

## Effective Factors in Structural Development of Iranian Historical Bazaars Case Study: Tabriz Bazaar

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### ABSTRACT

The genesis and structural development of Iranian historical Bazaars can be studied in terms of both "architectural structure" and "relation with cities". main principals of the bazaar space organization of bazaar are: "Rasteh bazaar", "Sara", "Timcheh", school, mosque, "Tekieh". The link of bazaar to the urban area is important as well; connection between city and bazaar and vice-versa in Iran is the main issue; question of this study is that: "What are the main factors that have affected the structural development of the historical bazaars?" Furthermore, it is assumed that the urban elements as the "external factors" and the architectural elements in bazaar as the "internal factors" have affected the structural development of bazaar; so the side question of the study is: "What are the reasons for formation of two parallel "Rasteh Bazaars" at the Tabriz bazaar?"; which seems that "earth-quakes" and "change of urban centers" to be the key factors in this parallel Rasteh.

The genre of the study is fundamental-theoretical, which has been conducted through historical-interpretive method; the materials required for this research has been gathered through library studies, historical documents, field survey on the historical bazaars of Iran, as well as the historical Bazaar of Tabriz.

The qualitative analysis of the research process indicates that the urban centers and elements have had direct effects on the quality of creation of the historical bazaar structure and manifestation of them at the Tabriz bazaar structure has led to two parallel Rasteh bazaars, contrary to the other historical bazaars in Iran.

**KEYWORDS:** Historical bazaar; Tabriz; Urban elements; Structural Development Factors.

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### INTRODUCTION

Bazaar is one of the key elements of spatial organization in Iranian cities; the main body of city cannot be defined without existence of bazaar. In many historical cities, the main routes are established in adaptation to the main "Rasteh Bazaar" [1]; therefore, historical bazaars play essential role in the body of cities.

This study aims to find answer interactional role of bazaar and city beside each other; that is, as bazaar had effects on the creation of cities, in response, cities have also influenced the structure of the historical bazaars. **Question of the Research:** What are the effective factors in structural development of the historical bazaars? And why Tabriz historical bazaar has two parallel "Rasteh Bazaar" contrary to the other historical bazaars in Iran?

**Hypothesis:** it seems that the external factors, like connecting routes, urban centers, and internal factors including "Rasteh Bazaar", "Timcheh"[2], etc. have affected the development of bazaar structure. In addition to focuses on certain key Iranian historical bazaars, this research analyses the case study; the authors attempted to find out the reasons of creation two parallel "Rasteh Bazaars" at the Tabriz historical bazaar, as well as the bilateral relation of bazaar and the city.

### RESEARCH METHOD

To study the subject research and organize the proper answers, initially we should have a glance at the cities with the most important historical bazaars in Iran, afterwards the effects of the urban elements on development of bazaar can be studied. Later, the general process of the structural development of Tabriz historical bazaar, as well as its expansion over different eras will be clarified through analyzing the historical documents and papers. Ultimately, by analyzing the collected data, the quality of the effects of centers and spatial elements on structural development of Tabriz bazaar could be understood.

The genre of the study is fundamental-theoretical, having a historical-interpretive approach; the required data and information have been gathered through library studies, historical documents and field studies. By analyzing the existing data which are based on the qualitative analysis, the secondary data get produced, indicating the effect of the urban elements on creation and development process of the historical bazaars' structure across Iran.

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**Finding and innovation:** The innovative part of the research is to study the factors that form bilateral interactional effects in creation of bazaars and cities; knowing the effect of elements and urban spaces on formation of the historical bazaars is besides the significantly that bazaars had in creation of cities, and understanding the factors that had direct effect on creation of bazaars and their structural development will help in full perception of the spatial organization of cities in Iran.

**Research objective:** Objective of this research is a comprehensive study of structure of Iranian historical Bazaars to shed some lights on the history of Iranian urbanism and architecture, besides, it attempts to identify effective internal and external factors in creation and development of Iranian bazaars, the finding of this investigation can help to make preservation plans of Iranian bazaars comprehensive and scientific.

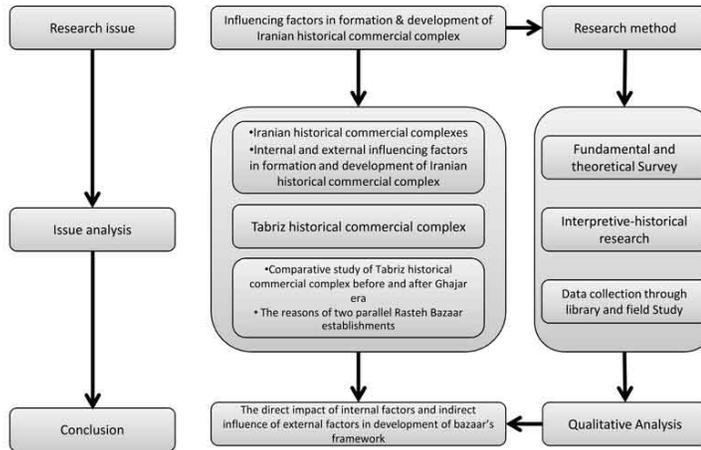


Figure 1: Theoretical Framework source: Authors

## RESULTS AND DISCUSSION

In this section, after reviewing previous researches on Iranian bazaar it is attempted to via study of important historical bazaars of Iran, interior architectural elements of bazaar and effective urban factors in creation and development of their structure are identified to achieve a new understanding of this process; finally, based on research framework, several factors are examined in a case study.

