





# The Formation of Living World Heritage Traditional Urban Pattern (Case Study: Iran-Tabriz Grand Bazaar Complex)

Yaşayan Dünya Mirası Geleneksel Kent Dokusunun Oluşumu  
(İran-Tebriz'in Tarihi Kapalı Çarşı Kompleksi)

Vahid Eilaei<sup>1</sup> , Behiye Işık Aksulu<sup>2</sup> 

## Öz

Tarihi kentler geçmişin mimari mirası olarak, yaşam biçimini ve medeniyetlerin nasıl evrildiğini göstermektedir. Geçmişten günümüze pek çok biriktirilmiş bilgi ve detaylar aktarmaktadırlar. Diğer anlamıyla, kentleri oluşturan mekanlar kapsamlı analiz edildiğinde barındırdığı değerler, anlaşılabilir. Sürdürülebilir kentsel gelişme yanı sıra sürdürülebilir sosyal gelişme için bahsedilen bilgilerin irdelenmesi önem taşımaktadır. İslam mimarisine sahip olan kentlerdeki mekanlardan bahsedilirken çarşılar farklı mimari özellikleri ile geçmişte ve günümüzde, kentlerin günlük yaşamında önemli bir rol oynamaktadırlar. Bu çalışmada, Tebriz'in tarihi çarşı kompleksi ele alınmış ve çalışmanın alanı belirlendikten sonra fiziksel ve sosyal yapısı analiz edilip günümüz sorun ve olanakları tanımlayarak, değişim süreci değerlendirilmiştir. Tebriz'in tarihi çarşı kompleksi, yedi yüzyıl boyunca ticari ve kültürel alışverişler için Asya'da ve Dünyada en önemli uluslararası kentsel alanlardan biri olmuştur. Tarihi çarşının mimari özellikleri ve stratejik coğrafi konumu nedeniyle İpek Yolu üzerinde doğu-batı ticaret yolunda da etkin izler bırakmıştır. Kapalı çarşının geçmişine bakıldığında Selçuklular, İlhanlılar, Kara-koyunlu Türkmenleri, Ak-koyunlu Türkmenleri, Safeviler, Osmanlı ve Kaçar devri gibi tarihi dönem izlerini görmektediriz. Bu dönemlerin her birinin ayrı ayrı çarşının gerek oluşumunda gerek gelişmesinde etkileri olmuştur. Tebriz'in tarihi çarşı kompleksi dünyanın en büyük tuğla ile inşa edilmiş kapalı çarşısı olarak UNESCO dünya mirası listesinde yer almaktadır. Araştırmada, Tebriz kenti ticari kesiminde seçilen alanın özellikleri, karakteristiği ve mekansal oluşumundaki fiziksel ve sosyal ilişkisinin anlaşılması için arşivlerden belge araştırma, alan çalışması, fiziksel ve sosyal anketlerle analizler yapılmıştır. Elde edilen bilgiler değerlendirilmiş, alanın günümüzde büyük ölçüde geleneksel özelliklerinin varlığını sürdürdüğü tespit edilmiştir. Bu bağlamda çalışmanın ileri aşamada planlanacak olan tarihi kent merkezi koruma geliştirme projeleri için katkı sağlayacak ve temel oluşturacak değerlerde bilgi aktaracağı düşünülmektedir.

**Anahtar Kelimeler:** Geleneksel Kent Dokusu, Fiziksel - Sosyal Kimlik, Dünya Mirası, Tebriz'in Tarihi Çarşı Kompleksi

## ABSTRACT

Historical urban pattern, as the architectural heritage of the past, shows the way of life and how civilizations have evolved. They convey much-accumulated information and details from the past to the present. In other words, their values are understood when the places that formed the cities are analyzed comprehensively. It is essential to examine the information mentioned for sustainable urban development as well as sustainable social development. While talking about the places in cities with Islamic architecture, bazaars are characterized by different architectural features; they played a significant role in the daily life of cities in the past and today. In this research, Tabriz's historic bazaar complex was discussed. And after determining the study area, its physical and social structure was analyzed, and the change process was evaluated by defining today's problems and possibilities. Tabriz grand bazaar complex has been one of Asia's most significant international urban areas and the World for commercial and cultural exchanges for seven centuries. Due to the historical bazaar's strategic location and architectural features, it has played an active role in the east-west trade route through the Silk Road. Looking at the past of the covered bazaar, we see traces of historical periods such as Seljuks, Ilkhanids, Kara-koyunlu Turkmens, Ak-koyunlu Turkmens, Safavids, Ottoman, and Qajar eras. Each of these periods affected on the formation and development of the bazaar. Tabriz's historical bazaar

<sup>1</sup> **Corresponding Author:** Istanbul Okan University, Faculty of Art, Design and Architecture, Department of Architecture, [vahid.eilaei@yahoo.com](mailto:vahid.eilaei@yahoo.com), ORCID: <https://orcid.org/0000-0002-6191-4020>

<sup>2</sup> Istanbul Okan University, Faculty of Art, Design and Architecture, Department of Architecture, [isikaksulu@gmail.com](mailto:isikaksulu@gmail.com), ORCID: <https://orcid.org/0000-0001-5612-3905>



*complex is on the UNESCO world heritage list as the world's largest brick-built covered bazaar. This research aims to understand the social-physical relation that formed the selected study area's features, characteristics, and spatial formation. As the gathered data evaluate it is ascertained that the area by minimal changes, continues its existence. In this context, in the further phases of the study, it will convey information that will contribute and form the bases for the conservation and development proposals.*

**Keywords:** *Traditional Urban Pattern, Physical - Social Identity, World Heritage, Tabriz Historic Bazaar Complex*

## INTRODUCTION:

Finding the reasons for the continued survival of Tabriz's historic bazaar complex is the answer to the purpose of this study, which is possible by studying the critical topic of sociology along with the physical examination of Bazaar spaces. The purpose of choosing the research topic is to be active and continue to have a Bazaar culture in its original style in the Bazaar complex of Tabriz after the passing of years. This place may be a successful example of sustainable urban development.

The historical city area of Tabriz, which affects the research area, has been studied in general, and the covered Bazaar complex located in the city's historical center has been examined. Since the area is too large to achieve accurate results, we focused on the northern part of the covered Bazaar (about 63 thousand square meters) and conducted purposeful research studies.

This research has a significant difference compared to other similar research. In this research, investigations have been carried out with a joint look at the two structural categories of spaces and the topic of the sociology of the region at the same time. However, this type of view does not exist in other research. In the case of historical urban spaces, both discussed categories influence each other's formation process. The traditional urban space of Tabriz is alive as an example that has been able to maintain its traditional features from the past years until today. The study area's historical development process and today's situation were investigated by making historical documents and archive research. Its current situation in the physical context was determined. At the other stage, studies were carried out by conducting surveys on the social structure of the merchants, tradespeople, and visitors in the bazaar.

The traditional urban of Tabriz city, which is similar to the patterns of Islamic cities, has Juma-Mosque, Bazaar, and city Meidan in the center of the city, and government spaces are placed in the northern part of them. Fortifications and towers surrounded all these spaces, and entering and leaving the city through nine gates was possible ( Haghparast, Esmaeili, 2018, 146 ). Tabriz Bazaar has had an important position throughout the history of this city, and it is formed in the city center region. All gates and communication ways lead to the Bazaar, creating a strong communication network in the city's center. This whole route is designed so that it can also be used at night. With the expansion and development of the city, the routes have kept their importance.

Tabriz Bazaar consists of brick structures, buildings, and covered spaces for various functions: commercial, educational, social, and religious activities.

The social and professional organization of the Bazaar is intertwined with its architectural fabric, which has transformed it into a unified complex over the centuries. An integrated multi-functional urban complex: Caravanserai, Han, Timche (Bedestan), Alley (Raste / Dalan), Store, Bridge Bazaar (Pol Bazaar), Yakhchal, School (Medrese / Mekteb), Mosque, Library, Traditional sports space, Tomb.

Tabriz Grand Bazaar entry into the World Heritage List in 2010 with three criteria;

Tabriz Historic Bazaar Complex was one of the most important international trade and cultural centers in Asia and the world during the centuries of 12th and 18th as criterion II. Tabriz Bazaar is one of the perfect cultural-socio and mercantile complexes among Bazaars. It is a unique physical, economic, social, political, and religious complex with bears outstanding authentication to a civilization that still exists as criterion III. *Tabriz Bazaar* is an outstanding integrated multi-functional urban complex pattern in which commercial activities and related functions have shaped interconnected architectural spaces as criterion IV.

## 1. Traditional Commercial Spaces and The Silk Road

From the beginning to the modern era, commercial spaces are in different forms that can be divided into several groups. The shape of shopping centers and business units is first in a single-core mode and then linearly around the central core of the streets (Bazaar). New types show themselves systematically in some different areas of cities in the form of specialized markets (Habibi and Mahmoudi Pati 2017, 15). The Silk Road, was a vast interconnected network of trade routes across the continent of Asia, connecting East, South, and West Asia with the Mediterranean world, including North Africa and Europe. The so-called "Silk Roads" were conduits not only for silk but for many other products, as well as critical routes for cultural and technological transmission by linking merchants, traders, pilgrims, monks, soldiers, nomads, and urban dwellers from China.

