



**NEAR EAST UNIVERSITY
INSTITUTE OF GRADUATE STUDIES
DEPARTMENT OF ARCHITECTURE**

**THE IMPACT OF MODERNIZATION ON THE TRADITIONAL
COMMERCIAL TYPOLOGIES IN TABRIZ REGION**

PhD. THESIS

Shabnam GOLKARIAN

**Nicosia
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Supervisor

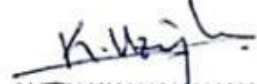
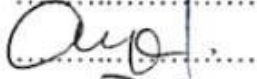
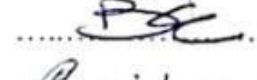

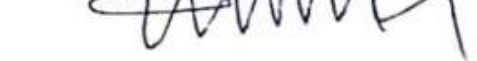
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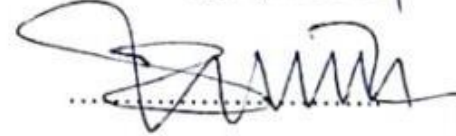
December, 2021

Approval

We certify that we have read the thesis submitted by Shabnam Golkarian "THE IMPACT OF MODERNIZATION ON THE TRADITION COMMERCIAL TYPOLOGIES IN TABRIZ REGION" and that in our combined opinion it is fully adequate, in scope and in quality, as a thesis for the degree of Master of Educational Sciences.

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Declaration

I hereby declare that all information, documents, analysis and results in this thesis have been collected and presented according to the academic rules and ethical guidelines of Institute of Graduate Studies, Near East University. I also declare that as required by these rules and conduct, I have fully cited and referenced information and data that are not original to this study.

Shabnam Golkarian

12/11/2021

Acknowledgments

This thesis would not have been possible without the help, support and patience of my principal supervisor, my deepest gratitude goes to Prof. Dr. Zeynep Onur, for her constant encouragement and guidance. She has walked me through all the stages of the writing of my thesis. Without her consistent and illuminating instruction, this thesis could not have reached its present form.

I would like to thank Dr. Paria Valizadeh and Prof. Dr. José Manuel Pagés Madrigal who has been very helpful through the duration of my thesis.

Above all, my unlimited thanks and heartfelt love would be dedicated to my dearest family for their loyalty and their great confidence in me. I'm greatly indebted to my father Prof. Dr. Ghadir Golkarian who is indeed my inspiration and the man who led me to the treasures of knowledge. I would like to thank my mom for giving me a support, encouragement and constant love have sustained me throughout my life. I would like to thank my sister for her personal support and love.

Eventually, there is a long list of friends that I would like to thank. I can't mention them all, but I would like to thank them, especially to my partner and close friend from all of my heart, for their valuable help and support since I was in my early study until now..

Shabnam Golkarian

Abstract

THE IMPACT OF MODERNIZATION ON THE TRADITIONAL COMMERCIAL TYPOLOGIES IN TABRIZ REGION

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PhD, Department of Architecture

December, 2021, 224 pages

The advent of modernization in the last century has led to major changes in Islamic countries in terms of special organization and structure. This kind of process has especially affected the most active areas of economic perspectives. These areas suffered very complex developments, as per their social, economic, cultural, and political involvement. The population's growth, the increase of communication, and the social roles progressively more specialized, based on the division of labour, contributed to a separation of the different urban land uses and functionalities. In this context, Commercial spaces, especially the Bazaar as an integral part of the urban shape in traditional Iranian architecture, have faced these changes and challenges. The Bazaar typologies, from the past till nowadays, have hosted along with the economic realm, social, religious, recreational, and family sites.

Consequently, the Bazaar, with its architectural construction and planning, draws the attention of its local and foreign visitors. However, the modernization process has affected the breadth and distribution of the Bazaar's essential functions and reduced its values and social roles. And the development and increasing of new trade centres have caused the Bazaar to lose self-value and emphasis in the lives of new generations. As a result, new trade centres have gained a valuable place in people's lives in the new generation. The current study focuses on the effects of modernization on specific cultural heritages, especially on commercial areas in the case study Tabriz region. At this point, the Bazaar is the most important historical place, and the first living area has been chosen as a research area. The main aim of the thesis is to describe the properties of the Tabriz Bazaar and evaluate the special effect of modernization on it by chronological study. At last, to identify the difference between the new commercial centres and the role of Bazaar (Bazaar, Mall, and CBD) in contemporary Iranian cities and to criticize the impact of modernization on them. This objective study's method is Qualitative and Quantitative. The technique is analytically based on a field study using questionnaire data collection tools and chronological comparative studies by architectural and historical documents.

Key Words: Modernization, Commercial centre, Bazaar, CBD & Malls, Tabriz

Özet

MODERNİZASYONUN TEBRİZ BÖLGESİNDEKİ GELENEKSEL TİCARİ TİPOLOJİLERE ETKİSİ

Prof. Dr. Zeynep Onur

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Doktora, Mimarlık Bilim Dalı

Aralık, 2021, 224 pages

Modernleşmeyle birlikte İslâm ülkelerindeki şehirler, yapısal olarak yeni düzenlemelerle karşı karşıya kalmışlardır. Özellikle, ekonominin temel olan alanları etkilemiştir. Bu alanlar, sosyal, ekonomik, kültürel ve politik açılarından çok karmaşık bir hal almışlardır. Nüfusun büyümesi, iletişimin artması ve işbölümüne dayalı olarak giderek daha uzmanlaşmış sosyal roller, farklı kentsel arazi kullanımlarının ve işlevlerinin ayrılmasına katkıda bulunmuştur. Bu bağlamda, ticari mekanlar, özellikle geleneksel İran mimarisinde kent oluşumunda büyük rol oynayan ve kentin ayrılmaz bir parçası olan Çarşı, bu değişimler ve zorluklarla karşı karşıya kalmıştır. Çarşı tipolojileri geçmişten günümüze ekonomik alanla birlikte sosyal, dini, eğlence ve aile mekanlarına ev sahipliği yapmıştır.

Sonuç olarak Çarşı, mimari yapısı ve planlaması ile yerli ve yabancı ziyaretçilerin ilgisini çekmektedir. Ancak modernleşme süreci, Çarşı'nın temel işlevlerinin genişliğini ve dağılımını etkilemiş, değerlerini ve toplumsal rollerini azaltmıştır. Yeni ticaret merkezlerinin gelişmesi ve artması, Çarşı'nın yeni nesillerin hayatındaki özdeğerini ve önemini kaybetmesine neden olmuştur. Sonuç olarak yeni ticaret merkezleri yeni nesilde insanların hayatında değerli bir yer edinmiştir. Mevcut çalışma, modernleşmenin belirli kültürel miraslar üzerindeki etkilerine, özellikle de Tebriz bölgesindeki ticari alanlara odaklanmaktadır. Bu noktada Çarşı en önemli tarihi mekan olup, araştırma alanı olarak ilk yaşam alanı seçilmiştir. Tezin temel amacı, Tebriz Çarşısı'nın özelliklerini betimlemek ve modernleşmenin onun üzerindeki özel etkisini kronolojik bir çalışma ile değerlendirmektir. Son olarak, Tebriz şehrinde mevcut yeni ticaret merkezleri ile Çarşı'nın (Çarşı, Alışveriş Merkezi ve MİA) arasındaki farkı belirlemek ve modernleşmenin bunlar üzerindeki etkisini eleştirmektir. Bu objektif çalışmanın yöntemi Nitel ve Nicel'dir. Yöntem, analitik olarak, anket veri toplama araçlarını kullanan bir saha çalışmasına ve mimari ve tarihi belgelerle kronolojik karşılaştırmalı çalışmalara dayanmaktadır.

Anahtar Kelimeler: Modernizasyon, Ticaret merkezi, Çarşı, MİA & Alışveriş Merkezleri, Tebriz

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List of Abbreviations

CBD:	Central Business District
B.C:	Before Christian
UNESCO:	United Nations Educational, Scientific and Cultural Organization
A.D:	Anno Domini
A.C:	After Christian
A.H:	Anno Hegirae
M²:	Square Metre
St.:	Street
MM:	Milimeter
BMS:	Building Management Systems
LLC:	Limited Liability Company
ICDC:	Industrial and Commercial Development Corporation
PLC:	Programmable Logic Controller
CCTV:	Closed-Circuit Television
SOWT:	Strengths, Opportunities, Weaknesses, Threatss

CHAPTER I

Introduction

Modernization is that a worldwide culture envelops the world at the universal level. Modernization has much to do with the extending, developing, and speeding up of worldwide interconnecting in all aspects of modern social life.

Modernization is an irrefutable phenomenon in today's world that relates to human developments, especially in the fields of science, technology, communications, information, transportation, etc. It can be seen as the result of modernization that seeks to unify the patterns of people's lives in all aspects, among the scientific, intellectual, political, and artistic fields. Certainly, having a dominant in the world through the harmonization of cultural and Identity patterns, intentionally or unintentionally, it will cause to undermine the marginal, ethnic, and national cultures. By entering modernity into developing countries, their traditional and local elements and features have faced rapid changes in all fields of the community. Also, the influence of the West and the production of a different paradigm of community identity with the local culture has caused numerous changes in the community, especially in the field of architecture. These changes have caused contemporary architecture to fall into desperate confusion in global and local implications. One of the developed countries that have been affected by modernization is Iran. For thousands of years, Iran has often attended various challenges and disagreements. Its position between the Caspian Sea and the Persian Gulf faces many changes and invasions of other countries. In addition to many destructive components, cultural and social components contribute to Iran's cultural and social stability. In this context, the Bazaar as the first civilization territory of the city is known as one of the essential protective and contribution elements for Iran's Identity and social culture. Iran's Bazaar has a very long history and is always the main element in forming Iranian cities based on historical evidence of the Bazaar. The Bazaar is like a backbone that plays a role in shaping the city and connecting the city's outer part to the original nucleus (the central square and the mosque). Over time, new commercial centres, malls and CBD have grown significantly, so that each new mall was built near streets and alleys, with weekly malls being launched. With the growth of societies and exchanges, they changed their appearance from temporary to permanent. Due to its specific political, cultural,

social, and economic role in the people's identity, the Bazaar gradually disappeared with the arrival of a modern event called the street, the relationship between the Bazaar and urban social spaces.

Statement of the Problem

Modernization's forces cause to create new forms of architecture and urbanism. New products massively influence people's thoughts and lifestyle. In Iran nowadays, many contemporary Iranian cities let us see confusing architecture and urbanism. Unthinkingly imitate, and transformation of urban development and architecture leads to destruction and forgetting the specific historical symbols and patterns. Only historical buildings, as symbols of cities, remind their respective identities. There is unexplainable regret to inattention and distraction to the historical buildings because that is not just changing the texture and appearance of the city, either this situation leading to destruction and disremembering the several years of Iranian histories. Iranian cities have a strong identity based on a long tradition and urban patterns to be linked to this tradition. One of the urban patterns is Bazaar, but since the '60s, irrupted inside the historical cities. This irruption was not pacific broken/ clashes between old and new patterns. The result is the bazaars, which are the most important in all cities of Iran, have been under the influence of modernization, and they are losing their values. With the arrival of modern life in Iran, firstly, commercial centres and commercial units were in the form of single-core units and then has developed linearly around the centres (street and new CBD); later has exhibited themselves as the new private shopping centre. As time goes by, the changes in the bazaar or any other place seem important and unavoidable. Some bazaars have been destroyed, some have turned into inactive historical monuments, and others continued to exist despite the change. And it seems that the old Bazaar will lose self-value and the modern shopping centres leisurely will trying to replace bazaars.

Purpose of the Study

The current research aims to assess the impact of the modernization on the traditional city core (The bazaar) and the dimensions of the commercial centres changes. One of the most important Bazaar located in Tabriz and the most significant districts on the trading road is the Tabriz city. Tabriz has long been the place of the encounter between western and eastern cultures. And this city is

considered one of the architectural cities with the effects of the civilization of ancient urbanization to the present day. Because Tabriz has located on the trade route (Silk Road), which has several thousand years of civilization, and the location of Tabriz Bazaar on the trade route was helping to transfer the commercial goods from Caspian sea districts to the Mediterranean sea's districts.

In this research, Tabriz city is regarded as a main case study city among the other big cities on the trading route, and the Tabriz bazaar is selected as the main key of the case study.

In this study, the effect of modernism on the Tabriz city urban form based on the Tabriz Bazaar and the transformation of the commercial centres into semi-traditional and modern retail has been considered a qualitative method.

The questionnaires' from the local people in Tabriz in terms of finalizing the research results was considered a quantitative study.

Throughout the research, changes in architectural style of commercial centres were considered as an independent variable. The development of the urban system "migration" and the effect of cultural change were considered dependent variables. Therefore, the research literature has been reviewed to explain the causes of change within the circumstances.

Research Questions / Hypotheses

This research problem is strongly linked to the research questions listed below:

- What is the reason that people prefer to use Commercial centres instead of Tabriz Bazaar?
- Does it possible to use both commercial places (Malls, CBD & Bazaar) without refusing none of them?
- What is the advantage and disadvantage in both types of commercial typologies?

Of course, when we stand on this issue, we will consider and discuss various factors like; the traditional approach, religious and belief factors, national tendencies, and especially the factors arising from the Pahlavi and Iran Islamic Revolution in 1896.

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

Significance of the Study

In order to obtain the data of research, the first research will be regional research. For this reason, the objectives below listed are proposed:

- A) To find how renovation affected the formation of the city.
- B) To describe the properties of Tabriz bazaar and find out the measure of changes in the Tabriz bazaar and surround of it after modernization.
- C) To determine what kind of shopping centres citizens use the most today.
- D) To examine the reason why new shopping centres are more frequently used when compared to the Bazaar.

The main approach of this study is to rely on qualitative and quantitative data to compare Bazaar sustainability and CBD in Tabriz city, including socio-economic-environmental aspects, within the framework of traditional Iranian cities.

Limitations

The fact of having chosen one case study and visiting the risky country (Iran) in the pandemic period will provide some limitations since the methodology to confirm its validity in general terms. Other limitation can come from these facts:

- 1) Lack of Rigorous statistical data about Iran- Tabriz
- 2) Inability to visit the research area because of pandemic
- 3) Lack of accessibility all the buildings were studied; in this case, the conclusions are where related to the urban layouts the comprehensive vision of the problems.

Definition of Terms

During the reign of Gazan Khan, Tabriz reached to the summit of prosperity in history. And Tabriz became one of the most important political centres of the day. After the Mogol attack, civilization was created around the Black Sea, so that caused an increase in the commercial relations between East and West. As a result, Tabriz became an important contribution to the East and West. And in Hulagu Khan's period, Tabriz was chosen as the capital of Iran. The trade route was connected to Tabriz via the Miyaneh and the Ujan. Previously, the main route of Tabriz was a road that traversed the east to the Saraband then to the city of Ardabil, the centre of the state of Azerbaijan. From the west, after passing through Maragheh, to the south-western branch of the Silk Road, which connected Ray with Hamadan and Kermanshah to Baghdad. Thus, Tabriz became the most crucial trade

route. Tabriz, through trade, could get 6000 steps wider than before. After the Ilkhani period, Tabriz was considered one of the major cities of the country. During the period of Fath Ali Shah, due to the residence of the Qajar crown prince and its proximity to the Caucasus, Georgia, and Ottoman, it became the centre of cultural and economic exchanges between Iran and the neighbouring countries of North and Northwest. With the clashes between Iran and Russia, Tabriz found military and political significance, and it was considered by the United Kingdom, Russia, France, and the Ottoman Empire. So from this time to the Qajarian period, Tabriz city determined the most important city in Iran after Tehran.

In the Qjarian period (Royal Dynasty) from 1794 to 1925, Naser Uddin Shah in 1896 started to have a travel in the western culture, so after his back to Iran, he made buildings and building's facade base on the culture of the west. So because in this period, architects and students of art did not have enough knowledge about western architecture and culture so they couldn't build buildings on the right way of western patterns. They, just through the photos and posters, could build the western patterns in Iran. In this period, passageways and wide streets were made for the carriage of cars and cars. But after the Qajarian period in 1925, Reza Shah changed everything. He invited many famous architects from western countries and sent architectural students there to achieve good Iranian architects. Hence he could to build buildings base on the patterns of western culture and architecture. In this period, architects did not do imitation in design and built. They just got an idea and inspired by westerns to make new things through new methods. Cities did not find the opportunity to experience traditional life after the onset of modernity in cities. The higher class and some of the middle-class people in society changed their homes, and then they allowed the municipality to build shopping malls around their homes. At the end of the 19th and the beginning of the 20th century, the Islamic revolution in Iran has made a different effect in Iran. Islamic revolution has forced society on religion and tradition in the Islamic way, so something like chaos has come out in Iran. Consequently, the revolution in Iran led to the dissolution of the traditional society; they established a new economic and political order and changed the urban and architectural views accordingly. All cities in Iran, especially the Tabriz, were affected by modernization transformation.

Consequently in this research, by taking the commercial typologies (Bazaar, mall, CBD) in Tabriz city as a case study, will examine and define the measure of changes in the city by arrival the modernization.

CHAPTER II

Literature Review

Since the beginning of the Pahlavi Dynasty in 1925, most Iranian cities have gone through a modernization process by integrating Western methods and patterns and ignoring the origins of Iranian vernacular architecture. (Diba & Dehbashi, 2006, pp. 31-39) Reza Shah, relying on the booming oil industry of the the1920s and 1930s, aimed to build a new modern nation through radical social and spatial changes. The modernist design interventions and the resulting construction of car-friendly cities (Sennett, 1977; Madanipour, 2007). General Karim Agha Boozarjomehri, Head of Tehran Municipality (1922-1932), started cutting through old, traditional, and historically invaluable neighborhoods to open straight, wide streets. Modern planning practices have continued to influence and transform all components of traditional cities. Once used for standing, watching, and socializing, neighborhood roads and alleys lost those functions and became streets or even thoroughfares for high-speed movements. Squares, where people used to hang out and socially interact, suddenly became roundabouts, the spaces of passing through. Indeed, Modernist practices deconstructed the network of public spaces and introduced new functions in urban places. While modern planning stabilized civic and commercial functions in public Space, people attempted to maintain its recreational and social functions and to rearrange Space to accommodate their everyday social needs. Modernist forces have lessened the role of the Bazaar through the state-funded investments in street stores and shopping malls.

Concept I

According to Roger Trancik (Trancik, 1986, p. 5), the establishment of hypotheses of the urban plan as the soul of modern architecture, which removed the culture in favour of an objective and useful logic that has made Space rather than a place. During the cities' development, the shopping centres are developed as unintegrated objects situated in the landscape that are not the larger texture of roads, streets, squares, and open spaces. Modern shopping centres are located along the highways, where major gaps disturb the cities through massive progression. According to many scholars such as Kevin Lynch (Lynch, 1960, p. 1) and Roger Trancik's believes that the cities get impact of modernization by the mentioned

statements such as place identity, Urban evolution, and functional organization, Human experiences, Historical memory. According to Madanipour's definition, the developments of Iranian urban areas have been influenced by modernization. The development and improvement of Iranian urbanism by modernization generally emphasizes the role of the State in city improvement instead of traditional rules of forming and managing the local urban affairs. This sort of urban change had more destructive impacts on the old conventional areas like bazaars. (Madanipour, 1996, p. 28)

Sub Concepts

Regarding the Bazaar, Moosavi, Pourjafar, and Kermani established the scientific research papers that a bazaar's role in Iranian city is significant. In addition, the concept of a bazaar in Iranian cities and towns dates back to 3000 B.C. The study of urban history reveals in Bazaar, and Bazaar's role in the development of traditional Iranian cities shows that various factors have influenced the cities forming. The political, social, economic factors have always been among the most important factors in urban growth. (Pourjafar, M.R.; Ebrahimi, A.; Ansari, Mojtaba., 2013, pp. 272-282) In a traditional city in Iran, the Bazaar has been a place for people's political, social, cultural and civic, and economic activities. (Moosavi, 2005, p. 3) The city's body cannot be defined without a bazaar. Therefore, the Bazaar is one of the key elements of spatial organization in Iranian cities. The structure of traditional cities in Iran is based on the Bazaar's political and economic factors. From the beginning of Iranian urbanization to the present time, different factors have been critical in forming traditional cities. This formation has had form in each period, and the governors completed this combination to indicate their wisdom and strength. Most of the scholars believe that bazaars are the main urban core of the Islamic cities. Referring to Kermani's scientific paper, the impact of modernization on traditional Iranian cities, Iranian bazaars in urban areas have a remarkable social and cultural role in their economic function. (Kermani & Luiten, 2009, pp. 7-9) According to Kermani's definition, bazaars also provide bridges between the lower and middle Iranian Society classes. Therefore each change in political, economic, and cultural factors causes the transformation of the Bazaar. The traditional Iranian cities' structure, Bazaar ordinarily takes a linear shape, acts as

the city's spinal column, and proceeds toward its fundamental gates. However, after the Islamic revolution, Bazaar's concept has been changed to commercial centres and CBD. This effect created a city context and a new urban form under modernization. As described above, the Bazaar played a fundamental role in the city's cultural and social life, and the numerous activities found here made it an exciting, active place, in fact, the most energetic place in the city. Developing and widening the roads and streets from the mid-twentieth century forward resulted in morphological and functional disruption to the old and historical urban structure. The historical urban districts fell into collapse and rapidly became the poor quarter place. In recent decades, the increasing number of population movements caused the prosperous classes to move to newer parts of the city. The historical area is used only by immigrants who have moved there to work and save money for surviving. In addition, the people living in a historical area no longer appreciate the heritage surrounding them and are willing to have more opportunities for some more modern housing type. Unfortunately, new residential centres, such as hotels, take place in people's life. The old public buildings inside the bazaar such as bathhouses and caravanserais remained unused because modern service centres were developed around the old, public area. The fate of historical bazaars in Iran has been destroyed and abandoned because of the modern shopping centres next to modern streets. The disagreement between old and new is the most intense in city centres. When cities develop and grow, they usually expand around an initial urban core, and consequently, the city becomes more internal than its old centre. Simultaneously, old cores cannot accommodate contemporary life requirements in a modern city centre since they were generated by environmental and social circumstances that are different from those that are victorious today.

Sub-Sub Concepts

After time passing, changes in the Bazaar or any other spaces seem fundamental and inescapable. However, since modern shopping centres seem to be an inappropriate substitution for bazaars, in this paper: "From Bazaars to Shopping Centres" which is written by Reihaneh Khorrami Rouz has investigated the bazaars and modern shopping centres and their changes to determine these two places' weaknesses and qualities so that finding their disadvantages and advantages can lead to superior designs in future. The obtained accomplishments

indicate that bazaars' lively climate does not exist in the shopping centres, and such centres are considered a place to fulfil people's material needs. The absence of ideas and thoughts is obvious in most modern shopping centres in Iran. (Khorrami Rouz, 2014, pp. 37-38) While nowadays, shopping is respected as a form of excitement for people who are interested in having a modern life, paying more prominent consideration to shopping centres and moving forward them can significantly cause them to increase, and they can end up a place for excitement and social intuitive of modern people. The combination of Modern shopping centres and Bazaar as public urban spaces and assessing is the positive and negative impact. The data is given in this paper in the Qajar period; with industrialization and obtaining western culture, bazaars gradually misplaced their significance, and consideration towards them was replaced with consideration towards modern spaces. This attention was escalated in the Pahlavi period, and shopping centres such as Plasco and Aluminum Building appeared. By developing straight roads and streets in this period, bazaars were separated into numerous parts or became rundown. In any case, the Iranian bazaars were so effective that some of them still have existed despite all these inevitable changes and are the urban economy's pulse. Shopping centres that appeared after these eras had different designs and views, but in most of them, the blind imitation from western shopping centres, obliviousness of Iranian architecture existed; there was no accounting for cultural, social, and recreational perspectives. These shopping centres are not appropriate substitutes for bazaars, and in impact, bazaars somehow were in control of predetermination to be replaced by them. Historical researches show that bazaars have culminated spaces with diverse social, political, religious, financial, cultural, and communicative viewpoints and their impact on the people's lives was so remarkable that most of the revolutions and demonstrations have begun from there.

Related Research

Another paper that can help to this research which is named Bazaar-city duality and the problem of the isolation process, has the points out of the notion of old-new and traditional- modern dichotomy in the bazaar-city relationship in Iran. They agree that this dichotomy is seclude the old, traditional Bazaar from the constantly modernizing city. In general, the reviewed authors have three

supposition about the causes of the mentioned dichotomy and the process of bazaar-city isolation. (Ashraf, 1980) The paper written by Ashraf and Bonine is assumed that bazaars are traditional and attached to stuffy religious beliefs comparing to other social groups in Iran. (Bonine, 1989) Secondly, it is believed that since the late 19th century, Bazaar is considered a powerful economic organization and a menace to the central power of the State. Therefore, the states have weakened the Bazaar via economic policies. Thirdly, it is believed that being attenuated by the states, bazaars have not been able to extend with the velocity of technological development and modernization of commerce. (Ashraf, 1989) They are viewed as commercial centres mainly following the traditional ways of trade. The aim of this paper was about the third assumption and how it has affected the function of Bazaar as public place. The second supporter author in this mentioned paper, and Ashraf (Ashraf, 1989), discusses the Idea of the relocation of the retail activities in Iranian cities from the bazaars to the modern streets and the transition of the function of Iranian bazaars. As they explicate, after modernization and alteration in production and distribution activities, the increased volume of trade could not be facilitated by the physical structure of the old bazaars. Although some bazaars started to get away from the bazaar area, most of the traders and retailers maintained their shops and offices inward the Bazaar and central city. On the other hand, large bazaars begins to turn into centres of mostly wholesale commerce, providing the goods for the retail centres and shops in streets all-around the cities. Consequently, the retail activities of bazaars relatively declined, and they come to be mostly wholesale centres and centres for small-scale workshops. Today, the consumers who used to go to bazaars on a daily foundation choose to go to the new retail stores in the streets, and people who run retail businesses in the streets go to wholesalers in the Bazaar to prepare the goods for their shops. In this case, the Tabriz and Tehran bazaars are providers for their products.

The article named "Tabriz's historical Bazaar in the context of change," written by Solmaz Yadollahi, has highlighted that multifunctional urban complexes, Bazaars, were progressively formed to meet their users' and developers' requisition. A Bazaar was a place to centralize the connected interests of different groups of stakeholders. Bazaars played an essential role in the region's social and economic development as the centre of international commercial and

cultural exchanges. (Yadollahi, 2011) The Tabriz Historic Bazaar has served different functions to several stakeholders throughout history. While after being affected by the intensive economic, social, and political changes in the modernization and industrialization era, the Tabriz Bazaar continued serving its functions to different generations. Its commitment to social and financial advancement has experienced an exceptional decrease. In order to maintain the prospective commitment of Tabriz Historical Bazaar world heritage site to the life of the modern society and facilitate its assurance process, this mentioned paper aims to supply a significant understanding of the authentic characters and factors of the Bazaar, the root and nature of its values, and interface of people involved with it. According to its authentic characters contended in this paper, in policy-making for the Tabriz Bazaar world heritage site's security, the alter should be considered an irrefutable factor in Bazaar's natural life cycle, and essentially negative factors. The strategies written by the following author would certainly help heritage conservation authorities move towards a context-oriented sustainable conservation system for the Tabriz Bazaar world heritage site.

