

Socio-spatial persistence of bazaars in historical cities of Iran: The Tabriz bazaar

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ABSTRACT

In the historical cities in Iran, bazaar is the most important socio-spatial complex. Historical bazaars in Iran have always been forming a particular sense of community, unity, and identity. Among all, the Tabriz bazaar is one of Iranian historical bazaars with special importance of creating social solidarity that is chosen as a case study in this article. Therefore, the main research questions are as follows: (1) what specific factors make a bazaar as a center of social structure of the city? (2) How does a bazaar serve its socio-spatial function in the urban life? This research concentrates on the multifunctional structure of the Tabriz bazaar in the historical city of Tabriz to understand the social mechanism of bazaars in the urban life. The results illustrate that bazaar as a backbone in an Iranian city: (1) is a privileged communicational model promoting social interactions in the urban life and became the main core of spatial coherence of the city; and (2) as a multifunctional organization it has always been involved with different political, religious, and civic aspects along with its economic role in different historical periods.

KEYWORDS: Bazaar; Social interactions; Historical city; Tabriz

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I. Introduction

The built environment has always reflected the connection between the man and cultural ambience throughout the history (Bodart, 2011). A city mirrors the man's culture and each human culture represents a certain social structure (Kurt groter, 2009), and behavioral interaction shaped by the connection and communications between the individuals, classes, communities and environment in the urban structure. These communications will be facilitated by the socio-spatial organization of the urban-public space. As the most privileged model of socio-spatial system, Bazaar is an integral component of Iranian historical urban context became a vertebral spine and capital of spatial organization (Masoudi Nejad, 2005). The study of the historical bazaars in Iran reveals that, formation and evolution of bazaars have always had ties with various factors. Economy, Politics, and religion had their particular role in both prosperity and repression of the bazaar in different historical periods, but what represents Iranian bazaars as significant organizations, is embedded in its social and cultural structure. Bazaars in Iran have always had specific socio-cultural performance along with their commercial role in the historical cities (Pourjafar and Pourjafar, 2011). They had the key role in both cultural growth and economic boom of many of Iranian cities. Study of historical documents proves that from the time that bazaars were developed on the Silk Roads lots of Iranian towns such as Zanjan, Qazvin, Semnan as well as Tabriz influentially promoted the social and cultural exchange along with the commercial activities in the bazaars (Bastani Parizi, 2000). Iranian bazaars have effectively been influential in the formation of social and cultural structure of the historical cities. The bazaars reflect socio-communicational system and spatial organization of Iranian cities in different historical periods; Hence, The study of Iranian bazaars can reveal the socio-spatial mechanism of bazaars in the historical cities. Among all Iranian historical bazaars, the Tabriz bazaar is an outstanding case that has held many of its characteristics in different periods. It is the most distinguished bazaar in northwest Iran (Marsousi, 2011), that has always had a crucial role to play in the history of the Tabriz city.

II. Literature review

Concept of bazaar in Iranian cities

Bazaars have always had an important role to play in Iranian traditional cities. The word "bazaar" is an ancient Persian word that has a deep root in culture and civilization of Iran. It is a well-known word in many languages and according to historical documents the entity of bazaars in the structure of cities in Iran reverts to 3000 B.C (Kermani and Luiten, 2009). The historical study of city planning in Iran proves the fact that growth of Iranian traditional cities has strongly been subordinated to different factors. Undoubtedly, economy has always been

playing the most dominant role in both the prosperity of cities and formation of commercial enterprises in a traditional city in Iran. In the pre-Islamic era when Medes and Achaemenids planned their cities (Habibi, 2009), the city became the capital of administrative organization, Economic and Financial Affairs; the bazaar was then initially introduced into cities in Iran as an urban fabric (Habibi, 2008). From the Emergence of an early urbanism in Sassanid era to the Islamic period, bazaar achieved a maturity in terms of functional structure in the urban context. Traditional bazaars became the heart for Iranian cities (Moosavi, 2006), used as economic, political, social, and cultural center of the urban life (Moosavi, 2005). As an inseparable organ of a traditional city in Iran, a bazaar is a spinal structure of the city (Clark & Costello, 1973), that has a significant role in the unification of the urban context. Fundamentally Iranian bazaars extend the main routes of the contexts (Khorrami Rouz, R., 2014); hence, it has a crucial role in configuration of the city and its spatial organization. In fact, the meaningful concept of the Iranian cities would not be reachable without the entity of bazaars (Pourjafar et al., 2014). The study of traditional cities in Iran witnesses that Iranian bazaars often have a linear structure linking the most important entrances of the city to the urban context (Assarietal., 2012). The bazaar is mostly located in the center of the city in which it can interconnect different parts of the urban context. In the majority of cases of Iranian cities, the main infrastructure of the city was formed based on the development of primary routes of the bazaars; accordingly bazaars have a key role in the configuration of the Iranian cities. (Pourjafar et al., 2013). Although Iranian bazaars particularly had always been involved with different socio-cultural, political, and economic factors (Keshavarzian, 2009), the main image of the Iranian bazaars is embodied in socio-cultural structure (Pourjafar et al., 2014).