### Historical Bazaars

Ever since the human being began to find solutions to manage its surplus agriculture and animal husbandry products, the issue of trade and commerce emerged and its continuity led to formation of trading spaces in cities; bazaar is considered as the most important and main commercial-economic element, and integral part of each city, with artistic – cultural - social significance and other capabilities.

Each part of city, where marketing is practiced could be a potential for being "Bazaar"; "a definite part, at the hands of a group of people, who are involved in marketing (personally or in group in proportion to their job), and supply - demand" (Encyclopedia of the Islamic Foundation, under Bazaar entry). The main goal of bazaar is economic issues, however over the time, other applications were added, so that the persistence of the mentioned capabilities besides the economical issues helped bazaars to gain more values and features, and possessed a position higher than an ordinary economy; "Since bazaars in the cities of Iran, in the past eras, were considered as a basis, within which all the urban public activities could be concentrated, they used to be considered as the center of city, and by lapse of time and increasing role of bazaars in determining the fate of cities, the centrality of bazaar developed to the extent of its universality in determining the main lifelines" (Falamaki, 2005, p. 139-140). Accordingly, bazaar has trans-economic values and capabilities in the cities of Iran.

Existence of non-economic spaces and various architectural typologies at the historical bazaars, like schools, mosques, bath houses, "Yakhchal"[3], indicates that bazaar could play a role beyond merely an economic place.

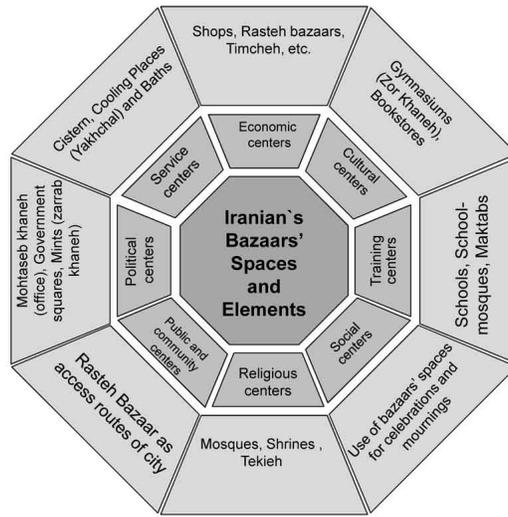


Figure 2: Iranian `Bazaars' spaces & elements  
Source: Authors

No.	Bazaar name	Accesses from other cities	Formation era	Urban landmarks	Government Centers	Religious Centers	Maps
1	Isfahan Bazaar	<ul style="list-style-type: none"> <li>Located in the path of Silk Road and Spice Road</li> <li>Connection between Shiraz , Kerman and Ray ,Baghdad</li> </ul>	<ul style="list-style-type: none"> <li>Seljuk era</li> <li>Safavid era</li> </ul>	<ul style="list-style-type: none"> <li>Seljuk Antique square</li> <li>Naghsh-e Jahan Square</li> </ul>	<ul style="list-style-type: none"> <li>Seljuk and Safavid administration and government centers</li> </ul>	<ul style="list-style-type: none"> <li>Jameh Mosque</li> <li>Abbasi Jameh Mosque</li> <li>Sheikh Lotf Allah Mosque</li> </ul>	
2	Kerman Bazaar	<ul style="list-style-type: none"> <li>Located in the path of Spice Road</li> <li>Connected Hormuz to Khorasan and Sistan to Fars</li> </ul>	<ul style="list-style-type: none"> <li>Seljuk era</li> <li>Al Muzaffar era</li> <li>Safavid era</li> </ul>	<ul style="list-style-type: none"> <li>Quarter of Adel Shah</li> <li>Ganjali Khan complex</li> </ul>	<ul style="list-style-type: none"> <li>Qubba and Arg Government complex</li> </ul>	<ul style="list-style-type: none"> <li>Mozzaffary Jameh Mosque</li> </ul>	
3	Zanjan Bazaar	<ul style="list-style-type: none"> <li>Located in the path of Silk road</li> <li>Connection between Qazvin and Soltanieh to Tabriz and Rasht</li> </ul>	<ul style="list-style-type: none"> <li>Safavid era</li> <li>Qajar era</li> </ul>	<ul style="list-style-type: none"> <li>Divided in to two part (Ashagh Bashy and Yukhary Bashy)</li> </ul>	<ul style="list-style-type: none"> <li>Administration and government centers</li> </ul>	<ul style="list-style-type: none"> <li>Principle Hussainia</li> <li>Jameh Mosque</li> </ul>	
4	Tabriz Bazaar	<ul style="list-style-type: none"> <li>Located in the path of Silk road</li> <li>Connection between Ray and Isfahan to Caucasus and Istanbul</li> </ul>	<ul style="list-style-type: none"> <li>Seljuk, Ilkhanid, Turcomans, Safavid and Qajar era</li> </ul>	<ul style="list-style-type: none"> <li>Hassan Padeshah (king) square – Sahib ol Amr square</li> </ul>	<ul style="list-style-type: none"> <li>Sahib Abad Garden</li> <li>Jabbeh Khaneh</li> </ul>	<ul style="list-style-type: none"> <li>Mozzaffariyeh Complex (Blue Mosque)</li> <li>Hassan Padshah(king) mosque</li> </ul>	
5	Tehran Bazaar	<ul style="list-style-type: none"> <li>Located in connection path of Iran's North-east and west cities</li> </ul>	<ul style="list-style-type: none"> <li>Safavid and Qajar era</li> </ul>	<ul style="list-style-type: none"> <li>Arg Square</li> </ul>	<ul style="list-style-type: none"> <li>Gholestan Palace</li> </ul>	<ul style="list-style-type: none"> <li>Jameh Mosque</li> </ul>	