1. Applying the traditional social system as the most administration tool for economic assurance,
2. Making standard negotiation with the legitimate Bazaari who are trusted among other groups in the Bazaar,
3. Capacity-building in instruction and advancement of youths working in Bazaar, (For the most part being relatives and sons of Bazaaris, these young people are long-run owners of commercial places in the Bazaar.),
4. Including the administration arrangement of the Bazaar in the city's ace arrange,
5. Re-evaluate the existing, legitimate assurance tools to optimize them based on our information about modern components' nature threatening the extraordinary universal values of all stakeholders' locales and conclusions.

Since the beginning of the Pahlavi Dynasty in 1925, most Iranian cities have gone through a modernization process by integrating Western methods and patterns and ignoring the origins of Iranian vernacular architecture. (Diba & Dehbashi, 2006, pp. 31-39) Reza Shah, relying on the booming oil industry of the the1920s and 1930s, aimed to build a new modern nation through radical social and spatial changes. The modernist design interventions and the resulting construction of car-friendly cities (Sennett, 1977; Madanipour, 2007). General Karim Agha Boozarjomehri, Head of Tehran Municipality (1922-1932), started cutting through old, traditional, and historically invaluable neighbourhoods to

open straight, wide streets. Modern planning practices have continued to influence and transform all components of traditional cities. Modernist forces have lessened the role of the Bazaar through the state-funded investments in street stores and shopping malls. Neighborhood roads and alleys, once used for standing, watching, and socializing, lost those functions and became streets or even thoroughfares for high-speed movements. Squares, where people used to hang out and socially interact, suddenly became roundabouts, the spaces of passing through. Indeed, Modernist practices deconstructed the network of public spaces and introduced new functions in urban places. While modern planning stabilized civic and commercial functions in public Space, people attempted to maintain its recreational and social functions and to rearrange Space to accommodate their everyday social needs. Gans recognizes an important distinction between "potential places," which are designed by professionals, and the "resultant" or "effective places," which are changed and re-created by what people actually do within the setting. (Gans, 1968, p. 5) It is crucial to understand how people have made considerable efforts to change both the social and spatial aspects of public spaces in order to create such "effective places." (Pakzad, 2000, pp. 31-41) blames Modernist practices for their sudden fast changes and contends that the positivist rationalist approach of modern urban planning highly focuses on function and ignores the other two aspects of public spaces, form, and meaning. Converting people, trips, streets, and so forth to some abstract numbers and putting them into an imported American or German formula does not help us to make better public spaces. According to many Iranian scholars, change for the better only happens when we start understanding the historical roots of a problem and design according to Iranian Society's values, needs, and interests. (Pakzad, Urban Space Design Guidance In Iran, 2007) Reviews will help us to better understand the opportunities and limitations of Bazaar and new commercial centres for Iranian women in urban spaces that have resulted from Modernist planning and recent socio-political changes.

CHAPTER III

Methodology

This research study is dividing into five blocks.

1. Selection of a system: Urban system alongside the main trading road in Iran
2. Selection of city: "Between Orumiyeh lake and the frontier with Caspian sea and identification big scale of city among the Ormiyeh lake and Caspian sea: Tabriz
3. Selection of Commercial centres: The Tabriz Bazaar and two types of shopping malls from 19th century (Shams Tabrizi & Atiq passage) and two types of contemporary mall and CBD (Atlas & Laleh).
4. Design of such analysis framework to identify the Tabriz bazaar properties.
5. Design of such analysis to have to possibility of a comparative study of 5 different commercial centres from Qajarian period until nowadays. (Note: All selected shopping malls and CBD were selected as commercial centres which has own hotels or close to the hotel.
6. Conclusion: 4 & 5
4 is a detailed analysis of the case study (Tabriz Bazaar) then applies 4 to 5 (Safavi & Zandiye), 19th Century, Contemporary commercial centres), which is including five blocks. After these steps, we will achieve a conclusion.

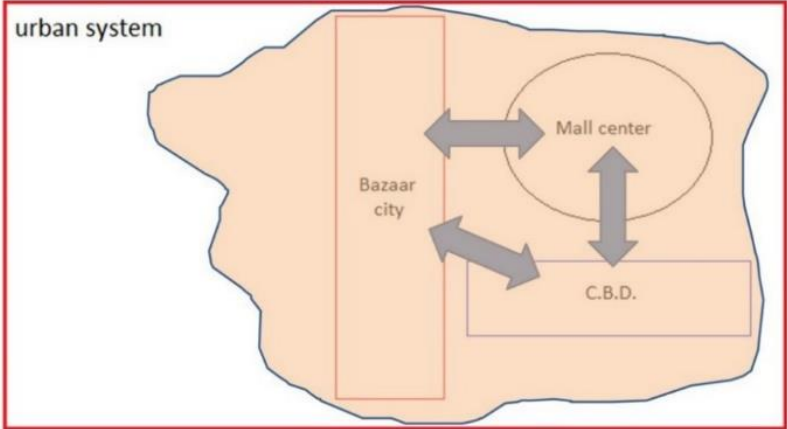
Data collection is through the descriptive & qualitative method:

1. Qualitative method:
2. Quantities method:

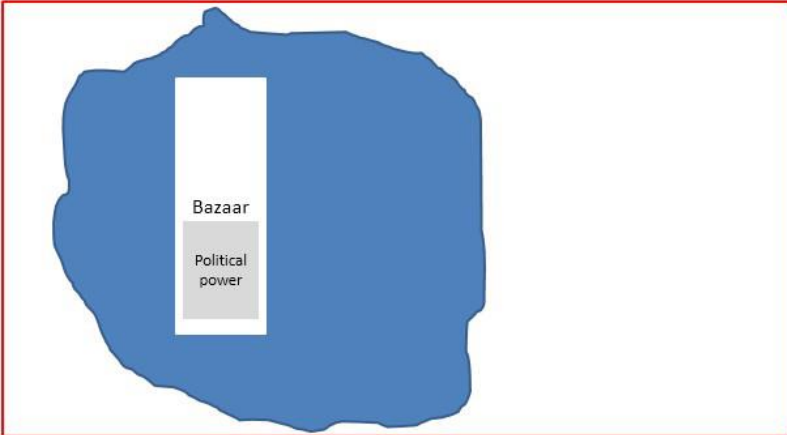
Qualitative method:

- Analysis of the city formation during the Qajarian period until nowadays base on the Bazaar.

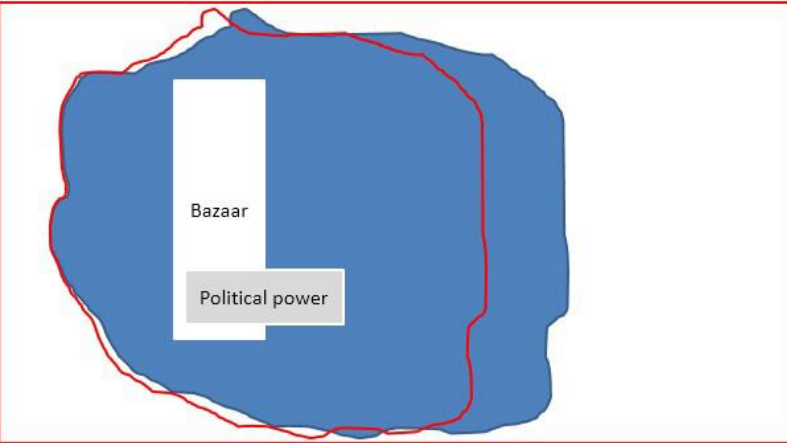
Tabriz



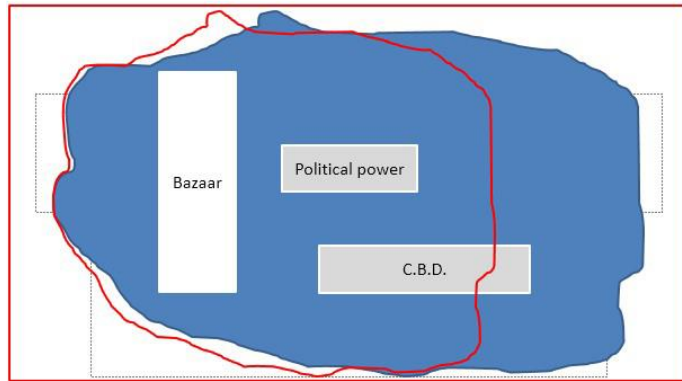
Phase 1



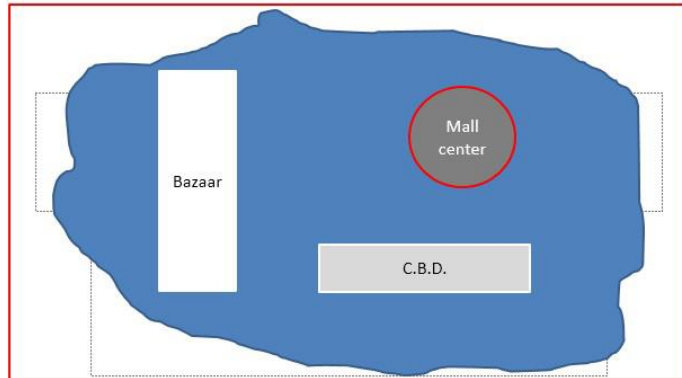
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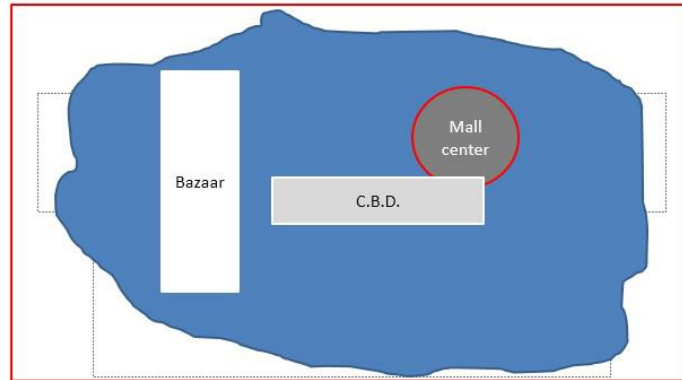
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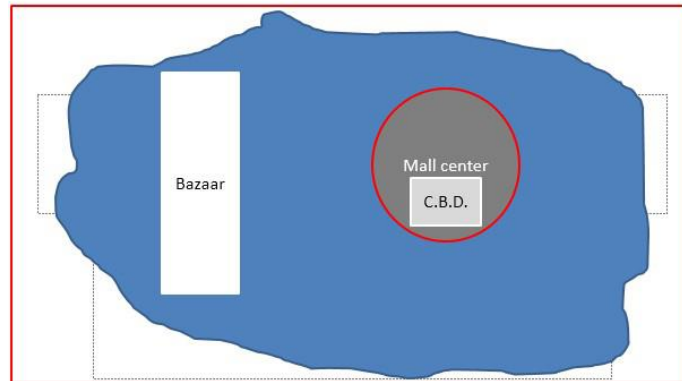
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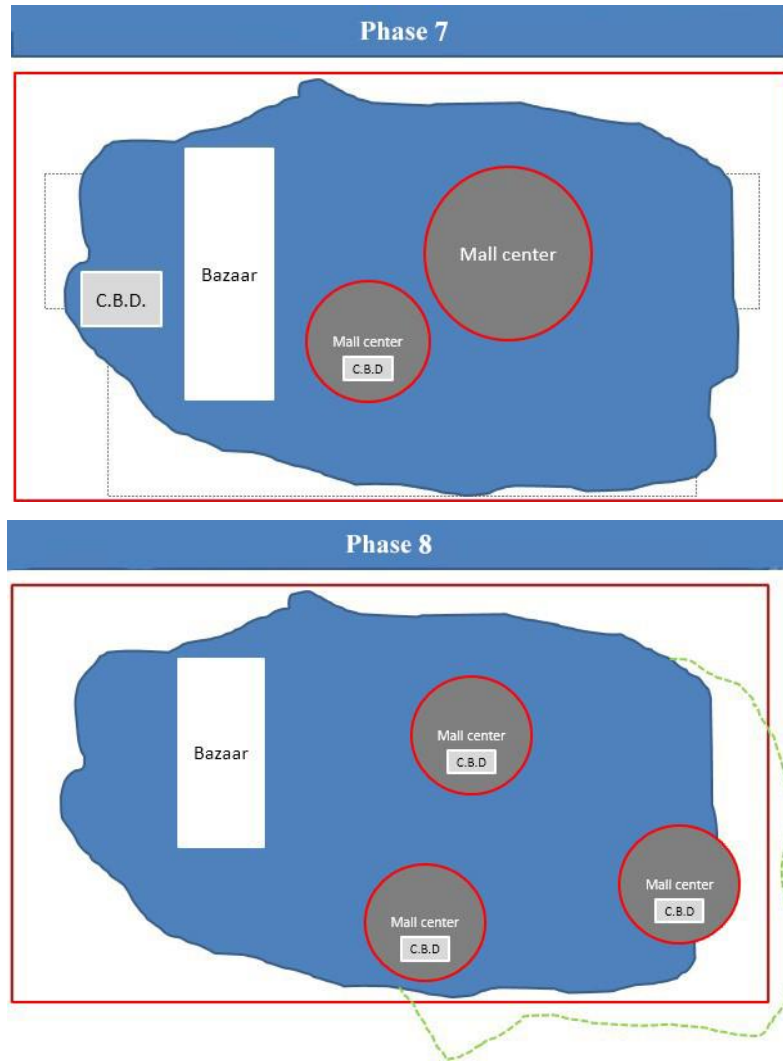


Phase 5



Phase 6



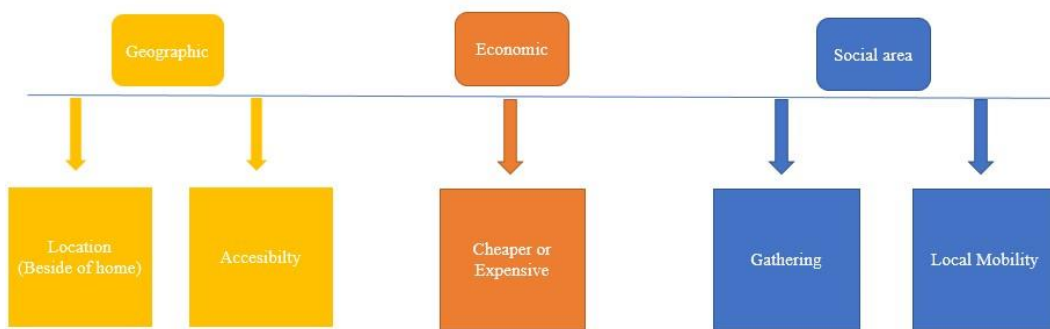


- Comparative study between two kind of commercial centres (Traditional and Modern) in selection city:





- Factor to understand population preferences to one more CBD instead of Bazaar cities:



Quantitative Method 1: A questionnaire has been developed to highlight the reasons for using shopping malls today as well as mostly avoiding traditional bazaar.

- The questionnaires were selected randomly from local people through the online questionnaire system.
- The quota for answering the questionnaire was determined as 100-150 numbers.

Quantitative Method 2:

Inquiry to the users of the Mall buildings and Bazaar to know which the sensibility level of the locals regarding the clash between Bazaar and CBD, Malls.

CHAPTER IV

Modernization in the Context of Iran

Modernization is that modern culture is encompassing the world at the international level. (Featherstone, 1990) Modernization, like globalization, has much to do with the "widening, deepening, and speeding up of worldwide interconnectedness in all aspects of contemporary social life". (Held & McGrew, 2007, p. 15)

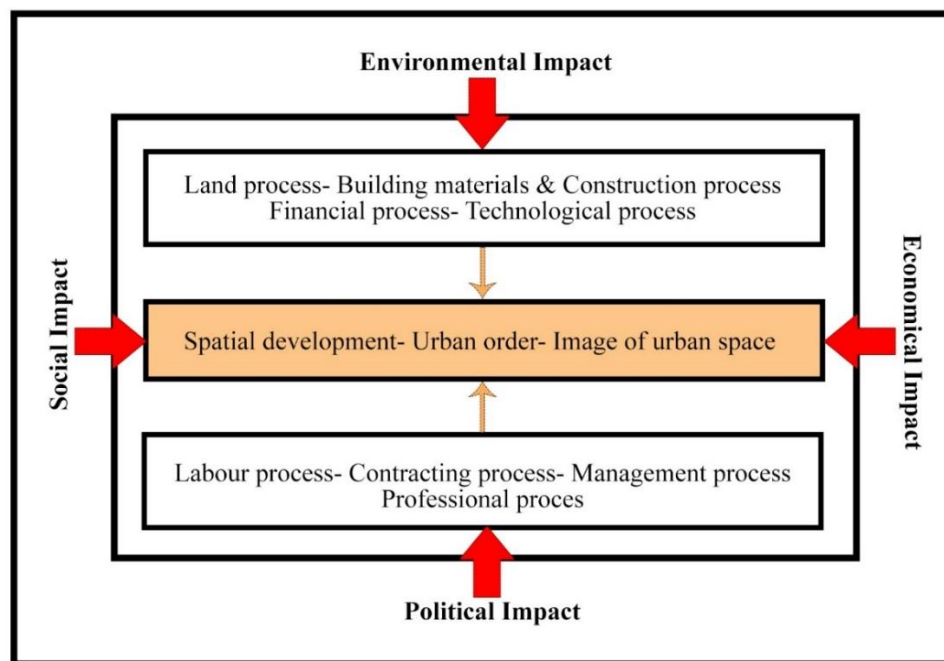
Modernization is an irrefutable phenomenon in the world that has a relation with human developments, especially in the fields of science, technology, communications, information, transportation, etc. that seeks to unify the patterns of people's lives in all aspects, among the scientific, intellectual, political, and artistic fields. Modernization is a process that gave power and rise to modern forms of production relations and financial, political, and social structures, and it moreover results in new attitudes, behaviours, demands and thoughts. Modernity is a new way of considering and approach to the world that is endogenous and elements within societies, and with the mindfulness-awareness of the advancement of science and nature of other societies and cultures can be accomplished. While the definition of modernization in today's creating nations is the exchange of Western advancement and improvement to other nations that are in some cases called Westernism. (Kiani M. , 2003, pp. 61-69)

The term *modern* refers to the French Revolution and economically with the British Industrial Revolution. This has led numerous social researchers to recognize innovation with the West and to refer to modernization as Westernization. Modernism was a development that started in Western countries and got universal. Even though first, numerous disagreements were fulfilled against innovation by traditionalists. For modernism, many details have been quoted that one of them is being irreversible. It means that innovation, like a revolution, make everything upside down, and as it is universal, so it clears all the world. Modernization brings a new order to the world in which overpowering images of luxury and control along with the promotions. In addition, it makes a difference for the person to exit from the introspective mood and move towards an extroverted identity. (Sabeghi, 2005) Since modernization as the current and most powerful phenomenon influences identity and, appropriately, its impacts on urbanization and architecture.

According to the modernization approach, the third column of industrialization and social modernization is urbanization. Modernization scholars agree that there is a close relationship between urbanization and architecture level and financial, political, social modernization in a nation. (Figure 4.1) The figure below reflects that modernization is a multi-faceted component that influences many perspectives.

Figure 4.1

The Economical, Social And Political, Environmental Impacts On Urban Development Process Through The Modernization (By Author)



The Modern Development of urbanization and architecture was a transformation that destroyed the existing classical strategy and supplanted it with a modern order. (Molnar, 2005, pp. 111-135) The advanced change prepare is from a `traditional` structure to `modern` one by new advances and progressed materials. Modernism and identifiable disciplines have been led to uniformity with comparative samples worldwide with modern strategies and advances. For example, Iranian cities are critical cases that have been faced incite changes in conventional places through the attraction of several modern structures in recent decades. Iranian modern architecture has been shaped in the setting that's persistently influenced by modern technologies' advancement. Innovation and

modernism have been isolated from their past and history. It does not demonstrate the identity of their occupants. It moves towards a superficial impersonation of the Western architecture without hypothetical awareness and the inconspicuous acknowledgment of the concepts of worldwide propensities and as the first step for creating the appropriate body is the acknowledgment of the circumstance that we confront with the propensities of contemporary architecture of Iran in confronting with the present-day phenomenon. (Diba, *Iran and Contemporary Architecture*, 1991, pp. 20-25)

The impact of modern architecture in Iran is shown in two aspects: social change and innovation. Commonly, the impacts of modernization on architecture should be considered from two aspects of advancement (New things and developed determined from the West) and modernism (a school of modern design and architecture). As in Europe, the architecture is divided into two pre-modern and modern periods. The architectural works of the twenty-years of the first Pahlavi period (influenced by the West) are attributed to the pre-modern Period, and architectural works of the second Pahlavi are attributed to modern times. (Kiani M. , *A twenty years old Architecture*, 2002, pp. 54-61) In fact, it is a combination of traditional Iranian architecture and western neoclassical architecture, which started during the rule of Nassereddin Shah and proceeded until the conclusion of the Qajar period. The late Dr. Pirnia called this sort of architecture a Tehrani style. Historically, Iran's modern architecture can be separated into four eras: 1- Qajar era 2- The first Pahlavi period, 3- The second Pahlavi period, 4- The era after the Islamic Revolution In Iran that these four periods include various design, architectural and urbanism tendencies.

Qajar dynasty (1789–1797)

In Iran, two main occasions, like the appearance of the Mongol invasion and Islam and long domination, the propensity to West as the third occurrence, was perhaps the most critical and essential historical occasion in Iran. In conjunction with the transfer of architecture from Zand to the Qajar period, Iranian architecture was named to fulfilling and unexpected changes and transformation due to the establishment of political relations between Iran and European countries. The increasing communication and transfer of Iranians to Tsarist Russia and Europe are mainly due to the emergence of the first political bases such as government offices in Iran from this date and the fact that Europeans built their embassies such as

European buildings had a critical impact on Iranian architecture. The first common and apparent effects of Iran's western innovations and advances were in the nineteenth century and the Qajar period, through diplomatic trips, business travel, literary commentary, and Iran's western migration by government officials. They led to creating a kind of different architecture. In the Qajar period, modelers used to use second-hand archives such as painting and postcards, the lack of formal teaching and the ignorance of the principles of Western scholarly architecture, freedom in the use of the novel, western and, in some cases, the metaphors and dimensions that fit the ancient times, which were meaningless and obscene and directed towards different and imitative forms. Traditional styles that attach little importance.

During the Qajar period (1794–1924), the interaction of these dynastic rulers with Western countries and their inspiration from the Industrial Revolution was that the old patterns were abandoned, and new methods were used. With the integration into the world economy, local markets disappeared, and political and financial dependence on foreign governments began. All these components led to city-wide functional zoning. The development of new functions such as roads and streets with different functions, various architecture, modernism, government offices, and the bourgeois class were characteristic of this period. (Habibi S. , 2009, p. 107)

The First and the Second Pahlavi Era (1925–1941 and 1941–1979)

Reza Shah specialized in 1920, and modern Iran awaits all aspects of innovation to achieve his aspirations. Because Reza Shah built roads, streets, and full streets, the traditional structure of many cities changed in this period, and it was the beginning of the formation of modern cities that contain negative and positive points in Iran. We can say that the West was no stranger during the Second Pahlavi period and Mohammad Reza Shah's time.

During the first Pahlavi dynasty 1925-1941, critical fundamental changes occurred in the country's architecture and urbanism. This period is recommended to be a turning point in country architecture and urbanism. Moreover, thereafter, traditional architecture and urbanism were gradually marginalized in terms of form or application, type of fabric, and inspiration source, instead of the new building and planning methods that have their origins in Western countries. In the long past, thousands' strategies have replaced these. Modern European architecture and urbanism, based on modern innovation and pre-Islamic architecture, an overlooked

Iran style, was the indicator of many famous buildings. In the modernization process, Reza Shah Pahlavi can be considered the most persuasive person to open a window to Europe, the support of progress. The architecture and urbanism he made in the reign of Reza Shah and under his coordination show an effort to modernize the society innovatively. In the architecture of the Pahlavi era monuments before World War II, two critical points can be seen in Reza Shah's attempts to modernize Iran. The two main social components in Reza Shah's progress programs have had a decisive place in architecture and have accelerated the implementation of these programs. One of these components was the passion for patriotism and the desire to modernize and reorganize Iranian society through the development of majority power and the creation of a modern parliamentary system, and another factor was the tendencies of the twentieth century for modern, magnificent development in all its features. and monumental buildings, industrial facilities, and urban progress. (Akrami, 2003, pp. 15-26) When the normal and global phenomenon of "modernization" came to Iran, it was unusually called "modernism" or "Western orientation," and it suddenly changed the face of the city and the lives of its citizens. When new capacities emerged and developed rapidly in the context of modern life and due to scientific and technical developments, and their existence appeared as an inevitable phenomenon beyond the western lands, clubs, banks, schools, and inns were created. high schools, hotels, airports, and the like in modern places. (Kiani M. , 2003)

Iranian architecture is not known for the performance of many modern buildings, and it may not be able to quickly use long traditions to serve the appropriate ways to define the nationalist state that Reza Shah desires. For the first time, foreign architects were invited to methodically build services, offices, colleagues, schools, galleries, and banks. They came from disparate countries such as Germany, Switzerland, Scandinavia, Italy, America, France, and Austria, who worked separate or via particular companies and even multinational consortium. In the first three decades of the second Pahlavi era, i.e., 1941-1971, it ostensible the formation of two different kinds of architecture.

First architectures that are formed based on emulation and copying modern Western architecture and the international style in this terrain. In this context can make reference to public buildings and private houses, containing ministries, universities, schools, hospitals, business, administrative, cultural units, and hotels. The second classification is historical buildings that adopt historical forms and

create a type of eclectic architecture. This architecture has many parts and relevant on the emulation of buildings, and historical forms and percent of the attendance of modern architecture in the form of attendance can be of three kinds named the first Iranian neoclassical architecture, modern building, three kinds of it can be named: Iranian neoclassic architecture, modern or Iranian primitive modern architecture and history, modern architecture.

From 1951 to 1961, build buildings with steel or concrete profiles or aspects with frames of the glass and metal was impress international modernism. With the entrance of modern technology and modern architecture in the Pahlavi era in Iran, a compound of West architecture with Iranian traditional architectural embellishments.

