made the reproduction and continuation of the city's central neighborhoods' culture. They have also prevented Tabriz urban society's physical change and the city market's nature towards new non-native patterns. They have protected Tabriz and the market from anonymity in all its aspects.

#### **1.4. The trait of brotherhood in the culture of Tabriz Bazaar and the method of Ahilik**

The Islamic belief, revived by the Turks' arrival and settlement in Anatolia, made the most significant contribution to the development and spread of art and trade. It caused the people living in this geography to bring together merchants and art institutions. This competitive environment has accelerated solidarity, friendship, intertwining organizational work and revealing the necessity of a corporate structure. This structural organization was realized only in the 13th century by "Ahi Evran" with "Ahi Culture." (Cihangir; Karakaya 2016: 110-122) Ahi Culture is a culture of solidarity and cooperation based on generosity, brotherhood, and loyalty. Thanks to the spreading culture, shopkeepers and the poor and needy benefited from the aid.

Ahi was a man of honor; he cared to be just in all his doings. He earned that which was halal and spent it without squandering, sufficiently and adequately. He was skilled and produced valuable things that were of help to the needy (Sancaklı 2010: 5-14). Ahi Culture, based on social solidarity, XIII. XIX century is the name of an organization that enabled Turks, who lived in Anatolia, Balkans, and Turkistan, to grow in arts and develop morally.

This organization's primary purpose is an order in which the social structure of its period socio-economically brings together integrity, compassion, and good morals.

(Çağatay 1997: 14) In this system, Ahilik aims at providing "social justice" by establishing perfect and solid relations between the rich and the poor, producers and consumers, labor and capital, people and the state. Individual and social peace is ensured by preserving the principles of balance between people. In this context, Ahi is a vital organization formed by tradesmen and artisans who care about and host the poor and regard their job as a prayer, and are firmly devoted to society's interests.

Ethics in business has always aimed at improving the ethical quality of decisions and actions at all business levels. In the markets of Islamic countries, especially Tabriz's Bazaar, the observance of religious principles and adherence to Islam's recommendations has long been a source of moral norms and cultural beliefs. Tabriz Bazaar has had two influential institutions determining the moral standards of courageousness, generosity, and brotherhood, which affected the rules of trade and their implementation. One of them was a religious scholar, and the other a businessman who had the spirit of the brotherhood. These two characters joined together in a holy place called the Bazaar Grand Mosque. Their cooperation and shared thinking helped the supporting of merchants and guilds that were facing difficult times. At the same time, the joint support of these two authorities organized and took many cultural, social, and even political actions in society. (Khatib 2009: 92)

It is considered that Islam has controlled the behaviors of its believers by specifying which actions would be rewardable or punishable by God, in this world or the hereafter. For this reason, adherence to business ethics within society, religion, and trading on an individual and institutional level has helped the formation of healthy relationships between merchants.

When looking at periods in Iran's history, one can see that the fusion between business and faith have been so great that religionist people have existed among different classes. The most moral and spiritual guilds in the history of Iran had belonged to the Safavid era. In the Safavid period, the Bazaar of Tabriz, Ardabil, Khoy, Isfahan, Shiraz, Yazd were some of the cultural and social institutions that were influential. They had aided the all members of the society. Merchants and artisans used to cooperate with religious scholars within the bazaar mosques and would plan out ceremonies for Muharram and Ramadan. The organizing of mourning programs, aiding of the needy in the neighborhoods (with the priority of neighborhoods near the Bazaar), observation of the trading principles following the Islamic law, and the use of the Ijtihad<sup>4</sup> of religious scholars were some of the things that the guilds of Tabriz Bazaar carried out. All of which were in line with the spirit of the Ahi Culture.

The Ahi Culture grew among the bazaars of Tabriz and other Turkic cities during the Qajar period. These types of merchants were active in the Tabriz Bazaar during the Constitution period and the second Iran-Russia war when the Russians occupied Tabriz. The Tsarist Russia's and Britains economic sanctions caused several merchants' bankruptcy in the Tabriz Bazaar. The benevolent guilds and subordinates to brotherhood's culture helped the bankrupt shopkeepers and provided material support to the neighborhoods' that were in need. Haji Nayeb Qassab, Haji Muhammad Gülbaz, Toutouchi, Loti Ibrahim, Yaghoub Shirpaz, Haji Hamid Gürjiler, Rezvaniler, Haji Karim Davachi, Haji Rahim Ipkchi, etc. were among the guilds of Tabriz Bazaar. Their names are mentioned in the history of Azerbaijani celebrities. (Khatib 2009: 102)

The collective thinking and cooperation between scribes and merchants during the formation of the 1979 Islamic Revolution is an example of the influence of religion, generousness, and fraternity. The Mozaffariyeh Bazaar, built-in 1888 by a philanthro-

pist named Haji Şeyh Muhammed Cafer Qazvini, is used as a place where religious ceremonies are held in Moharram Safar and Ramadan. Due to its antiquity and use, this market is part of the tangible cultural heritage. The modern communication tools and Western influence have not affected the cultural structure of the Tabriz Bazaar. Non-governmental and other trade unions are still active among market guilds. They support their colleagues and help the needy in the city setting up charitable funds. The spirit of brotherhood or Ahilik is stable in Tabriz Bazaar culture.