Table 1: comparative study of influencing factors to formation of Iranian historical Bazaars. Source: Authors

Some studies have been done concerning the creation and structural development of historical bazaars in Iran, with different attitudes. "Although bazaar, as a commercial center and the live heart of social life in city, has a uniform performance in the cities of Iran, it is witnessed that in terms of structure, there are differences between bazaars in various continents" (Ghobadian, 1994: p. 179); In another classification, we can refer to various influencing factors; "dividable into three categories for ease of study they can be divided into three categories: 1. Contextual factors: including environment, history, culture, etc. 2. Structural factors, 3. Functional factors" (Ministry of Housing and Urban Development, 2010: p. 22); Each of these categories indicate the significance of the mentioned factors in bazaars` creation, however, it does not provide a complete and comprehensive classification concerning the developing trend of bazaars, because the effective factors have been generally neglected in it; The factors that were outside and in some cases inside bazaar. The effective factors involved in creation and development of historical bazaars can be categorized in two parts:

**1.Internal Factors:** The factors and elements inside the bazaar, including manufacturing, training, religious, service elements besides the main and essential element of commerce; existence of these elements besides each other create an commercial, cultural, political and social complex.

**2. External factors:** The factors and elements around bazaar, which cannot be included amongst the bazaar elements, but play important and somewhat essential role in creation and development of bazaar including include government centers, urban and suburban arteries, etc.

### **Internal Factors Affecting the Structure of Bazaar**

The historical bazaars in Iran, in addition to being the main trading venue, are considered as the socio-cultural places city as well; along the "*Hojreh*"[4] that are the main elements of marketing at bazaar. The importance of the spatial elements, manufacturing, training, cultural, and service buildings, etc. is equal to the commercial spaces of bazaars in Iran and in some cases play determining role in developing trend of bazaar. The significance of certain places will be referred in the following paragraphs.

- **Manufacturing places:** The historical bazaars, beside the marketing services, had also manufacturing workshops; "[bazaar] a place, which sometimes is formed in an open area or in a lane and a Rasteh nearby a number of workshops and shops" (Soltanzadeh, 1987: p. 384) and in addition to business activates, they could also be used for production purposes; "it should be noted that many of the "*Hojrehs*" were both workshops and selling places" (Ghobadian, 1994, p. 176). Existence of Rasteh and "*Sara*"[5], called shoemakers, saddlers, coppersmiths, and tanners, etc. where production and trade occurred in adjacent cells is a proof to this claim.
- **Education places:** Trainings occurred in the bazaars of Iran could be studied in two aspects. Production workshops could become a suitable place for training various professions; on the other hand, existence of numerous schools in some parts of bazaar indicated significance of training. Part of this significance was because of the recommendations of Islam on learning procedure. Besides the religious sciences, other courses were also taught. "Of course, at the schools not only Islamic jurisprudence was taught, but also philosophy, logic, theology, astronomy, mathematics, literature and medicine were taught" (Shafaghi, 2006: p. 306). The citation of merchants to the Islamic lessons was based on the education and religious affairs, and the requirement of the training and religious groups to the financial issues caused bazaars to gain more importance; hence we cannot imagine a historical bazaar without any schools for training affairs.
- **Religious elements:** Religious buildings and monuments, such as mosques, shrines, convents, "*Tekieh*"[6] within the structure of bazaar, could be equal to the economic factor as the ultimate goal of bazaar in terms of value and need. "Jame' mosque beside other mosques and religious places were constructed in a strategic location in relation to the main Rasteh bazaar due to the priority of the religious tasks; Therefore they were, as the most active public places, involved in organization and managing the religious and cultural activities" (Ministry of Housing and Urban Development, 2010: p. 23). The correspondence between religion and economy is one of the sustainable factors of Iran's historical bazaar environment; therefore, bazaar is not only important as a structural elements related to religion, but also is significant for merchants in terms of religious rituals. "If one of the elders of the city or renowned scholars passed away, bazaars were closed for several days, holding mourning ceremony. At some chambers and Timcheh, mourning ceremonies were held and sometimes the guilds used to compete with each other in better held of such ceremonies" (Soltanzadeh, 1987: p. 436). Also, after Safavid era, bazaars have been turned into a suitable place for holding the Shi'ite traditional mourning ceremonies on special days up to now.
- **Service elements:** besides the attention to the economic, religious and educational issues, Iran's historical bazaars had some spaces which could meet the needs of clients; Cisterns, "*Yakhchal*" and "*Sara*" for storing goods, and teahouses, etc. were example of such requirement fulfilling spaces; "There were service spaces, like snack bars, groceries and others to supply what the passersby and the merchants needed" (Soltanzadeh, 1987, p. 422). There were also certain jobs inside Rasteh, Timcheh and Sara next to the workshops, where used to offer services to the customers.
- **Access road:** Creation and structural development of the historical bazaars in Iran were based on the passage path of Caravansary and people. "These passages usually linked the city center to the roads around and outside the city." (Ministry of Housing and Urban Development, 2010: p. 26). Based on the significance and prosperity of bazaars, a part or whole route formed the main structure of bazaar. "The route of bazaar usually began from the main gate of city and ends in the city center, sometimes is extended to the next gate of city." (Ghobadian, 1994: p. 173). Sometimes, the conversion of the main route to bazaar contributed in creation of another route parallel to the main Rasteh bazaar outside the structure of bazaar, where the livestock and urban Caravansary used to cross through them. Meanwhile occasionally based on the urban development, this route itself turned into a separate rasteh bazaar. "It is a wide network of parallel or transverse rastehs containing a set of caravansary and halls. The comparison shows that mobility and attractiveness of such bazaars are more than other kind of bazaars. In Tehran, Isfahan and Shiraz the central part of bazaars has expanded in multi-axial way." (Encyclopedia of the Islamic Foundation, 1993, p. 338). Existence of different access roads network within the framework of bazaar and possibility of using them by the passersby's and residents of city helped bazaar to continue its expansion.