In 1924-1979, the Pahlavi period was the era of changes in urban forms and outward but not add-up. The attendance of foreign economic-political forces, disruption from the past, going away from the society to capitalism, protecting the capitalist development method, infestation of foreign merchandises and importation, encouraging Western lifestyle, etc. has been happened in this era. This undermined tribal, rural, and urban social types, and nescience of time and place transferred Iran to modernization. In accordance of the city's subjectivity and its objectivity and stream of subjective concept of site in the time provided a new city illustration. The city becomes a insignia of improvement and development. Nevertheless, this evolvement is from outside came to inside the city. Hence the spatial structure of the city, chiefly Bazaar, also converted. Grid fabrics and streets substituted the twisty old ones. The markets were substituted by the Bazaar. Streets were widened and extend, and cities developed rapidly. Most of the old city walls and gates vanished, and as a substitute of it, the urban grid fabric, inflexible areas, public areas and squares, manufacture of industrial cities, universities, hospitals, railway stations, factory, etc. has been taken place in the city. (Table 4.1) Actually, in the modern architecture of Iran, the complete transmission was done when the first Pahlavi era was over, and in verity, the triumph of the effects of modernization on traditional archaism was done via twenty years since the twenties.

Table 4.1
*And Their Transformation During The Qajar And
 Pahlavi Period (By Author)*

Tabriz Urban Form Parameters	Pahlavi Period	Qajar Period
Urbanism	Service and administrative concentration and industrial development in the city, Isolation of service systems from Bazaar after modernization.	City as manifestation sites for capitalist relations, city as source of capitalism, emergence of new urban functions.
Mental Image and Identity	Western modernization attitude, Destruction of Tabriz's gardens, lack of urban landmarks, Western life style.	Emergence of intellectual classes, imitation of Western countries, Western life styles, importing elements of vernacular identity.
Spatial Structure	Expansion of service and commercial activities in northern suburbs of Tabriz, Division of urban centre into a commercial and administrative section.	Governmental, institutional, religious and bazaar functions, residential buildings copied from European models
Social Ecology	Movement of royal family and governors to developer, Social polarization, class gap and suburban formation.	Governors and royal families, new intellectual classes, clerics and masses, beginning of social polarizations.
Public Realm	Entry of cars into public spaces.	Bazaar as a public space, emergence of street life.
Vernacular Architecture	Westernization and lack of indigenous modernity, imitative buildings, Modernist planning (Laleh Park, Atlas, Atigh, Blour, etc Commercial centers)	Penetration of Western styles and their localization with features of Iranian architecture
Development type	Zoning of urban land use, Modern inner and outer patterns and building height (Tower, Apartment)	Change of skyline, increase of development scale, large grain size of urban structure, destroying of Tabriz city walls and its expansion.

Post-Revolutionary Period (1979-present):

After the solstice (1979), Iranian cities attained a new face and set forward some indispensable goals of which cultural and political freedom were more emphasized. Notwithstanding many efforts to arrive this freedom in political, social, and economic areas, due to the massive pre-revolutionary impacts, this approach was not very prosperous. Therewith, due to the framed economic relationship based on the universal economy and Western technologic tools, it was difficult to eschew this process. Fashion and Western lifestyles continued to be popular among abundant groups who had the financial and economic powers such as bazaar in their hand. In a short time after the revolution, with the Iran-Iraq war, an hiatus happened in the planning process, and urban development of Iranian cities after the war, a process of rebuilding and reforms started. The effective role of private investitures in the post-war period and the propensity of financiers in using Western patterns led to the formation of urban centres with new economic operations.

As a result, modern and global architecture and urbanism dominated the urban landscape, and many problems and difficulties transpired. (Hourcade & Adl, 1992, pp. 108-134) The seeds of Western patterns planted in the urban configuration were flourished at this Period. In the 20th century, automobiles brought new forms of availability and motion to the Iranian cities and made indispensable changes in the size of streets and the traditional structure of the cities. (Tafahomi, 2007, p. 22) Via such physical growth of urban ingredients, most of the public urban areas are lost in different layers of the urban alterations. Standardization of urban systems, dilating of streets to facilitate vehicular motion, an increase of building agglomeration and highways, and bridges that interpenetrate the urban fabric and public and private realms are some instances. The following table 2.3. Summarizes the ingredient factors of urban form and indicators of modernization procedure:

Table 4.2

The Component And Ingredient Of Urban Form And Indicators Of Modernization Procedure And Process (By Author)

Modernization indicators				Urban form Components
Culture	Technologic information and communication	Population	Capital	
Placelessness, consumer culture	Virtual urbanism	Weak local identity	Contemporary polarization, timeless spaces, internal and not external dynamism	Urbanism
Duality and ambiguity	Mass culture	Social disparity, Challenges for planning of global city	Modernity, Western life style.	Mental image and identity
Suburbanism, edge cities	Placelessness decentralized Spatial centralization discontinuity	Sprawl and siperse transformation	Change of urban hierarchy Isolated land uses, vertical growth	Urban structure
Intensified social polarization, ethnic identity		Social segregation, polarization	Social segregation, polarization	Social ecology
	Increase of Internet network	Increase of scale due to residential and facility demands	Large development scale, change of skyline, large grains in urban structure	Development
Selling places, superficial places	Timelessness, Universalization	Increase of diversity Facade anarchy	Competition, decline of diveristy, symbolic consumption, redevelopment of traditional zones	Local architecture
Consumer culture	Virtual cafes	Public realms in personal spaces	Lack of publicness, commercial castles, public & private confusion	Public realm

By Looking at the Iranian traditional architecture and urbanism, several values are detectable. These values have now been forgotten or considered old or had lost their survival. Including hidden values in this architecture, such as its proper relation with religion, with others, with the past, with the social situation and even with the art process of its time. For example, Islam as a religion of Iranian lead to improvement the urbanization and meet the welfare, and also it acted as a motivating factor in scientific and technical fields (Turner, 1995); In terms of exporting art to other lands, three mentioned periods applicable with the triple Period of modernization. In each Period, the relationship between the three factors has been changed. (Table 4.3)

Table 4.3

The Effect Index Of The Case Studies From Iranian Islamic Architecture In The Three Eras Of Modernization (By Author)

Architecture type	Modern Area	Case Study	The effect and Influence
Bazaar	Proto- Globalization	Tabriz Bazaar (725-1925)	The impact on its own period and now
	Modern- globalization	Abrisham/ Atiq Passage (After 19th Century)	Influenced by Western shopping mall
	Communication Globalization	Laleh Park Shopping center (2007-2012)	Influenced by Western shopping mall and branding

Considering the global, universal-pre-Qajar traditional architecture- and local parameters of modernization in Iran; During the modernization period - Qajar and Pahlavi architecture - it has an intermediate and transitional mode. For this reason, it has sometimes been the completion of earlier periods, including the Safavid style, and sometimes the combination of traditional Iranian architecture with modern architectural principles. In the modernization period, the communication –the architecture after the Iran Islamic revolution – totally modernized with fading the local and identity parameters. The cause of these events can be traced to the orientation of each Period. It is able to identify the opportunities and the threat of modernization (Eldemery, 2009, pp. 36-49) in relation to Iranian Architecture. (Table 4.4)

Table 4.4

Evaluation Of Traditional Architecture In The Face Of The Modernization Phenomenon (By Author)

Threats	Weaknesses (Values at risk)	Opportunities	Strengths (Values with continue ability)
Disregarding Vernacular aspects	Homogenizing in architecture or dominating one culture to all communities	Free exchange of information, communication and architectural	Despite numerous local governments unity of nations
Mechanism, inhumance and anti-environmental architecture	Disarranging the balance between science, technology and art	Considering both material and spiritual aspects in production of architecture art	Union of science, art and technology in the service of truth
Undecided, endless and confused architecture	Repetition ours past or imitation others' present	Making applicative and reponsive architecture with time and space.	Localizing the best of others

The Modernization on the Urban Space of Tabriz, In Particular Tabriz Bazaar

Over the past few decades, Iran cities have been subject to dramatic external interferences and western influences. The colonialism and related cultural imperialisms of Iran and Europe, and more newly, the rapid modernization have all converted and internationalized cultures, conceptualization, and schematization ideologies which affected the spatial development and the type of urban areas. Via the modernization era, identity is the missing specification of contemporary cities. Because each space and place describe the history and different scenarios of each generation, each generation creates and reflects their memories in their living environment and places. Every new generation by looking at these memorable and unforgettable places, they remember and reviving their history and culture. Places and buildings without history and memory always force people to seek their own Identity. An unidentified living space derives from an unidentified generation. (Figure 4.2) Therefore, architecture and urban design are responsible for protecting people's Identity and are the best weapon to deal with a lack of Identity. Meanwhile, this lack of Identity will reflect in urban and urban components like buildings, and those buildings will lose their meaning. None of the new construction will build according to the principles and placements. (Figure 4.3)

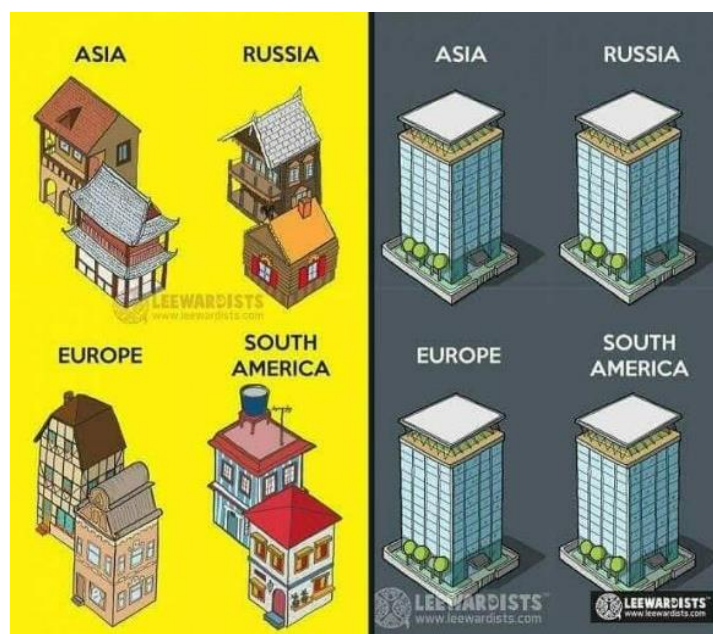
Figure 4.2

The Historical Building, As Time Goes By, Wrapped Around With Unidentified And Unrelated New Generation Buildings
 (<https://leewardists.com/>)



Figure 4.3

The Repercussion Of Lack Of Identity In Term Of Architecture And Construction
 (<https://leewardists.com/>)

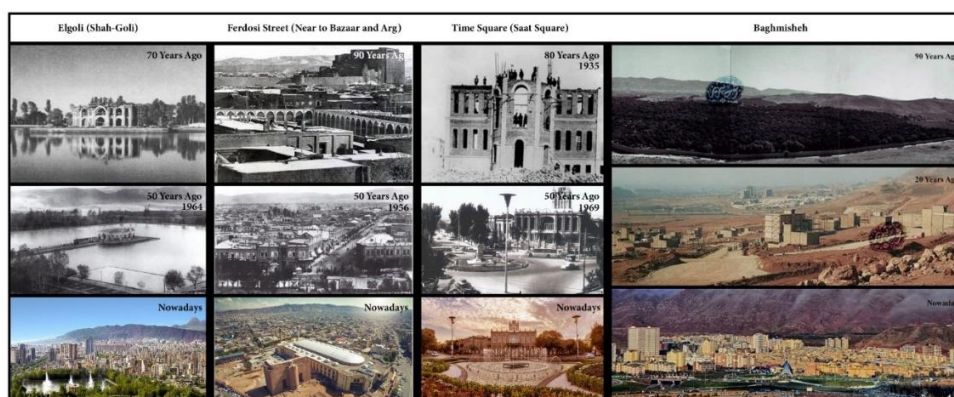


According to the beginning of the chapter, from the Qajarian Period until the contemporary era, Iranian architecture used and followed signs and specific patterns to show the Identity and culture of Iran. In general, construction and architecture in the Qajarian Period were without Identity, and imitation of modernity architecture was without awareness. As a result, the central Identity of Iran has been missing in the modern world.

In the below figure is shown the evolution of one of the famous city of Iran, Tabriz city after Industrialization that how the modernization effects have an impact on the Tabriz city's urbanism and architecture. (Figure 4.4)

Figure 4.4

The Evolution Of Tabriz City's Urbanism And Architecture In Three Period: Qajar Period- Pahlavi Period And After The Islamic Revolution Until Now (By Author)



Whereas during previous centuries, changes in the architectural fabric and urban spaces had always occurred as part of a natural evolutionary process, the new development was of a different nature, mainly because of the record speed and the massive scale of new construction. The physical development of most traditional Iran cities was predicated on the approach chosen by the colonial powers in setting out their conditions. The possible range of urban interventions was defined by two extremes. (Bianca, 2000, p. 25) One occurs of adjoining the new city on the old historic fabric by cutting out large new roads and sites for significant public buildings. As a result, the industrial revolution in the 19th century caused dramatic changes in urban design and planning (Figure 4.5).

Figure 4.5

The Impact Of Industrial Revolution On The Tabriz City In Iran That Caused A Dramatic Changes In Urban Design And Planning (By Author)

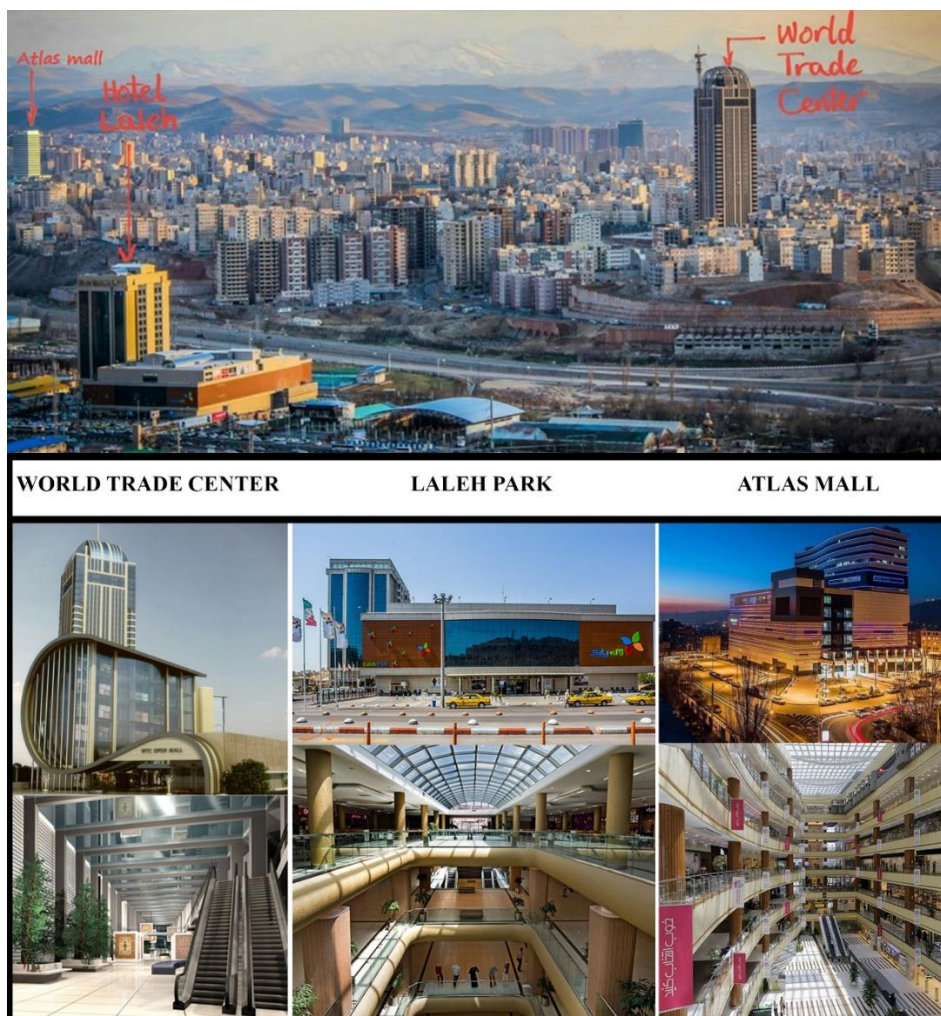


New industrial zones were improved and developed near the cities, and the labour class began moving to cities to live. As the bourgeoisie grew, women became more attached to city life. The emergence of bazaars, shopping streets, and department stores has transformed into a new form of public space, especially for women. Increasing the population meant more needs, more services, and more waste. The structure of the city started to deteriorate gradually. Population growth in urban areas continued into the 20th century, and cities became increasingly large, heterogeneous, and fragmented. As a result, pedestrian movement and freedom were limited. In the second half of the 20th century, many city squares turned into crossroads, especially in developing countries. New consumer habits and trends have also led to a decline in public space use. Shopping centres have become new

entertainment centres. After the spread of virtual environments at the end of the 20th century, they emerged as new "social platforms." (Figure 4.6)

Figure 4.6

The Modernization Effects On The Tabriz City And Facing With New Trading Centres (By Author)

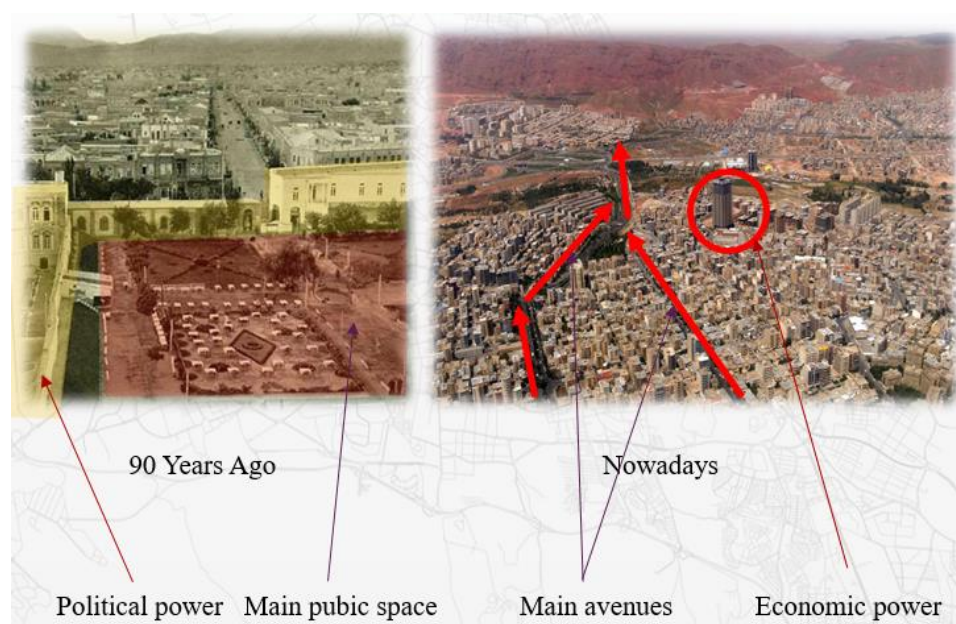


In the early republican period, new urban squares were created around government and administrative buildings where national ceremonies were held and took place. After 1941-1963, the urbanization of the White Revolution (Mohammed Reza Shah Pahlavi) increased dramatically in Iran. City centres have become increasingly crowded and squeezed by people and cars. Political developments and economic power also affected the use of open public spaces. Accordingly, modern environmental planning techniques and concepts have taken over with the effect of

overthrowing the authentic traditional structure of Iranian cities, the most important part of the city (the Bazaar). (Figure 4.7)

Figure 4.7

Different Expressions For The Powers (Thence The Urban Settlements And Public Spaces Are Designed According To The Economic And Political Atatus), (By Author)



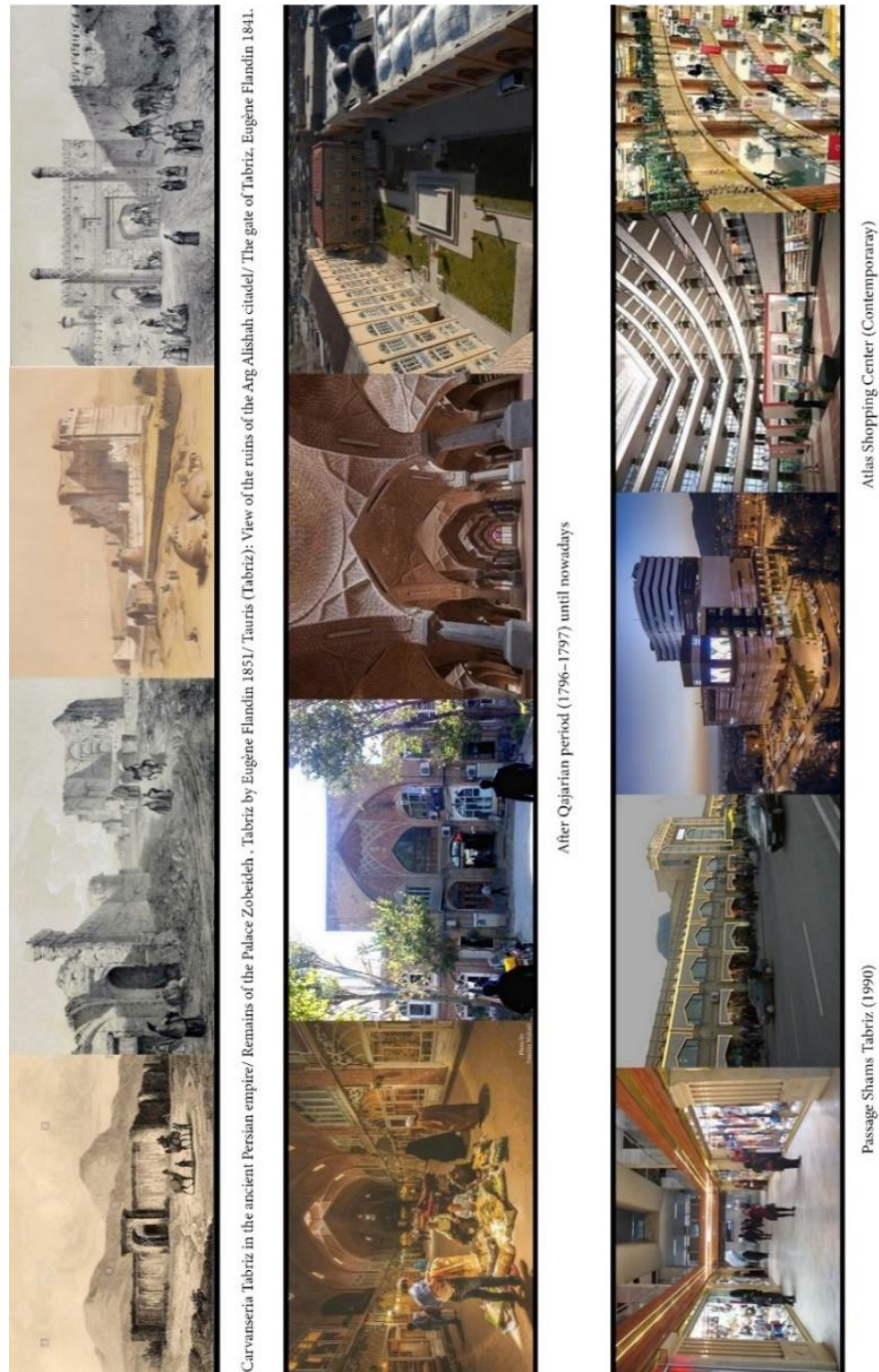
Bazaar, as an object in the Islamic civilization, plays a vital role and keeps the history of civilization for the next generation. Bazaar helps to understand and find that where we come from, and how we made our shelter, how the civilization became real, and which type of people use the first civilization place (Bazaar) as a shelter. From ancient times until today, the Bazaar has an expression of a kind of unity, solidarity, uniformity, persistence, integrity, and non-divisiveness. It can say the Bazaar has got an unforgettable soul from people's sense and their actions. So the feeling appears through the soul, and the soul can recognizing and identifying the place through the experience. In the Bazaar, many people have experience of dignity and the human material and spiritual achievements from one civilization to another civilization and from the previous generation to the next generation through the identity components.

The Bazaar and its Identity in the duration of the time have had evolution and transformation. During history, the bazaar formation and type of costumers

became change after communication and connection with other nationalities and by their cultures and beliefs. This transformation has caused to create a new generation of malls and CBD in each city. (Figure 4.8)

Figure 4.8

Periodic Changes In The Commercial Centre (<https://fa.tripyar.com/>, <https://m8.tabriz.ir/>, <https://apochi.com/>, <https://archnet.org/>, <https://kids.kiddle.co/Tabriz>, <https://prints.themaphouse.com/>)



The Periodic Transformation of Tabriz Bazaar from Qajarian Period Till Now

First of all, before starting a description of the periodic transformation of Tabriz, it should briefly be mentioned about the city of Tabriz. Tabriz is the most populated city in north-western Iran, and one of the historical capitals of Iran that the present capital of East Azerbaijan province. The city of Tabriz is considered to be a very famous place for handicrafts. As a matter of fact, it was deemed the World Carpet Weaving City by the World Crafts Council in October 2015. In addition, it was chosen as an Exemplary Tourist City in 2018 by the Islamic Cooperation Organization. The Tabriz because of Grand bazaar was inscribed as a World Heritage Site by UNESCO in July 2010. (Figure 4.9)

Figure 4.9

The Tabriz Was Inscribed As A World Heritage Site By UNESCO In July 2010 (<https://whc.unesco.org/en/list/1346/>)

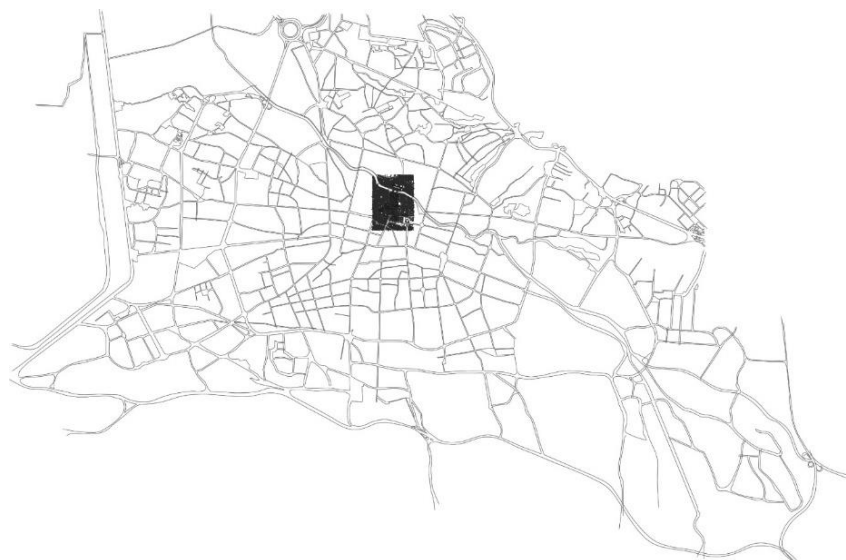


This city's population is (over 1.7 million) point of view (Tabriz Municipality, 2012). Tabriz is annually the destination of a large number of people because of its historical values. A Jame mosque for shie –Muslims are located in the city centre of Tabriz, which is the main reason for developing this city.