### **Effects of Modernization and Globalization on Cities**

Modernization is an irrefutable phenomenon in today's world related to human developments, especially in science, technology, communications, information, transportation, etc. It can be seen as the result of modernization that seeks to unify the patterns of people's lives in all aspects, among the scientific, intellectual, political, and artistic fields. Indeed, having a dominant world through harmonizing cultural and identity patterns, intentionally or unintentionally, will cause to undermine the marginal, ethnic, and national cultures.

Modernism and post-modernism have attracted the interest of urban literature during recent decades. Before the modernism era, urban areas had some fixed elements that comprise cities' structures and skeletons. These elements were citadels, forts, fences, bazaars, and gates, which were intertwined with people's lives and businesses.

Today, the phenomena of globalization have caused cities' structure to change along with modernism and quickly shift the system of traditional culture and its works to semi-traditional or modern. The impact of globalization following modernization has affected essential parts of the cultural structure of Iranian civilization. (Golkarian 2019: 1-11)

During the Iranian Revolutions in 1906 and 1979, the Bazaar had played a vital role; however, recently, the Bazaar in Iran has faced risks in social, cultural, economic, spatial and materialistic aspects. The gradual and fundamental changes in the Bazaar's structure caused the Bazaar's relation among the urban spaces to disappear. The demolition of old castles, enlargement and improvement of roads, streets, and the removal of the Phaeton entrance for horse-drawn carriages are among some of the changes that took place. (Rahnamaei; Shahosseini 2004: 57) All were modern experiences for the traditional society of those days, which promised a new lifestyle. Moreover, Modern broad streets separated some parts of the Bazaar from the urban social space. One of the critical events in the Qajar period was the constructing of passages and streets for carriages. These streets disconnected previous paths and local routes, which led to many changes.

Modernization is a social change linked with industrialization. Once set in motion, modernization is disposed to pass through all aspects of life, bringing urbanization, rising life expectancy, and rapid economic growth. These create a self-reinforcing process that transforms political institutions and social life. (Asl-e Sarirai 2007: 58)

Modernism's impacts on the Bazaar can be considered in its traditional concept. Modernism and its construction of new streets had various affects to the functionality of the Bazaars which were located in the old parts of the city. Although some believe that these projects disrupted Bazaar function, the fact is that the construction of showcase streets increased Bazaar activities in terms of geographical aspects. Therefore, the appearance of showcase streets' as the first reflection of modernism resulted in changes in the Bazaar's retail trade and wholesale performance. (Mohammadzadeh; Fallahinejad 2009: 85-92) These changes gradually passed different stages and led to new commer-

cial spaces with varying forms, architectures, sizes, and functions. After modernity in cities, more affluent people started changing their residences to luxury places and consequently they head towards the shopping areas. They had now achieved a new lifestyle, which meant dressing differently, eating diversely, and shopping from modern areas. (Yazdani 2007: 29-52)

**1.5. Findings and Discussion**

The Bazaar is a Persian word that dates back to pre-Islamic times and has been formed as an economic-urban institution since the Sassanid era and has been active in commercial and productive cities. In Persian literature, the word bazaar has a broad meaning. It is used to mean a crowded place that determines economic, social, and even political issues (Esmaili Sangari; Omrani 2007: 40).

The word bazaar in Pahlavi Vachar, in ancient Persian Abakari, means a place of gathering, a place of buying and selling goods, food, clothing, a trade square, and a place of traders. (Darmesteter 2015: 43) The Bazaar in terms of its economy, is a special place where people communicate to buy and sell goods. As a result, their exchanges are done at the same time and a special price (Pourjafar; Amini; Varzaneh 2014: 10-19), (Table 2.1.1).