### **External Factors Affecting the Structure of Bazaar**

Besides the internal factors, there were other factors like entering and connecting route, residential, military and religious centers, which indirectly determined the development trend of historical bazaars; these factors around bazaar established new purposes for expansion of main body of bazaars.

- **Entering routes:** The bazaars of Iran were used as the connection roads at the time of their formation, and through development process of city and the needs of users, they turned into a network of passages and relevant elements. Rasteh bazaars, as the linking and main artery of formation of bazaar, were usually created along the city gates, having great importance between the two key gates of the city (access routes of the major cities); for instance, Zanjan's bazaar has been formed by the centrality of rasteh bazaar, extended between the two gates of Qazvin and Tabriz. "Zanjan bazaar is located along the eastern and western entrances of city, between Tabriz – Qazvin gates." (Ministry of Housing and Urban Development, 2009: p. 76). The Kerman bazaar is based on the same principle as well. "As mentioned before, formation of bazaar of Kerman was made on the north-south route of Khorassan, passing the western part of the city." (Ministry of Housing and Urban Development, 2009: p. 133). Upon booming of the passage becoming a source of income for the merchants, the owners of the adjacent lands attempted to benefit from the available facilities, and hence establishing some Hojreh, gradually getting into an orderly shape, Participation of people and government support, Rasteh bazaars developed as a main axis of urban bazaars across Iran.
- **Residential centers:** The residential complexes and centers all over the cities needed bazaar; Existence of Jame' mosque as a religious center within bazaar caused the access routes of city to be formed in a way to facilitate the accessibility of the mentioned centers. Since most of the urban and service centers like schools, main squares of city, and certain religious centers, etc. were located nearby bazaar; and also the residents had to go to bazaar for shopping and supplying their daily needs.
- **Government and military centers:** There has always been a complicated relationship between economy and policy and the groups related to them had each had certain approaches controlling others. The historical studies show that the individuals and political groups benefited from the influence and leverage of the religious persons and groups in order to achieve financial and economic power and on the contrary, economic groups enjoyed the political groups in order to enhance and develop their activities. "The relation of bazaar with government and governing power has always been full of contradiction; in fact, the permanent interaction and strife stimulated this conflicting relation, the socio-political security and stability, which is the prerequisite for commercial and economic prosperity." (Ministry of Housing and Urban Development, 2009: p. 18). One should bear in mind, any part of the city; where the center of governance is located, was a safe and somewhat a crowded area, and could become a proper venue for development of bazaar; benefitting from the spatial and political security of those places. "The main elements of the city structure, such as Jame' mosque and palace of government, have been created in that core and bazaar as a linear element has been extended and developed from the two directions of the core and along the main route." (Ministry of Housing and Urban Development, 2009: p. 95). For example, in Isfahan's bazaar, it can be told that "the city square, Jame' mosque and the King Palace as the three important elements, the symbols of power, economy, religion and policy are located along the bazaar axis, exactly at its center." (Shafaghi, 2006, p. 112). So it is evident that, in addition to Jame' mosque in Isfahan, another route designates the development procedure of bazaar. Kerman's bazaar has a similar features and one of the elements and origins of its formation is Government Citadel and the other one is Jame' mosque. "Two key cores of city, i.e. Jame' mosque and government citadel, which were constructed over different eras since safavid onward." (Ministry of Housing and Urban Development, 2009: p. 135). We can conclude that the governmental centers in the cities of Iran were one of the elements that had effects on the formation of bazaars observing that it was one of the effective factors on the development procedure of Tabriz's bazaar.
- **Jame' mosque and religious centers:** The long lasting participation of the pious people at mosques and their movement towards mosques was important to merchants, always they were trying to have a religious and economic look towards these pathways. By looking at the historic maps of Iranian cities like Isfahan, Qazvin, Tabriz, Shiraz and Tehran, it is perceived that the religious places such as shrines and Jame' mosques had and still have particular importance for the merchants. "The urban situation of certain historical Jame' mosques in cities take form that part of their open areas or courtyards was on route of cities and people entered through the entrance and after passing the courtyard of mosque they exited through the next door" (Soltanzadeh, 2006, p. 38). The passage path of Muslims was worth valued for the merchants, because this route helped them selling their goods to one who tended to purchase fulfilling his needs. "Establishment of [Jame'] mosque is usually studied in direct relation with thoroughfare and bazaar. The first major movements to change the structure and spatial organization of city are launched based on its political, economic, socio-cultural situation" (Habibi, 1999, p. 44). Here, the nonreligious role of mosques is determined, so the Jame' mosques were the source and purpose for the formation of bazaar, leading into meaning development of cities; and bazaars would not come into existence regardless of Jame' mosque. "Mosques, in particular, Jame' Mosques, had never been constructed just for prayer; however, it is neither wasting time, nor lacking socio-cultural goals at both bazaar and city levels, when the merchant passing their leisure times at each others' chambers free from marketing" (Falamaki, 2005, p. 144). Mosques, while