Tabriz is at the elevation of 1351.4 meters (4433.7 ft.) above sea level near Guru River, Aji River, Urmia Lake, Sahand volcanic cone, and Eynali Mountain (Moosavi, Bazaar and its role in the development of Iranian traditinal cities, 2005, pp. 1-5), (Figure 4.10).

Figure 4.10

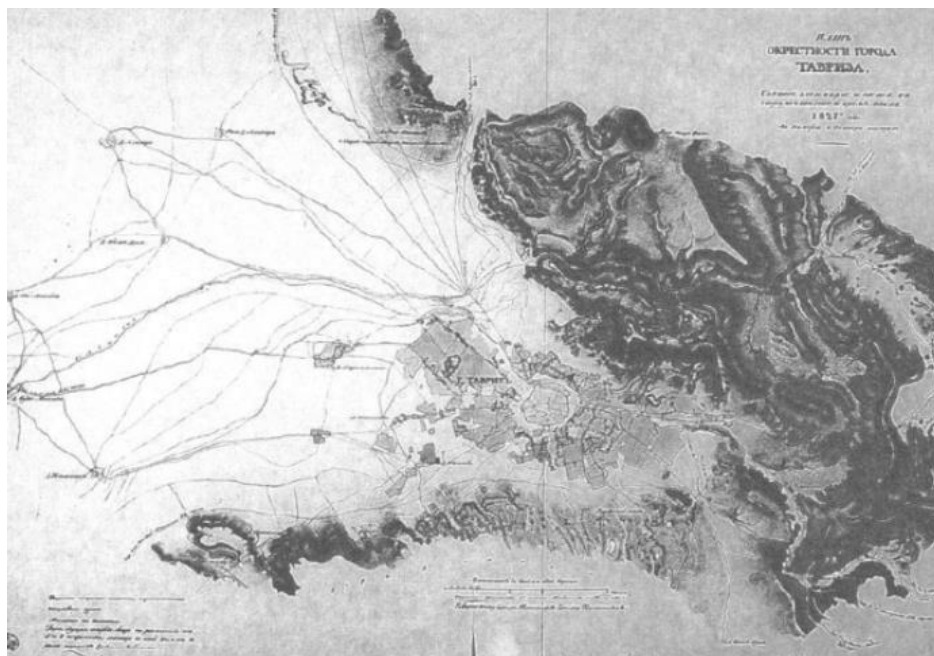
The Map Of Tabriz City In Nowadays 2020 (Drawing By Author)



The foundation of this historic city dated back to 1500 B.C. "Edwards" in his book "The Persian Carpet," said: Tabriz, like most of the other important cities of Iran, is at the junction of several roads where caravans pass. However, its importance is more than a connection centre as it is located in the heart of a vast and fertile province of Azerbaijan and guards and protects one of the gates of Iran. (Edwards, 1953, p. 62) (Figure 4.11).

Figure 4.11

Map Of Tabriz Drawn By Russian Engineers In Qajar Dynasty (UNESCO, 2009)



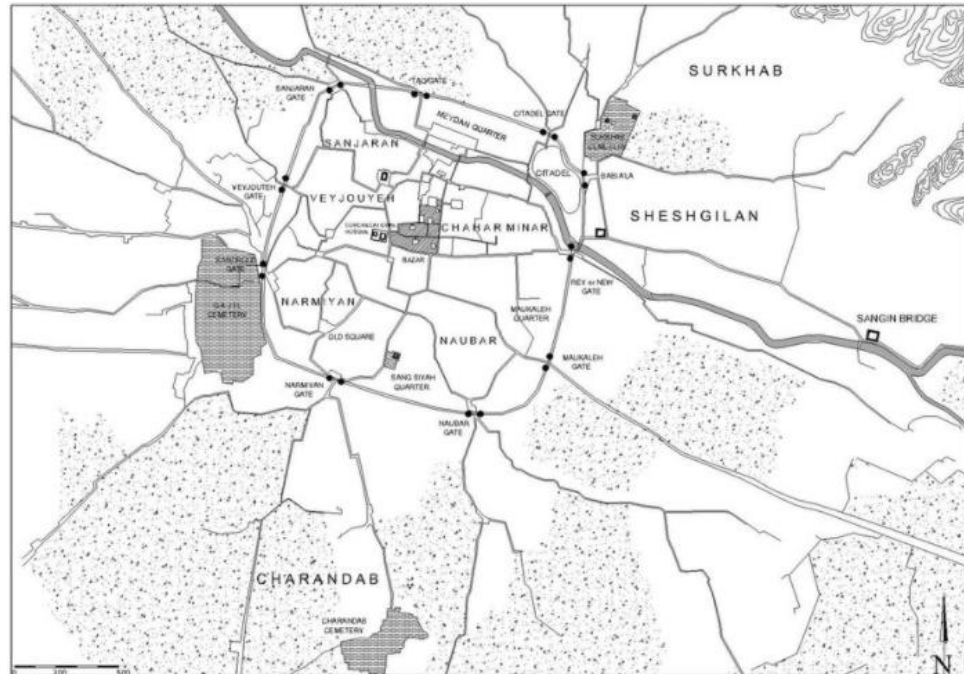
Many resources in the middle ages believed that "Zobeide Khaton" wife of "Haroon-al-Rashid" Built Tabriz, other researchers say it goes back to the Median Period. "Minoresky" believed the denomination of Tabriz goes before the Sassanid and Arsacid periods. (UNESCO, 2009) "Giz," the ambassador of England, says that Tabriz is the same as "Kaza," an ancient city, and forty years later, "Flandern" claims some named Tabriz as "Kaza". (Etemad-olsaltaneh, 1878, pp. 341-362)

"Hartsfield" believes that Tabriz is the same as "Taroni," which is mentioned by Sargon II (Sharokhin, the second of Assyria 722 – 705 B.C.). (UNESCO, 2009) Archeological researches in Tabriz revealed the Grey Pottery Civilization around the eastern gate of Tabriz next to the Blue Mosque (a part of Silk Road) where there are thirteen historical eras such as Iron Age one to three, from Achaemenid to Islam period and beyond. (Figure 4.12)

In the 9th century, Tabriz was a substantial military base. In this Period, Tabriz began to develop as an economic and business centre, and in the 12th and 13th centuries it was the capital of the country.

Figure 4.12

Sketch Map Of Inner City Of Tabriz Including City Wall And Its Gates During 12th Century (Jafarpour, 2011)



Between 1316 and 1331, Tabriz reached a high point of its economic and social life. Travelers like Marco Polo and Ibn Battuta have described it as one of the world's richest and wealthiest commercial centres. In the 14th and 15th centuries, the city's prosperity increased thanks to its strategic location, where much-used west-east and southeast roads crossed to develop highly respected manufactured products (e.g., silk textiles, pottery, cotton, and arms) and to a wise policy to tax exemption.

As a result, in the early 16th century, the Safavid dynasty chose Tabriz as the capital of their kingdom, and the city became a powerful centre of government, although it moved first to Qazvin in 1548 and then to Isfahan, which was thought to be safer (Figure 4.13) (Figure 4.14)

Figure 4.13

Sketch Of Tabriz City In Safavid Era; “Chardin Ltnerary” (Chardin, 1956, p. 409)

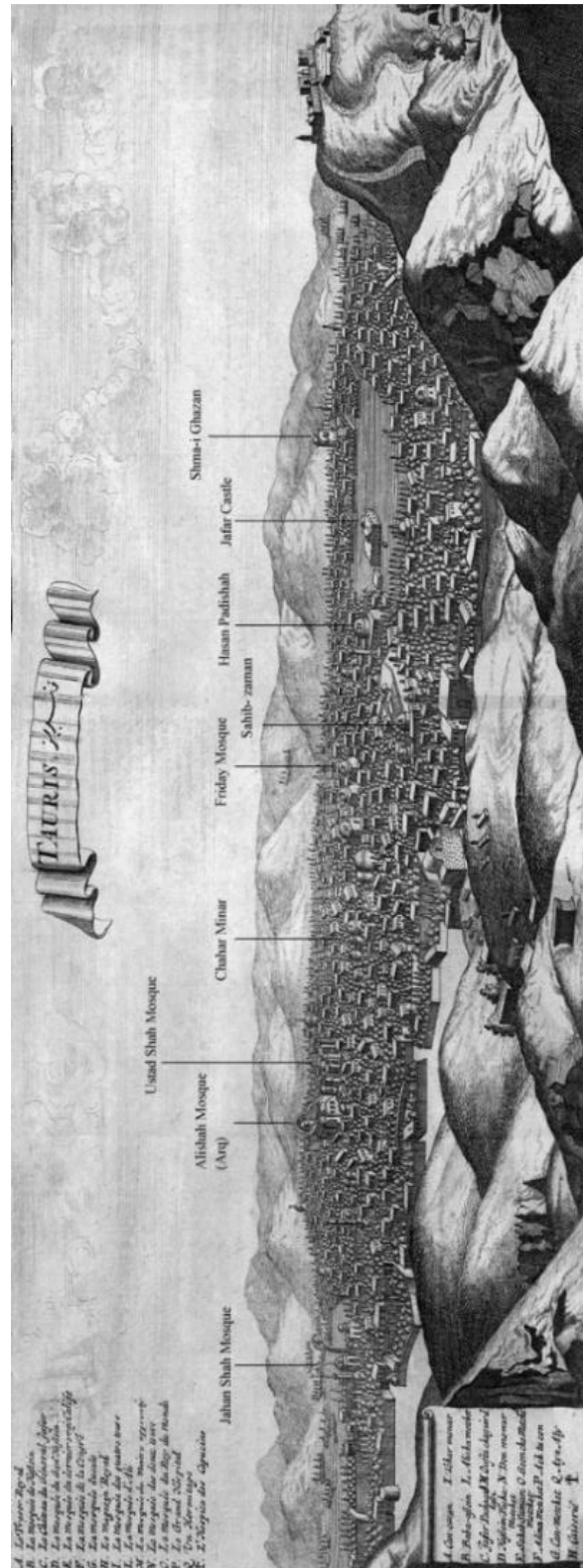
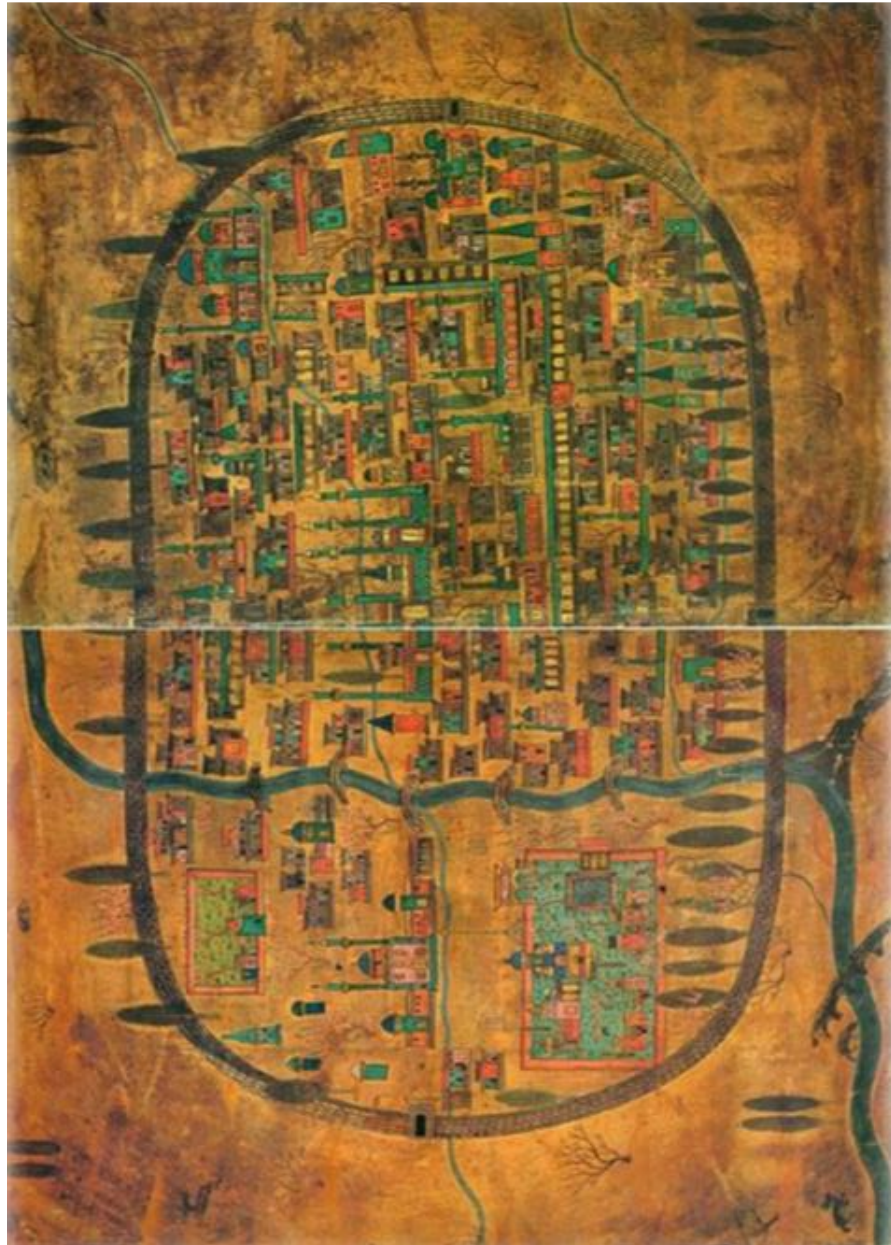


Figure 4.14

The Map Of Tabriz In 16th Century, Matrakçı Nasuh' Drawing Of West & East:https://tr.pinterest.com/pin/106045766202562448/?nic_v2=1aGyrfcv



In the last quarter of the 17th century, Tabriz entered a period of economic depression, and the 18th century turned into a period of political instability due to Ottoman attempts to expand. Unfortunately, the city of Tabriz in the middle of the 17th and 18th, i.e., at the beginning of the Qajar dynasty in 1780, has been obliterated Tabriz's intense seismic history by the most devastating earthquake; but quickly rebuilt. (Figure 4.15), (Figure 4.16)

Figure 4.15

Tabriz Map Before 1772 (Safavid Period), Bazaar And Political Power Were Inside Of The Gate (By Author)

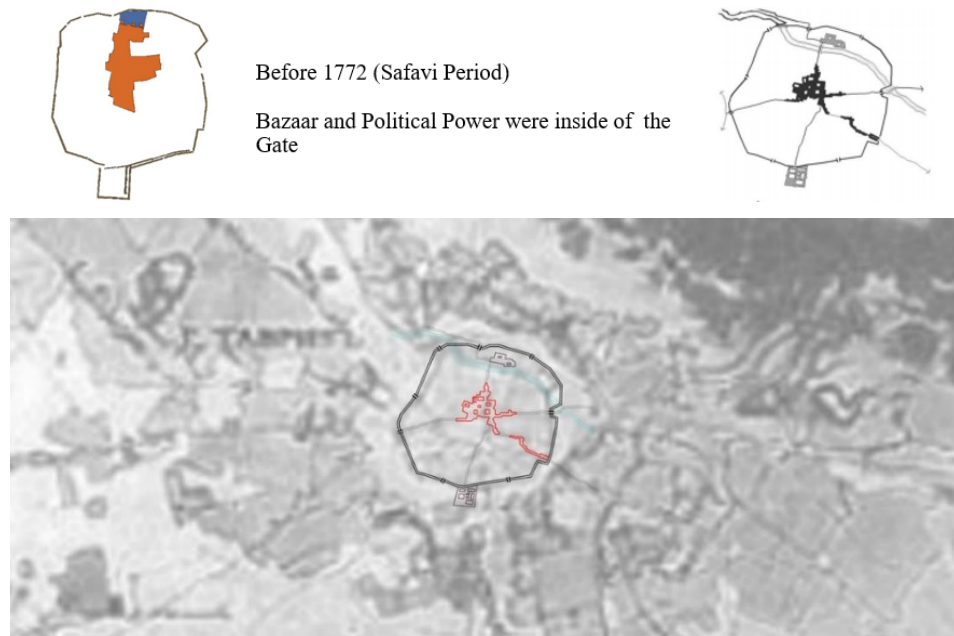


Figure 4.16

Tabriz Map Before 1772 (After Earthquake), While The Bazaar Was Inside Of The Gate The Political Power's Was Changed The Own Place (By Author)



Another earthquake in 1817 caused a great deal of damage to the mosques and to the town. In 1826 Tabriz was occupied by the Russians, but it was regained by the Qajar rulers two years later. In 1880 the prince "Abbas Mirza" ordered to prepare the map of Tabriz with urban elements and divisions of the quarters; the name of the houses, mosques, religious places, and bazaar with gates are mentioned in this detailed map (UNESCO, 2009) (Figure 4.17), (Figure 4.18).

Figure 4.17

The Detail Map Of Tabriz Bazaar (UNESCO, 2009)

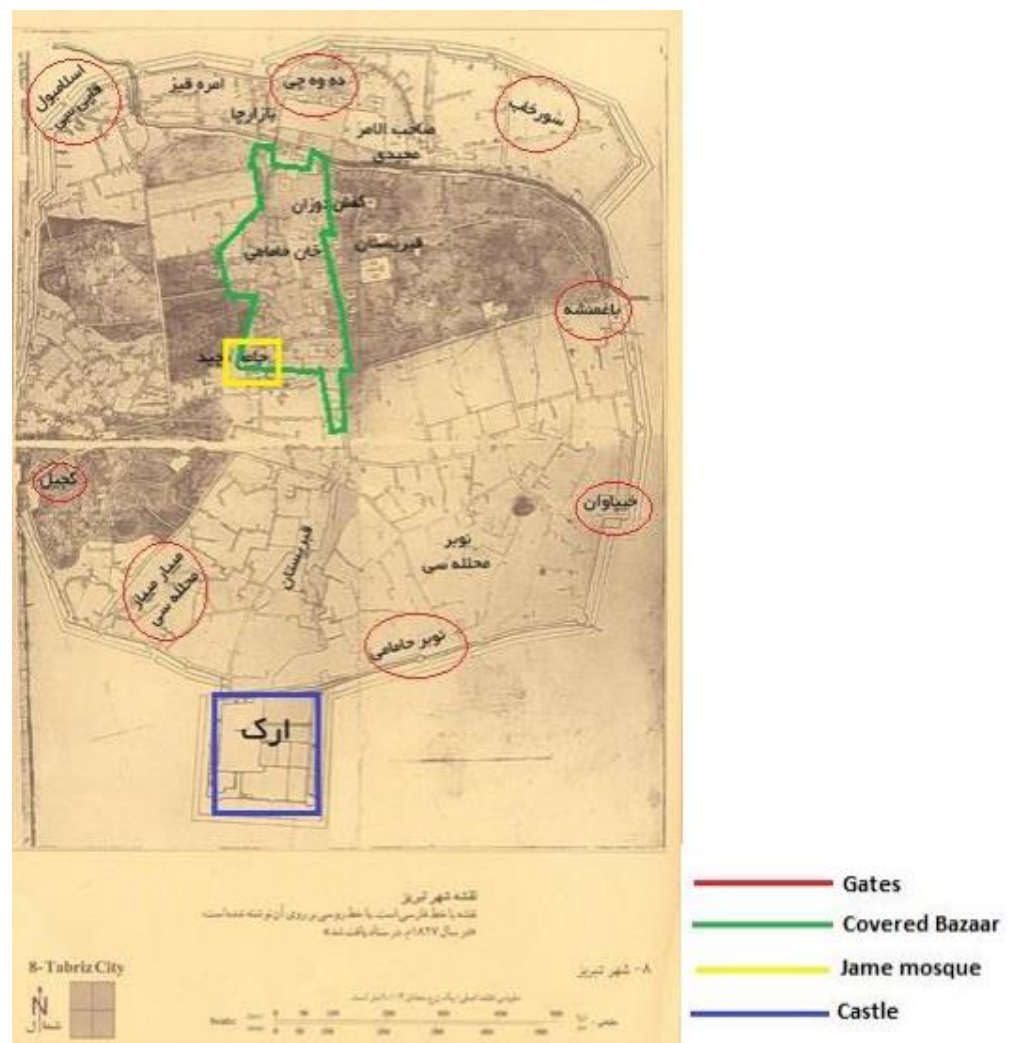


Figure 4.18

The Situation Of Bazaar And Historical Gates Of Tabriz Old City (By Author)



Eight gates of Tabriz which connected it to the other cities were: Istanbul gate (to Istanbul & European countries), Davachi or Shotorban gate (to Baku in Azerbaijan), Sorkhab gate, Baghmishe gate (to Ardabil, Rey, & East Asia), Kheyaban gate (to Tehran), Nobar gate, Mahadmahin gate and Gajil gate (to Baghdad, Arabia, & Africa) (UNESCO, 2009) (Figure 4.19), (Figure 4.20).

During the 19th century, several changes were made in the town. The governmental centre moved from the Sahib-abad, where public buildings were arranged around a vast square north of the Mehranroud River, to its present location, south of the river, close to the Aala Gate. Sahib-ul-Amr square was built in the historical area of Sahib-abad, and the Jami Mosque was restored, which helped restore its central role to the Bazaar (UNESCO, 2009).

Figure 4.19

The Location Of Historical Gates Of Tabriz Old City (UNESCO, 2009)

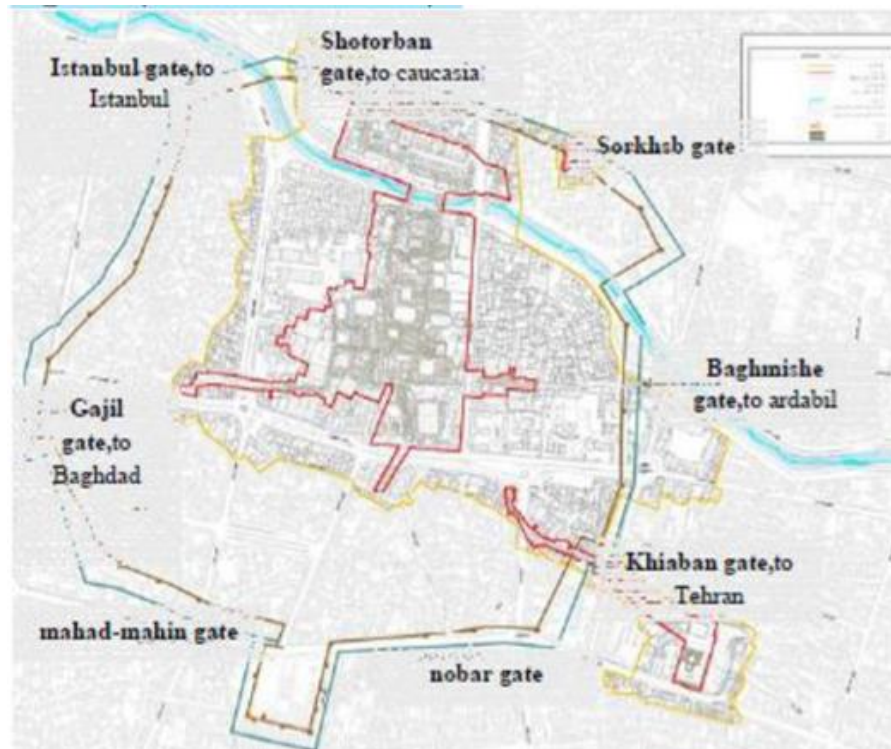
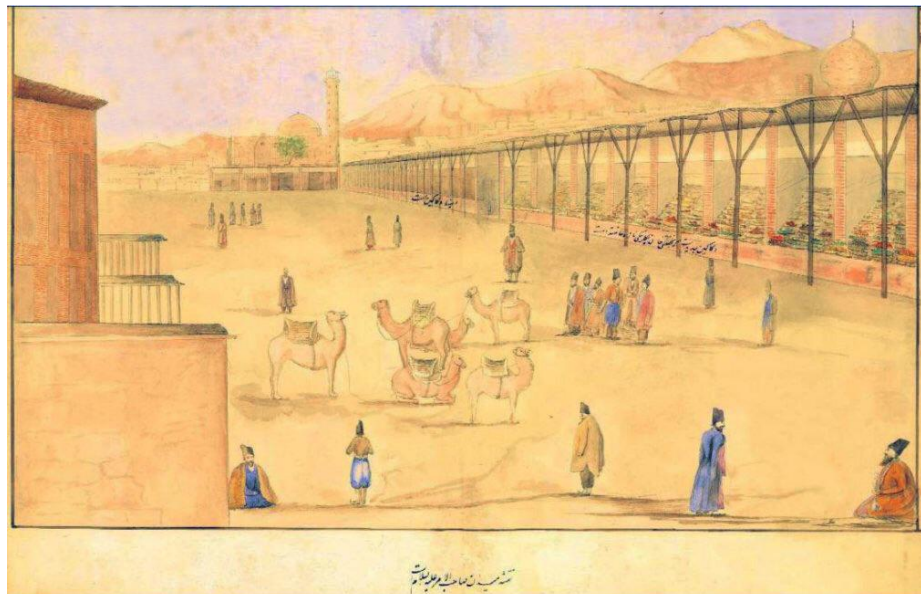


Figure 4.20

Sketch Of Sahebabad Square Of Tabriz (UNESCO, 2009)



During the 19th century, several changes were made in the town. The governmental centre moved from the Sahib-abad, where public buildings were arranged around a vast square north of the Mehranroud River, to its present location, south of the river, close to the Aala Gate. Sahib-ul-Amr square was built in the historical area of Sahib-abad, and the Jami Mosque was restored, which helped restore its central role to the Bazaar (UNESCO, 2009).

In 1906 Tabriz became the centre of the Iranian Constitutional Revolution: the Bazaar was closed, and the people demonstrated against the government since the Constitution was signed by the king, and the first Parliament was established. (Figure 4.21).