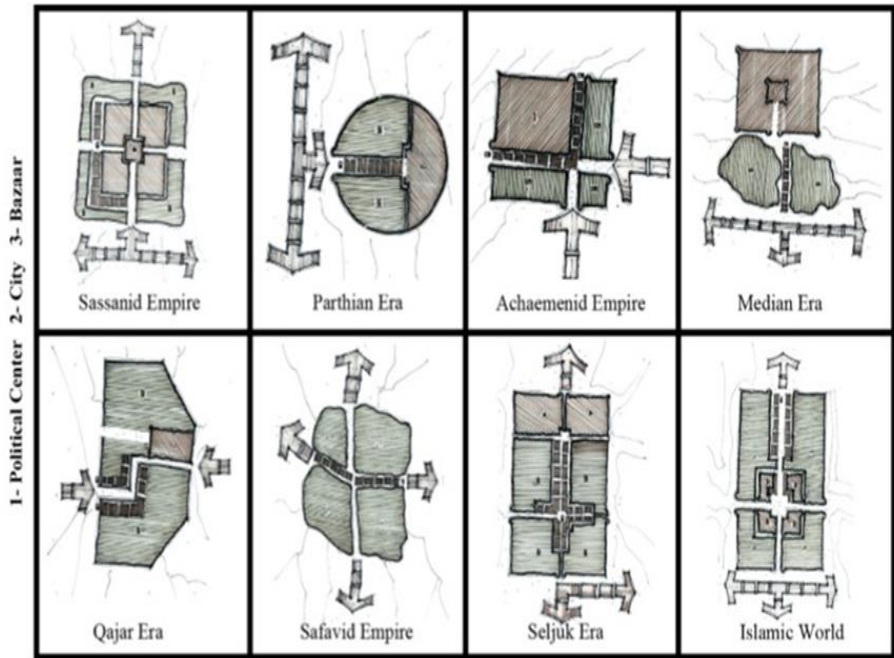
Definition	Notable features	Sample of word
Physical	Size & Scale	Bazaarche (Small scale), Bazaargah (Market center), Timche, Rasteh, Souq, Square, Gheisarieh, Shop, Store, Dakkeh, Chamber
Functional	Place of purchase and sale of goods; Refers to the product offered in the bazaar.	Transaction, Trading, Shop, Store, Blacksmiths, and Coppersmith Bazaar, the Horse Bazaar, Chicken Bazaar, and Bookbinders Bazaar
Spiritual	Deceit, Deception, Event, Adventure, Excuse, Futility, Virtual value and credibility, Congestion, Irregularities, Careless and disorder, Prosperity, Bragging, Behavior, Method	Universal Bazaar, Crowded Bazaar, Dining & Resting Bazaar, Succulent Bazaar, Stagnant Bazaar, Fresh and warmest Bazaar, Black (Market) Bazaar, Tarabar Bazaar
Qualitatively	Aspects such as the quality of the environment and the type of goods	Gheisarieh, Timcheh, Sara, Dokkan (Store)
Periodic and Spatial Position	The bazaar is taken name according to the time and location of the bazaar	Fair Bazaar, Friday Bazaar, Saturday Bazaar, Monday Bazaar, Big grand Bazaar, Long souq, Tabriz Bazaar.

**Table 2.1.1.** Definition and Description of Bazaar (Khorrami Rouz 2014: 37-38).

Commercial Space in Iranian cities focusing on the Bazaar has been closely related to other urban elements. The Bazaar, which alone could not meet the people's growing needs, inevitably created warehouses (Timche), caravanserai, and inns. Besides, public places such as baths, mosques, schools, shrines and pillars, Saqakhans, dormitories, coffee houses, etc., created a single texture in this complex vicinity. All those mentioned areas in the Bazaar, have met the needs of people in terms of economic, social, religious and political activities. (Manuchehri; Tork 2014: 67).

The texture of the Tabriz Bazaar Complex was evaluated in terms of architecture, urban planning, social and economic aspects. With the arrival of modernization, changes were experienced in all kinds of interventions.

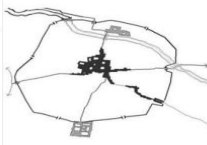
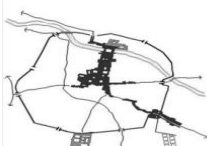
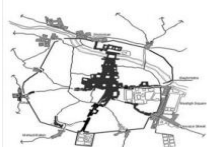

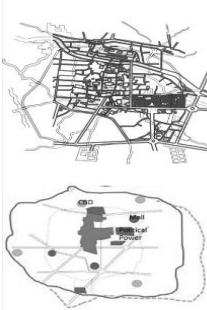




**Figure 2.2.1.** Islamic Iranian Bazaars in Different Historical Periods (Soltanzadeh 1983: 24-25)

During the early Islamic era and to an extent in the Seljuk era, the Bazaar was designed in the Sassanid method. There were some general concepts (from urban scale) and some complex ideas (from the architectural scale) to relate the functions and the Bazaar's façade design (Pourahmad 2000: 55). In general, a bazaar consisted of a central passage (Rasteh Bazaar) with different buildings attached to it. The length and the scale of the Bazaar depended on the size of the cities and the corresponding urban economic powers (Pirnia; Memarian 2006: 24). In the Safavid Empire, the Jame mosque, Bazaar, political and social centers, and residential spaces created an integrated complex, each with its own properties in the hierarchy of urban areas (Soltanzadeh 1983: 24-25) (Pourahmad 2000: 62), (Figure 2.2.1).

After the conquest of Tabriz by the Qajar Dynasty in 1789–1925, commercial areas were located only in the center of the city as Bazaars and surrounded by long walls and eight gates. In the First Pahlavi period, the walls were destroyed, and economic-political power moved too far from the Bazaar, and a new Commercial Center appeared. The urban life structure was more affected by government authority and had a social and economic dynamic, continuing in the Islamic revolution periods. In fact, in the contemporary period, the Bazaar's importance and role in Tabriz's formation have waned with transforming the city's social and physical structures and modern elements' arrival. Therefore, the Bazaar has lost its past position and importance (Table 2.2.2.), (Table 2.2.3).