These routes enabled people to transport trade and luxury goods such as silk, satin, musk, rubies, diamonds, pearls, and rhubarb. Not only material goods but also thoughts, ideas, diseases, and cultures were moving along these routes, leading to an extensive trade network that was unique in the ancient world. This vast network covered different parts of China, India, Asia Minor, and the Mediterranean, extending for more than eight thousand kilometers. The Silk Road was essential in developing various great civilizations, including China, India, Egypt, Iran, Arabia, Rome, and Byzantium. At the same time, it helped lay the foundation of the modern world in many ways. Some parts of the Silk Road that passed through the Iranian Plateau have always been present in Chinese and Roman inscriptions because the natural situation around the Iranian Plateau had created an important route for trade caravans. After entering the Iranian plateau, travelers on the Silk Road reached the city of Hekatompileos or Hazardarvaze and then Ray. The route of Silk Road was divided into two routes after Ray. The northern route was established during the Sassanid period, but the main route, which was turned into the southern route, led to the capital of Mad province (Ekbatan). The northern routes, which led to Azerbaijan and then to Armenia through Ray, caused the commercial prosperity of the cities of Armenia in its secondary routes, which connected to the transfer centers of Devin, Tignosrat, Erzurum, Artashat, and then led to the cities of Byzantium and Asia Minor. (Url.1) (Fig. 1) The old city of Tabriz has had various gates, which connected this city to other important cities and showed the wide-ranging communications in this city. The old Tabriz has various entrance gates that connect this city to other cities and countries, showing the extensive communication in this city. Some gates are named and have the same old functions such as Istanbul Gate. In continuous, moreover showing Tabriz's map, and old gates situations, we address the historical documentation in this field:

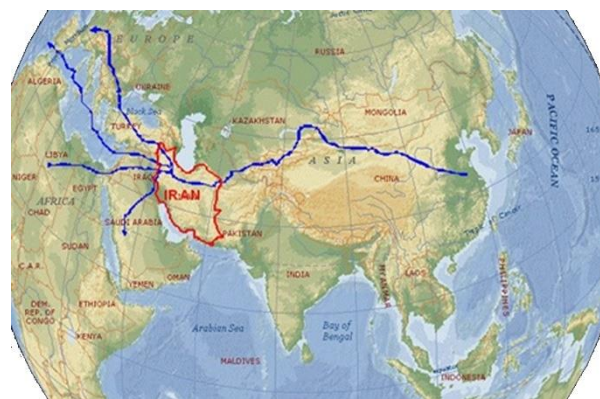


Fig. 1. The route of the Silk Road - Iran and the situation of Tabriz on the Silk Road (Ref.: Url.1)

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1) Istanbul Gate (to Istanbul and then European country), 2) Davechi Gate

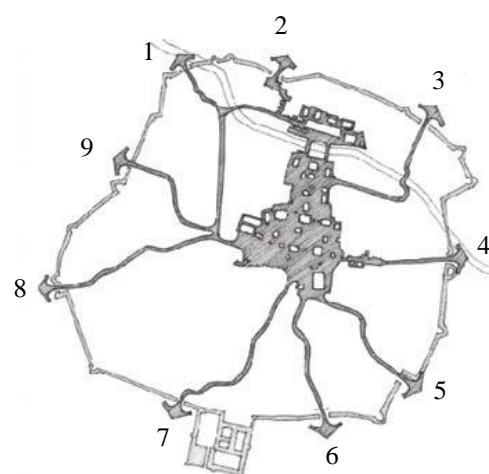


Fig. 2. Gate and Fortress of Old City of Tabriz and Grand Bazaar in Center the City (Ref.: Haghparast,2018 )

(Shotorban) (to Baku (Azerbaijan), 3) Sorkhab Gate, 4) Baghmisheh Gate (to Ray and then East Asia), 5) Khiyaban Gate, 6) Nobar Gate, 7) Mahadmehin Gate, 8) Gajil Gate (to Baghdad, Arabia, and Africa), 9) Veyjuyeh Gate. (Fig. 2)

## 2. History of Bazaar as an Urban Element in Islamic Countries

In Islamic cities, Bazaars are considered to be a unique quality place. In the new theoretical frameworks, the bazaar is regarded as a qualitative rather than a physical area, a block of the development process. The bazaar tends to recount the past of social development, change, and even revolution. These bazaars have often played an essential part in society and have given many names and meanings to their respective cultures.

Markets have played a vital role in cities' economic, cultural, and political developments. By controlling the economy and trade, marketers can establish a strong relationship, sometimes an alliance, with powerful forces. Moreover, as an essential part of the city, it is the form generator of urban elements. In addition, the bazaar has been used as the heart of most of the cities of the Islamic world. The spatial link with crucial parts of the city, such as residential or office quarters, has highlighted the bazaar's place in the city and the political realm (Guichard 1997, 789-791, Gharipour 2012).

## 3. Tabriz During the History

Tabriz is located northwest of Iran and is the capital of East Azerbaijan province. Tabriz is one of the most important cities in Iran economically. The population living there is primarily Azerbaijani and speaks the Azeri language. Farsi is also spoken as an official second language. Historical studies of seismography show that Tabriz is one of the most fertile areas of Iran. This area has been active since 634 BC. Authors and historians of events have recorded several events in Tabriz. According to these writings, numerous earthquakes have destroyed the city of Tabriz several times (Zoka 1989, 154). Due to the city's importance, it was quickly rebuilt and restored to its previous state following every earthquake that caused devastation. Many events in the historical periods in the city of Tabriz have caused its formation. These periods are described in two parts before and after Islam.

### 3.1. Tabriz Before Islam (Ancient Site in Tabriz)

Yaniq is the name of an almost circular hill with an area of eight hectares and a height of 16.5 meters above the surrounding land, which is located east of Lake Urmia, 30 km southwest of Tabriz. The cultural sequence and settlement in the area from the New Neolithic period coincide with Hassanlu (Haji Firooz period, i.e., the sixth millennium BC.) to the second half of the first millennium BC. Excavations in the vicinity of Kaboud Mosque in 1999, we find another citation of the civilization and antiquity of the city of Tabriz: In the findings of this site, which includes several tombs containing healthy objects and pottery that at the beginning is thought It dates back to the ninth century BC. (With the excavations in 2000, this assumption was rejected, and the history of the place reached at least 3500 years "1500 BC.") (Hojbar Nobari, 1999, 6).

### 3.2. Tabriz After Islam

In the first decade of the fifth century AH, the arrival of Gaza in Azerbaijan and Tabriz caused chaos in society and the city and disrupted people's lives. The Seljuks, a group of Turks, had the most substantial empire in Iran after Islam and dominated their authority after the conquest of Tabriz, which a stable and autonomous government controlled. Before the Seljuks, Tabriz had become a sad and soulless city due to the turmoil caused by the arrival of Gaza and the earthquake of 434 AH. However, in the time of the Seljuks, relative calm reigned in the city. Yaghoot Hamavi, who visited

Tabriz in the early seventh century, writes: "The buildings of that city are made of red brick and plaster and are very solid." (Zoka 1989, 162).

### 3.2.1. Mongols in Tabriz (Ilkhanid Dynasty)

According to the remaining works and evidence and by examining the written history, we see the peak of power in terms of government and the city's physical structure and the economic and political situation, etc. in this historical period in the city of Tabriz. After the conquest of Baghdad in 654 AH, Holako went to Azerbaijan and settled in the city of Maragheh until, during the reign of Abaqa Khan (680-680 AH), the head of the Ilkhanid dynasty, Tabriz was chosen as the capital.

### 3.2.2. Tabriz in Qara-Qoyunlu (Turkomans Era.)

The Qara Quyunlus were a tribe of Qara Qoyunlus Turkomans who, in 809 AH, obeyed Qara Yusuf, fought many times with Timur's troops and fled to Yaldir with Yazid himself to Egypt. The Sultan of Egypt imprisoned him at the suggestion of Timur. However, after receiving the news of Timur's murder, he was released, gathered his scattered cavalry, and returned to his homeland and tribe (Minorski, 1958, 34). Tabriz had gained dominance, defeated the Aras River, and established the Qara Quyunlu dynasty in Tabriz. Finally, Jahanshah was surprised and killed in Armenia in 872 AH during the war with Hassan Aq Quyunlu in the oasis. The Qara Quyunlu dynasty disintegrated with his death.

### 3.2.3. Tabriz in Ak-Qoyunlu (Turkomans Era.)

During the reign of Uzun Hassan, the power and greatness of Tabriz were increasing day by day, because the Ottoman government was powerful during this period, European states became strong allies to compete with the Ottoman government. For this purpose, envoys were sent to the court of Uzun Hassan. Like Jahanshah Qara Quyunlu and other kings, he undertakes a series of architectural and urban planning activities to show his authority and also to place a memorial of himself for the later period. Including the mosque and Hassan Padishah Square, the background for the design of Naghsh-e-Jahan Meidan in Isfahan (Beg Munshi, 2003, 256).

### 3.2.4. Tabriz in Safavid Dynasty

Due to the proximity of Tabriz to the Ottoman territory and the numerous Ottoman campaigns to capture this city, Shah Tahmaseb and the heads of government, they have concluded that it was better to move the capital from Tabriz to another city in case of possible Ottoman expedition, which is the most extensive empire. At that time, they formed a haven, and thus Qazvin was chosen as the capital, and after that, Tabriz was never chosen as the official capital of Iran.

The Ottomans during the reign of Shah Ismail and Tahmaseb Safavi in 928 AH, 941-942 AH, and 955 AH, camped in Tabriz, and after each expedition, the city remained under the Ottoman for some time. Another happened in 994 AH by Osman Pasha, the minister of Sultan Murad III of the Ottoman Empire. Sultan Shah Mohammad ruled in Qazvin (Hashri Tabrizi, 1992, 117). Under the command of Farhad Pasha, the Ottomans conquered Tabriz on this date and built a strong fortress in Sahibabad Square, and until the reign of Shah Abbas in 1012 AH, this city remained in the hands of the Ottomans.