Figure 4.21

Tabriz Map After 1789- 1925 (Qajarian Period), Bazaar And Political Power Were Located Inside Of The Gate (By Author)

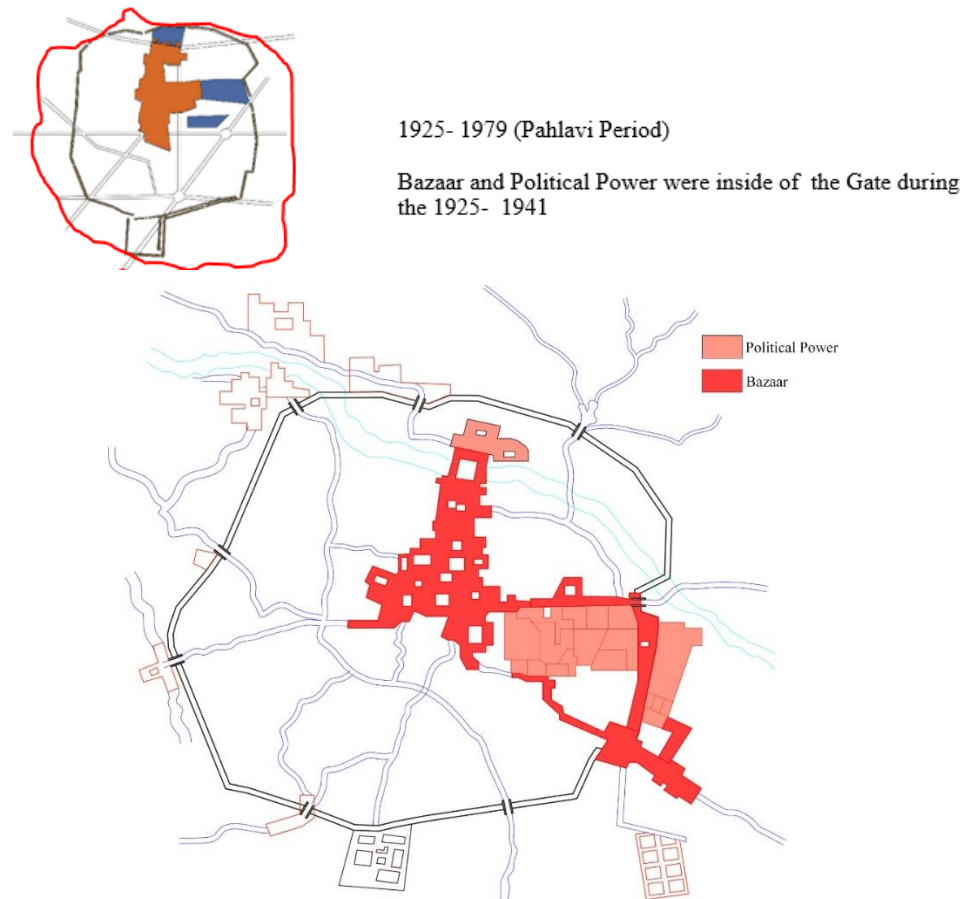


On 11th of December, 1925 parliament offered the government of Iran to “Reza” the king and a modern urban system started in Tabriz like the other cities. Because of the entrance of the cars to Iran, wide streets were established; the first

street of Tabriz in 1926 was “Pahlavi” which is renamed as “Imam Khomeini” after the revolution. (Figure 4.22)

Figure 4.22

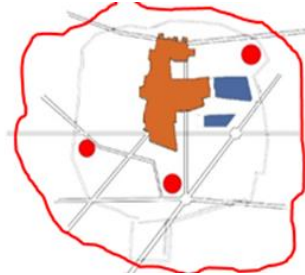
Tabriz Map After 1789- 1925 (Qajarian Period), Bazaar And Political Power Were Located Inside Of The Gate (By Author)



The second street of Tabriz was built by the mayor of the city, “Mohammad Ali Tarbiat” in 1928 which was from “Nobar borough” towards bazaar. He also built other streets from 1928 to 1931 which ruined the ancient gates of Tabriz. Due to World War II from 1941 to 1946 urban construction stopped in Tabriz like the other cities and since 1950 new streets were built again (UNESCO, 2009), (Figure 4.23), (Figure 4.24), (Figure 4.25), (Figure 4.26).

Figure 4.23

Tabriz Map After 1941- 1963 In The White Revolution (Mohammad Reza Shah Pahlavi), The New Roads And New Settlements Have Been Constructed And The Gate Has Been Destroyed (By Author)



After 1941- 1963 The White revolution (Mohammad Reza Shah Pahlavi)

The gate became disappeared and urban settlement had changed through the divider lines and new huge, strip street has constructed in these years.



Figure 4.24

Tabriz Map After 1978- 1979 The New Roads And New Settlements Have Been Constructed And The Gate Has Been Destroyed (Google-Map)

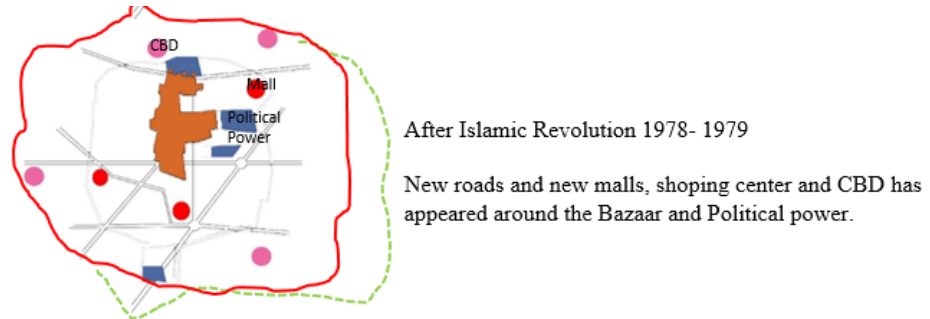


Figure 4.25

Tabriz Map After 1978- 1979 The New Roads And New Settlements Have Been Constructed And The Gate Has Been Destroyed (Google-Map)

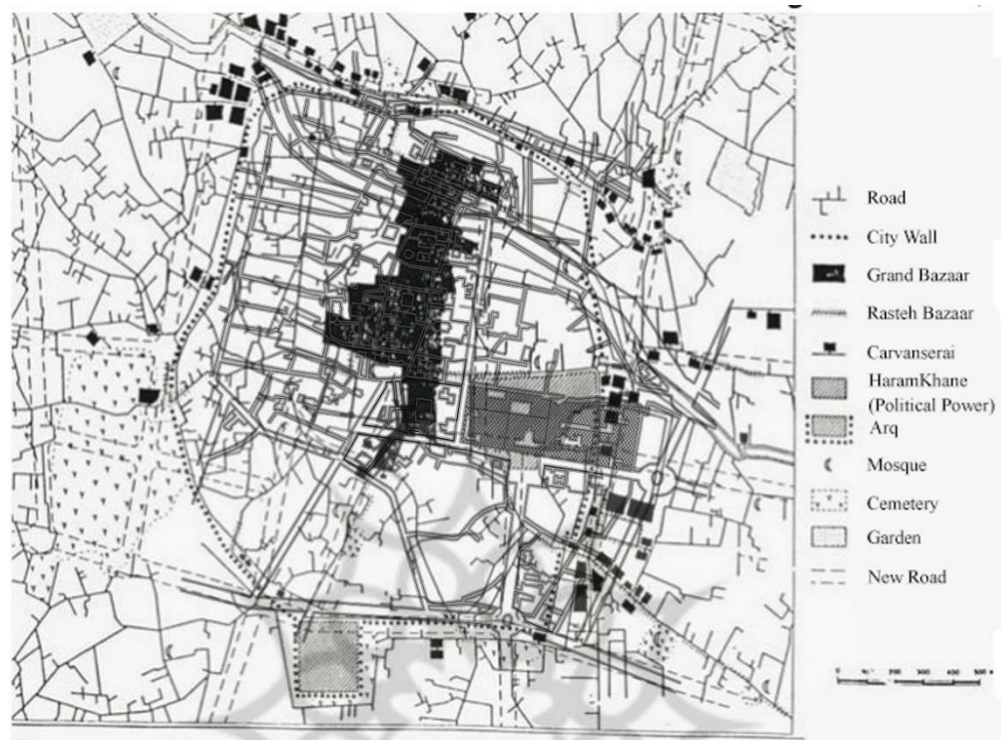


Figure 4.26

Tabriz Map After 1978- 1979 The New Roads And New Settlements Have Been Constructed And The Gate Has Been Destroyed (Google-Map)



According to the description, as mentioned above of the Tabriz- Bazaar Urban formation in the whole different historical period has been developed with new factors such as settlement, streets, functional buildings and etc. This transformation and development have been started to be obvious in the Tabriz city with increasing of a hectare and urban formation from 8th- 11th- 13th and 19th century until the Islamic revolution (Figure 4.27), (Figure 4.28).

Figure 4.27

The Historical Development Of Tabriz, Iran. 8th Century B.C.-1966 A.D. (Azimi, 1996)

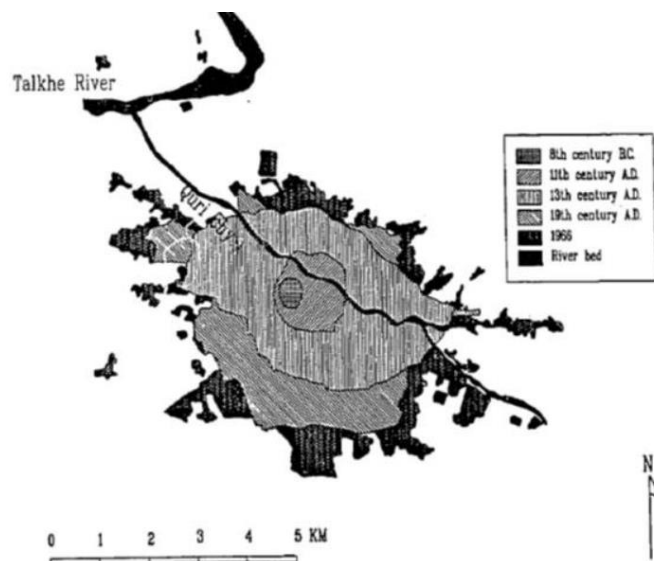
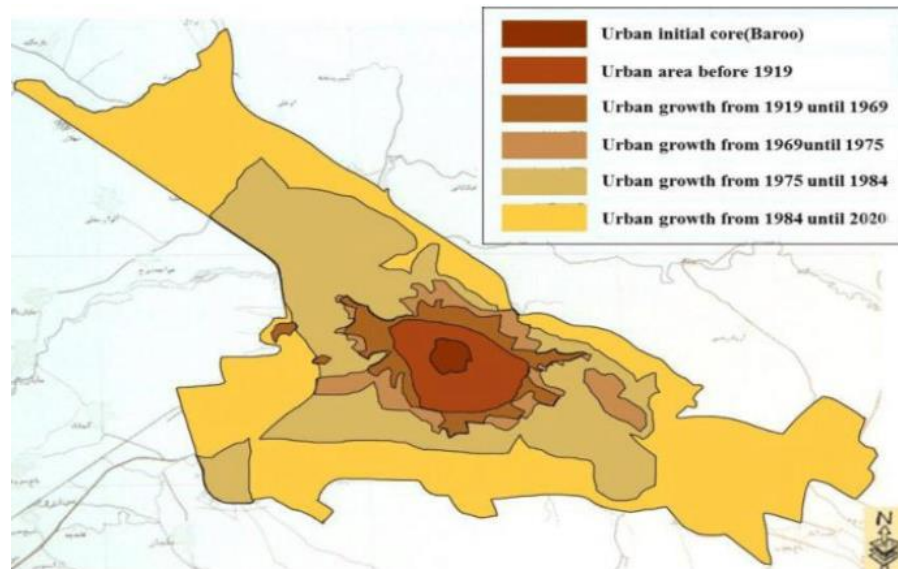


Figure 4.28

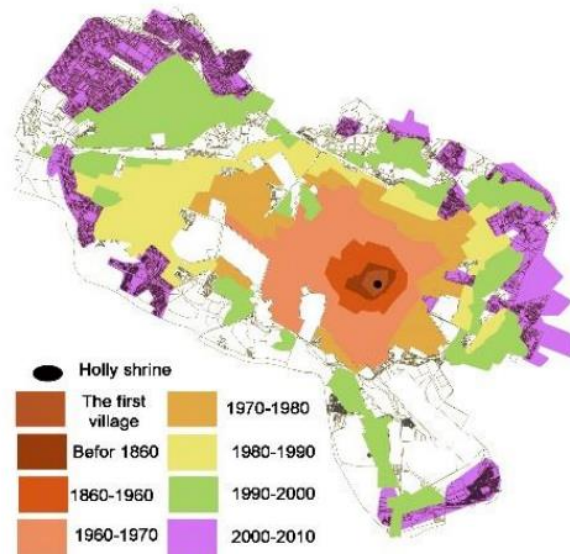
Periodic Growth Of Tabriz City Since The Formation Of Initial Core until 2006 (Kheyroddin, Imani, & Forouhar)



This new urban development and new streets divided the city into four different physical textures of (i) traditional, (ii) intermediate, (iii) suburb, and (iv) new contexts. The traditional part is situated in the city centre surrounding the Jame mosque. This part has an organic structure that is shaped since the 9th century A.D. The intermediate context involves some mixed forms of organized and organic structures. Tabriz and its Bazaar were at their most prosperous in the 16th century when the town became the capital city of the Safavid kingdom. The city lost this status in the 17th century, but its bazaar has remained famous as a commercial and economic hub in the region and on the silk road. Buildings are mostly constructed here since the 19th century. The western zone of Tabriz city contains recently constructed streets, highways, modern buildings, towers, and shopping malls. Furthermore, finally, suburban areas are made up of some rural settlements that melted in the urban texture during the last decades. (Ziyade & Zarabadi, 10-11 Dec. 2008), (Figure 4.29).

Figure 4.29

Spatial Development Of Tabriz City (Abizadeh & Zali, 2013, pp. 119-127)



The modernization and the economic profits are two primary resources of the changes in the old fabric structure of Tabriz city. The transition from tradition to modernity has been led to a comprehensive urban transformation in the city centre of Tabriz. The figure shows the main procedure of urban transformation and social level in Tabriz. Such transformation has been led to the loss of valuable historical texture of Tabriz city centre, particularly around the Jame mosque, (Figure 4.30), (Figure 4.31), (Figure 4.32), (Figure 4.33).

Figure 4.30

Different Urban Textures Of Tabriz City (Abizadeh & Zali, 2013)

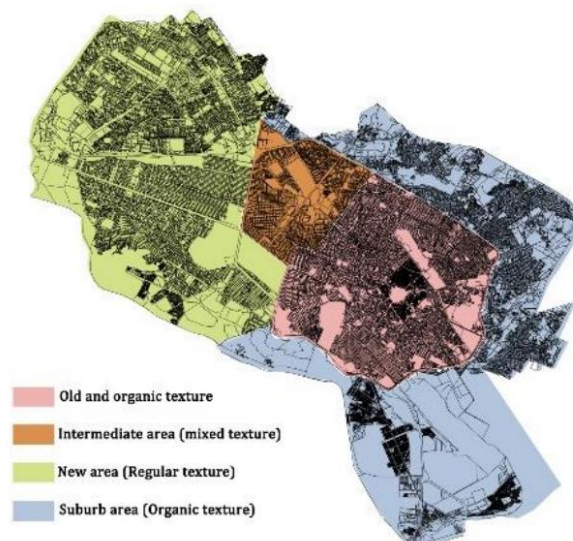


Figure 4.31

The Spatial Development Of Tabriz City (Abizadeh & Zali, 2013, pp. 119 - 127)

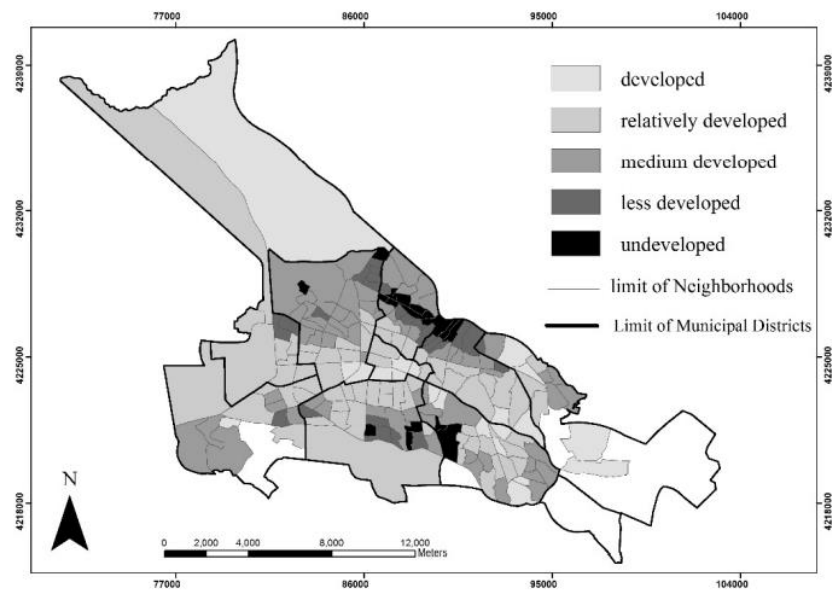


Figure 4.32

Municipal Districts And Neighborhoods Of Tabriz Metropolis Through Population And Socio-Economical Criteria (Abizadeh & Zali, 2013)

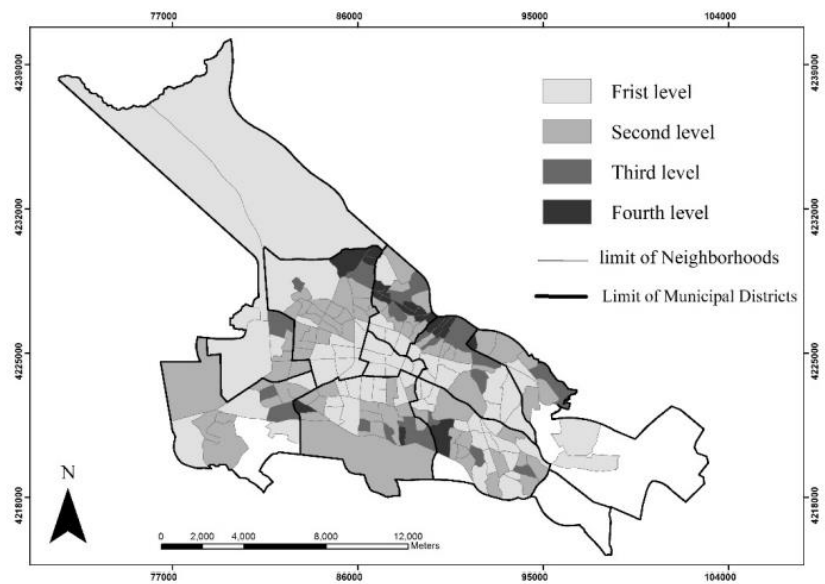
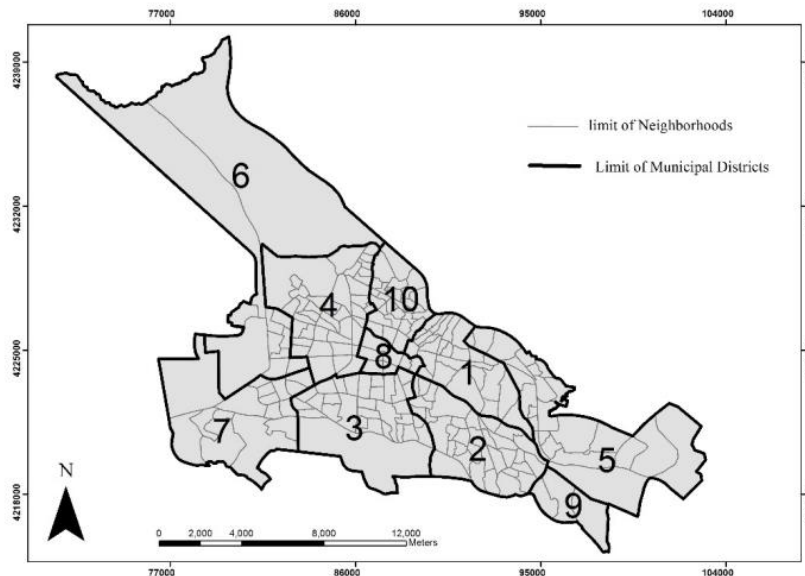


Figure 4.33

Municipal Districts And Neighborhoods Of Tabriz Metropolis Through Population And Socio-Economical Criteria (Abizadeh & Zali, 2013)

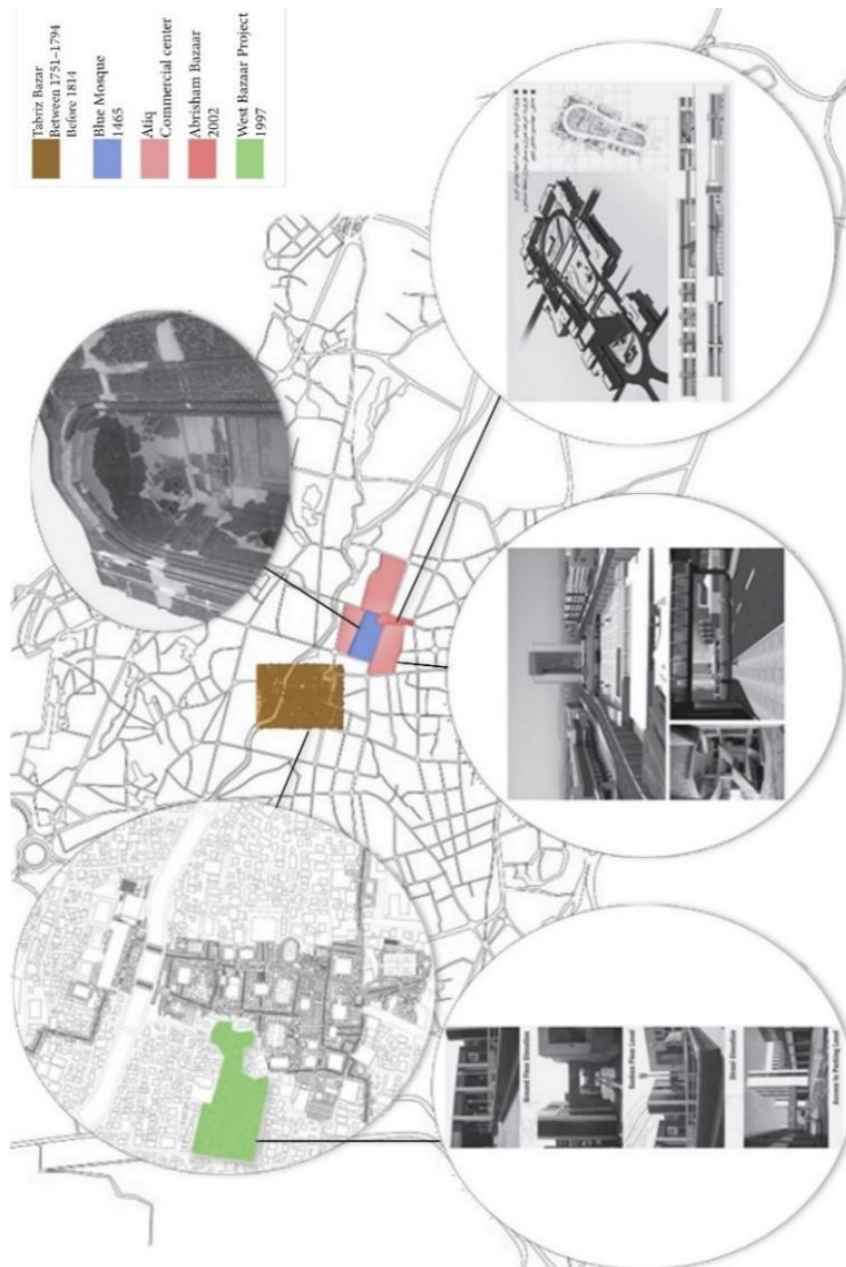


Accordingly, the spatial structure of Tabriz's city centre became a robust economic market for pilgrim services. Later on, an enormous reconstruction project of the Tabriz city centre started to detail such planning. (Tash, 2006, pp. 11-99) According to this planning project, surrounding areas of the Jame mosque and ark will be isolated by a green belt, and the rest of the old district would be transformed into some modern shopping malls, hotels, and residential towers. Then, the only remaining traditional texture of the city is the one situated around Jame mosque. Such physical structures are valuable resources representing the urban history of Tabriz. Within the 19th century, most areas around Tabriz's grand bazaar were reconstructed and developed. As a result, the main bazaar of Tabriz is divided into Three part with new street. (Rezvani, 2005)

It can be seen that bazaar and historical buildings (Blue mosque) near to bazaar covering by separate buildings and new construction (Passage Abrisham & West Bazaar project) without considering the anthropology and histology, which has caused damage to the identity of the bazaar building, (Figure 4.34).

Figure 4.34

The Grand Bazaar And Surrounding Historical And Contemporary Buildings (By Author)



In 1997, along the main passages of the grand bazaar, the west bazaar building was designed with a mixed-use as an extension of open and closed spaces in Motahhari Street.