Period	The cause of Bazaar formation	Actions affecting Bazaar	Type of space making	Locating the Bazaar space	Sample Map
<b>Before 1772 (Safavi Dynasty)</b>	We are maintaining the community's economic and productive organization and the social and economic security necessary for the development through the government's permanent presence.	The city is the government's real estate residence that trades and monitors agricultural and industrial production. The scope of business in this period gives the city an utterly commercial face.	They are building permanent Bazaars with built spaces and determining the neighborhoods' input from within the bazaar.	Establishment of the Bazaar in the city and the vicinity of the main ways and expanding subcategories.	
<b>After 1772 (After Earthquake)</b>	Security was created during the Safavid era and the development of foreign relations with Iran.	New Rastehs, along with old Rastehs, was added due to the development of relations with other countries and the prosperity of various products' production, and the expansion of its main bazaar.	Creation of planned and Pre-planned urban Bazaars Increasing the number of caravanserais along with the Bazaars.	The establishment of a Bazaar in the city in the vicinity of the main ways is continuing.	
<b>Qajar dynasty</b>	The kings' interest in urban development manifestations in the West and their continuation in later periods.	*Weakening of Iranian goods due to some foreign goods' entry into Iranian markets- *Distribution of business Rastehs in the city due to the increase in urban population and new streets in the cities and old districts. *Importance of riding access and changing the way the land lots are being divided in the city.	Building Bazaars and Dokkans and shopping malls along the designed streets in the city.	Establishment of Bazaar and Dokkans in the city in the vicinity of the main ways.	
<b>Pahlavi Era</b>	The genesis of the market's political relations with the Pahlavi regime, the prevalence of street use, and the need to move cars in the city.	*The development of commercial land use led to the formation of Shopping malls. * Building Dokkans and commercial centers on both sides of the streets. * The genesis of commercial Dokkans on streets due to the bazaar's political reaction to the Pahlavi era.	They are building new office spaces such as banks, offices, public and private institutions, and Dokkans in the form of a row on the street and side by side the building shopping malls along the streets.	Establishment of Bazaar and Dokkans in the city and the vicinity of the constructed ways in the city.	
<b>After Islamic Revolution untill now</b>	The comprehensive development of the industry, technology, urbanization, trade, relations with other countries, the specialization of products, and the supply of new products in specialized product supply centers.	Attention to the economic situation has led to the flow of significant investments into commercial complexes and shopping malls, large commercial buildings, and the development of urban structures due to population growth and the conversion of cities into metropolises the construction of streets and highways.	The lack of construction of Islamic Bazaars, building row Dokkans in the city and main roads and edges of highways, building shopping malls and shopping centers, and the genesis of virtual and remote shopping centers.	In the city and the vicinity of the ways and highways, virtual shopping centers	

**Table 2.2.2.** Bazaar Developments in the Post-Islamic Period in Iran (From the Seljuk Dynasty up to present).

Period	Physical Form of the City	Bazaar Position on Physical Form of the City	Physical Form of Bazaar	Functions and Performance of Bazaar	Bazaar Access Features
<b>Seljuk Era (1037- 1194 A.D.)</b>	Based on a grid network	The branches of the city's central commuting axis and the grid network's complementary loop. (As the linking element of the city's primary and religious elements)	Enclosures and roofed spaces of Bazaar order with small parcels and regular and modular rhythm.	*The role of connection among the main elements (Religious and governmental) *Spaces and trading functions *In the direction of the regional connection axis.	*Pattern of grid network access and access has urban hierarchy Bazaar is a kind of movement team.
<b>Safavid Era (1501- 1722 A.D.)</b>	Based on a grid network	The branches of the city's central commuting axis and two parallel axes intersect with them as a complement loop of the grid network (as the linking element of the city's central and religious elements).	*Maintaining the old structure fabric *Enclosure of spaces with small parcels and relatively regular fabric and with functions on the walls. *The relationship between compressed Bazaar fabric with the open space and large parcel squares.	*Spaces and trading functions as guild orders *Enhance business performance by building other functions such as schools (Madrasah, Khan), etc.	*Pattern of grid network access and access has urban hierarchy Bazaar is a kind of movement mainstream.
<b>Qajar Era (1789-1925 A.D.)</b>	Based on a weakened grid network due to destructions	Like the previous era	Like the past era	Trade and business space as well as space for social interactions and the beginning of civic movements (Constitutionalism)	Like the past era
<b>Contemporary (Pahlavi Era up to now), (1925 A.D. up to now)</b>	A grid network of the streets and the advent of the hierarchy of car access scattered network pattern)	Next to the main streets of the city	*The disappearance of the physical integrity of bazaar with the destruction for constructing streets *Loss of open and closed space when passing through the bazaar and passage.	*Merely trading and business functions *The formation of very weakened social interactions *The prevalence of the historical and regional role of the bazaar.	*Pedestrian access from neighborhoods like past eras *Prevalence of hierarchical access to cars in a new form and positioning bazaar next to the city's main street.

**Table 2.2.3.** Characteristics of Tabriz Bazaar and the Bazaar's Impact on the City's Form (From Seljuqi Era until the Contemporary).

The changes in the cities layout and the expansion of the shopping centers followed by the people's changing tastes reflect the magnitude in which the Iranian culture is changing. Today, new commercial complexes have children's playgrounds, cafes, and restaurants that meet the customer's leisure needs and help them relieve from daily work's tiredness to some extent. The variety of these services depends on the shopping center's capacity, area, neighborhood, and many other factors. Some commercial centers were gradually formed in a location different from the housing sector in big cities. These bazaars developed linearly along the most critical settlement roads with advanced technologies and attractive appearances (Abbas Zadehgan; Azari 2009: 26-30). However, according to the definition of traditional and modern shopping centers above, it can be ensured that new trade centers near or far from the Bazaar have advantages, and disadvantages among themselves.