Social importance of Iranian bazaars

Iranian bazaars actively perform in various aspects of urban life. Bazaar became a criterion on understanding the quality of urban life in different periods of Iranian history. Similar to ancient Agora, the Middle Eastern Souq as well as the western marketplaces, Iranian traditional bazaars became the most important factor representing both the growth of administrative organization of governors and economic circumstances in which involving with urban life (Harris, 2010). These two political and economic aspects of Iranian bazaars are basically derived from the crucial communicational entity of Iranian bazaars in the scale of the city (Mo'tazedKh, 1987). Existence of the bazaar as a main communicational system in a traditional city in Iran (Bahmani Kazerooni, 2014), indicates the dominant role of bazaar's structure in social life. The Bazaar is a symbolic institution to show the sense of solidarity, cohesion, and cooperation (Bahmani Kazerooni, 2014), in terms of creating a social capital within the urban context. Iranian bazaars have always been noted as multifunctional institutions promoting the public interactions between different social strata of the society. A bazaar attempts to create a social equity through establishing a link between vulnerable and affluent class (Mazaheri, 2006), and to give them the same social poise in the urban life (Azeri, 2012). Iranian bazaars also serve different religious functions strongly connected to social and public issues. Compliance of Iranian bazaars with the religion highlights a close relationship between the social mechanism and religious function. Bazaars in Iranian cities have a remarkable role both in preserving and promoting religion in urban life.

Study of the history of Iranian bazaars shows that a bazaar has always had political involvement. Social importance of bazaars inevitably compelled governments to have more political dominance over the bazaars. For instance, the emergence of Maidan(square) as a governmental attachment to the bazaar reminds the socio-political importance of bazaar throughout the history. The bazaar as a most active communicational complex was also the best place for pronouncing the governmental announcement, declaration, and sentences in the city (Rajabi, 2007). It also became the capital of collective decision and action in the critical situations (Bahmani Kazerooni, 2014). The bazaar has always attempted to mediate the dialogue between the governmental center and communities. It guards against the centralization and social hierarchies by standing at the edge of governmental core and surrounded Mahallehs and bridging the link between them (Khaghani, 2012). In fact, Mahalleh as a fundamental element of communal and social configuration of Islamic city context (Lapidus, 1970), has been integrated within the urban context through the structure of bazaar.

Overall, Iranian bazaars have always had significant socio-cultural role to play in different historical periods. They are considered as outstanding social institutions in traditional cities in Iran (Masoudi Nejad, 2007).

III. Inference mechanism

Theoretical framework

The literature reviews shows that bazaars as multifunctional organizations have always had a crucial position in traditional cities and became one of the most important social complexes in historical cities in Iran; so, a curiosity to know the architectural structures and components of these complexes and their performance at the scale of urban life exists. The main purpose of this research is to depict the social importance of bazaar as an urban complex in Iranian cities. This article intends to study the social mechanism of the bazaar to derive the main

factors for enhancement of the social quality of architectural complexes in both existing and future urban context.

Research questions

- 1) What specific factors make a bazaar as a center of social integrity and solidarity in a historical city in Iran? What are the main social dimensions of architectural components of Iranian bazaars?
- 2) How does a bazaar play out its socio-cultural role in the urban life? Is there any continuity in the social performance of Iranian bazaars throughout the history?

Research methodology

According to the research questions, the dominant approach of this research is historical-interpretation. It uses descriptive-analytical research method to collect data from books and documents.