being a religious place for praying, had other exceptional application becoming targeted factor for development of socio-economic and cultural relation.



Figure 3: effective factors in formation and development of Iranian Bazaar source: Authors

**Case study**

Tabriz historical bazaar, based on its urban and architectural significance, has been recorded in world heritage list in 2010 A.D. by UNESCO; thus it could be a good case for study; furthermore existence of two parallel routes (Rasteh Bazaar) contrary to other Iranian historical bazaars, is a unique feature of this bazaar.

**Tabriz’s historical bazaar**

Tabriz’s historical bazaar is the most prominent complex of the Tabriz historic context, and with regard to the excavations in the vicinity of the Jame’ Mosque and "Chahar Minar"[7] tomb, it dated back to the early Islam period; The excavations show that the main floor of bazaar is 430 cm lower than the contemporary one; the reason was the repeated earth-quakes in that region. The last earth-quake in Tabriz occurred in 1783 A.D, and the general structure of Tabriz city and its bazaar is the outcome of rebuilding works after quakes by "Najafgholi Khan Donboli", the ruler of Tabriz at the time of quake; this caused to have no precise documents regarding the shape and spatial quality of bazaar before the "Qajar Dynasty", there are only descriptive and historic papers remained. For more understanding on the situation and quality of Tabriz bazaar before quake, a comparative analysis is made between the current and historic situations.

**Comparative study of the bazaar features before and after quake of 1783 A.D**

The remained texts and documents of Tabriz indicate that the construction dates of some parts of Sadeghieh complex, Jame’ mosque, "Chahar Minar" and buildings of "Saheb-ol-Amr Mosque" refer back to an era before Qajar. On the miniature drawn by Nasouh Metraqchi in the "Bayan Almanazel" book, the situation of Tabriz in the Safavid era is shown. On that miniature the view of the drawer was from north to south, but the map was drawn eastwards; so that, the building, which is located on the right corner is the "Mozaffarieh Complex" (Blue Mosque) and The the left bottom venue is the "Sahibabad Complex"; the main Rasteh bazaar was located between the two mentioned buildings, which are shown as arcades. One part of the arcades is shown stretched from east to west and the other part with 90° rotation (north-south) as a row of arcades.

Architectural elements	historical Pictures	Miniature map of Matraqchi from Tabriz (Safavid era) 1537-1538 A.D	Descriptions of Tabriz historical commercial complex
(A) Mozaffarieh Complex (Blue Mosque)			The available documents (historical notes and the Matraqchi map) indicate at that period of time, bazaar had been formed according to the centrality of the paths of caravans between Rey - Isfahan and towns of the Anatoly and Caucasus regions; the map of Matraqchi depicted bazaar with arcades. The Bazaar began from the adjacent of Mozaffarieh complex (the Blue mosque), and while passing through the city, reached the Sahibabad complex, (government and political center).
(B) Taj al-Din Ali Shah Mosque			
(C) Sahib-Abad Garden			
(D) Hassan Padishah Mosque			
(E) Tabriz historical commercial complex			
(F) River Maidanchay			
The comparison of the Matraqchi's miniature map with the current status shows that considering the situation of the Blue mosque, the mosque of Tajalddin Alishah and Saheb ol Amr Meydan (Previously Sahibabad), the arcades are in adaptation with the old rasteh bazaar and according to the maps of the city after earth-quake, bazaar of Tabriz was only a single rasteh bazaar			

Table 2: Tabriz’s Bazaar in miniature map of Matraqchi in Safavid era source: Authors