It also provides core market support services. Components of the project include parking spaces and landing on two underground floors, a small-scale urban square inspired by historic market houses, (Figure 4.35)

Figure 4.35

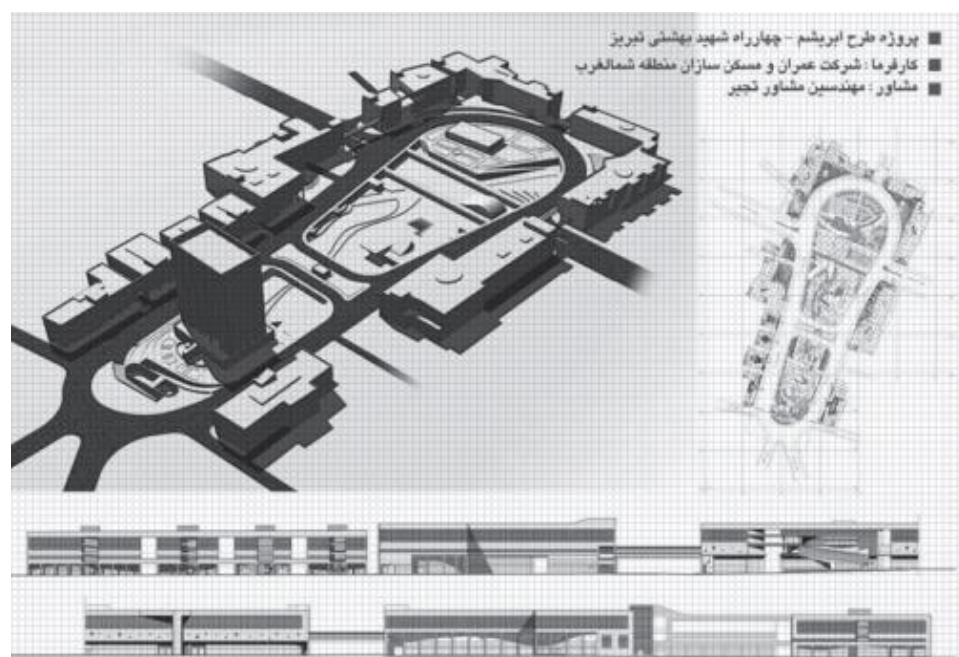
West Bazaar Project (Shahmiri, 2010)



Shahid Beheshti Square is located at the beginning of the historical axis corresponding to the Silk Road. The branches of routes from Shahid Beheshti square have become part of the bazaar. The tall building at the end of the square is the dominant aspect of the square. Karim Khan Mosque is located in the centre of this complex. A subway station also opens into the main courtyard. Adjacent to this complex is the house of Sheikh Mohammad Khayabani, which is a museum nowadays. The Municipality of Tabriz started this project in 2002 during the agreement with the Urban Development and Improvement Company. In its way, it is a successful experience in attracting capital in renovating and reviving the worn-city texture. (Figure 4.36)

Figure 4.36

Passage Abrisham (Shahmiri, H, 2010)



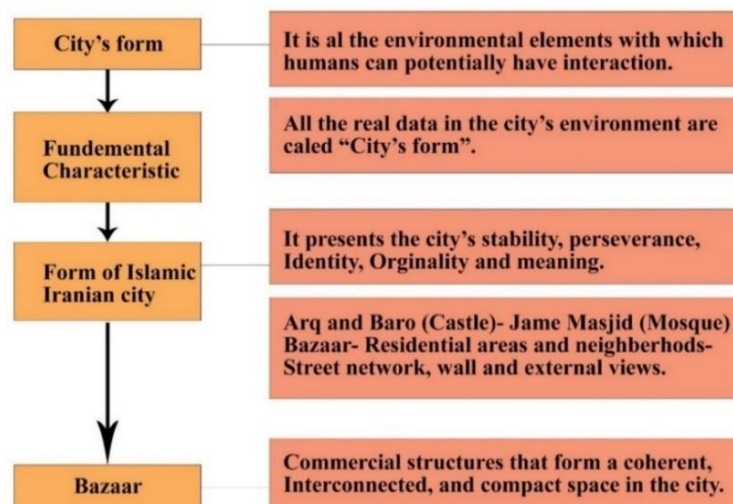
CHAPTER V

Typology of Bazaar (Case Study: Tabriz)

In Iran's traditional cities, a sense of unity exists in various urban areas. A city is a vital organism that lives and grows like other organisms. A city is an organism that needs an underlying structure, such as a backbone, to secure its different elements around itself and enable their natural and logical development. Bazaar is one differentiating factor of cities in different historical periods, which plays two essential roles in traditional cities: (1) they interconnect the different parts of the city's physical structure, and (2) the crucial role of bazaars in a city's social and cultural structure brings about unity among the citizens in the city. Bazaars, as a unifying element, connect the main urban functions and guarantee the city's economic and social life. It also provides bridges between the middle and lower classes of Iranian society. (Mazaheri, 2006, pp. 401-414) Since the early days of civilization and urbanization In Iran, bazaars have been present in cities and have become a factor in the exchange of culture between civilizations. It investigated the architectural features and urbanization of traditional Bazaar as one of the aspects of Iranian architecture and one of the factors affecting urban identity and civilization. Their analysis showed Relation between the main structure of City, Bazaar and the city's form (Table 5.1).

Table 5.1

Relation Between The Main Structure Of City, Bazaar And The City's Form
(By Author)



The concept of a bazaar in Iranian towns and cities dates back to 3000 B.C when Medes and Achaemenids planned their cities (Habibi S., 2009, p. 101).

In a median city, the bazaar was still in its embryonic stage and its building was primary and had been shaped between castle and the main urban link road through the districts. (Habibi M., 2001, p. 29). In this period, the city was a place to show the region of power and reflect financial strength. Bazaars have not yet completely emerged with the emergence of money in the Achaemenid Empire, the city became the centre of government, trade, and economics; the bazaar was thus born in Persian cities for the first time (Habibi S., 2009, p. 103).

In Parthian era, the bazaar had been followed the area along the main road from the city gate to the downtown. Bazaar was the heart of the city in the Sassanid period and served as the backbone of towns. In the Islamic world, the city was divided into three districts: Sharestan (Middle city), Kohandgege (outside city), and Rabaz (Bazaar). (Soltanzadeh, 2004, p. 18) The Jame mosque, Madrasah (religious school), caravansary, and bathhouses are among the numerous public spaces built in the middle city. The bazaar during the early Islamic era and to some extent in Seljuki era has been still designed in the Sassanid method. In this period, bazaars were important for city formation and structure.

In general, a bazaar has been consisted of a main passage (Rasteh Bazaar) with different buildings attached to it. The length and the scale of the bazaar were depended to the size of the cities and the corresponding urban economic powers (Soltanzade, 2004). It has been always comprised of simple four-vaulted spaces (Chahar- Taqi) with two chambers on sides. In contrary to this repeated symmetry, attached buildings to the main passage were very different including kinds of governmental, commercial, religious, educational and service buildings.

The commercial buildings are considered to be the essential part of the bazaar the primary elements of the bazaar are the "Rasteh" (bazaar streets), "Saray" (is a kind of corridors which are worked as passage parallel to the Rasteh), "Dokkan" (shops), "Hojreh" (small shops), "Tim" and "Timcheh" (most of the commercial offices of expensive products like Persian carpets were situated in Tim or Timche), "Qaysariye" (some Saray or Carvansaray or Timche that presented lux-products like gold and silks jewelries), "Chaharsouq" (the intersection of two main Rasteh), and "Carvansarai" (is a loading place for the coming carvans). The secondary elements are the "Masjed" (mosque), "Madreseh" (school), and "Hamman" (bath house). Some simple elements and unique modulus has been used

in the architecture of traditional bazaars aiming to create spatial values of integration, harmony, balance, visual mobility, symmetry, legibility, lighting, privacy and hierarchy that altogether make the power of these masterpiece constructions.

All parts of the bazaar follow the same geometric order. This order was characterized by the unchanging rhythm of the spans and the parallelism of the walls. Each brick of the constructions in bazaars had specific meanings inside their colors, lighting and all their aesthetic patterns. Bazaars have been also played an essential religious, cultural, social, and political role in Iranian cities. Besides, bazaars have been places of celebrating important political and/or religious events. All elements and principles of traditional bazaar have been providing a message of "unity" for their users. Bazaar were more than commercial areas in the city, it was a place for most of social, political and cultural activities and had important role in the economic and civic activities of the citizens. Network of main corridors of bazaar, small meydans, entrances and tiny roads that branched from the main corridors make the cohesion of the system through the cities. (Pourjafar, 2002, pp. 152-169)

There were some general concepts (from urban scale) and some detailed concepts (from the architectural scale) to relate the functions and decorate of the place to the façade of the bazaar. In general, a bazaar has been consisted of a main passage (Rasteh Bazaar) with different buildings attached to it, (Figure 5.1).

The length and the scale of the bazaar were depended to the size of the cities and the corresponding urban economic powers (Soltanzade, 2004). In the Safavid Empire, the Jame mosque, bazaar, political and social centres, and residential spaces created an integrated complex, each with its own personality in the hierarchy of urban spaces (Soltanzade, 1983), (Figure 5.2).

After the conquest of Tabriz by the Qajar dynasty in 1789–1925, commercial activities were located just centre of the city as bazaars and surrounded by walls and 8 gates.

Figure 5.1

Islamic Iranian Bazaars In Different Historical Periods (Soltanzadeh H., 2001)

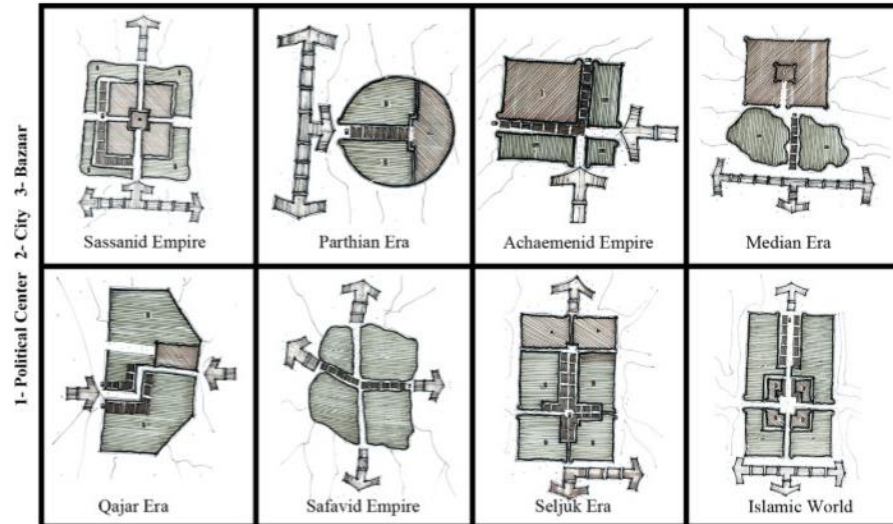
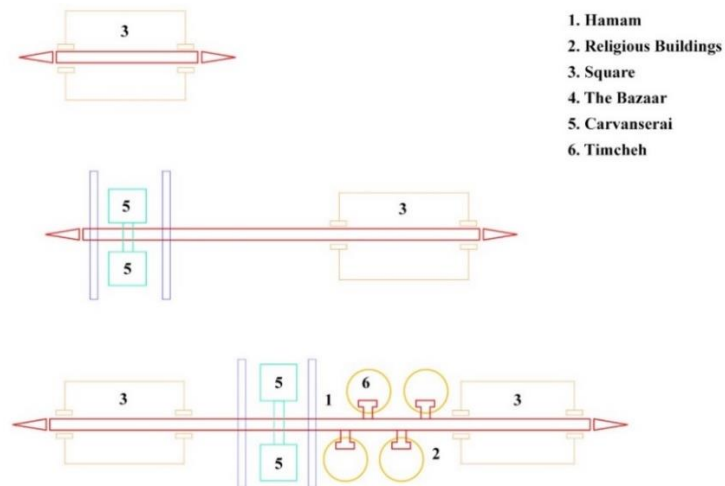


Figure 5.2

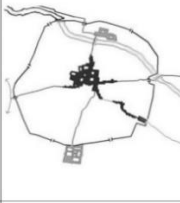

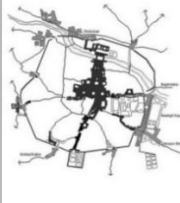
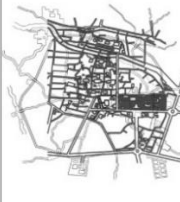
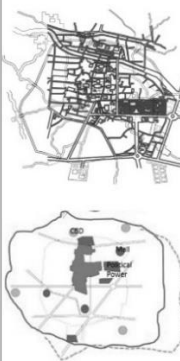
The Development Of The Tabriz Bazaar Until The Qajar Period (Biglari, 1976, pp. 47-56)



After the First pahlavi the walls has been destroyed and economical, political power moved to far from the bazaar and new Commercial Centre has been appeared. The urban life structure was more affected by government authority and had a kind of social and economic dynamic, also continued in Islamic revolution periods, (Table 5.2)

Table 5.2

Bazaar Developments At Post-Islamic Period In Iran (From Seljuq Dynasty Untill Now), (By Author)

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

The physical form, performance, activity dimension, and accessibility features of Bazaar have influenced the role of Bazaar in formation of the city in all historical periods from the formation of the primary nucleus of Tabriz as an Islamic Iranian city (in the post-Islamic period) except for the contemporary age (from Pahlavi Era up to now). In fact, in the contemporary period, Bazaar's importance and role in the formation of Tabriz city has waned with the transformation of the city's social and physical structures and the arrival of modern elements. Therefore, Bazaar has lost its past position and importance, (Table 5.3).

Table 5.3

Characteristics Of Tabriz Bazaar And The Bazaar's Impact On The Form Of The City (Before The Safavi Period Until The Contemporary Era), (By Author)

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

Overview of Tabriz Bazaar

The Tabriz bazaar located in the Tabriz city on the north-western side of Iran is known as a universal historical cultural site by the UNESCO. It is one of the oldest and biggest covered bazaars in the Middle East and the world and known as a significant masterpiece of Iranian artwork. Because of location of Tabriz bazaar in cold climate city, it was covered to provide protection against unpleasant climatic conditions. In cold climate it would protect from snow and rain. The natural light could penetrate to interior space through skylights which could also provide natural ventilation. The entrances and height are decreased and the openings are minimized to avoid waste of heat of the environment. Therefore the structural system and scale of Bazaar block is selected based on the regional condition and the local masonry to fulfill the spatial and architectural values.

The history Bazaar of Tabriz dates back to the early periods of Iranian urbanism after Islam. The Bazaar faced many recession and growth periods and was destroyed several times. What remains today from the bazaar is a memento of the Qajar era, which is most likely that the main passages in the bazaar are reconstructed exactly as the past after a destructive and violent earthquake in 1780. The Tabriz Bazaar was indeed more referred to due to the Silk Route and kept exceptionally dynamic until the 18th century. (Figure 5.3) It is one of the total traditional commerce and cultural, social systems in Iran. It was the centre of exchanging European commodities and, therefore, was famous in the world. (Ahour, 2011, pp. 199-215) The written documents which refer to Bazaar of Tabriz can be expressed from the 4th century onwards. Among famous travelers who visited, and described Tabriz bazaar in different centuries and times are Moqaddesi in the 4th century, Yaqoot Hamavi in the 7th century, Marco Polo, in the 7th century and Ibn Batooteh in the 8th century, went to the gold and jewelry Bazaar in Tabriz, known as "Qeisarieh" Bazaar at the time. He has mentioned the Tabriz bazaar as one of the highest experiments of socio-economic urban lives. He writes in his book: "I was truly dazzled and astound when I went to the jewelry Bazaar in Tabriz – the wide variety of jewelry on display was dazzling. Servants, in smart clothes, standing in each shop, showed off the jewelry to women customers. The bazaars in Tabriz were huge, and all the bazaars were interconnected. The bazaars had a big courtyard, the courtyard was surrounded by two-story buildings, and these were jewelry workshops, where beautiful jewelry was made by expert craftsmen.

Madame "Druti Smith, a French traveler, and tourist visited the city of Tabriz in 1961. In her book: "Memories of the East, she describes Tabriz's Bazaars in this way: "The roof of the Tabriz Bazaar was made of brick – a fine roof with large windows spaced regularly. These large windows let in plenty of light so that even in cloudy and overcast days, the inside of the Bazaar was well-lit. There were rows of shops inside the Bazaar as far as the eye could see. At least 50 menswear shops selling men's suits on there, and there were dozens of shops selling shoes. There were also many shops selling household goods. There were also shops selling all sorts of spices for cooking, and the fragrance of these exotic spices lofted through the bazaar".

Figure 5.3

Silk Road Route In Iran (www.chn.ir.2011, Culture &Architecture, 2009)



Odric of Pordenone, Italian traveler who visited Tabriz around 1321, attests to the significant of city in commerce, writing that “this is a nobler city and better for merchandise than any other which at this day existed in the world. For there is not on the face of the earth any kind of provision of any species of goods but you will find great store thereof at Tauris¹ and so opulent a city that you would scarcely

believe that things to be found there. (Ralph, 2010, p. 193) They, proportionally to time, wrote about the Bazaar and its abundance of goods, and that most people earned a living through trade. However, Sharden gave a great detail of it. Sharden claims the Tabriz bazaar as a place which worths to be praised. He considered it as the largest Bazaar in Asia with 15,000 shops. (Ahour, 2011, pp. 199-215). This bazaar consists of a brick system and it is more than one kilometer long. It consists of many important schools and mosques just like any other traditional Iranian bazaar. The biggest dome of the bazaar is the Timcheh dome and one of the most important and beautiful ones is the Mozafarieh Timcheh. This city has faced many earthquakes and due to this issue has confronted many disasters in its historical monuments and its bazaar. It was completely destroyed 198 years ago but again reconstructed with the help of its citizens. Although many modern bazaars have been built during these years, the Tabriz traditional bazaar stays to be the core of economic matters in the west side of Iran (Figure 5.4), (Figure 5.5).

Figure 5.4

The Location Of Tabriz City On The Iran Map (www.chn.ir.2011)



Figure 5.5

The Figure Shows The Relation Between The Street And Bazaar. And The Separation Of The Bazaar To Two-part Through The Street Cutting (www.chn.ir.2011)



According to the documentary the first civilization started from the Bazaar. The main core of Bazaar has been made through the caravanserais. The bazaar and the caravanserais in it are special places that shape life and have unique feelings such as human privacy and where they can express themselves. At the same time, while building bazaars; The rural self-culture and beliefs and geographical conditions are distinctly for internal and external conditions. The bazaar and caravanserais built by people have created different types of plans and facades, editable different bazaars, using different building materials in different ways so that they can reflect their own culture. Tabriz as a capital of Safavid dynasty for more than half a century and because of its location on the east-west road, played an important role for trading between Russia and Europe (UNESCO, 2009). The tabriz bazaar before "Safavid", because of renaissance, economical, and social changes in Europe, European people had a life that was more luxurious. Thus, Silk, as a luxury fabric, was highly demanded in European societies. During this period, the Portuguese navy was ruling all the water routes to the east. Therefore, the other European countries and mainly the British were trying to find a land road towards the east. The relation between two Empires, "Safavid" and "Ottoman," always has been faced with some difficulties. Therefore, few traders could travel and do

business between these two Empires. The particular concern of "Safavid" to provide safety of roads helped them to make the most economic advantages from road trade. They could develop the road network, which was remained from the Seljuq dynasty in their territory. In addition, they made plenty of caravansaries in these networks. Because of the enormous amount of trades between Iran and Europe, the importance of Tabriz in the North West of Iran was increased during this time. Some caravanserais, baths, and bazaars were built for the convenience of the businessmen who came to Tabriz, they used to take a bath and then enter the city which prevents the entrance of illnesses to Tabriz . (Hamadani, 2017) In the early 14th century Tabriz roads connected the caravan roads of “Sivas Arzinjan” and “Erzurum” to each other which caused the growth of trade in Tabriz. (UNESCO, 2009) Iranian trade roads connected to Tabriz from the south in 14th and 15th century and also the roads of the south and the east started from Tabriz. (Estakhri, 1968) “Blue Mosque” or “Mozaffarieh building” was built in this period by “Jahanshah Gharagoyunlu” although some say that “Bayim Khatoun”, his wife, and his daughter built it. (Tabrizi, 2004, p. 470) In 1647 there were 200 big and 70 small caravanserais in Tabriz and in 1670 there were 300. (Figure 5.6), (Figure 5.7)

Figure 5.6

The Figure Shows The Location Of The Caravanserais In Iran (By Author)

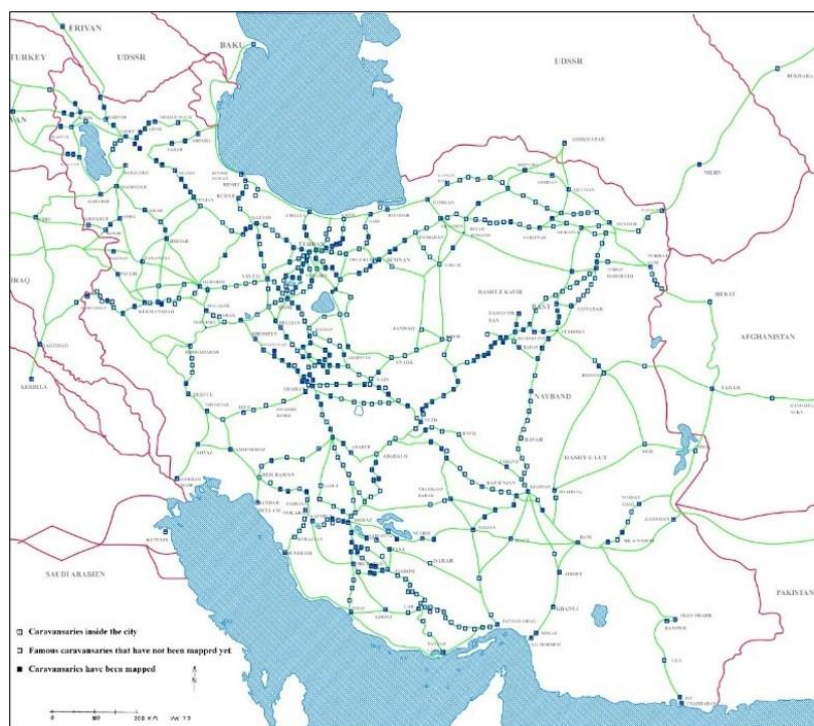
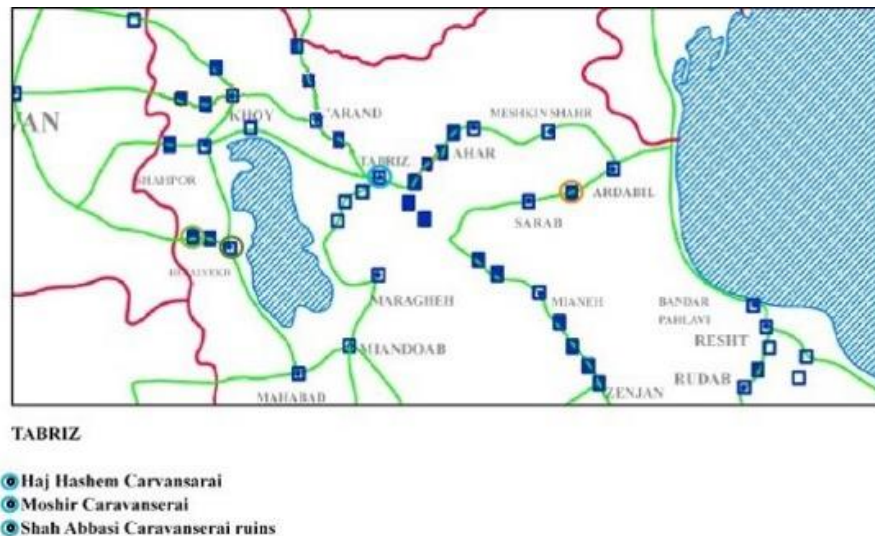


Figure 5.7

The Figure Shows The Location Of The Caravanserais on The Trading Route Among The Urmia, Tabriz And Ardabil Cities (By Author)



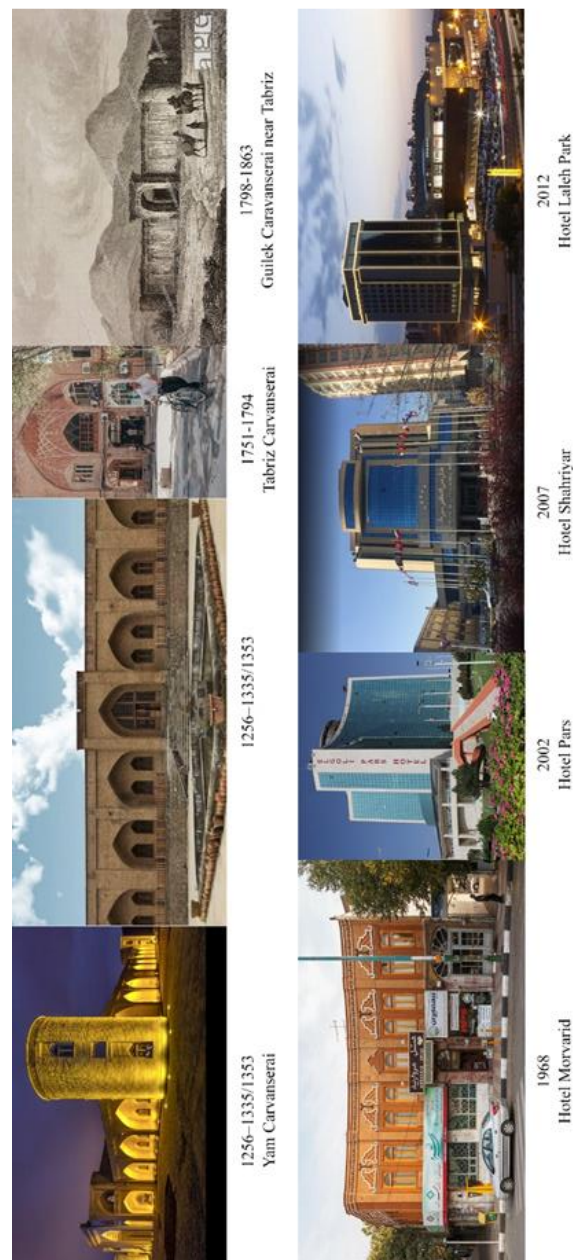
In all books that have been written on history of Iran, it was noticed about Iranian and their special attention to roads and the buildings related to them, and the most famous one is caravansary. According to the location of caravansaries, two main types could be recognized. The main reason for caravansaries was having a safe place for caravans within their traveling. Therefore, the location of caravansaries was setting up due to the distance. This means the distance that each caravan can move in the daytime, and at night, a caravansary is needed to be settled in for resting. Since morphologically the land has different characteristic during a long distance, like mountains and desert etc. Therefore, the between two caravansaries was not equal in measuring. Hence, there was different measurement system which were depends on the distance that each person can move by walk in a certain time. (Lornejad & Doostzadeh, 2012, p. 24)

In Median era, the embryonic stage bazaar had been shaped between castle and the main urban link road through the districts. And the caravanserais attached to the bazaar had settle and resting functions (Nowadays hotels have the same function of caravanserais). In Parthian era, the bazaar had been followed the area along the main road from the city gate to the downtown. Bazaar was the heart of the city in the Sassanid period and served as the backbone of towns. From then, the plaza connected to the bazaar changed into a place for socio-economic activities.

The bazaar and bazaar's caravanserais during the early Islamic era and to some extent in Seljuki era has been still designed in the Sassanid method. In 20th century, the new commercial centres with new type of caravanserais (Hotels) give new face to the city and automobile bring new forms of accessibility and movement to the Iranian cities and made important changes in the size of streets and traditional structure of the cities. (Tafahomi, 2007, p. 22), (Figure 5.8)

Figure 5.8

The evolution of the Caravanserais from 1256 until nowadays (By author)



Definition and Concept of Bazaar

The bazaar is a Persian word that is derived from the Middle Persian language. Some believe that the word made of “Baha,” which means price and “zar” or “char,” that means place. Therefore it means “the place of prices.” There are other Persian words like bazaar that are related to commerce and trade; the example is “Bazargan,” which means merchant. Iranian Bazaars have always been the famous commercial centres in the world with their features, and it has appeared meaning in all languages of the world. In Persian literature, the Bazaar has a wide meaning, such as a crowded place and a place that has a special place in determining economic, social, and even political destinies. In the Pahlavi period, the Bazaar had been named Vachar; in ancient Persian, Abakari, the Bazaar means a place of gathering, a place of buying and selling goods, food, and clothing, a trading field, a merchant's alley. In terms of economics, the Bazaar is a specific place or people who contact each other to buy and sell certain goods. As a result, their exchanges are done at the same time at a specific price. (Pirnia, 2001, p. 231) a, 2002) In fact, the concept of the Bazaar is not imaginable, without considering it's both social and spatial networks forming a dynamic and adaptive whole. A bazaar is a central space of the commercial city that has become a place through hosting ongoing socio-economic activities. It's functional, and physical centrality in the city has turned it into a place of communication. Therefore, the network of open and accessible spaces in the Bazaar, as a whole, forms a public place. The bazaar as a social entity, the members of bazaar community have a sense of ownership and territory towards their Bazaar.