Case study

Tabriz is an ancient city which has specific importance in history and culture of Iran. Since ancient times, it has been promoting cultural interchange between societies (UNESCO, 2010). Although this city has been always invaded and suffered from natural disasters, devastating earthquake, and epidemic diseases, the proper location of this city along the Silk Roads made it as one of most significant commercial cities in Iran. The Tabriz city has a crucial role in prospering commercial activities between Europe and china. This city bridged a link between east and west cultures and thus considered as an outstanding city having a prominent influence in the history of socio-economic and cultural exchange in Iran (Hanachi, Yadollahi, 2011).

Tabriz has been capital of various dynasties in different periods. From the 13th until 15th century, it was the capital of Ilkhanate, QaraQoyunlu, and Ag Qoyunlu dynasties and in the 16th century became the powerful capital of Safavid Empire of Iran. It was also one of the most important Iranian historical cities of the Islamic world (Bosworth, 2007). The study of urban history shows that Tabriz has always been involved with economic, political, social, and cultural issues throughout the history; hence, in different historical periods, the city reflects closely interwoven relationship between social-cultural activities and political-economic issues, and religious ceremonies and built environment. This bazaar is also still one of the most social and trade core of the Tabriz city, though lots of commercial centers have been constructed in its surrounding (East Azarbaijan Geography, 2000). For all these reasons, study of Tabriz's bazaars as multifunctional urban complexes can representatively demonstrate how bazaars socially perform in the urban life in different historical periods.

IV. Tabriz bazaar

Territorial mechanism of the Tabriz bazaar

The Iranian traditional Bazaars were introduced along the main commercial and caravan routes (Bonine, 2009), that established the main connection transferring trades, cultures, and civilizations between the most important cities (Hanachi, Yadollahi, 2011). Among all the Iranian bazaars, the Tabriz Bazaar is a significant case that is developed as a network interconnecting these vital routes within central core of the Tabriz city. The bazaar's network structure has two main parallel Rastehs and many important intersecting routes such as: Haram Khana bazaar and Kafashan bazaar, interrelating different parts of the city and strengthening the cohesion of the context. The hierarchical model of infrastructural elements of the Tabriz bazaar from primary rastehs to secondary and Sub-Rastehs promotes accessibility within the Mahalleh and decentralize the city center of Tabriz. Exceptionally, this bazaar is divided into two parts by the Mehran Rood River crossing the middle of the city; thus, new development of the Rasteh as Pol-bazaar (bazaar on the Bridge) is observed (Esma'eeli, Omrani, 2008), along the two main parallel axes of this network. The two pol-bazaars are considered as the link between the northern and southern parts of the city through the structure of bazaar. Since the bazaar's network has strongly been integrated within the urban context through a formation of a Rastehs along the main urban routes, the bazaar does not have specific main entrance gates separating the bazaar from the context. In other words, the major covered passages of the bazaar extend the existing urban pedestrians into a unified complex of the bazaar in central part of the Tabriz city. These Rastehs promote the social interaction by interrelating different urban functions and public places of the context and encompassing various daily activities. The Rastehs of bazaar provide the dominant accessibility for people instead of vehicles; accordingly, they amplify the role of the Tabriz bazaar in enhancing social interaction and public activities in the urban life. In spite of the fact that The Tabriz bazaar was always secured and safeguarded as a trading capital of the city, its territorial structure also enhanced the Security of the context through bridging a link between residential and commercial area of the context. Close accessibility of the residential dwellings as smallest units of Mahalleh to the bazaar ties social life of people to this place. Besides, it was an important factor in the growth of residential context (Nejad Ebrahimi et al., 2013). These relations between private and public space also enhance the sense of belongingness to place,

and territorial Identity (Sharifi, Murayama, 2013). Due to the extremely cold climate, the bazaar has a sustainable covered architecture compatible to the urban context providing a comfortable zone for different activities (Mohammadi Kalan, Oliveira, 2014). It is an outstanding vernacular architecture of Tabriz city that uses local and friendly materials to the place representing its spatial integration to the context. The bazaar of Tabriz has different floors that giving this opportunity to serve different functions in different levels. This spatial organization also organizes a hierarchy dedicating ground floor to more dynamic functions in terms of promoting public activities and trading transactions. Combination of all these territorial mechanisms in the body of the Tabriz bazaar, represents it as a socio-spatial institution in the urban context strengthening the communicational cohesion of urban life.