Bazaar	Shopping center
The bazaar has different spaces in terms of form and function.	Spaces have small parts that are more functional than commercial.
The stores were bigger	Shops have become smaller.
The shops were in the same disciplines and were in the same order of business in a specific order.	The dispersion of related and unrelated businesses has disappeared, and shops with different business disciplines are usually located side by side.
Although crowded, the Bazaars provide a high-security space for passers-by and shoppers.	They lack security issues and market order.
They had hierarchically prioritized corridors or entrances to access each row.	There are no aisles before access to shopping malls.
The Bazaar structure was the center of a collection of shops connected in a specific city area.	They are located in different parts of the city.
Bazaars could socialize.	They cannot interact socially.
Bazaars played a significant role in the political life of the people.	They have no political role.
The Bazaars were located in the center of the city.	They could be located in the city center, the suburbs and so on.
The architecture of the Bazaars was entirely in line with the climatic conditions of the region.	They have the same architecture in different climates from different cities.
Depending on the area, if the bazaar was roofed, there were holes in the ceiling for lighting and ventilation.	If they are roofed, they use synthetic methods for lighting and ventilation.
Their structure was usually one floor (ground floor) and a maximum of two feet in some spaces.	There is no limit to the number of floors.
Bazaar materials were usually concentrated with soil and sometimes paved.	Their flooring is usually made of stone.
They were adjacent to the city's essential elements, such as mosques, schools, and government institutions.	There is no priority in choosing where to build them.
Spatial separation is based on value, price, and absorption of goods (order for less essential goods and expensive goods).	There is no physical separation between different professional disciplines.

**Table 2.2.4** Above provides a clear understanding of the difference between today's bazaar and shopping malls.

The SOWT table below helps figure out the positive and negative feedback from two types of commercial centers.

Strengths	Opportunities	Weaknesses	Threats
Existence of new and trend stuffs in shopping centers near the Bazaar and Far from the bazaar. -Existence of new and wide roads and public transportation lines makes access easy and cheap.	-The possibility of plans for the development of the complex and the commercial future of the region. -The case of creating pedestrian and leisure routes and green space.	-Lack of using the bazaar because of passages and dead ends with unsuitable asphalt. -Lack of views of buildings inside the eye-catching alley.	-Threat of spreading widespread destruction of the project to the depth of the old texture.

**Table 4.4.5.** SOWT Table of the Physical Form System - Aesthetic Component

Strengths	Opportunities	Weaknesses	Threats
-Existence of BRT lines in Imam street, Bahadori one-way street, Khaghani one-way street	-Creating a subway line. -One-way streets help to smooth traffic.	From the bazaar to the new commercial center, one-way streets are a strength, but wasted time and long distances to reach the destination is a weakness for people and clients.	-Being one-sided has caused the route to be longer.

**Table 4.4.6.** SOWT of the Movement System and Access

Strengths	Opportunities	Weaknesses	Threats
-Existence of lighting and security in the neighborhood.	-Possibility of creating a coffee shop, etc., in Azerbaijan Carpet Square and southeast and eastern part of the Tabriz.	-Lack of Space around the bazaar for social interactions and leisure	None

**Table 4.4.7.** SOWT of the System of Activity and Experience of Public Space

Based on theories and research on modernism's impact on the marketplace, the survey was given to the female and male customers and market owners. The questionnaire which was conducted to affirm the advantages and disadvantages of modernism had acquired results which were positive and negative. Predominantly the participants of the questionnaire were from fields of architecture, constructional engineering, photography and faculty of social sciences and humanities. Nevertheless, the participants from fields of commerce and trade claimed that Mega markets were a place for global communication. A place enabling global brands the ability to enter new markets and increase accessibility among foreign businessmen, a place to network and trade. The safeness, ease of access and the comfort of purchasing are some of the other reasons for preferring the Mega markets. The lack of parking areas around the Bazaar which increase the risk of traffic accidents also accounts for excess air and noise pollution. These are some of the factors that lead customers to new shopping centers.