Fig. 3. The Miniature of Tabriz at 16. century. (Matrakçı Nasuh's miniature\* work about the first Iranian expedition of Sultan Suleiman between 1533 and 1536), (base map: Tehrani and others)

[1-The new government building complex (government during the rule of the Qara Qoyunlu and Ak Qoyunlu and the early Safavid period). 2-Nasriya complex (Hasan Padishah Mosque, Hospital, Tomb, ...) 3- Collection of government palaces and buildings (Dome of King Hassan, Palace of the Eight Heavens of Sultan Yaqub, Palace and entrance of government palaces (Aali Qapo), Remains of Saheb Abad Garden, Pool, Harem Serai). 4-Meidan River. 5-The government building complex. 6-The Blue Mosque, Muzaffariyya complex. 7-The Grand Bazaar. 8- The Jame Mosque (Grand Mosque). 9-The Masjid-i Alishah (Mosque). 10-City walls and entrance Gates.]

\*[According to Albert Gabriel, these miniatures can be used as urban maps, which in addition to information about the topography, indicate the type of architecture of Ottoman views are also to be cited. The analysis of images in determining the internal structure of contemporary cities also helps (Gabriel 1928, 330)]

### 3.2.5. Tabriz in Qajar Period

Tabriz was the crown prince during the Qajar period. Mohammad Hassan Khan Qajar conquered it in 1170 AH. During the reign of Karim Khan Najafgholi Khan Bigler Beigi, who was from the Danbali clan, became the ruler of Tabriz, and Ahmad Khan Danbali (Bigler Beigi) became the ruler of Khoy. During this period, many significant works were done in Tabriz. Including the magnificent Qapo mansion (Shams al-Amara) and the construction of the famous Najafgholi Khani fort around Tabriz after the earthquake of 1193 AH on the last night of 1193 AH or in other words on the first day of 1194 AH, the famous and devastating earthquake of Tabriz, that destroys the big part of the city (Omrani, 2006, 68).

### 3.2.5. Tabriz in Pahlavi Period

During the reign of Reza Shah in Tabriz, like most cities in Iran, the modern urban planning system began to take shape, the first example of which was the construction of wide streets due to the arrival of cars to Iran from abroad. The arrival of vehicles, the dominance of rapid movement in the city, and the expansion of communication in economic and social relations introduce the street with new concepts following what we know in European urban planning to Iranian cities and, of course, to Tabriz urban planning.

Powerful rulers made it their throne. Tabriz is a city of devastating and numerous earthquakes. Its place and time are such that before the contemporary era, its occupation was considered the



Merchandise and goods. In modern economic terms, the market is defined as specific regions in the hands of particular individuals who trade individually or in groups, depending on their profession and the supply and demand in society. In political economy, the word market is used in proportion to the usage and the subject of the speaker's intention, such as the oil market, the carpet market, and so on. In a geographical economy, it is also determined according to the region and the meaning of the market, such as the global market, the common market and so on. Citadels, walls, fortifications, and temples are common in ancient cities. However, the Bazaar or Souk complex, one of the most outstanding achievements of the Islamic civilization, had no counterpart in the ancient Orient, ancient Greece, Rome, or medieval Europe.

Rasta Bazaar (the Alley in Bazaar) is the main passing space in the Bazaar as a circulation way. The structure of a Rasta consists of shops arranged on two sides; sometimes it has an open top or is covered with a vault. The structure can also be built as a part of a complex architectural building (Hasol, 1995, Özdeş, 1998). In the other definition of Sözen and Tanyeli (1986), an "arasta" is a structure with an open or covered top in Ottoman architecture, where a series of shops is located on an axis, sometimes side by side or sometimes on opposite sides (Kuban, 2009). The "Bazaar" word is derived from the root of the Persian term "Chahar (4) + Sug," which means "4 ways." The Bazaar structures are described as areas with open or covered tops, surrounded by shops on both sides, suitable for shopping (Özdeş 1998, 265). However, a Bazaar can also be defined as a region with a Bedesten (traditional covered bazaars selling valuable goods) in the center surrounded by shops of various groups of tradesmen, workshops, inn, hammam, soup kitchen, mosque, and hospital (İnalçık, 1997, 120). The Hans (Caravanserais), Bedesten (traditionally covered Bazaars selling valuable goods), arastas (sections of the Bazaar occupied by particular types of artisans), and rows of shops and warehouses form a dense urban fabric in the center (Kubat, 2009, 33). According to the descriptions, the market is a business-oriented area that responds to the social and economic needs of the city's people and its surroundings and mainly includes public and commercial functions (Kejanlı, 2010; Dumont & Georgeon, 1999; Faroqi, 2000). Factors such as castle or city walls on the trade route and proximity to social and cultural areas in the city were important during positioning. Seljuk and later Ottoman period Bazaars were located in certain parts of the cities, shaped by the influence of traditional Turkish and Islamic urban culture (Kejanlı, 2010, 289).

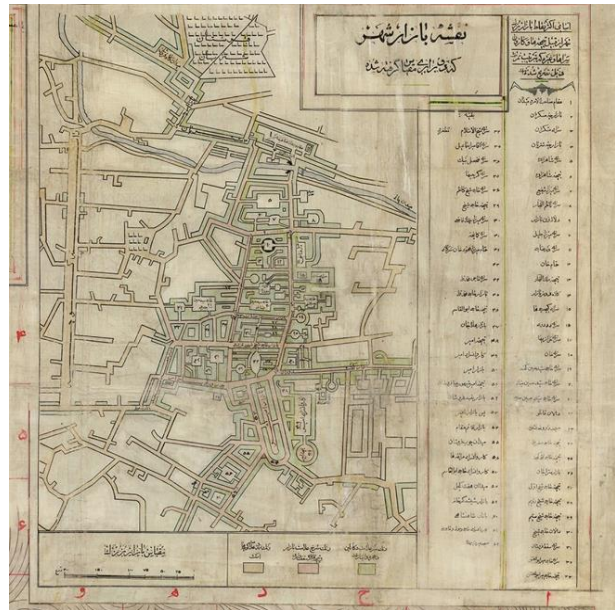


Fig. 4. Tabriz Grand Bazaar in 1910 A.D., Drafted by: Asad-Alah Khan Maraghei(Ref.: THCB)


## 5. Evaluation Tabriz Bazaar Complex

Tabriz Bazaar was formed by putting together a set of small and large urban spaces that can be called a unique system of Islamic urban systems. Tabriz Bazaar complex has been the central heart of the city throughout history and has played a significant role in the formation and development of the city. Considering that it has gone through many natural and human damages, because of its importance, it has been restored and reconstructed and has survived to this day. There have been terrible earthquakes, river floods, fires, and damage. Nevertheless, the critical point is that Tabriz Bazaar is still active and continues to live.



In reviewing library documents, we come across many texts written by travel writers and historians about the trade situation and architectural spaces with commercial functions in Tabriz. By reading these texts written by well-known people, their views on the city of Tabriz and the commercial part of the city can be seen in the time they lived. In the following some of these texts are summarized in a table. Historians' explanations of the city indicate the importance of this historical complex in different periods of history. (Table.2)

Table. 2. Some Travelogues Descriptions Related to the Tabriz Bazaar and Trade in This City (Created by the Authors)

Travelogue, Visiting Year	Travelogue	Travelogues Descriptions Related to the Tabriz Bazaar and Trade in This City
<i>Yaqut al-Hamawi</i> 1213 A. D.		<i>Yaqut al-Hamawi</i> Descriptions: You can find all kind of fruits in this city. I had not seen such a delicious and clean apricot anywhere, rather Tabriz, which is called Moosel". They produce stain prayer rugs from "woolen" textiles and export them to other cities in the west and east.
<i>Marco Polo</i> 1275 A. D.		Marco Polo Descriptions: Tabriz's inhabitants provide their expenses through trading various goods. Tabriz's products include all kind of silk, some simbaft and some gold cloths. You can find all sorts of precious stones in this city. Businessmen, who are trading there, will obtain remarkable profit.
<i>Ibn Battuta</i> 1327 A. D.		<i>Ibn Battuta</i> Descriptions: We entered Tabriz through Baghdad gate, and arrived at GhazanKhan Bazaar. It was the best bazaar, I ever seen in the world. Each of craftsmen had a special place. I entered into Jewelry Bazaar; I was dazzed by seeing so much jewelry. Nice servants with sumptuous dress, and a silk shawls wound around their waist. They stood nearby their master, and showed the jewelries to the Turkish Women.
<i>Jean-BaptisteTavernier</i> 1636 A. D.		<i>Jean-Baptiste Tavernier</i> Descriptions: Here, wine and water of life and in fact all kind of goods is accessible to the customers inexpensively are present. In Tabriz, money is exchanged more than anywhere in the world. Many Armenian families have been affluent through trading there. The importance of Tabriz in terms of economic situation is that it is located between the Ottoman and Moscow countries (Russia) and India and all kinds of goods, especially Gilan silk, are transported there. ...Tabriz has numerous and glossy bazaars.
<i>Jean Chardin</i> 1673 A. D.		<i>Jean Chardin</i> Descriptions: Tabriz is the first city of this country both in terms of grandeur and population and in terms of magnificence and trade. The city has no fortifications and is divided into 9 neighborhoods. It has 15,000 houses and 15,000 shops, and although its buildings are not excellent, its bazaars are more prosperous than other cities and its roofs are higher. The movement of people in these bazaars and the abundance of commercial property is the reason for the prosperity of the city. The best bazaar, which is built in the shape of a porch and is the place of jewelers, is called Qaisaria. There are three hundred caravanserais in this city and the smallest of them can accommodate three hundred passengers. The whole city is full of silk and cloth jewelry and the highest achievements of Iran are produced in Tabriz. "Life and livelihoods are abundant in Tabriz, and a person can live comfortably in Tabriz with low expenses, and it is known that sixty types of grapes are grown in the gardens of Tabriz."
<i>Giovanni Francesco Gemelli Careri</i> 1695 A. D.		<i>Giovanni Francesco Gemelli Careri</i> Descriptions: After watching Caravansara and Zarābkhāne, we visited popular place is titled Gheisarieh. This building has high and big dome and it is a commercial center for businessmen. You can find the most precious goods there. Bazaar of goldsmiths is next to the Gheisarieh.