Studying of the adjacent spaces of those arcades with the initial design after the quake of Tabriz indicated that the arcades are in accordance with the Tabriz bazaar formation, since part of the Rasteh bazaar gets north-southern direction like “Rahli Bazaar”, and “Naghareh Khaneh” east - western and from “Shohada Mosque” onward, gets north – southern direction. The authors suppose the arcades depicted on the miniature as the “Old Rasteh” bazaar. The F. Terzel’s map drawn 15 years after the quake of Tabriz in 1783, simultaneous “Fath Ali Shah”. In the part of a map related to bazaar, a route path has been specified, which is extended from the “Khiaban” gate towards “Saheb-ol-Amr” square and “Shotorban” gate. On that route the titles "rasteh bazaar" and "Shoemakers Bazaar" have been written; and with regard to the current status it is according to the “New Rasteh bazaar” and “Yemenidoozan Bazaar”, on the other hand, there is another route in the map, opposite to Jame’ mosques which is now known as Jame’ mosque bazaar; anyhow the important is the main route located between those two venuse on the map; there is no other building in the vicinity of this route except Mirza Sadeq Bath. In the current situation, it could be considered equal to the Sadeqieh complex.

On the Colonel Qarajehdaghi’s map, that route turned into Rasteh bazaar, which is in accordance of the old one; it can be concluded that the old Rasteh bazaar, has lost its prosperity after the quake, but, as the historic maps show clearly, it revived again through extension of bazaar towards Jame’ mosques.

**Spatial Structure of Tabriz bazaar**

Tabriz bazaar like the traditional bazaars of Iran possesses Rasteh bazaar, halls, Timcheh, schools, mosques, shrines, monument, caravansary, square, Yakhchal, and Zoorkhaneh gym, etc., there is no difference Tabriz’s and other traditional bazaars. "Also, the major spatial pattern at Tabriz bazaar is the Hojreh (chamber) and passage combination. Tabriz bazaar is a communicating network composed of parallel and transverse Rasteh bazaars. It’s two main Rasteh bazaars; the two north-south rastehs are approximately parallel. There are some Rastehs perpendiculars to those two Rastehs, the route path of Haramkhaneh, shoemakers and coppersmith bazaar are the most important ones. The shops are located beside the main and secondary rastehs, and the spaces behind them are allocated to halls and Timcheh (Iranian cultural Heritage..., 2009, p. 171). Currently the main structure Tabriz bazaar is the two parallel Rasteh bazaars besides each other, yet the question why the two Rasteh bazaars have been formed within the bazaar in contrast to the traditions prevailed amongst the Iranian bazaars, is remained, the authors believe that the reason must be investigated among the internal and external effective factors in formation and development of bazaar.

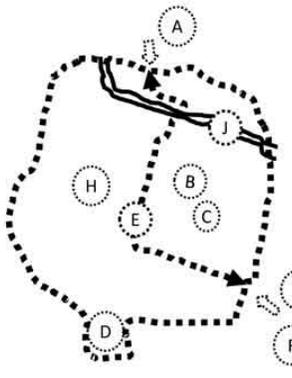
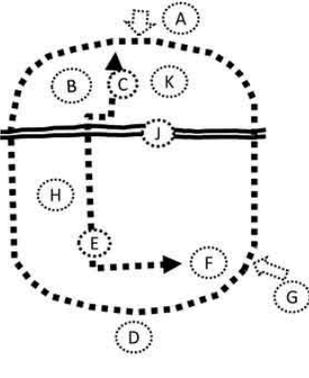
Desperation of urban centers and elements in Qajar era	Significant urban elements	Desperation of urban centers and elements in Safavid era
	(A) The west entrance and exit road	
	(B) Government center (Dyvankhaneh)	
	(C) Government and military square	
	(D) Taj al-Din Ali Shah Mosque	
	(E) Raste-ye Bazaar as main urban axe	
	(F) Mozaffarieh Complex (Blue Mosque)	
	(G) The east entrance and exit road	
	(H) Tabriz Jameh mosque	
	(J) Town river	
	(K) Royal Mosque	
	<p>Tabriz was a big and prosperous city in the Safavid era and decades before, with numerous city centers and bazaars. However, being under attacks of Ottomans, transferring the capital city and finally the earthquake caused disruption in its glory for a while. The rebuilt works after the quake in 1814 and the planning taken by Abbas Mirza to defend the city against the attacks of Russian military, led to inevitable changes in the city and consequently in bazaar at the time of Qajars. some of the changes are as below:                      Sahibabad Meydan, as the most important square in construction period all over Iran, destroyed and turned into a trench by Abbas Mirza. The government and military centers transferred from south to east of Tabriz.                      According to the destruction of bazaar in earth-quake, while constructing the government and commercial centers (after quake), new spaces such as rasteh, halls, etc. were built, and the older parts of bazaar reconstructed gradually during the Qajar era.</p>	

Table 3: Change of Tabriz’s city center from Safavid to Qajar era source: Authors