**The Result of the Questionnaire:**

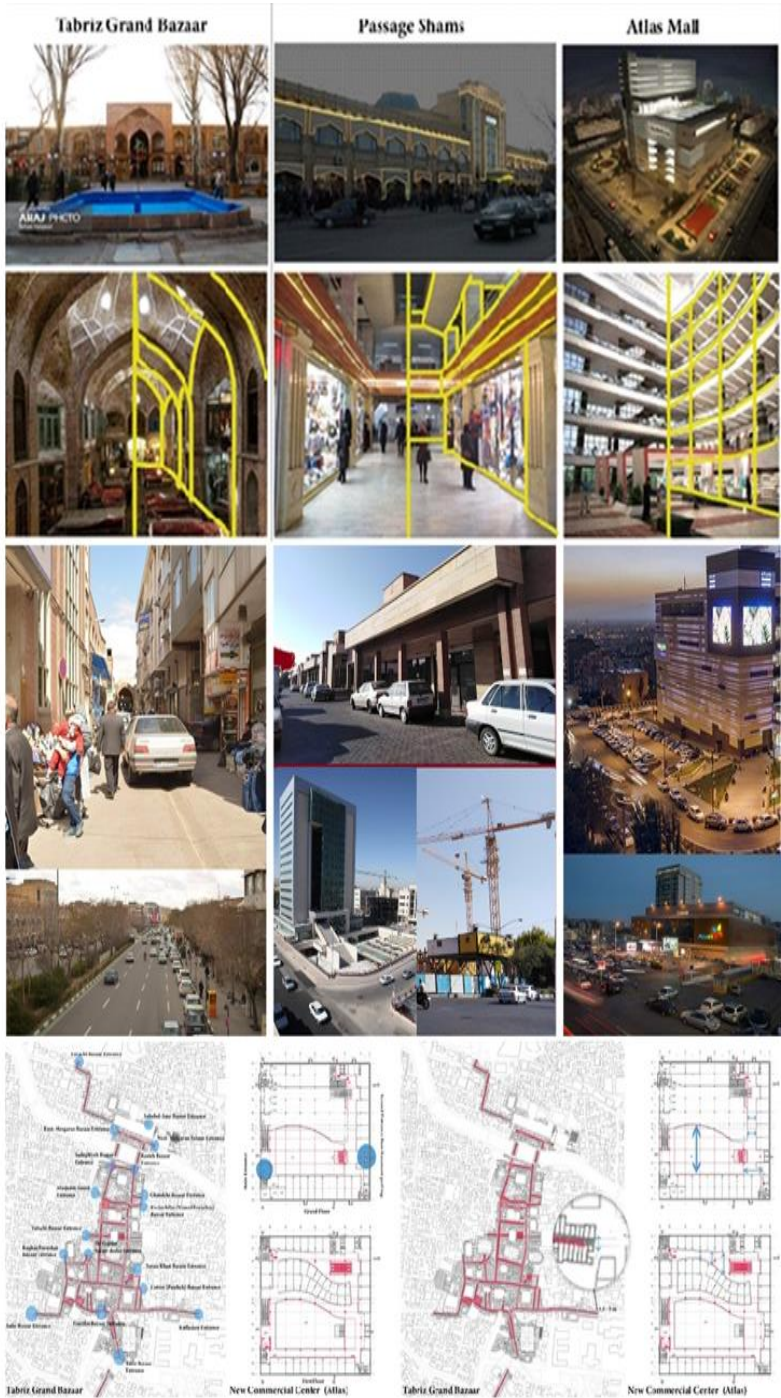
1. What social class attending the bazaar?	High-class	Middle class	Low social class
	%6.09	%77.59	%15.51
2. How often do you visit the bazaar for shopping and gathering there?	Once a week	Two to three times a week	Usually- use modern shopping malls
	%30.03	%7.09	%62.88
3. Which place is more useful for shopping?	Bazaar	Modern shopping center	Both of Them
	%9.99	%61.01	%29
4. Which age group more uses the bazaar?	>25	25-45	All ages
	%61.01	%9.99	%29
5. Which gender more uses the bazaar?	Male	Female	
	%58	%42	
6. Do you think that the bazaar will lose its value entirely after a while because of modernity?	>25	25-45	All ages
	%25.02	%40.08	%34.90
7. Which commercial centers have a strong attraction concerning appearance?	Bazaar	Modern commercial center	Both of them
	%14.49	%33.62	%51.89
8. Why people use modern commercial centers? (If you chose None of them, please write your own opinion)	Easy access & Uptown	Brands & Luxury Life	Entertainments &- Landscape
	%44.24	%36.52	%19.24
9. Do you think that modernity caused the weakness of the bazaar?	Yes	No	Very little
	%46.96	%23.53	%29.51
10. Will you use the bazaar if the stakeholders allocate some entertainment services inside the bazaar and make attractive appearances in the bazaar?	Yes	Very little	Not sure
	%65.27	%14.89	%19.84

Aesthetically, both types of shopping centers were selected. Because Tabriz Bazaar is known as one of the largest and most famous bazaars globally it symbolizes society's national identity. Shopping malls have become popular due to their new structure and reminiscence of Western construction. The traditional market rank is higher than modern shopping centers in terms of architecture and art geometry. Since the Bazaar was built by a famous architect named Samad Mimar, its accurate mathematical calculations were recorded, and they can still be found today. Its skeleton was made of natural materials such as yellow stones and red bricks. Tabriz's old Bazaar was registered with the number 1097 among the country's National Monuments in 1977 due to its architectural features and its need for protection. The Cultural Heritage Organization supports it in all kinds of repairs which are undertaken with the knowledge and permission of that institution. Each year, the country's Cultural Heritage Organization spends a substantial amount of money from the government budget and merchants' financial aid to restore this beautiful old collection. Over the past decade, more than 90% of worn places have been restored to enhance their charm and function. This unique market has not lost its commercial importance for hundreds of years.

The difference between the outer facade and inner form in three types of the commercial center

The difference between the wide of the passages, accessibility and mobility in Tabriz grand Bazaar and Atlas and Laleh park commercial center.

The difference between the wide of the passages and the number of entrances in Tabriz grand Bazaar & Atlas commercial center. The difference between the wide of the passages in Tabriz grand Bazaar & Atlas commercial center.