### 5.1. Social Status of Tabriz Grand Bazaar

In examining the social situation of the Tabriz Bazaar, we come across a complete social pattern. The emergence of this pattern is influenced by the integrated function of architectural spaces next to each other, each of which is part of a whole called Tabriz Bazaar. Architectural spaces with different use perform their task and, at the same time, play their role in the complex. These spaces are a part of urban spaces whose main task is to help social activities. This incident has caused intense human relations to be created in the spaces of Tabriz Bazaar. This interaction forms a socio-economic system that has existed for centuries and has maintained its quality until today. This connection is up to the extent that the protection of the Bazaar devices is done based on public contributions (kasabe bazaar).

In Islamic sociology, earning a halal livelihood is one of the main pillars of Islam. Sacred spaces such as mosques and educational spaces such as schools and libraries have been built inside the Tabriz Bazaar complex to inform the merchants and shop owners about Islamic business. The functioning of these spaces has created a strong connection between salesman and religious scholars so that religious beliefs related to healthy business can be taught and remembered when forgotten. This topic also distinguishes Tabriz Bazaar from other Bazaars in different parts of the world. It also shows the importance of connection social activities with commercial activities in the daily life of the Bazaar.

In the cultural and social aspect, the Bazaar of Tabriz has been a prominent center for broadcasting news. News and information were entered the main Bazaar from all religious, educational, administrative, and economic centers such as (Jāme Mosque), (religious schools), (government), (guilds, and chambers). The neighborhood of chambers and lack of windows and doors, (inner Bazaar), has made traders very intimate. Here, we can see the effect of architecture's frame on establishing interactions and establishing all kinds of social and common ceremonies, such as celebrities and mourning in the Bazaar. Official decorating of a Bazaar on the occasion of happy celebrations, religious and national ceremonies, and entertaining foreign guests increase the Bazaar's importance. As the cultural-economical complex, the Bazaar of Tabriz has many guilds and occupations. Due to numerous people with various cultures, this complex has many social and cultural interactions. The Bazaar of Tabriz as an economic and social system follows the City's social model. This means that establishing both the social system and spatial structure leads to a social environment that affects individual and public behavior and affects individual and public characteristics. On the other hand, the Bazaar of Tabriz is a place for interacting with opinions and encountering the various customs that have influenced each other. The presence of numerous people in this Bazaar and their interactions have created a specific and unique culture, one of this complex's remarkable features. The relationship is one of the main factors for joining people and



Fig. 5. Socio-Cultural activities  
(Religious ceremonies)(Ref: Url-2)



Fig. 6. Socio-Cultural activities  
(Religious celebration) (Ref: Url-3)

traders to reach confidence and tranquility. This effect and relationship in a traditional society organize a potential power that joins cultural, social, and historical fields and makes spiritual and cultural spaces. In studying and surveying the Bazaar and its behavior, we can find that religion and family have a significant role in the activity of the Bazaar. Moreover, the Bazaar of Tabriz has had a commercial and economic function in cultural and social aspects. It is central in disseminating cultural views role in disseminating cultural views because the industry has been established in the Bazaar and conveyed to students and children. Also, the Bazaar's cultural features were conveyed to homes, alleys, and towns and broadcasted the culture and living society. The Bazaar of Tabriz is considered the core and heart of Tabriz, which has been outlined by the effect of the environment's ideology and constructors' interests. It lasted during its historical evolution in terms of economic and social parties, and each time, it changed the basis of demand. Therefore, we find out that the architectural body of the Bazaar has been organized based on various necessities and conditions. Therefore, admitting the culture depends on the Bazaar and this large community has been central in creating the culture.

### 5.2. Physical Status of Tabriz Grand Bazaar

Tabriz Bazaar is a multi-functioned complex gathered into an integrated physical structure that the economy has shaped within the city. Various Mosques, Schools, Hammams, Caravanserais / Sara (commercial places), Khans, Hojreh (Shops), Workshops, Thimcha, Bazarche (Arcade), Raste Bazaar (covered roof alley with shops on both sides), Dalan, Charsug, Libraries, Yakhchal (ice house), Meidan, Shrines, and Tombs are gathered within the same area. Masses and open spaces are properly interrelated within the Tabriz Bazaar. Central courtyards (caravanserais/Khans) help to regulate the air and light in the interior spaces. Regarding earthquakes, these open spaces provide places of escape. Tabriz Bazaar is the largest brick structure formed by several smaller structures. Each building in Tabriz Bazaar has been constructed with special care.(Fig. 7) Structurally, all buildings of the Bazaar are connected and act as a single integrated structure. Due to this integrity, the Bazaar's structure acts as an anti-seismic safety system. The best way of utilizing the bridges that link the northern regions of the city, the Bazaar to the southern areas, can be seen in the Pol-Bazaar (Bazaar on the bridge). This phenomenon is also a prototype.

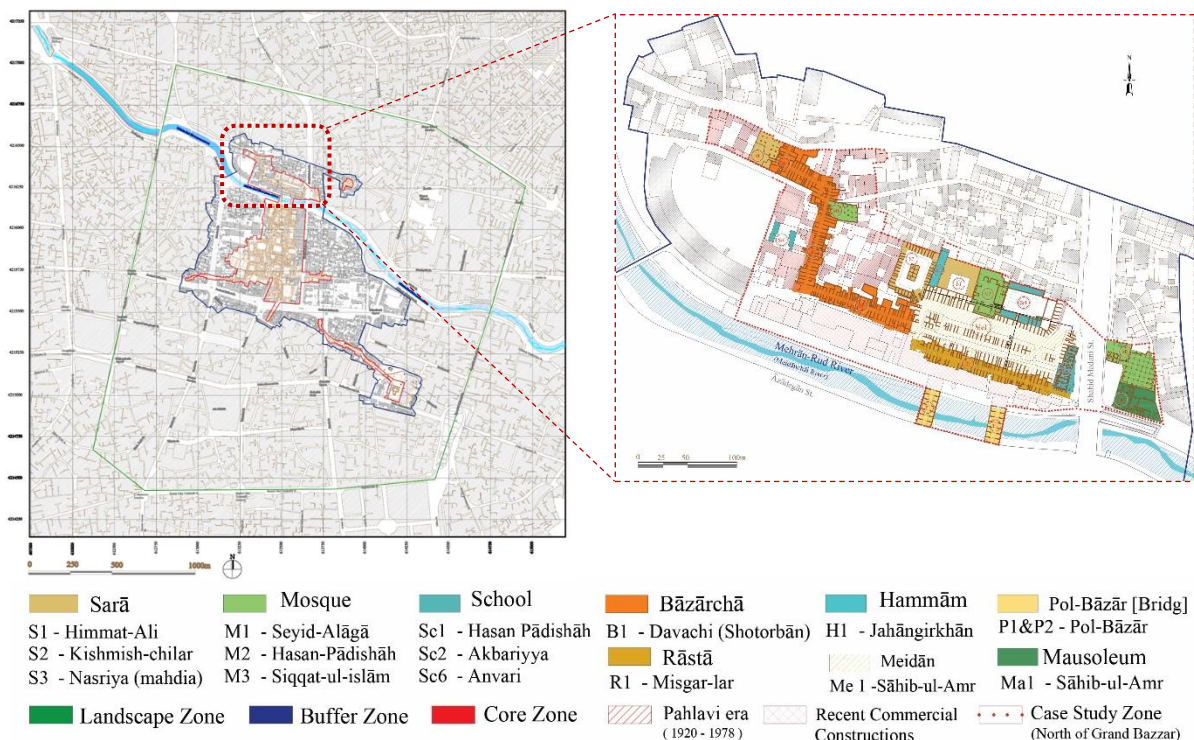


Fig. 7. The area of Tabriz historical bazaar complex and Case Study Zone (Edited by Authors, Base Map from THBCB).

Due to the historical importance and valuable part of the northern region of Tabriz Bazaar, this research has been selected for study and investigation. The study zone, with an area of about 62,908 square meters and more than 600 shops with 40 types of job diversity, is located in the Northern part of Tabriz Bazaar. There are various architectural elements in this area. These spaces are Bazarche (Arcade), Alley (Raste/Dalan), Bridge Bazaar(Pol Bazaar), Sera, Mosque, School, Hammam, and Meidan (City Square). (Fig. 8) Due to the limited writing capacity of the journal, only important places are considered to include the main research topics in the article. In the following, we will describe the cases.



1. Sahib-ul-Amr Meidan (1450 / 1920)
2. Hasan Padishah Mosque (1478-1484)
3. Hasan Padishah School (1478? / 1780)
4. Davachi Bazarchasi (1600? / 1780)
5. Seyid-Ali Aga Mosque (1600? / 1780)
6. Kishmish-chilar Sarasi (1600? / 1780)
7. Misgar-lar Rastasi (Copper) (1600? / 1780)
8. Pol-Bāzār [Bridge Bazaar] (1780&2005)
9. Sahib-ul-Amr Mausoleum (1780)
10. Akbariya School (1848)
11. Siggat-ul-İslam Mosque (1849)
12. Himmat Ali Serasi (Qajae era)(Destroyed)
13. Jahāngirkhān Hammam (1900)
14. Anvari School (Pahlavi era)
15. Nasriya Serasi (1985) (Reconstructed)
16. Caravanserai (Destroyed)
17. Shotorban Gate (Destroyed)
18. Meidan-Chai (River)

Fig. 8. The 1956 Aerial photo of the case study zone (The Northern part of Tabriz Bazaar) (created by the Authors)

### 5.2.1. The Sahib-ul-Amr / Sahib Abad Meidan (Square)

The Sahib-ul-Amr Meidan is located inside other Bazaar spaces (Place 1 in fig.8). The word Meidān, which means Square, stems from the Middle Persian word "Miān" which means middle. The Arabic form of the word is Meidān which has come to mean the center of a city with an open space for the gathering of people. Standard definitions include: "An open area with houses and shops around it; big places in cities where vegetables, straw, firewood, wheat and barley, fruit and so on are traded" (Dehkhoda 1993, 19404). Sahib-ul-Amr Meidan runs almost parallel to Misgar-lar Rasta only to border it on its southern end. It also borders Akbariye School on its eastern side and Davachi Bāzārchāsi to the west and it is also connected to Daraei Street from Akbariye School. (Fig. 9)

This Meidan is oriented east to west with shaded shops, usually from vaults, ceilings, or wooden beams with trusses. The buildings in the middle of the Meidan are between 3m to 3.5m, and the floor is asphalt. The ceiling is flat and executed with metal beams and columns. The walls are made of brick coated with plaster in most areas. The showcases, doors, and windows are all made of metal. (These shops were built in the contemporary period) The archeological site of Hassan Padishah's historical and old mosque is located north of this Meidan. The Sahib-ul-Amr religious and historical Shrine is located east of this Meidan.