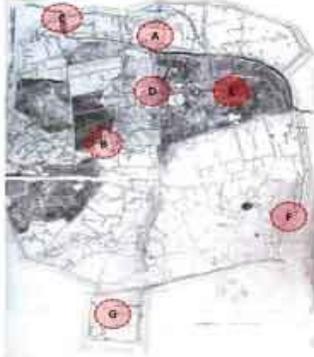
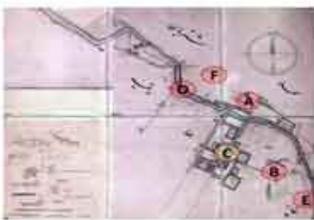
Map of Bazaar	Important buildings	The remaining documents from Ghajar	Bazaar Characteristics	Name
	(A) Saheb of amr square (Saheb Abad) (B) Tabriz Jameh mosque (C) Shutorban Gate to Caucasus and Anatolia cities (D) Tabriz historical commercial complex (E) Tabriz's Government and political center in Ghajar era (F)Khiaban gate, entrance gate to Tabriz from Isfahan and Tehran (G)Citadel Military – that was built in a place of Taj al-Din Ali Shah Gilani mosque		Based on the Trezel-Fabvier's map, Tabriz bazaar was not constructed in the previous venue of buildings after the quake; this map, as the oldest illustrated document after the quake, indicates that the previous rasteh bazaars, which are located in the vicinity of the buildings like Jame' mosque and Sadeghieh complex, has extended towards the east, creating the new rasteh bazaar; and adjacent to it, halls and timchehs were constructed. Almost, no distinctive building has been specified near the rasteh bazaar	Map of Trezel-Fabvier 1807-8 A.D
	(A) Saheb of amr square (Saheb Abad) (B) Government and political center (C) Tabriz historical & commercial complex (D) Maidan Chay river(Mehran Roud) (E) Entrance gate to eastern cities (F) Output gate to western cities		The formation of bazaar according to this map had been established based on the new rasteh bazaar, however, the key point was the appearance of the word "posht bazaar" besides the current buildings in bazaar, and possibly it means "bazaar-e posht", indicating that the place has been changed into a marketing area once again	Flood map of Tabriz in 1871 A.D drafted by Iraj Qajar
	(A) Saheb of amr square (Saheb Abad) (B) Khiaban gate, entrance gate to Tabriz from Isfahan and Tehran (C) Tabriz historical & commercial complex (D) Output gate to western cities (E)Government and political center (F) Taj al-Din Ali Shah Gilani Mosque (H) Tabriz Jameh mosque		Bazaar, on that period, had two main rasteh, with additional new elements, and could be a sign for reconstruction of the old rasteh. The halls like Mirza Abulhassan and Haj Hussein are newly constructed, even though it seems to be the old part of bazaar.	Map of Tabriz in 1880 A.D Drafted by colonel Qarachch-Daghi
	(A) Saheb of amr square (Saheb Abad) (B) Khiaban gate, entrance gate to Tabriz from Isfahan and Tehran (C) Tabriz historical & commercial complex (D) Shutorban Gate to Caucasus and Anatolia cities (E)Political and government center (F) Taj al-Din Ali Shah Mosque (H) Tabriz Jameh mosque		The map of Asadollah Khan Maraghehei is the only historical map of Tabriz that presents a separate map for the historic bazaar. Its comparison with the current status shows that bazaar at that period of time possessed all the distinctive elements that are available in today's bazaars; in addition to rebuilding the old rasteh bazaar besides the new one, the Jame' mosque rasteh bazaar had been formed parallel to them, and perhaps there was a third under construction rasteh bazaar	Map of Tabriz in 1910 A.D drafted by Asadollah Khan Maraghehei
	(A) Saheb of amr square (Saheb Abad) (B) Khiaban gate, entrance gate to Tabriz from Isfahan and Tehran (C) Tabriz historical & commercial complex (D) Shutorban Gate to Caucasus and Anatolia cities (E) Governor's House (F) Taj al-Din Ali Shah Mosque (G) Mozaffarieh Complex (Blue) (H) Tabriz Jameh mosque (J) Remaining of the governing center		The main and distinctive elements of bazaar were still remained at that time, there were certain developments in new trading spaces at the southern boundaries of bazaar, due to the construction of the "Jomhuri-e Eslami (Islamic Republic)" street which led to separation of the bazaar elements from its main body. those elements included: entrance from the northern and southern principle historical route of bazaar, and Shisheghar khaneh (glaziers) bazaar, etc.	Tabriz's Aerial image in 1956
<p>The current situation of Tabriz urbanization is the consequence of rebuilding operations after the quake in 1814. Bazaar of Tabriz was constructed after that mentioned quake. The study of maps and historical articles indicates that the main and historical rasteh bazaar of Tabriz (the old rasteh) had been destroyed by the quake. On the Teresel map, which was drawn only 14 years after the quake, the new rasteh bazaar was shown, and there is no distinctive element at the old rasteh bazaar, however, on the next maps, drawn approximately 80 years later, the old rasteh bazaar was shown with halls and timchehs around it, like the hall of the New Haj Hussein, and Mozaffarieh Timcheh, etc., which are more recent than the buildings at both sides of the new rasteh bazaar. According to these analysis, it can be deduced that after the quake, a new rasteh bazaar was constructed on the east side of the old one, but existence of the Jame' mosque, Sadeghieh complex and Chahar Minar tomb (four minarets), etc. as the urban elements, have led into further developments towards west and the old rasteh bazaar.</p>				