Socio-commercial aspect of architectural elements of the Tabriz bazaar

The study of traditional bazaars in Iran witnesses that; however each bazaar had its particular economic role in the history of the city, the main architectural components and elements of different bazaars served similar social and public functions. The bazaar of Tabriz has not only commercial role in urban life, but also its varied components and elements considerably representing its social and cultural functions (Kheirabadi, 2000). Rastehs are the fundamental elements of socio-commercial activities in the Tabriz bazaar. Along with their crucial role in commercial activates, they act as communicational vessels of the Tabriz bazaar (World Registration Base for the Historical Bazaar Complex of Tabriz, 2009). Each Rasteh is developed according to specific trade, profession, and guild (Soltanzadeh, 2008), and provides certain needs of different social classes (Rajabi, 2007); thus, Rasteh creates social integrations in every-day life. This dynamic socio-commercial infrastructure also promotes the employment opportunities for citizens and supports local suppliers and manufacturers. Due to a balance between the production and demands in the Rastehs (Biglari, 1976), development of rows of Dokkans (shop) strongly relies on the people's demands and economic prosperity. In contrast with a conventional stereotype of shop as a place to sell goods or commodities, Dokkan in this bazaar acts as an interactive place dedicated to selling as well as manufacturing, repairing, and associated services. Saras (courtyard) are other elements of Tabriz bazaar including a courtyard with an open space surrounded by series of Dokkans serving different functions in relation to the importance of commerce. While Saras were often used as places for both various wholesale and retail trade, they are considered as main green spaces of the bazaar. Unlike to Saras, Timchehs are covered and have several Dokkans for similar trades. Beneficially, the Tabriz bazaar has many of Timchehs that made it more qualified (Ahour, 2011). In each Timcheh there is a wide gate that is considered as the entrance of bazaar in which traffic and transport can be controlled. As the number of Timcheh increases, the quality of the spatial connection to different parts of the context is also promoted. Besides, the Timcheh has a public space where the products and commodities are represented, exhibited and sold. Among all timchehs of Tabriz bazaar, Amir Timcheh or Mozzafari Timcheh are the most significant case in terms of involvement with the public activities. In addition to the emergence of micro social places such as Chaykhanehs (tea houses), manufacturing trolleys and food vendors were also developed by the major retail activities along the Dalans (small communicational corridors-mostly as alley or Sub-Rasteh interlinks Saras, Timchehs to the bazaar) (Khamachi, 2009). In addition to all mentioned components Tabriz bazaar is also comprised of different public spaces like Hammam (Bath house), Zourkhaneh (traditional Gym), Caravanserai, Yakhchal (ice house) representing the multifunctional performance of this bazaar.

Social role of the Tabriz bazaar as a resultant of political-religious functions

Religion and politics are two integral factors of the Tabriz bazaar; accordingly, in parallel with its socio-commercial components, there are different buildings and spaces serving religious and political functions (Kheirabadi, 2000). Mosques are the most important religious places of Tabriz bazaar that have always been symbol of Islamic entity of historical bazaars in Iran. Beneficially, this bazaar has 28 mosques that witnessing how importantly religion has Special position in the spatial organization of the Tabriz bazaar. These mosques have never simply been institutions or organizations for the religious ceremonies, but also became socio-political places for collective decisions, cooperation, consultations, and spreading news (Esmaeili Sangari and Omrani, 2008). Specifically, organizing sessions for bazaaris to resolve the issues of bazaar in mosque has always been highlighted. This cooperation between bazaaris and different classes in the bazaar amplified the social consensus on collective actions (Keshavarzian, 2007). The mosques of bazaar are erected and supported by the public donations system in the Islamic framework; therefore, they are considered as shared places dedicated to all communities in which gradually became the symbol of collective power. These mosques assist bazaar to break the pre-Islamic social hierarchies, combine all the social classes and unify bazaaris, clergies (rouhanioun), and local people against the political administration. Mosques had also crucial political role in organization of different stratum of the society during the revolution. For instance, as a collective decision in bazaar, the shop owners close their shops to strike and citizens demonstrate against the governmental policies in Rastehs and gather in the Maidan. The bazaar also has educational places such as "Madras" and libraries used