Fig. 9. Sahib-ul-Amr Meidan, Qajar Era (Ref: Zoka Library Archive)

Sahib-ul-Amr Meidan has been critical in all historical periods of the city. Many events have happened there. The current situation of Meidan has changed a lot compared with the past. The initial state of the Meidan is shown in two old documents. One is a miniature of Matrakçı Nasuh's in 1533-36,(Fig. 10) and the other is Jean Chardin's gravure in 1673. (Fig. 11)The following summarizes what happened in the Meidan during its history: Sahib ul-Amr or Sahib-Abad is attributed to Khajeh Shams al-Din Jovini, the owner of the Divan-e Mamalek, (Minister of the Abaqa Khan of the Mongols). This place has been the center of government in Iran for 4 centuries. Hassan Pasha / Hassan Padishah (Uzun Hasan Aq Quyunlu) moved his capital from Diyarbakir to Tabriz and this region, in 1467. After him, his son Sultan Yaqub ascended the throne in 1477 and ruled Iran and

Tabriz for 12 years. The Palace of the Eight Heavens (Hasht Behesht) in this area was built by him. Shah Ismail Safavid was crowned in Hasht Behesht Palace in 1501. The earthquake destroyed many buildings around Meidan, and some were reconstructed after the earthquake.

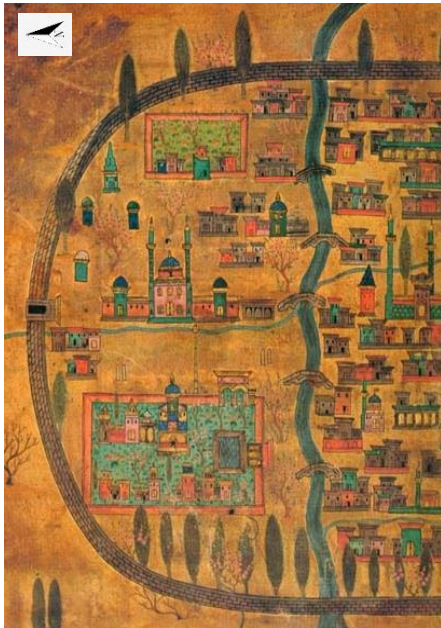


Fig.10. Sahib-ul-Amr Meidan1533-36 A.D. (Matrakçı Nasuh's miniature),(Ref: Tehrani and others)



Fig. 11. Sahib-ul-Amr Meidan1673 A.D. (Jean Chardin's Gravure), (Ref: Tehrani and others)

### 5.2.2.Hasan Padishah Mosque nad Medrese

It is located in the Northern part of the Sahib Abad Meidan (Places 2 and 3 in fig.8). This building was damaged in the Tabriz earthquake in1778, and another mosque was built on it during the Qajar period. Between 2005-7, the plan of the main mosque was found by archeological excavations (Fig. 12). With the pieces found from the decorations of the original mosque, it was revived by the method of Anastylis Restoration (Fig. 13). Evliya Çelebi (Chelebi), who visited Tabriz in 1640 (1050 AH), regarding Hassan Padishah Mosque, he said: Another mosque called Sultan Hassan (King Hassan) built by the sultans of Aq Quyunlu is famous (Uzun Hasan) ...The altar and pulpit of this mosque are magnificent..(Chelebi, 1959, 16).

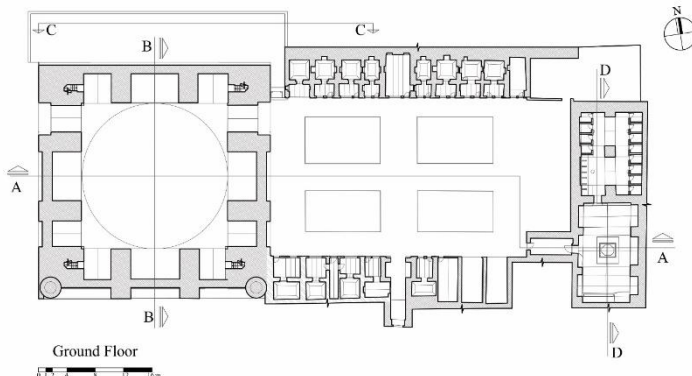


Fig. 12. Hasan Padishah Mosque(Left part of the plan) and Medrese/Shcool(Right part of the plan)

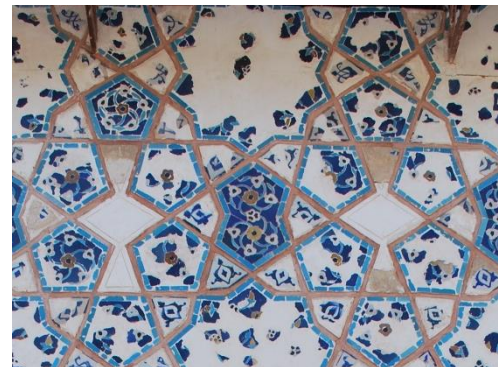


Fig. 13. Anastylis Restoration of Hasan Padishah Mosque decoration

### 5.2.3.Sahib-ul-Amr Complex

Akbariya School, Siggat-ul-İslam Mosque, and Sahib-ul-Amr Mausoleum with three functions of the mosque, school, and mausoleum, are located next to each other in the eastern of Meidan (Places 9 - 11 in fig.8). These buildings have survived human and natural disasters such as deliberate destruction, floods, and earthquakes. One of the structural changes that have taken place for this complex is the passage of the street through the central courtyard of the complex, which occurred during the street construction of the Pahlavi period (1966), and the complex is divided into two parts (Fig. 14). The Iwan of the school is the entrance to the square from the east. The construction of the street has disturbed the integrity of the function of the spaces of the complex. (Fig. 15)

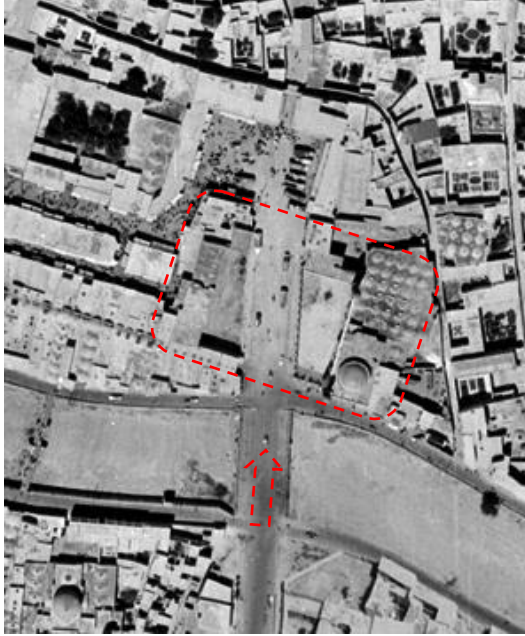


Fig. 14. The 1967 Aerial photo (Separated into two parts Sahib-ul-Amr Complex) (Ref: Iran Mapping Organization)

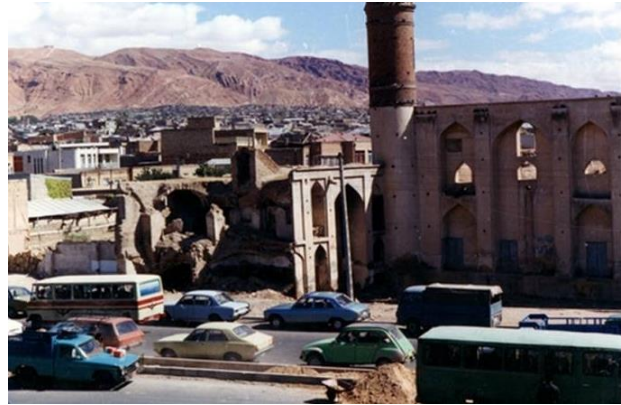


Fig. 15. The Sāhib-ul-Amr Mosque courtyard after the opening of the street (1967), (Ref: THBCB Archive)

### 5.2.4.Pol-Bāzār [Bridge Bazaar]

The bazaar space also expanded with the city's development and population increase. This expansion was done radially in some directions and linearly in others. The most important of them was the extension of the Bazaar to the north, which had to cross the Mehran Rud river. To do this, they used a creative method. They created a structure named Pol-Bazaar (Bridge-Bazaar) that has two uses simultaneously: it connects the north and south sides, and also when crossing the bridge, shops were built on both sides of the bridge so that commercial functions would continue along the way (Places 8 in fig.8). The function of the Bazaar bridge is designed so that when crossing it, the commercial performance of the Bazaar complex is also active. This Bridge-Bazaar was built along the two main Bazaar lines (Raste). Documents related to Tabriz's flood contain a map of the Mehrān Rroud river and the two Pol Bazaars. (Fig. 16) Mohammad-Ben-Iraj-Ghājār prepared this map, which shows itself at the bottom left of the map. The idea of designing these bridges as covered Bazaars is to connect the southern route of the Bazaar to the northern part. (Fig. 17-18)

There are three reasons for this viewpoint: The most important is the existence of written and drawn documents. The second reason is to observe the natural slope of the straight path to pass the river. The third reason is the need for large windows on the Pol Bazaar's walls for not having a view of the river.