Table 4: Tabriz's Bazaar in Qajar era source: Authors

Table 4: Tabriz's Bazaar in Qajar era source: Authors

Continuation of Table 4: Tabriz's Bazaar in Qajar era Source: Authors

### Reasons of Formation Two Parallel Rasteh Bazaars in Tabriz bazaar

The entrance routes to cities, city centers and the internal architectural venues are amongst them affecting the formation of bazaars. Except the internal effective factors, Rasteh bazaar plays a key role in development of bazaar structural. In fact, the Rasteh bazaar is the city' communicating artery, formation of that artery was based on the main goals of the caravans in cities. The main artery of Tabriz whit, great importance, was the Isfahan – Rey connection to Istanbul and Bagdad, starting from Khiaban zone on the east and ending in Shotorban zone on the west. Studying the Metraqchi's miniature and the historical papers indicates that in the Aq "Qoyunlu Turkomans" era, by erection of "Sahibabad Meydan" on the north and northwest, as well as Mozaffarieh complex on the east, that route became more important than what was before; The old Rasteh bazaar was formed on this route, but after the quake of 1783, regarding the historical maps of Tabriz, it was built smaller than its previous size. Najafgholi Khan Donboli decided to make the barbican smaller for more security purposes; therefore the previous government center and the main square of city (Sahibabad complex) was disappeared and a new governmental center was formed on the eastern Tabriz.

By establishment of the new government center, "Sahibabad Meydan" got less important, and against that "Baghmisheh" and "Khiaban" gates achieved more significance. With those occurrences, the city was extended towards the east and rasteh of "Haramkhaneh Bazaar", while entering the "Baghmisheh Gate" and passing through the north of "Jobbeh khaneh" (the new government center) reached the shoemakers and the new rasteh. Also, the current status showed that the change of the government center has led into formation of new rasteh parallel to the old one, however the new rasteh did not reduce affluence of the old Rasteh bazaar; because between the two stated Rasteh, branch Rasteh and halls were formed that link both Rastehs to each other, called "Maghbareh Rasteh", "kolahduzan", "Dallaleh zan-e kouchak" and "Dallaleh zan-e Bozorg".

The Jame' mosque and the "Chahar Minar" shrine were the religious effective key factors in establishment of the new route alongside the new Rasteh bazaar, leading to extension of bazaar towards the Tabriz's west. Existence of the buildings like the "Haj Hussein new Hall", "Mozaffarieh Timcheh" on the east is a clear evidence showing that the buildings located on the east of bazaar are older than the ones on the west; while the western rasteh bazaar is called "Old Rasteh"; it shows that Tabriz bazaar after quake was built in the vicinity of the government center by the centrality of new Rasteh bazaar, however due to the lapse of time and existence of some elements like "Jame' Mosque" on the west, bazaar extended towards west.

### Conclusion

Previous studies about Iranian historical bazaars have focused on historical aspects of their creation and this research area suffers from a lack of comprehensive work on influencing factors on formation and development of Iranian historical bazaars; this study revealed the following results:

- Historical Bazaar in Iran has a concept beyond being mere commercial area and places of economic actively and over the history it has been a place for social, political, cultural, and religious and education activities. Existence of schools, mosques and shrines, and etc. proves this claim. In such a situation, the economy was not the only factor in development of bazaar; so other factors have been also involved.
- By studying the Iranian bazaars, the effective factors in formal development of the historical bazaars' structure can be divided into two groups as follows:
  - I. **First:** The factors that existed within the framework of bazaar including manufacturing elements, training spaces, religious buildings, service centers and access roads.
  - II. **Second:** The factors which took shape outside bazaar including city routes, residential complexes, governmental centers, Jame' mosque and religious centers, that playing a key role in development of the historic bazaars' framework in Iran.
- This research indicated; that beside service, economic, cultural, political, training, social, and religious and community centers as internal factor, urban centers as external factors had also important role in creation of Iranian historical bazaar's structure.
- These factors played determining and essential role in development of the Tabriz bazaar, so that shifting the government center from north of Tabriz to east in the Qajar era and after the quake of 1783 AH contributed the establishment of a new rasteh bazaar in the vicinity of the new government and military centers. This issue reduced the affluence of the main rasteh bazaar for a short time, but existence of Jame' mosque on west led bazaar to extend towards that mosque, and afterwards both Rasteh bazaars regained their significance once again. The impressibility of the historic bazaars against the mentioned elements caused Tabriz bazaar to have two parallel rasteh bazaars unlike the other historic bazaars in Iran.

### Footnote:

- 1- Main axis in historical bazaar lined by shop
- 2- Bazaar building consisting of a tall covered central area surrounded by Hojrehes, where goods are stored and exchanged.

- 3- Cool places for keeping ice from winter to summer season
- 4- Chamber: old type of shop in traditional and historical bazaar
- 5- A bazaar building consisting of a central courtyard surrounded by Hojreh, this building is used for exchange and storage of goods.
- 6- Building or locale where mourning ceremonies are held.
- 7- Old part of Tabriz bazaar, is a totem from Seljukian dynasty.

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