This Iranian word, Bazaar, has found its way into other trader countries' languages, such as Arab, Ottoman, and even European lands. As an example, the Bazaar word in French is taken from Portuguese, and Portuguese took this word from Iranian. In Arabian countries, souq and suiqeh are used for Bazaar. In Ottoman Turkey, the main and large covered market was called Charshi or Charso, which is derived from Middle Persian Charso / Charso. The Bazaar is also an issue for the exploitation of capital, besides being the intermediary and the main link in the production, distribution, and consumption chain. In addition, the Bazaar is a place for trade and exchange of ideas, news. The structure of traditional Iranian cities reveals that a bazaar, which usually takes a linear shape, acts as the spinal column of the city and continues toward the main gates of the town. As a result, the Bazaar

is made open and accessible to the outsiders to keep the trade going on. (Assari & Emtehani, 2007) (Table 5.4)

Table 5.4

Definition and Description of Bazaar (Abbasi, 2015, pp. 85-93)

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

Bazaar have always had an important role in traditional Iranian cities. The Bazaar is mostly located in the centre of the city in which it can interconnect different parts of the urban context. Bazaars, as the backbone and economic heart of Iranian cities, include primary and secondary linear circulation spaces called “Rasteh,” open and closed spaces, indoor and outdoor spaces, beautiful arches, skylights, and Karbandies along the fixed axis or multiple branches. (Rajabi & Sefahan, 2009, pp. 113-127)

The bazaar complex generally includes other buildings, such as religious madrasah, educational centres, Saghakhaneh, and mosques. These famous centres in the city are formed around the bazaar axis and complete the bazaar structure. The bazaar passes through the mosque as a holy centre and other practical public spaces. It also creates the ongoing dynamic of the city and improves the quality of the citizen's life. Residential neighbourhoods are located in the spaces between the gates of the city and the bazaars. The bazaar complex is like the backbone rooted in the organic context of the city. The secondary branches of the bazaar expanded along the main "Rasteh" and reached the gates of the city.

This bazaar is similar to the human skeleton: just as the skeleton comprises joints and vertebrae, the bazaar is formed by "Rasteh" and "Chaharsouq." and exchange of ideas, news

Regarding the types of Bazaar, it would be possible to define that The Bazaar is not a special city as Bazaar supply and claim network, and trades of products and administrators can be seen in Iran, ethnic, social, cultural and in all national social orders.

1. Provincial Bazaars; more periodic and lacking in physical space and connection to the number of adjoining villages and proportional was formed to the sum of their production for annual, monthly, weekly, etc.

2. Nomadic Bazaars; Immigrant or nomadic bazaar for trading their animal products and exchanging the products comes in certain seasons to the specific places.

3. Urban Bazaars; most cities, due to the requirements for supply and claim of merchandise, indicate the title of the Bazaar space within the structure and the form of a city emerged. In most major cities, in expansion to the Main Bazaar of the town, other less imperative bazaars also have been formed.

Bazaars such as the territorial Bazaars, a neighbourhood bazaar, Bazaar town and journey, which Bazaar out still in a few regions with diverse adversity and deficiency to proceed with your life. (Taghvaie & Sheikh Biglou, 2013, p. 230)

The Bazaar and the bazaar's effect on the city formation has been started from the Ancient period until contemporary time.

The Ancient Period

- Elam

The urbanization in Susa's plain from about 8000 years A.M. has been raised at the beginning of the Elam period. (Haririan, 2001, p. 207) In Susa, the abundance of agricultural products and industrial production of the exchanges and transactions between the towns expanded. In addition to being strong and stable for commercial and residential homes, next to the temples and urban centres were created. At this mentioned time, Susa's inhabitants can be definition to the era of urbanization, and a lot of debris entered the hill country from this period is obtained. (Negahban, 1996, p. 308) The financial connection between the Susa and Mesopotamia in the debris there can be seen both in the ancient. (Negahban, 1996, p. 309) The trading in Elamite was from the caravan land to Gorgan and Ray trading areas, and this trading route was continuing to Sistan. On the sea, the ships with the ports of the Elamite document were associated by traders. From the second millennium B.C., this trading land was the undisputed king of the Persian Gulf ports, and huge wealth gained through its broad business. The commerce of Elam civilization was along in 4500 years B.C. from Egypt to India In 3500 A.M; there was the development of trade and common human exchanges that can be produced in the business the entire common (KARIMI. Mohammad Sadiq, MORADI. Ebrahim, 2015).

- The Mad

Iranian Bazaar phenomenon in the duration of human history, from the beginning of the Millennium in a few communities of BC, has been protected their continuity. After the establishment of the western regions in Iran with the advanced architecture method, especially the Elam civilization and local centres has been faced a transformation in the structure of regional architecture. During the end of the Elam civilization, and in the period of the Mades the concept of the Bazaar was in the embryonic stage and physical texture, and it was continuing the worth in this period. (Habibi S. , 2009, p. 104)

- Achaemenid Empire

In the Achaemenid period, the land connection between Egypt and Iran were established for a long time. The empire, Darius with the determination of the decisions and the work of excavation the Suez waterway to half of all the Pharaohs finished. With the excavation of the channel, the Mediterranean Sea, Gulf of Oman,

Persian Gulf, Red Sea, and the Indian Ocean maritime communication was established between Persia, Egypt and India. After establishing the trading route, the business has been started for these three countries. Most of the trading goods while the commercial relationships were between the west and east as well as between the regions. (Zarrinkub & S., 2013, pp. 75-82) After the conquest of civilized lands and commercial exchanges and the trading with the East and West in the Achaemenid Empire, the trading and civilizing had been formed in the Iranian Bazaar. (Pourahmad, 1997, pp. 65-69)

- Seleucid Empire

At the beginning of the Seleucid period, the Iranian land had a transformation such as having two perpendicular streets, and a sloppy field in the intersection around the Bazaars came into existence in this period. (Pourahmad, 1997, pp. 75-81) Cities in volume have been formed to the chequered methods of its Street and were cut off each other by the chequered lines. (Taghvaie & Sheikh Biglou, 2013)

- Parthian Empire

In this period, trading in east and west was the essential source of income, and the border towns of Hatera and Palmer considered commercial needs into the bases and the most important communication centres in Iran. At this time, the west Silk Road opened up the Parthian Empire and took in hand China's Silk trade to Europe. In this case, communication and trade with foreigners for the widespread Iranian Parthian Empire would provide in many opportunities and advantages. Party period due to the communication with foreigners especially trading in the Bazaar with them has been caused to found the evolution of cultural and social development and rural life to became urban life. (Pigoloskaia, 1957, p. 65) After a while, a high level of life in this period suddenly had become to the weaknesses and decline. At that time, Parthian to makes communication with the greek for the experiments and political relations they were using the Greek language. However, the Parthian Empire entered its territory and developed the region's security and trade to have more authority. In the second century A.D., Parthian used the Silk Road to trade and exchanged the artistic exchanges and interaction of art in the Silk Road route. In the Parthian Empire, for protecting and saving the city from the strangers, there was an entrance gate and walls, which were covered around the city.

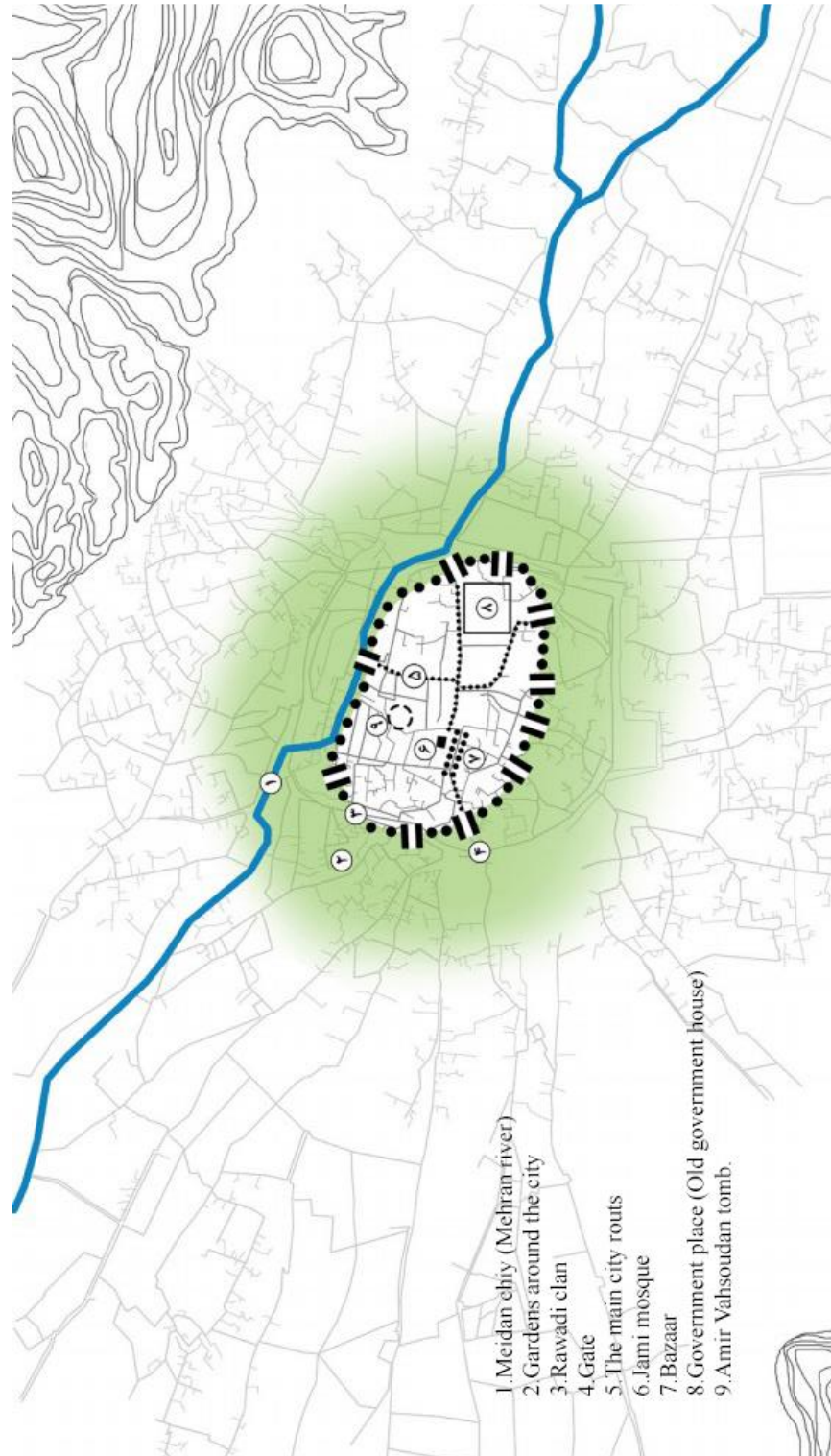
The city's entrance was starting from the Covered Bazaar, and the residences were located inside the Bazaar. This period's most significant achievement can be circular, and architecture and urban planning designed the porch, rocking Arch, the Arch of the dome, and is brought to. (Taslimi, N.; Nikuie, M.; Manuchehri, M., 2012, p. 62)

- Sassanid

At the end of the Parthian empire, and raising the Sassanid period, the role of the Government's comprehensive business, industry and the role of Iran in international business exchanges with foreign countries like India, Gambia, East of Rome, China, Habasheh, etc. was influential in the City State's economy of Sassanid period. The Sassanid period's architecture methods were following up the Persian Empire and the Parthian Empire, and while the change in these practices, especially in building the vast halls and buildings of the dome without pillars, and Bazaar formation, was still the same. At this time, the Bazaar was answering to the military needs and consumer goods and military equipment, opening and expanding the urban economy. Especially in the commercial activities that bring the outcome of the urban boom and expansion, urban society played a big role. Bazaar and neighborhoods in the suburbs or outer flux around the middle and place-based flux were dominated. In this case, the Bazaar would cause the physical space of the spread of cities, the urban economy and society have undergone change and transformation for this add-on. The development of commercial relations and economic relations growth will lead to expanding trade centres and selling goods and the emergence of an essential space because of the Bazaar in the town's body. However, in the Sassanid period, the Bazaar appeared as the elements in the city's spatial organization. Bazaar body often was around the city's gates and along the entrance routes (KARIMI. Mohammad Sadiq, MORADI. Ebrahim, 2015), (Figure 5.9). In Sassanid cities, Bazaar began in the centre, and range Suburbs continued and formed in the way the caravan. (Taghvaie & Sheikh Biglou, 2013)

Figure 5.9

City Spatial Organization From 10th To 12th Century (Mansouri. S.A., Mohammadzadeh. Sh, 2017)



After Islam:

- Early Centuries of Islam

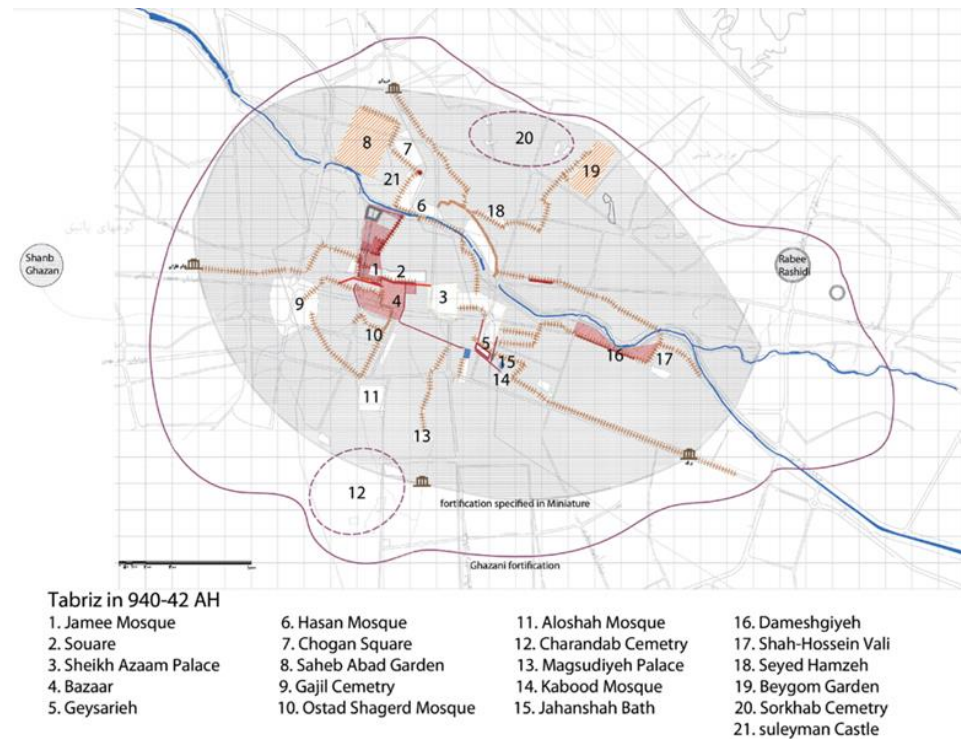
After passing a long time of empires, in the early Islamic centuries, the Bazaar almost equally remained as the Sassanid primary Bazaars, and on the other hand, the Bazaar was one of the main data of the trading centre of cities and important elements for forming and make up the villages. In the Timurid and Mogholyan period, Bazaar continued to be one of the most important space-functional city components. Urban Bazaars and core transformation are evident in the era before Islam. However, after the arrival of Islam and Islamic cities, development and increasing the spread of social communication with the development of the caravan and Caravansaries way have caused the formation of productive and commercial space called Bazaar.

In Islamic cities, Bazaar has been the main axis of the city's economic centre, that various goods manufacturing and distribution centres and warehouses were replaced in monetary exchanges. (Kiani, 2004, p. 132)

There were built spaces from the late 1st century A.M. many new towns and old cities, the permanent Bazaars. In the Sassanid period, the Bazaar expansion as the backbone element also played a role in organizing the Islamic City. With the creation of Jamea' Mosque was set up an important change in the Bazaar structure. From this time, the Bazaar from one of the city's main gates has been begun to join the Jamea' Mosque, which is the symbolic heart of the city. The Palace's front gate is found to continue through the Bazaar, and the streets were connected to the central point. Between this structure and the establishment of Bazaar proximity, other spaces have been added, such as bathrooms, Mosque and school, caravansary, lean, Saghakhaneh, café, the gym, the merchant's rooms, etc.. Thus the Religious spaces, political, economic, social, cultural, recreational, and educational and social services for the integrated collection joined the city. (Taghvaie & Sheikh Biglou, 2013), (Figure 5.10)

Figure 5.10

City Spatial Organization From 13th To 14th Century (Tabriz In 940-42 AH) (Balilan, 2019, pp. 165-194)



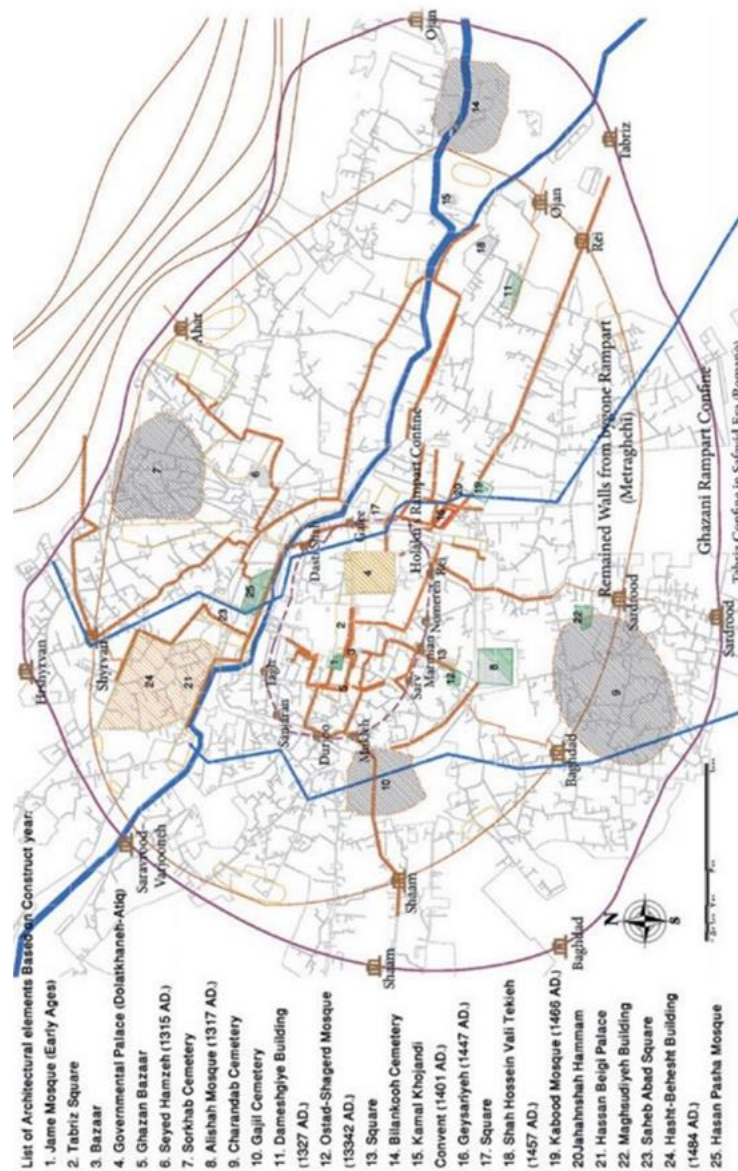
- Safavid

The creation of the Bazaars before the Safavid period was the Persia Kings' attention, and this valuable attention was ahead to the Safavid period. In the Safavid period, Bazaar continued to be an essential element of social and physical and is considered the heart of the city (Pour-Ahmad, 1997). Generally, until the mid-10th century A.M., Bazaars had to assume an important role in Iran as the development and spread of Islamic cities. The security created in the Safavid period and Iran's foreign relations development led to the expansion of foreign trade relations and enhanced the product revival. As well as promoting domestic and foreign trade led to the growth of urbanization and urban development. In this period, Bazaar has been extremely developed in large cities such as Tabriz, Mashhad, Shiraz, Qazvin, and Isfahan. The new order next to the old order was built in the Bazaars. In addition, the numbers of caravanserais were set up next to each of the Bazaars. Tabriz after Isfahan was considered the most important city of the country in the Safavid period. Therefore Tabriz Bazaar was attention in this period as essential

trading covered place on the route. According to historical documents in the year 1050, A. H., the number of caravanserais and khans expressed about two hundred and seventy. (Soltanzadeh H. , 2004, p. 111) This represents the growth of commercial relations in this period. (Figure 5.11)

Figure 5.11

Tabriz City Spatial Organization From 14th To 15th Century (Balilan, 2019)



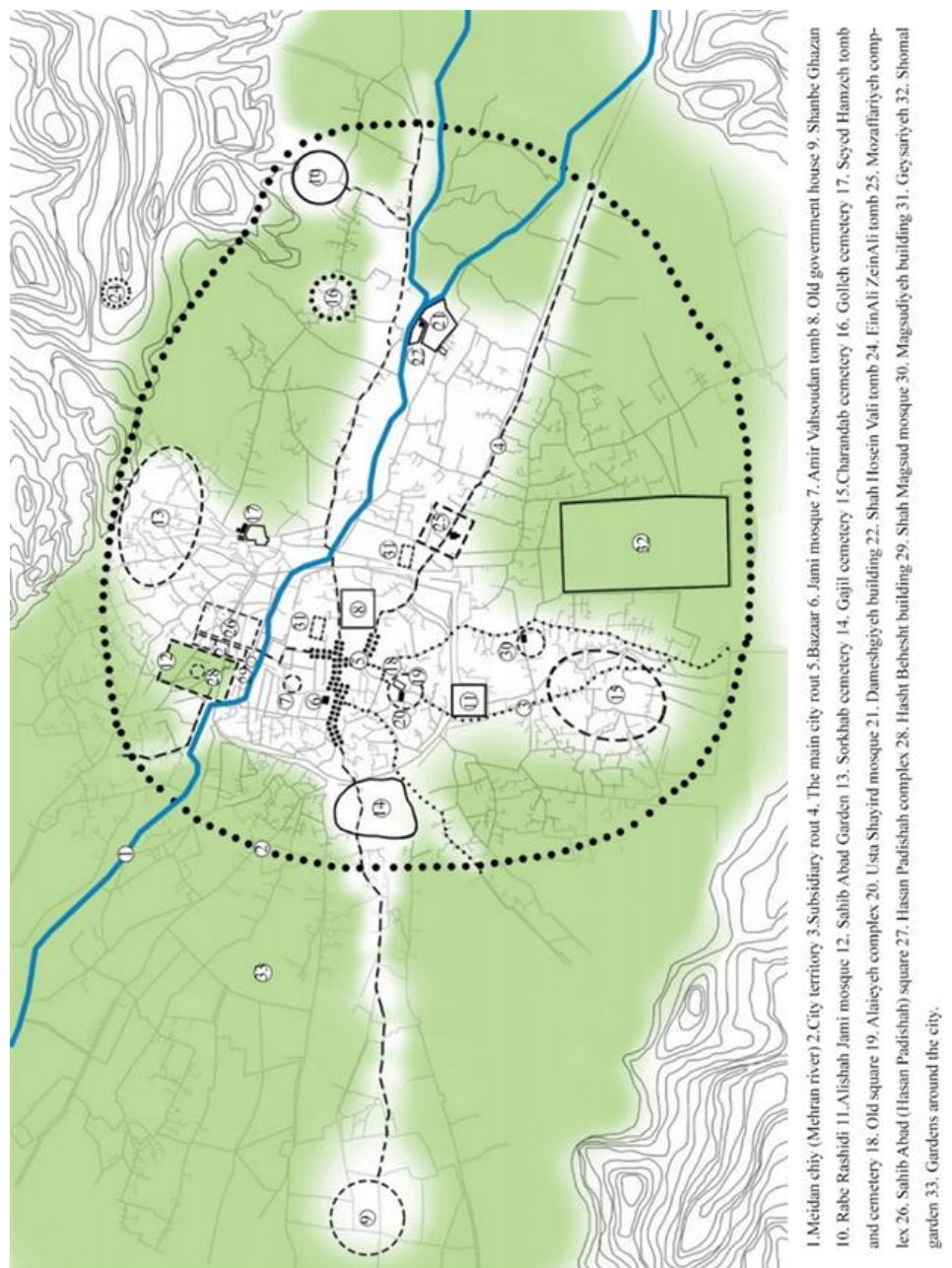
- Zandi

After the Safavid period to the 11th century A.H., the essential steps of developing and improving the urban spaces and trading centre, Bazaar did not take

place and attention. However, during the Zandi period, Karim Khan Zand, Tabriz city, and the Tabriz Bazaar have started a vital development activity in urbanism and trading centre in Bazaar. In the Zandi period, the Bazaar was considered valuable monuments and residences built in Tabriz. (Soltanzadeh H., 2007), (Figure 5.12)

Figure 5.12

Tabriz city spatial organization from 15th century (Mansouri. S.A., Mohammadzadeh. Sh, 2017)



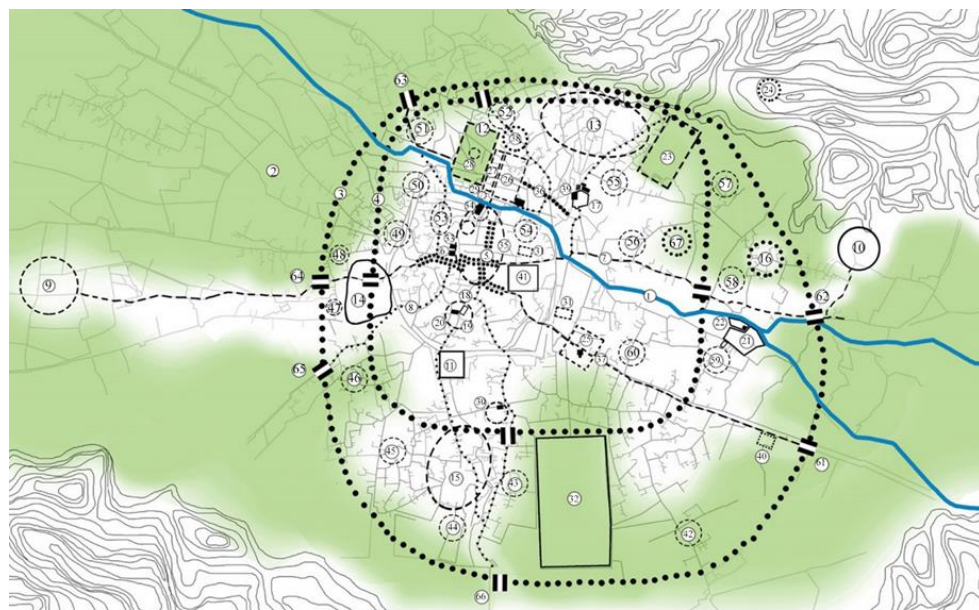
- Qajar

In the Qajarian era, Tabriz city was developed and had evolution rapidly beside the capital city. The Tabriz Bazaar of the Safavid was developed along the city's main gate's central axis, and several orders and caravanserais were built to it in this period. In the Qajar era, a few civil actions in some major cities took place, and Bazaar developed according to the city. Naser al-din shah traveled three times to Europe (1290, 1296, and 1307); after these trips, the King of great interest towards the West's trappings of urbanism and architecture methods finds that progress in Iran, and to significant changes in people's lives. In any case, the thought that the length of Naser-al-din-Shah had made a cell within the city extremely failed seriousness. In the other period after the Qajar Rulers and dominance, after Abbas Mirza, these progressive movements and innovative considerations and concepts of ideas came into put to preserve the advance, progress, and development of priority over the Government, causing the stop for these advancements. After the constitution events in Hulk and World War I, modern urban spaces, coordinating individuals happened with an opportunity to supply a show of the city and making the body city in the way of life of the inhabitants; Iran's capital within the last period of the Qajar tradition did not discover the major transformation. Other advancements from this period are two critical financial changes, and a major urban change within the Qajar period has a vital impact on the improvement of bazaars. First, the financial exchanges between Iran and other nations, especially Russia and European nations in the Qajarian period, lead to the entry of a few foreign products to Iranian Bazaars and, in some ways, was to destroy and damage the Iranian products. The second changes relate to the establishment and propelling a number of an explosive Items factory, blacksmith, silk weaving, crystallization, paper-making, and printing company that was due to a few urban contemplations of security and communication, were built outside the Bazaar and hence the role of the city as the as it were Bazaar-driven economy was powerless continuously. A vital change of urban structure, which took place in this period, and a critical role within the bazaars' advancement, was making the straight roads, streets and thoroughfares, separately. Entering the cars the cities, the significance of finding get to car rides and change how the parts Division of land, causing the formation of new towns within the roads and within the context of the ancient city, the primary city to modern symbols so that administrative, authoritative, governance, and after that shops and commercial spaces were built on the side of

the boulevards and streets. In this way, the Bazaars' structures have stood, and the recession, commercial orders to be scattered. In addition, the Bazaars include concentrated on the side of the street expanded to the city. Most Bazaars were converted to the ancient and historic areas, and in small towns and low crowds, Bazaars are gradually depleted, and most of the activities were desolate. (Soltanzadeh H. , *Urban Spaces in Iranian Cities*, 2006, p. 52) In the Qajar period, some slight changes occurred in the city. Thus, the existing structure, which is quite consistent with a traditional Iranian town's characteristics, remains intact and has some slight changes in the city's components. (Figure 5.13), (Figure 5.14) with the pattern of contemporary European architecture and attention to contemporary Iranian architecture, the Qajar time's eclectic style took place that is the balanced combination of East and West elements (Mir-Moghtadaie, 2009).