**Figure 4.4.1.** The Difference Between Three Kinds of Commercial Centers in Tabriz with Their Features.

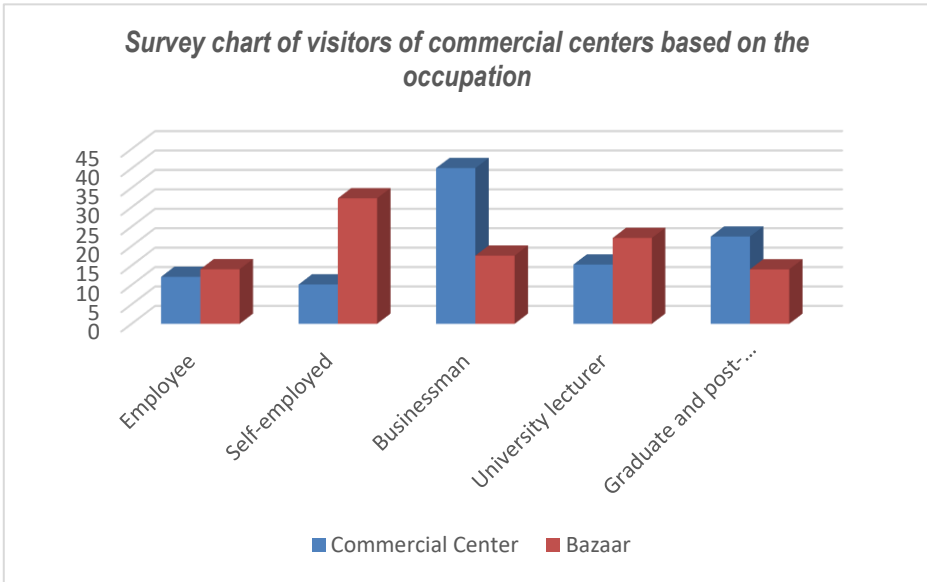


<p><b>Address:</b> Bazar, Tabriz, East Azerbaijan Province, Iran  <b>Date of construction:</b> The 12th century  <b>Area:</b> 28.9733 ha</p>	<p><b>Address:</b> East Azerbaijan Province, Tabriz, Ferdowsi, Mehdikar, Shohada Street  <b>Date of construction:</b> 18th - 19th century  <b>Area:</b> 8234.97 hectare</p>	<p><b>Address:</b> The Imam Khomeini St. as the main highway of the city, Khaghani St. as the main access road to Tabriz Bazaar, and Azim Shahid Beheshti Square and Bahaduri streets  <b>Date of construction:</b> 1995  <b>Area:</b> 4.5 hectare , <b>Foundation:</b> 156000 m2</p>	<p><b>Address:</b> East Azerbaijan Province, Tabriz, Valiavar, Key -e- Vaili -ye- Ase- Atlas- Iran  <b>Date of construction:</b> 2016  <b>Area:</b> 44,828 square meters (m2)</p>	<p><b>Address:</b> Shahid Fahmideh Square, Pasdaran highway, Tabriz, East Azerbaijan.  <b>Date of construction:</b> 2012  <b>Area:</b> 42,939 square meters (m2)</p>
<b>CONCEPT OF FORMATION</b>				
 <p style="text-align: center;">Multi-axis</p> <p>An interconnected system consisting of the number of parallel and intersecting <i>Kasch</i> (Horizontally)</p>	 <p>The layered &amp; Core development (Vertical)</p>	 <p>The route form development (Horizontally)</p>	 <p>The layered &amp; Core development (Vertical)</p>	 <p>The layered &amp; conjoined (Vertical)</p>
<b>FUNCTION AND INTERNAL UNITS</b>				
 <p>Shopping center and Cervanseral</p> <p>Carpet Shoe Fabric store Clothing Haberdashery Meat and other proteins stores Confectionery and bakery Gold and Jewellery Clothing Home Appliances and Accessories Construction tools and Building materials Shoemaker Fabric store Non-industrial products Gunny sack store</p>	 <p>Passage</p> <p>163 Commercial units 1 Business floor 1 Underground parking</p>	 <p>Shopping center and Residents</p> <p>377 Shopping units 120 Administrative units 220 Residential units 1400 capacity units of car parking</p>	 <p>Shopping center</p> <p>Restaurant and Foodcourt, coffee shop, Children's playground, Exhibition, Hypermarket, Parking with 4 Floors.</p>	 <p>Shopping center and Hotel</p> <p>1 Hypermarkets 1 Confectionary stores 1 Cinema 1 Food courts floor 1 Playground centers</p>
<b>FACEDE FEATURES</b>				
 <p>Local materials such as red brick and stone have been used on the floor of the Bazar, and roof have been used on the roof, zi columns, openings.</p>	 <p>Iron frame skeleton. Yellow and red bricks, Clay and mud with a wooden on the floor of the Bazar, and roof have been used in Shams Tabrizi passage.</p>	 <p>Reinforced concrete roof, Travertine stone and Iron frame skeleton with Cement and Brick</p>	 <p>Complex structure of reinforced concrete and steel structures. A combination of Granite or polished Travertine stone with composite sheet, frameless double glazed glass facade and thermal break according to standards.</p>	 <p>Complex structure of reinforced concrete and steel structures. A combination of Granite or polished reinforced concrete, Marble, Travertine and glass security double glazed glass facade.</p>