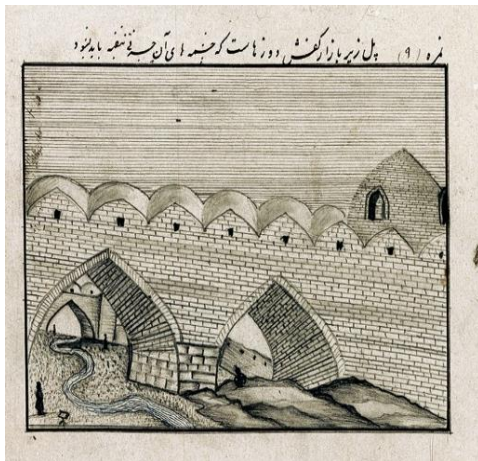


Fig. 16. East Pol-Bazaars details drawn in the flood map of Tabriz in 1871  
(Ref: Zoka library archive)



Fig. 17-18. Exterior and interior view of Bridge Bazaar after reconstruction, according to historical documents  
(Photo by: Authors, 2022)

### 5.2.5. Misgar-lar Rastasi (Copper Bazaar)

This place of Bazaar is located in the southern part of the Meidan and as its name suggests, copperware is produced and sold. Shops in the form of small studios, each of which produces a specific product according to its specialty. Of course, today due to the reduction in the use of this type of utensils, alternative jobs have made this a crisis, and only a few shops continue to work as coppersmiths. The whole bazaar is covered and is made of brick arches and domes, and in the central part of the domes, there is a skylight that provides the path of lighting (Fig.19). The axis of the Misgar-lar Rastasi is located perpendicular to the Pol-Bbazaars and connects the southern part of the bazaar to the northern region through corridors (Place 7 in fig.8).



Fig. 19. Misgarlar Rastasi Plan and Section Map (Ref: Authors, 2022)

### 5.2.6. Shotorban / Davachi Bazarchasi

Due to the Bazaar's importance in Tabriz, during the development and expansion of the city, bazarcha (arcade) was formed near the city's entrance doors (Gate). The bazarcha was the passage route for caravans outside the city to the city's main square (Sahib-ul Amr) (Place 4 in fig.8).

There are shops on both sides of the road, and the whole path is built with a brick arch and dome. Most shops sell local dairy, honey, dairy products, spices, and traditional sweets and pastries. (Fig. 20-21)



Fig. 20. Davachi / Shotorban Bazarchasi  
(Photo by: Authors, 2022)

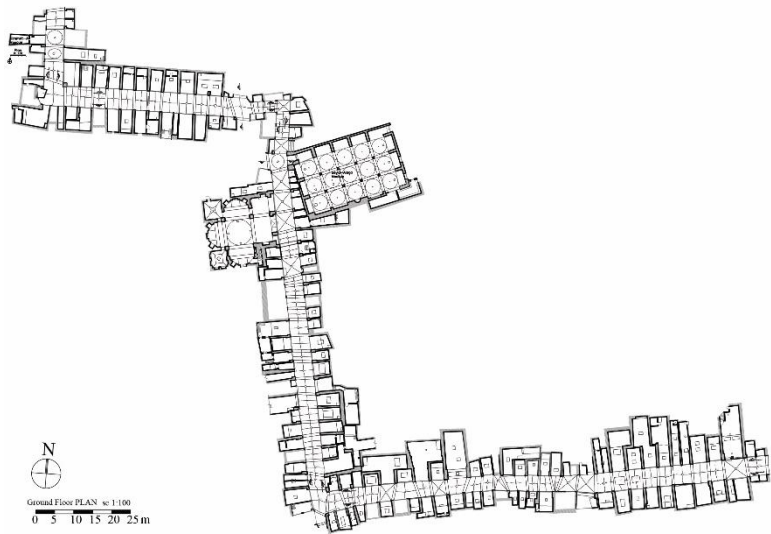


Fig. 21. Davachi / Shotorban Bazarchasi Ground Floor Plan  
(Ref: Authors, 2022)

### 5.2.7. Shotorban Gate

The Shotorban Gate attached to the Shotorban Bazarchasi (Place 17 in fig.8). After the earthquake of 1778, a tower and fortification were built around the city with a new design and changes in the city limits by the city governor (Najafgholi Khan Biglerbeygi). The entrance to Tabriz is built with gates on the main roads. Shotorban Gate is one of these nine gates destroyed over time because of urban development. Eugene Flandin, an Italian who traveled to Iran in 1841 during the reign of Mohammad Shah: ... We entered the city of Tabriz ... Tabriz is surrounded on both sides by a double-walled fence which have round towers and ramparts; There are several gates in its fortification, three of which are superior to the other due to their decorations. Each gate has a small, very tall, minaret-like tower adorned with colorful enamels and carvings. Outside the walls, on all sides, there are large settlements that connect to the city ... " (Flandin, 1977, 83-67) (Fig. 22).



Fig. 22. Shotorban Gate in the Qajar Era(1841)  
(one of the important Gate of the old Tabriz Fortress)  
Drawn By: Eugène Flandin (Ref: Zoka library archive)

### 5.3. Aesthetics of Physical Spaces

The arched and domed form of the Bazaar structure and traditional brick and plaster materials give the visitor a feeling of calm and silence when walking inside the Bazaar complex. (Fig. 23) Aesthetics are displayed in the bazaar spaces in different places, each in a different style. The common denominator of all of them is the observance of human proportions in the

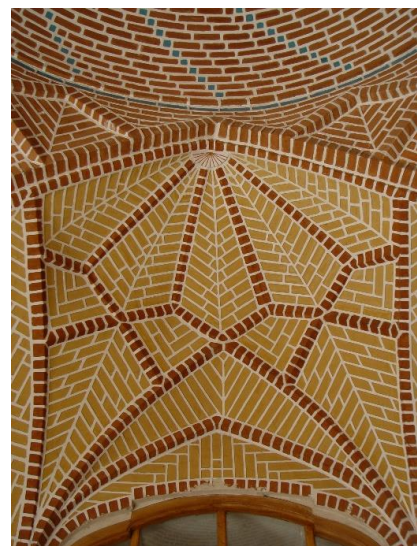


Fig. 23. The Bricklaying in the some of arches of the Tabriz Bazaar (by: Authors)



dimensions of the spaces by using symmetrical forms in the structural details of the building. Shops on both sides of the rows and bazaars with wooden showcases and beautiful forms remind the history and past of the city. The space is designed to induce a sense of movement and walking in the walker, which causes mobility and movement in humans and prevents them from getting tired. Also, Indoor and outdoor spaces are designed to meet visitors' needs in the open air. Mogharnas of the entrance porch (Iwan) of Akbariyeh School (Fig. 24) and the entrance porch (Iwan) of the Sahib-ul-Amr Mausoleum (Fig. 25), the most beautiful parts of the Bazaar. The turquoise tiles of the Hassan Padishah Mosque give human beings a spiritual and beautiful feeling. These tiles are made with mosaic techniques. This technique is one of the most critical and delicate methods in the art of Iranian tiling.



Fig. 24. Mogharnas of the entrance porch (Iwan) of the Akbariyeh School (Photo by: Authors, 2022)

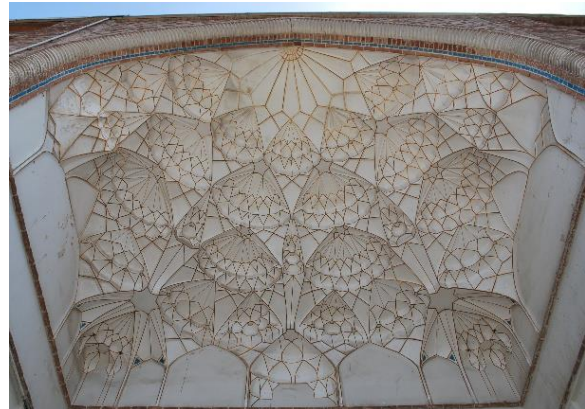


Fig. 25. Mogharnas of the entrance porch (Iwan) of the Sahib-ul-Amr Mausoleum (Photo by: Authors, 2022)

#### 5.4. Survey Analysis

To correctly analyze the topics raised during the article and to have enough knowledge was done on them (physical and social topics). After completing them in the studied place, some results were obtained in the field. The results obtained from answering the questions of the questionnaires can be presented in statistical and descriptive.

##### 5.4.1. Demographic Structure

The historicity of the physical structure of the Bazaar can also be seen in the guilds and their inhabitants. The point to consider is the gradual replacement of young shopkeepers with the oldest shopkeepers who have lived in the Bazaar for many years with shopkeepers and guilds. According to the results of the questionnaires and survey work, the change in age group among the guilds can be considered a threat to the protection and authenticity of the Bazaar. Therefore, a change in the views of young shopkeepers towards the lack of modern intervention in Bazaar spaces should accompany these age changes.