for both educational and religious functions. However in the globalization area, they have lost many of their functions, still are considered as religious places witness how a bazaar is involved with the different aspects of urban life. Religious rituals in the Tabriz bazaar testify to the social and cultural entity of the bazaar in the city (Behzadfar et al., 2009). Among all the religious ceremonies, representatively, the commemoration in the Tabriz bazaar to mourn for the martyrdom of Imam Houssien in a traditional ritual during the month of Mouhharram, specifically on the Day of Ashoura and Tasou'a has always had the most importance. In fact, holding this specific ritual in the Tabriz bazaar became the main criteria for measuring the quality of the religious ceremonies in Tabriz city (Pupils association news agency, 2013). During these ceremonies all the bazaaris, rouhaniouns, and local people as a unified community mourning in the Rastehs while are attired in black dressing. The Ratas are also decorated with black flags which are the symbol of sadness and mourning giving a sense of cohesion to the bazaar. "Housseiynias" and "Takihs" as the other religious and public functions also play a role in the development of mourning "Dastas" (grouping) representing specific Mahalleh or community during this ceremony; and the Tabriz bazaar is the main gathering place for all of these Dastehs. However the nature of this ceremony in the Tabriz bazaar is absolutely reliance on religion, but its glorious and greatness are conclusive evident on social and communal power of bazaar. Along this religious ceremony bazaar also saved some of specific Iranian rituals. For instance, Zourkhaneh of the bazaar preserved aheroic sport in Iranian culture. This ritual is the UNESCO intangible cultural heritage that is not only merely used for traditional gym but also became symbol of solidarity and Fraternity between Pahlavanan (traditional athlete) and local people.

Social involvement in evolution of the Tabriz bazaar

The Tabriz bazaar is a privilege model of traditional bazaars in Iran has acceptably held its social functions and identity in different periods (UNESCO, 2016). There are not reliable historical resources about of early formation of the Tabriz bazaar and its social role in the ancient times, but many experts argued that it has formed its main urban infrastructure and sociocultural identity in the late pre-Islamic and early Islamic period. During the 13th century, city' prosperity was promoted when the Tabriz became the capital of vast territory of Mongol IL-Khan empire that remarkably attracted many of international caravans, different traders and merchants, and tourists to the city. In this period, the bazaar had a key role as multifunctional system in the social and cultural exchange between different nations. At this moment, Promotion of "Vaghf" (religious endowment) as an Islamic culture had a key role in development of covered bazaar (Prazniak, 2013), and emergence of multitude religious, educational, and public places in the bazaar. In this system owners endow their private properties to be used as religious and educational places. It shows how a sense of community between owners and their compliance with the religion have developed bazaar as a public place that belongs to all people regardless of theirs social class. Regarding the socio-political components of the Tabriz bazaar, the Sahib Abad as the first public place including different buildings and functions for ceremonies and social events as well as political activities was created (Omrani, 1971), during the realm of Aqqyunlu dynasty. From 14th until 17th century the city faced different social, political, and economic circumstances; however, according to historical documents the bazaar has always held its socio cultural role in different economic context. For example, in 16th century (Safavid period) the Tabriz bazaar formed a socio-commercially sustainable morphology in the city and maintained its social characteristics even during the recession in the late 17th century. In addition to the different periods of prosperity and depression, the Tabriz bazaar also experienced tragic natural disasters (Mohammadi Kalan, 2012), among all, devastating earthquake in 1780, considerably damaged the bazaar and ruined multitude buildings. Since the bazaar was the social center of the city, symbol of unity among people (Karimi et al, 2015), and containing many of mosques and religious places rapid reconstruction of the bazaar has a high priority. This reconstruction was carried out by collective efforts including: cooperation of people, owners' donation, mullahs' support, and leadership of political figures.

In Qajar era, during the reign of Abbas Mirza, a new approach in the development and prosperity of the Tabriz city began to emerge (Werner, 2000), and many parts of the Tabriz bazaar was rebuilt and expanded during his crown prince period. After this period the Tabriz bazaar become social core of the city involved with political interventions and domestic situations. For instance, This Bazaar has an important role to play in protesting against the government and colonialism henchmen during the Tobacco Protest, Iranian Constitutional Revolution, the nationalization of oil trade, movement against Reza Khan (the first ruler of Pahlavi dynasty), and the Islamic revelation (Mohammadi Kalan,2012). Study of the history of revolutions in Iran reveals that the Tabriz bazaar is the most important social place that leded the Constitutional Revolution between 1905 and 1907 in Iran. In 2010, it was officially inscribed as a World Heritage Site by UNESCO (UNESCO, 2010), and one of the most touristic center of the Tabriz city.