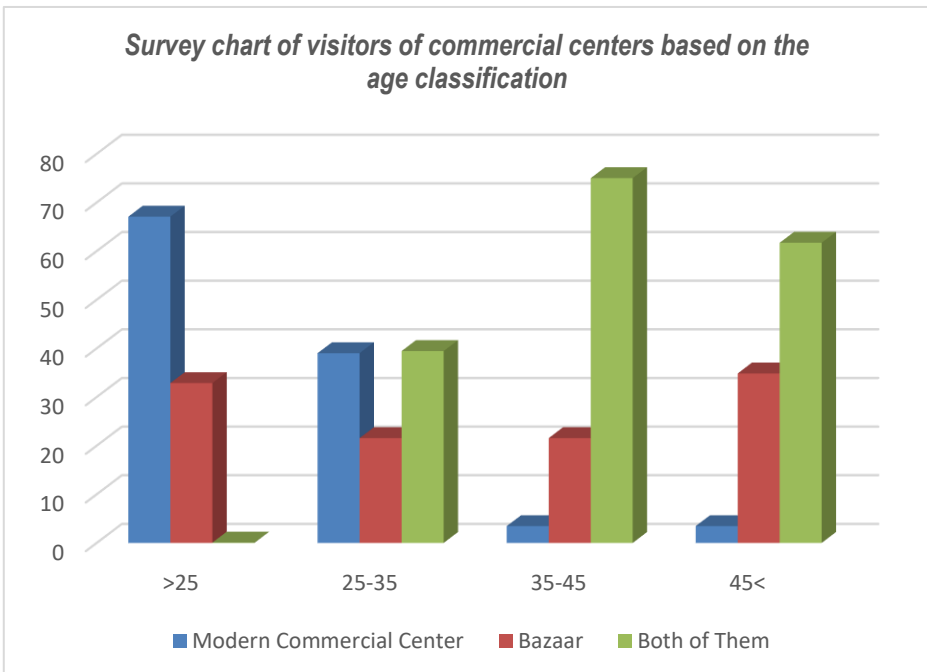
**Table 4.4.8.** Concept of Formation of the Bazaar and Commercial Centers



**Chart 1**



**Chart 2**



According to the obtained statistics, it can be concluded that the new generation is more interested in new shopping centers. Finally, by accepting the suggestions and opinions of customers and owners, it is assumed that the Bazaar is dominated by

modernism. However, many people still spend a considerable amount of time in the Bazaar, which could encourage the new generation towards the Bazaar.

### Conclusions

The phenomenon of globalization and modernity has affected the architecture of traditional markets and urban planning systems. Tabriz being one of the largest cities in Iran and the oldest city along the historic Silk Road, has faced many changes regarding its culture. Tabriz Bazaar is an objective symbol that combines traditional and semi-traditional architecture. Although retail activity has declined with the emergence of new markets, it is still a conventional local market for significant goods. Traffic problems and lack of access points to the city center have a substantial impact on the number of visits. Some modern shopping malls have entirely replaced traditional bazaars, and some have been able to coexist in the same conditions and atmosphere. Traditional markets in big cities have not met the people's psychological needs, which have formed the basis for architectural culture movement from traditional to semi-modern and modern, in Iranian cities specifically in Tabriz.

The concept of life and survival in today's architecture is remarkable. New shopping malls have shifted from a "productive" nature to a "consumer" nature. As a result, urban society's consumerism has fundamentally changed the "monetary and hegemonic rule" over urban architecture and the distribution of urban spaces. Although this issue has changed the traditional and existing culture in the Bazaar. Even so the good spirit, cooperativeness and aiding of others from the Ahilik culture persists.

Thus, the comparison made during the research has shown that the only thing that can preserve traditional bazaars' architectural face and make them a lasting historical monument of a nation's culture is to pay attention to modernization in the conventional Bazaar. It is concluded that due to modernism's influence on traditional architecture, the modern form and standard content of the Bazaar should be changed in terms of physical, symbolic, range and atmosphere. Second, the traditional form and modern content should be such that the market retains its classic appearance. The study of the effect of modernization on the Tabriz market's commercial typology with the necessary analytical method has been considered for this purpose.

### FOOTNOTES

1. Ahi Evran (1169–1261) in some sources (1171–1261), real name Sheykh Nasreddin Abul Hakayik Mahmud bin Ahmed al-Hoyi but popularly known as Pir Ahi Evran-ı Veli, born in Khoy (today Iran), was a Bektashi preacher who came to Trabzon during the Empire of Trebizond and extended Islam in the region (Cihangir; Karakaya 2016: 110-122).
2. Akhi (ahi) means etymologically "my brother" in Arabic. And Akhism means brotherhood. It emerged in Anatolia (Turkey) as the social and educational organization in 13<sup>th</sup> century during the Seljuk State (Cihangir; Karakaya, 2016: 110-122).
3. Muharrem Hijri is the first month of the year, according to reinforcement. Muharrem is an Arabic word; the word is derived from "haram" in its roots. Provision of words means haram, forbidden. Even in the pre-Islamic period, the Arabs avoided the selfishness of the tribal experience and avoided the "prohibited" acts such as fighting each other in the first month of "Muharram" (Khatib 2009: 102).
4. Mental or physical effort expended in a particular activity is an Islamic legal term referring to independent reasoning or the thorough exertion of a jurist's mental faculty in finding a solution to a legal question (Khatib 2009: 102).

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**ETHICS COMMITTEE APPROVAL:** Near East University, February 2020, Number:104.

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