In the analysis of the questionnaires, we found an essential difference in the type of answers to the questions of the two groups of shop owners and shop tenants, which can measure their

Table 3. Some Demographic and Social Survey in Tabriz Bazaar (Ref: Authors)

WHO OLD ARE YOU ?					
Ages	0-25	26-50	51-75	76-100	Total
Shopkeeper	39	116	98	47	300
Percentage	13%	39%	33%	16%	100%

OWNERSHIP STATUS?					
Ownership	Owner	Tenant	Wagf/ Endowed	Governmental	Total
Shops	172	102	23	3	300
Percentage	57%	34%	8%	1%	100%

HOW MANY YEARS HAVE YOU BEEN HERE?					
Years	1-5	6-10	11-25	26 years >	Total
Shopkeeper	78	39	57	126	300
Percentage	26%	13%	19%	42%	100%

HOW IS YOUR RELATIONSHIP WITH YOUR NEIGHBORS?					
Relationship	Poor	Medium	Good	Very Good	Total
Shopkeeper	7	57	195	41	300
Percentage	2%	19%	65%	14%	100%

WOULD YOU RESTORE THE BAZAAR IF YOU HAD THE FINANCIAL POWER?					
To Restoration	Yes	No			Total
Shopkeeper	237	63			300
Percentage	79%	21%			100%

dependence on and belonging to the Bazaar place. The owners have used more details in answering the questions, while the tenants have responded to the questions superficially. (Table 3)

#### 5.4.2.Social Structure

About three hundred questionnaires were completed to know the studied area's social and cultural situation. The social structure of the Tabriz Bazaar has reached a position where the socio-economic system can be identified in the critical activities of the Bazaar. One of the actual results is the primary role of salesmen in protecting and conserving the Bazaar (People's Contribution). Also, various social and public ceremonies, such as national ceremonies and mourning, were established in the Bazaar and daily business activities. Also, the social solidarity of the artisans is to the extent that they can change the decisions and government laws with the protest of the shopkeepers. (Table 4)

According to the data analysis results of this research, the physical spaces built in the Tabriz Bazaar complex have social and cultural

functions directly or indirectly.

The main ones are religious spaces like mosques and shrines. Regarding the economic aspect of the Bazaar, religion's role is very determinant. The existence of mosques, religious schools, and shrines in the Bazaar, certify this claim that traders always keep their religious and cultural aspects and respect them.

The necessity of cleanliness for worship in Islamic society made the baths (Hammams) one of the essential structures in daily life and even considered mosques by the society. (Ibrahimgil, 2018, 116) The existence of the hammams near mosques inside the Bazaar, as sanitary spaces proves the previous sentence. Also, educational spaces such as Medrese and libraries inside the Bazaar. Sports spaces like the traditional sports building. Public spaces include squares (Meidan) inside the Bazaar, courtyards of caravanserais, and passageways (Raste). The formation of the discussed spaces next to each other in the first view created a robust social space, and the second view was a physical space That responded to the trade of daily needs of Bazaar visitors. (Table 5)

These types of spaces are referred to as "public benefit" spaces in the religion of Islam and among salesmen. That is, spaces that do not have personal benefits, and their benefits and their uses are available are to the general public. In order to protect these spaces, there is an innovative method

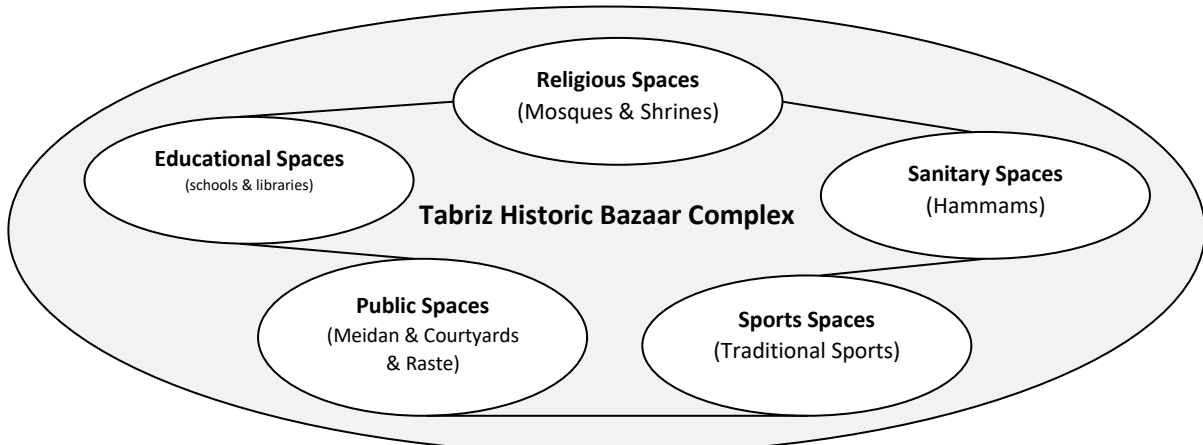
Table 4. Some Social Survey in Tabriz Bazaar (Ref: Authors)

YOUR MAIN REASON FOR CHOOSING THE BAZAAR FOR WORKPLACE?							
Main Reason	Having Economic Prosperity	Continue the Family Business	Having Good Social Relationships	Interest in the Cultural Heritage	Easy Transportation	Other	Total
Shopkeeper	95	89	28	43	3	42	300
Percentage	32%	30%	9%	14%	1%	14%	100%

WHICH SOCIAL ACTIVITIES ARE ORGANIZED BETWEEN SHOPKEEPERS?							
Main Reason	conversation	National celebrations	Attending the wedding	Attending the funeral	playing chess	Attending Religious Ceremonies	
Shopkeeper	234	223	174	137	34	186	
Percentage	78%	74%	58%	46%	11%	62%	

Table 5. The Social and Physical Structure in a Single Form (Integrity) in the Tabriz Bazaar Spaces (Ref: Authors)



called Waqf/endowment of property, where the income from the services of the spaces is used for the maintenance and repair costs of the building. For this reason, buildings are protected from being destroyed. It is better to use this intelligent system to protect any historical structure.

### 5.4.3. The Functions of the Shops

Changing people's economic status and way of life reduces the use of some goods. Copper utensils are such items. The order of coppersmiths in Tabriz Bazaar, which in the past could hardly be crossed by the sound of producing copper utensils (about 20 years ago), today there are only a few coppersmith shops left and they are also sellers and do not produce goods. This carries the risk of losing this job and profession. Coppersmithing is not only a job but also an art because with simple tools, they can produce exquisite and practical utensils, and there is a unique style, namely the Tabriz copper smelting style. The artist hammering on copper sheets shows his art by producing functional utensils, and it is necessary to plan and plan for the revival of this art. This will both create employment and help revive faded art.

### 5.4.4. Crafts and Professions

The study zone, with an area of about 62,908 square meters and more than 600 shops with 40 types of Guild categories diversity, is located in the Northern part of Tabriz Bazaar Complex. (Table 6) According to the research conducted in this research and the obtained statistics, some jobs have been eliminated or weakened over time, so measures should be taken to rehabilitate the lost jobs. Also, define policies to reinstate the originality of the job associated with the Bazaar architectural elements in the past (such as the Kishmish-chilar Sarasi, and the Misgar-lar Rastasi (Copper)).

### 5.4.5. Dispersion of Functions

Tabriz Bazaar is a multi-functioned complex gathered into an integrated architectural structure that the economy has shaped within the city. Various Mosques, schools, hammāms, libraries, shrines, tombs, and squares are gathered within different shops, workshops, timches, and caravanserais (commercial places) in the same area. (Fig. 26) Masses and open spaces are properly interrelated within the Tabriz Bazaar. Central courtyards help to regulate the air and light in the interior spaces. Regarding earthquakes, these open spaces provide places of escape.

Table 6. Distribution of Guilds Relative to Places (Ref: Authors)

Guild Category	Misgar-lar (Rāsta)	Davachi (Shotorbān) (Bāzārchā)	Sāhib-ut-Amr (Meidān)	Kishmish-chilar (Sarā)	Pol-Bāzār - 1	Pol-Bāzār - 2	Total
Electrical Appliances	1	2			2		5
Household		5					5
Beans (Rice & Tea)		24	2				26
Tea & Hookah		3					3
Dairy	1	2					3
Fabric Store	2	5			1		8
Clothes Shop		3					3
Cosmetics		4					4
Carpet		2					2
Boutique		2					2
Shoe Workshop		1					1
Shoe Shop		6					6
Shoe Accessories							0
Bank	1	2					3
Egg Shop		3					3
Restaurant		2	1				3
Grocery & Nuts	4	11	45		2		62
Herbalist	4	6	1				11
Tool shop	21	1	1		1		24
Sugar shop		1					1
Confectionery		3					3
Allegro shop		1					1
Commerce Office		1	16				17
Butcher		2					2
Fruits & Vegetables		8	46				54
Honey Shop		28	1				29
Warehouse	6	3	27	8	1		45
Closed / Empty	6	8		8	12	24	58
Plastic & Nylon	7				2		9
Beans	8						8
Copper Store	5						5
Shirt Production				46			46
Socks Production				88			88
Paint & Glue	1						1
Painter	1						1
Foodstuffs	2						2
Gunny & Sack Store	2						2
Knife Store	1						1
Dates Shop			8				8
Stationary			1				1
Wool & Cotton					2		2
<b>Total</b>	<b>73</b>	<b>139</b>	<b>149</b>	<b>150</b>	<b>23</b>	<b>24</b>	<b>558</b>

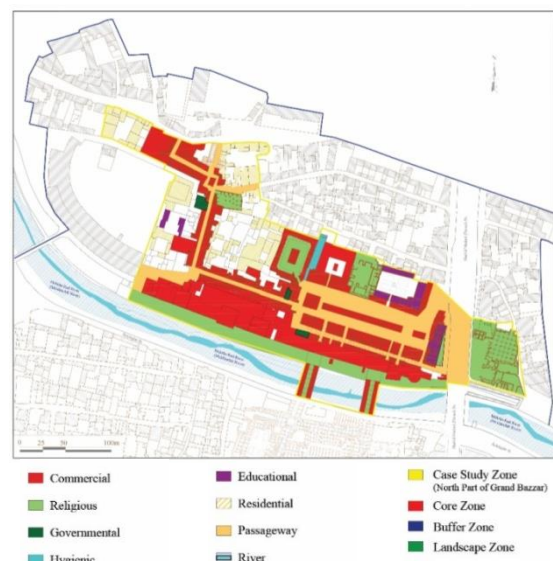


Fig. 26. The Function of Physical Spaces (Ref: Authors)

An example of the filled questionnaires containing information about the structural situation of the Bazaar and individual information of the shopkeepers is shown in Table 7 and 8.