V. Discussion and Conclusion

Socio-spatial mechanism of bazaar

Among all historical bazaars in Iran, the Tabriz bazaar is an outstanding case on the Silk Roads formed a network as a main infrastructure of Tabriz city and became the dominant communicational organization of the Tabriz city. As an exceptional case, the Tabriz bazaar linked the northern and southern part of the city by forming a Pol-Bazaar crossing the Mehran Road River along its main axes. However, this Pol-bazaar is unique to the Tabriz bazaar; the concept behind it reveals that bazaars are ever-growing systems that promote the urban solidarity. The bazaar of Tabriz does not have any specific gate; accordingly, it influentially unifies the urban context through extending the main passages of the city and transforming them to socio-commercial places. The infrastructure of bazaar is dedicated to the human activities instead of vehicles; hence the bazaar forms a healthy and safe place for urban life. This bazaar developed the quality of space and promoted the social interactions through connecting the residential and commercial areas of the context. Hence, public activities of the people are strongly tied to the bazaar. Along with the territorial mechanism, the Tabriz bazaar also has various components that serving different functions. While each component plays its particular economic role; it also has a social function in the urban life. Dokkans as interactive places, Rastehs as main communicational arteries, Saras as main green places of the bazaar, timchehs as public places are actively contributing to the urban life. Besides, emergence of both macro and micro social places in the Tabriz bazaar from Rastehs to dallans, mosques to takiehhs or even chaykhanehs to food vendors depicts that all components of the Tabriz bazaar are actively linked to the social life. This bazaar illustrates that it has a timeless social and public functions. However, many of crafts, arts or industries are disappeared or transformed over the centuries; the Tabriz bazaar has been always a socio-commercial capital in different periods.

Social power of bazaar

Although the bazaar of Tabriz experienced different periods of prosperity and recession, it maintained its socio-cultural entity and identity from the 13th century till present time. The Tabriz bazaar broke the social hierarchies and bridged the gap between social classes. The strong connection between bazaaris, clergies, and local people in the bazaar formed a specific communicational system in social structure of the city; accordingly, the bazaar has been defined as a main social place for collective decisions and consultations. It is a place that any political, religious, and economic action would be done only according to a collective agreement. The Tabriz bazaar had always had strong ties with historical events in Iran. Among all, the pivotal role of the Tabriz bazaar in protesting against the colonialism henchmen during the Tobacco Protest, the nationalization of oil trade, movement against Reza Khan witness its social power in the political world. It also became a leading social place in the Constitutional Revolution between 1905 and 1907 in Iran. The bazaar of Tabriz shows how a strong link between bazaar, religion, and tradition represented an aging bazaar as a cultural capital of the city. Mourn for the martyrdom of Imam Houssien in a traditional ritual during the month of Mouharram, specifically on the Day of Ashoura and Tasou'a became one of the most important ceremonies in Tabriz city. In this ritual, the Tabriz bazaar became the main meeting place for all of communities. However the nature of this ceremony in the Tabriz bazaar is absolutely reliance on religion, but its glorious and greatness are conclusive evident on social and communal power of bazaar.

VI. Conclusion

Emergence of bazaars in historical cities of Iran was a key factor in exchanging social and cultural values between different nations along with their economic functions. An Iranian bazaar is considered as a unified model of various organs that each organ has its specific function in the whole body. As a multifunctional complex it became the main backbone of the Iranian historical city and dominant spatial coherence of the urban tissue. In fact, a bazaar is a self-determined organization that forms a decentralize network in response to the urban context in which different Mahallehs and communities are interconnected. The territorial mechanism of bazaar not only unified Mahallehs as a whole organism, but also represented the bazaar as a symbol of identity and unity of the people in the city. It intensifies the sense of belongingness to the place and consolidates the social solidarity between people through establishing a link between residential and socio-commercial and between private and public places. However each traditional bazaar in Iran has its certain identity and characteristic, many of common components of bazaars have still preserved their social and public entities. By serving different public and social functions and facilities in a unified structure, bazaar also increases the quality of life in the urban context. As an ever-growing organization, it develops a dynamic model of urban space in which attracts biodiverse people and encompasses many of urban activities; accordingly, everyday presence of people in the bazaar represents it as one the most important civic center of the city.

Iranian historical bazaars have always been involved with political issues and events in different historical periods. By standing at the edge of governmental core and communities, it has always mediated the dialogue

between them throughout the history. A bazaar also preserves many of traditional ceremonies and rituals and transmits them from one generation to the next. In many of historical cities of Iran, bazaar still is one of most representative factor of both tangible and intangible culture. Nowadays, there are many of bazaars that still are considered as outstanding social, cultural, and economic elements of the cities in Iran.

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