Table 7. Misgarlar Rastasi (Coppersmiths) Physical and Protection Quality Survey Sample (Ref: Authors)

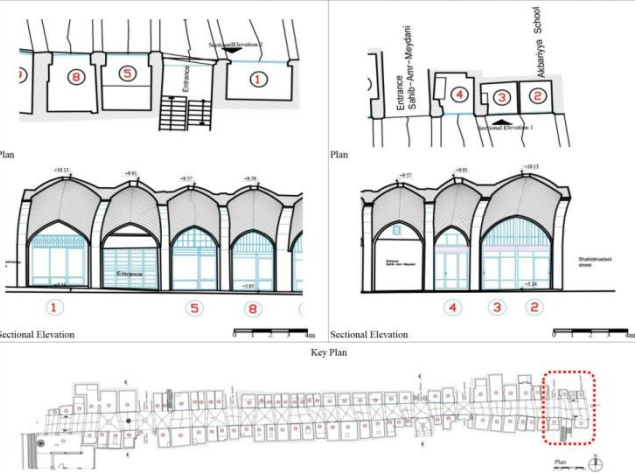
Misgar-lar Rastasi (Coppersmiths)							
							
PHYSICAL and PROTECTION QUALITY SURVEY		Shop No.1	Shop No.5	Shop No.8	Shop No.4	Shop No.3	Shop No.2
OWNERSHIP TYPE: <i>Private/Leaseholder/Government/Waqf</i>	Private	Private	Leaseholder	Leaseholder	Leaseholder	Private	
OWNERSHIP STATUS: <i>Lord/Owner(صاحبکار)/Tenant</i>	Owner	Owner	Tenant	Tenant	Tenant	Owner	
AGE OF SHOP OWNER: <i>0-25 / 26-50 / 51-75 / 76-100</i>	51-76	26-51	51-76	51-77	26-50	26-50	
HOW MANY YEARS HAVE YOU BEEN HERE?	35	6	20	52	3	7	
FUNCTION:	Commercial	Commercial	Commercial	Commercial	Commercial	Commercial	
GUILD CATEGORY:	Foodstuffs	Beans	Beans	Copper	Dried fruits	Dried fruits	
FLOORS: <i>Underground / 1 / 2 / 3 / Semi floor</i>	1	1	1+ Semi Floor	1	1+ Semi Floor	1+ Semi Floor	
STRUCTURE: <i>Wooden / Brick / Metal / Concrete</i>	Brick	Concrete	Brick	Brick	Brick	Brick	
ROOF MATERIALS: <i>Arched/Dome/ Flat Wooden/ Flat Metal</i>	Arched-Dome	Flat Metal	Flat Wooden	Arched-Dome	Arched-Dome	Arched-Dome	
FLOOR: <i>Brick / Stone / Tile / Ceramic</i>	Ceramic	Stone	Ceramic	Stone	Tile	Tile	
VITRIN (SHOWCASE): <i>Original Wooden / Wooden / Metal Aluminum / Securite Glass / Without Vitrin</i>	Aluminum	Metal	Metal	Securite Glass	Metal	Aluminum	
STORE SHUTTER: <i>Wooden Accordion / Metal Accordion Roller (Galvanized Steel) / Metal Mesh / Electrical</i>	Electrical	Metal Mesh	Metal Mesh	Electrical	Roller	Roller	
PROTECTION QUALITY: <i>Original / Good / Needs Restoration / Needs Renovation / Needs Reconstruction</i>	Good	Restoration	Restoration	Restoration	Restoration	Restoration	
ORIGINALITY of AREA: <i>Original / Separation / Aggregation</i>	Original	Separation	Original	Original	Separation	Separation	
							

Table 8. Some Physical Survey in Tabriz Bazaar (Ref: Authors)

NUMBER OF FLOORS							
Floor	Underground	1	2	3	Semi floor	Total	
Shops	19	233	23	4	21	300	
percentage	6%	78%	8%	1%	7%	100%	
STRUCTURE TYPE							
Structure	Brick	Wooden	Metal	Concrete		Total	
Shops	132	120	41	7		300	
percentage	44%	40%	14%	2%		100%	
ROOF							
Roof	Arched / Dome	Flat Wooden (wood skeleton)	Flat Metal (metal skeleton)			Total	
Shops	91	164	45			300	
percentage	30%	55%	15%			100%	
FLOOR TYPE							
Floor Type	Stone	Brick	Wood	Tile	Ceramic	Total	
Shops	102	20	26	13	139	300	
percentage	34%	7%	9%	4%	46%	100%	
VITRIN / SHOWCASE							
Vitrin Type	Original Wooden	Wooden	Metal	Aluminum	Glass	Without Vitrin	Total
Shops	51	77	52	33	24	63	300
percentage	17%	26%	17%	11%	8%	21%	100%
STORE SHUTTER							
Store Shutter	Wooden Accordion	Metal Accordion	Roller (Galvanized Steel)	Metal Mesh	Electrical	Total	
Shops	42	61	156	8	33	300	
percentage	14%	20%	52%	3%	11%	100%	
PROTECTION QUALITY							
Quality	Original / Well	Needs Restoration	Needs Renovation	Needs Reconstruction	Inconvenient	Total	
Shops	132	97	54	12	5	300	
percentage	44%	32%	18%	4%	2%	100%	
ORIGINALITY							
Quality	Original	Separation	Aggregation			Total	
Shops	212	76	12			300	
percentage	71%	25%	4%			100%	

**CONCLUSION:**

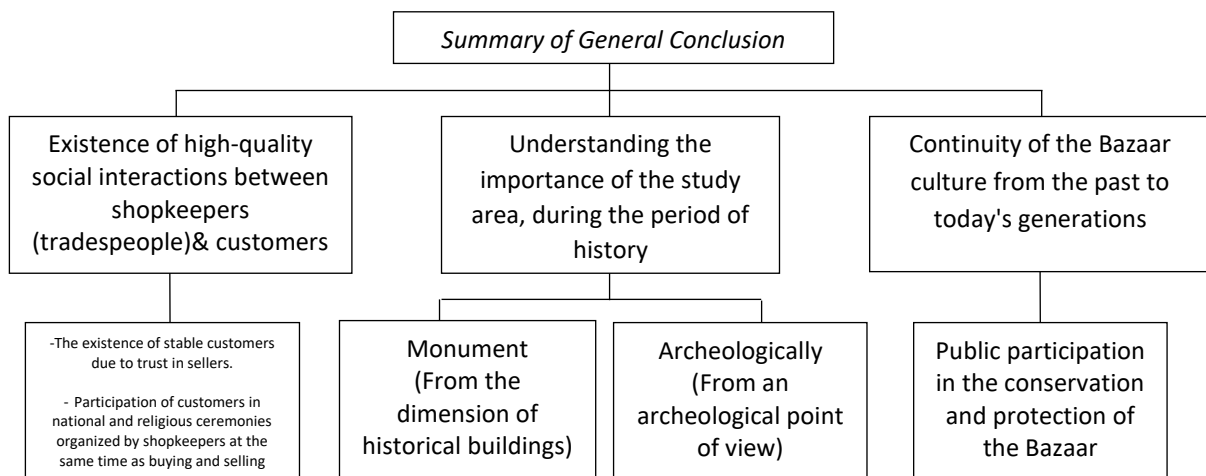
According to the results obtained from social surveys, the Bazaar culture, which has been transferred from generation to generation, covers most of the shopkeepers. At the same time, the crafts and professions are transferred. This background, which is often maintained in the same place, means they have nobility. The mentioned feature is one of the essential criteria of spatial protection. The fact that the Bazaar of Tabriz has survived until today and is protected from much damage is proof of the protection criteria described. The most crucial impression from the survey and interview with people living in the Tabriz Bazaar complex is a deep emotional connection between people and the physical space of the Bazaar. The sense of belonging to the place is powerful. The preservation of Bazaar culture from the distant past to the present day and its transmission to the present generation, which has resulted in the physical protection of the Bazaar, is one of the practical results of the sense of belonging to the place. This issue can be called a "self-protection" matter, whose presence in historical places conserved them from being abandoned and destroyed.

Another point from a structural point of view obtained in identifying and analyzing how to protect the Bazaar is public participation in protecting the Tabriz Bazaar. This has become a common culture among guilds over the years. This partnership is usually half to half between the government and the guilds. The result of this great culture is that the Bazaar is up and running to this day. Except in cases

where, unverified decisions in the form of government laws have weakened participation, and guilds expect protection costs just to be borne by the government. For this reason, these kinds of wrong policies should be revised and corrected.

Tabriz Grand Bazaar is an integrated system formed with different architectural elements. This Bazaar includes spaces with commercial, cultural, political, educational, sanitary, religious, and sports uses that have been considered a unique collection through social interactions. In fact, due to the multiplicity and diversity of uses along with human and social relations, this collection of buildings has been converted into one of the complete commercial-social structures in the world. According to library and field studies conducted in the study area and qualitative grading of the structure of existing spaces by comparing their use and importance in the past and interviewing tradespeople and clients, the following general results can be presented. (Table 9)

Table. 9. Summary of General Conclusion of Evaluations (Ref: Authors)



Based on the results obtained from the research, we see that the traditional urban pattern has been formed throughout history and has carried its traditional characteristics until the present day by preserving its Physical and Social Identity. These features, which were revealed as a result of the research, set an example for the importance of social and spatial structure unity for the studies to be done in the historical city center conservation plan or city planning. The article emphasizes as a principle that these values should be built with the awareness of maintaining their existence in the social and physical context in a way that will form an infrastructure.

**Compliance with Ethical Standards**

**Conflict of Interests:** *There is no conflict of interest.*

**Ethics Committee Approval:** *Ethics committee approval is not required for this study.*

**Funding Disclosure:** *No financial support was provided for this study.*

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