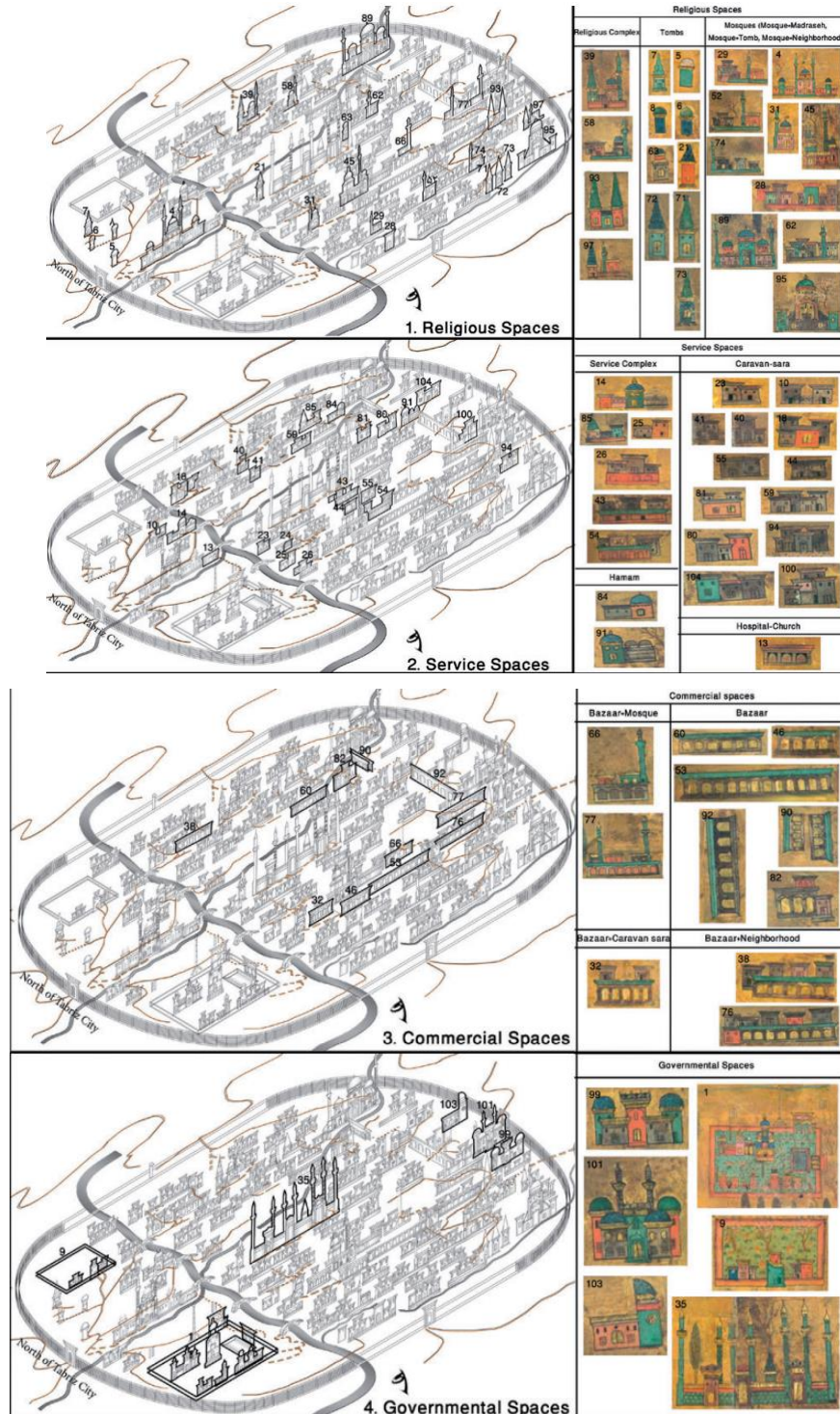
Figure 5.13

Tabriz City Spatial Organization In Qajarian Period (Mansouri. S.A., Mohammadzadeh. Sh, 2017)



1.Meidan chiy (Mehran river) 2.Gardens around the city 3.Fortification wall according to Çalabi 4.Fortification wall according to Metrakchi miniature 5.Bazaar 6.Jami mosque 7.The main city rout 8.Subsidiary rout 9.Shanbe Ghazan ruins 10.Rabe Rashidi ruins 11.Alishah Jami mosque 12.Sahib Abad garden 13.Sokhab cemetery 14.Gajil cemetery 15.Charandab cemetery 16.Golleh cemetery 17.Seyed Hamzeh tomb and cemetery 18.Ash Forushan square 19. Alaiyeh complex 20.Usta Shayird mosque 21.Dmeshgiyeh building 22.Shah Hosein Vali tomb 23.Bayim garden 24.EinAli ZeinAli tomb 25.Kabood mosque 26.Shib Abad (Hasan Padishah) square 27.Hasan Padishah complex 28.Hasht behesht building 29.Shah Magsud mosque 30.Magsudiyeh building 31.Geysariyeh bazaar 32.Shomal garden 33.Talebiyeh school 34.Sadegiye mosque 35.Bazar development 36.The approximate place of Shah street 37.Hasan Padishah complex 38.The approximate place of Ottoman Pasha place 39.Zahiriyeh mosque 40.Hospital 41.Old government house 42.Maralan nighberhood 43.Magsudiyeh nighberhood 44.Charandab nighberhood 45.L.eil Abad nighberhood 46.Ahrab nighberhood 47.Kucheh Bagh nighberhood 48.Garcagaj nighberhood 49.Veyju-yeh nighberhood 50.Sanjaran nighberhood 51.Amirkhiz nighberhood 52.Shotorban nighberhood 53.Rasteh Kuche nighberhood 54.Caharmenar nighberhood 55.Sorkhab nighberhood 56.Sheshgelan nighberhood 57. Seylab nighberhood 58.Nobar Gate

Figure 5.14
Tabriz City Spatial Organization And Essential Spaces (Commercial, Governmental And Religious Spaces) In Qajarian Period (Mansouri. S.A., Mohammadzadeh. Sh, 2017)



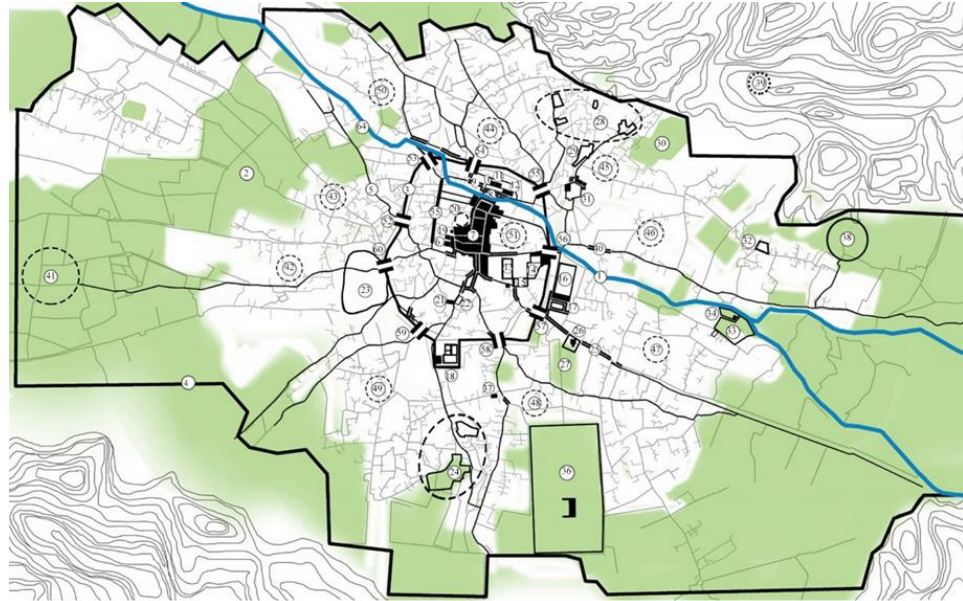
- Pahlavi

At the end of the Qajar era and first Pahlavi period, due to the widespread use of the road, street and direct routes of the carriage, that was considered from the late Qajar period, the use of the cars to move in the city, the formation of new social relations and security, leading to the transformation of the urban fabric and the Consequently, in most cities was dominant the checkered pattern. One of the consequences of restructuring was the formation of the streets to traffic on both the motor vehicle and sidewalks. In this period, new office space, such as banks, offices, public and private institutions, was built, followed by the commercial spaces in the form of shops as a row of Wall Street and were together. The shops were established, which had a perfect opportunity on both sides of the street and sidewalk from the population density residents and pedestrian traffic aspect, and gradually in some streets of the commercial boom had a perfect opportunity to develop and were formed by the passages. (Soltanzadeh H. , 2001) The main program of the government of Reza Shah was the modernization of Iran. These cities, especially the capital and other big-scale cities that they need to change carriers and inevitably. The traditional city would have to meet the needs of the central government, to change step, the first step was the construction of the North-South and East-West (Habibi M. , 2001, p. 97).

The city's heart was the traditional Bazaar even after these changes' imposition did not stop its role. However, in the first genuine confrontation with modernization, there was genuinely injured after the formation of modern boulevards and streets, as a way to speed up the development of social mobility and urban space opens and through innovation, opens its way among the individuals and a new way of life requires to underlie the development of the entries alongside the commercial road spaces. Reza Shah's decision making and determination in runs and fact it imposes on the body gives a new The Evolution of Urban Bazaars from Traditional Bazaars to Modern Shopping Centres form of life in the city; a form that does not take place within modernism of the King consideration. During the planning of the new atmosphere in cities, commercial spaces are moreover changed and on the space, starting the road's massive change. Before this time, the histories of the development and construction of roads are continuously changed over into commercial spaces that are there within the course of Naseri. (Habibi M. , 2001, p. 102), (Figure 5.15)

Figure 5.15

Tabriz City Spatial Organization In Qajarian Period (Mansouri. S.A., Mohammadzadeh. Sh, 2017)



1.Meidan chiy (Mehran river) 2.Gardens around neighborhoods 3.Najafgoli Khan Fortification wall 4.City territory in late Gajar era 5.City structure 6.Jami mosque 7.Bazaar 8.Mesgaran Bazaar 9.Davachi Bazaar 10.Sahibolamr square 11.Hasan Padishah mosque and school 12.Sahibolamr square and tomb 13.14.15.16. Mashq square 17.Geysariyeh square 18.Alishah castle 19.Talebiyeh mosque 20.Amir Vahsoudan tomb 21.Usta Shayird mosque 22.Garakulic square 23.Gajil cemetery 24.Charandab cemetery 25.Old Khiyaban Bazaar 26.Kabood mosque and its around cemetery 27.Around gardens 28.Sorkhab cemetery 29.Shah Magsud mosque 30.Bayim garden 31.Seyed Hamzeh tomb and cemetery 32.Golleh cemetery 33.Dameshgiyeh building 34.Shah Hosein Vali tomb 35.Rasteh kучeh 36.Shomal garden 37.Magsudiyeh mosque 38.Rabe Rashidi Ruins 39.EinAli ZeinAli tomb 40.Rasteh Bazaar 41.Around gardens 42.Garcagaj nighberhood 43.Veyjuyeh nighberhood 44.Shotorban neighborhood 45.Sorkhab neighborhood 46.Baghmishch neighborhood 47.Khiyaban neighborhood 48.Nobar neighborhood 49.Mahadmahin neighborhood 50.Amirkhiz nighberhood 51.Chaharmenar neighborhood 52.Veyjuyeh gate 53.Istanbul gate 54.Shotorban gate 55.Sorkhab gate 56.Baghmishch gate 57.Khiyaban gate 58.Nobar gate 59.Mahadmahin gate 60.Gajil gate.

Despite the wide streets of the Qajar era, one can not point them in the development of modern commercial spaces; the streets are still the traditional structure, and in the process of developing slowly, go as the epitome of Qajar Modernization. The streets are all of the gates and started to arrive at the square. In the city's morphology, bearing the face of coordinated and extended the city's radial structure towards the outside of it.

Furthermore, the old town with three symbols of the castle, square, and the Bazaar can be identified, and only the new designs are added. At the time of Reza Shah, the streets appear differently, the engineers' decisions to raster the form of intervention city as possible in urban streets and began with new streets. (Azari, 2013, p. 89) The streets were in the city, a powerful appearance. Along with them, a new way of architectural building and materials with the new topology on the more physical and spiritually-ancient features, their historical and cultural erasure, stamp and finally on the life in the city, have a significant impact. This new urban

street, the ancient Foundation of communications, can be discrete and resulting in serious injury, a neighbourhood organization, and the Bazaar as the economic, social and cultural backbone of the town in front of a strong presence of street and transfer the bulk of its economic activities, to step down, forever fades. (Habibi S. , 2009, p. 105) During the second Pahlavi period, the speed and intensity of city formation and transformation continued. At the same time, a definitive decision to leave Tehran with his family and stay in Shemiran, divided into two parts, North and south of the capital, intensified, and the separation space was inevitable. The progressive nature of the tradition to was recognized North changed and this action. The role of commercial spaces in action and its consequence was manifested in two ways; First, the government and the closeness to the market (Bazaar street as to be spoken) feel threatened and the region's spatial separation. Secondly, the development of new neighbourhoods in the North and the town of morphing, the need for new commercial spaces and places of interest that at the same time, a special position in terms of the potential consumer Bazaar and economic optimum also were considered for the owners of this mighty commercial centres. The rise of street trading spaces and the architectural style of the Pahlavi era, which also built several buildings, also include a class in commercial spaces to be found in the passage. The emergence of widespread physical-space of these developments can be found in the course of Mohammad Reza Shah, the emergence of widespread physical space of these developments can be found in the course of Mohammad Reza Shah Pahlavi, the second Pahlavi (KARIMI. Mohammad Sadiq, MORADI. Ebrahim, 2015). In this period, according to Positioning modern spaces in the city and replace them with previous spaces, accustom citizens with the new physical structure of the city and, above all, the emergence and expansion of the urban middle class, mostly modern information carriers and had been through the modernization of its current position. This time was a different form of modernization, and in the context of underdevelopment modernism, there was, but the feature that groups of people is involved in its development. (Azari, 2013, p. 133)

While in the Qajar period, the urban middle-class merchants were frequently. Still, in the Pahlavi period, the development of bureaucracy, the developing require for technicians and directors at all levels, whether in the open division and the private segment to grow West-style speedy instruction driven to the development of the centre was non-capitalist that included the proprietors of the

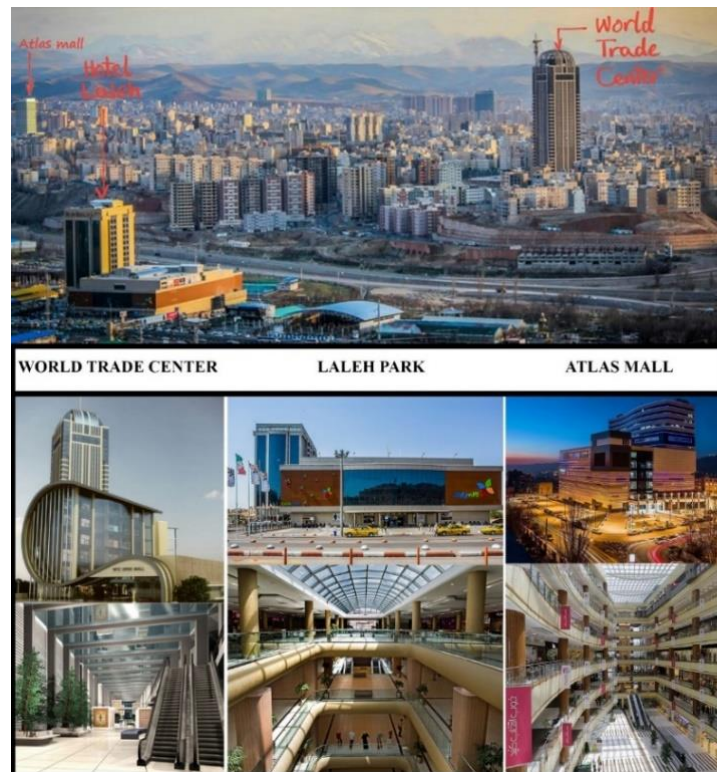
profession of the free, military workforce, professional and regulatory staff of the private division and were knowledgeable. New urban middle-class lifestyle, based on consumerism, advanced, specifically intrigued in modern commercial spaces that are modern items of intrigue, moreover obtained them. In addition, in this modern commerce space, more becomes a delight, even though it was advanced within the advertising, and conventional commercial activities took place extensively by turning it into an open sphere of civil, social, and incalculable activities. In this modern space, buying and side activities, based on the pleasure rule, were that the advanced doctrine and the discovery of the pleasures of advanced shopping passages and spaces the revival in modern trade included on the sidelines of the road and street. (Azari, 2013, p. 134)

- Shopping Malls, Modern and Contemporary

During the late 1985 and 1990, the development of the new construction, such as highway that was predicted within the city, was carried out and included in the urban texture that leads to higher commercial spaces within the city. As the roads and streets of the Naseri and Pahlavi period was the image of the city's significant advancements, improvement, and commercial spaces within the city-but not equally dispersed, highway development was another improvement of commercial spaces. The highway was outlined for speed, and this caused the enormous structure was to be seen more rapidly; these massive structures must be on a larger scale and higher than what has developed; the stature of the rise and commercial spaces are not excluded from this guideline. Huge commercial buildings, alongside the advancement of highways, were born. Windows and other signs not for individuals but for the cars that speed usage walked within the heart of the city, were built, and this was not possible were supplanted within the city roads and streets, without outside windows of buildings. In this way, windows in buildings in a range of height and magnificence of the structures. Even though commercial road life, particularly with the specialization of generation and supply of new electronic items and computers, was thriving, expansive capital inflows were to the shopping centres and sections. (Azari, 2013, p. 133), (Figure 5.16).

Figure 5.16

The New Trading Centres In Tabriz City (By Author, 2020)

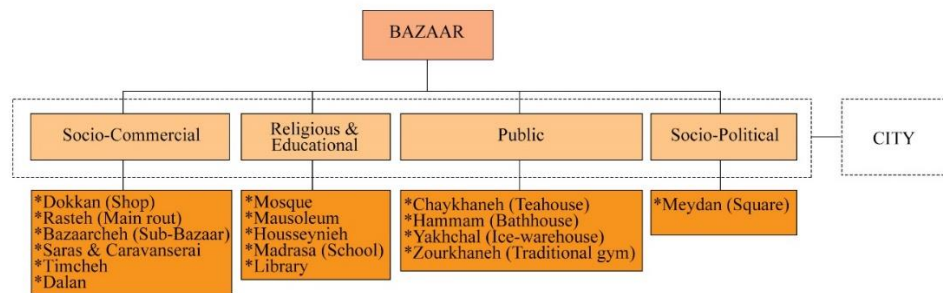


Bazaar Function in the Tabriz City

The Tabriz bazaar is an outstanding case formed a network as the 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 parts 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 Iranian bazaars are ever-growing systems that promote urban solidarity. The Bazaar of Tabriz does not have any specific gate; accordingly, it influentially unifies the urban context by extending the main passages of the city and transforming them to socio-commercial places. The infrastructure of the Bazaar is dedicated to 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. In fact, public activities of the people are strongly tied to the Bazaar. Along with the territorial

mechanism, the Tabriz bazaar also has various components that are serving different functions. While each component plays a particular economic role, it also has a social function in urban life. Dokkans as interactive places, rastehs as main communicational arteries, saras as main lungs of the Bazaar, timchehs as public places are actively contributing to the urban life. Besides, the emergence of both macro and micro social places in the Tabriz bazaar from rastehs to dallans, mosques to takiehes, 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 timeless social and public functions. However, many crafts, arts, or industries are disappeared or transformed over the centuries; the Tabriz bazaar has always been a socio-commercial capital in different periods. (Table 5.5)

Table 5.5
The Functions Of the Tabriz Bazaar According To The Social, Political And Religious



The functions of Tabriz Bazaar can be divided into three groups: Collection and distribution of goods, wholesale trade, and retail and distribution.

1- Collection and distribution of goods are done in different parts of the Bazaar in different ways. Imported goods and other goods are collected and compiled inside Timcheh and stored for a relatively long time. The first step in distributing, the goods bring to caravanserais and then distribute to timcheh. Most of the activities related to the collection and distribution of goods, especially agricultural products are carried out in the northern squares of the Bazaar. Sahib al-Amr Square is the largest field for trading agricultural products and cereals. Dried fruits import to this field from different cities of Azerbaijan and thereafter packing the export of the goods to different cities of Iran and to different countries such as Japan and Western European and Central Asian countries.

2- The wholesale of Tabriz due to its importance in the region, it is the centre of commercial activities. Most of the wholesale take a place in the Bazaar's timcheh. Timchehs are often the special part of the Bazaar that all kind of guild gatherings in this part of the Bazaar. The importance of the carpet industry in Tabriz has led to the allocation of many Bazaar's timcheh to the carpet trade and its ancillary goods so that other activities are of secondary importance.

3- Retail and Distribution Retail take place in the main and secondary embranchment of the Bazaar and for this reason, the main and secondary embranchment is full of different buyers throughout the day. Among the buyers, there are also some small-town bazaar's owners that they buy from grand bazaar to present goods in their cities. Through the below mentioned tables it can be seen the Bazaar functions and the spatial position of the Bazaar functions. At the end the table 5.7 and 5.8 show the percentage of the Tabriz bazaar functions and number of commercial units in the historical core of Tabriz Bazaar with daily average travel attraction (during the year). (Table 5.6), (Table 5.7), (Table 5.8), (Table 5.9)

Table 5.6

The Tabriz Bazaar Functions And The Number Of Them

Tabriz Bazaar Functions	Number	Tabriz Bazaar Functions	Number	Tabriz Bazaar Functions	Number
Carpet	1127	Greengrocer	4	Stationery	30
Shoe	173	Food provender	15	Home Appliances and accessories	125
Fabric store	57	Perfumery and dairy	237	Precious and decorative materials	134
Clothing	287	Industrial products	54	Healthcare service	7
Haberdashery	278	Non-industrial products	85	Services	38
Meat and other proteins stores	31	Construction tools and building materials	22	Hospitality and tourism	2
Confectionery and bakery	28	Repair shop and studio	9	Warehouse	84

Table 5.7
The Spatial Position Of the Tabriz Bazaar Functions

The Title of Guild	Location
Gold and Jewellery	Amir Bazaar
Clothing	Rasteh Bazaar, Dalan miyani, Medghalchi Timcheh, Sharif-Al-Olama Bazaar, Yamanidouz Bazaar, Shotorban Bazaar
Home Appliances and Accessories	Gorjilar Serai
Construction tools and Building materials	The corner of the main entrance
Shoemaker	Kafashan Bazaar, Haramkhaneh Bazaar, The first and second Haj abolghasem Timcheh, Saheb-Divan Timcheh, Almaniha Timche, Kolahtouzan Bazaar, Talischi Bazaar
Fabric store	The first, second and third Haj sheykh Timcheh, Najaran Bazaar, Rasteh Bazaar, Panbechi Bazaar, Yamanidouz Bazaar, Medghalchi Timcheh, Ghizbasti Bazaar, Haj Mohammad Hosein Souq, Rangi Bazar, Sharif-Al-Olma Bazaar, Saghatchi Bazaar, Serajan Bazaar, Shotorban Bazaar, Churukchi Bazaar
Non-industrial products	Dar Abbasi Bazaar, Dar Abbasi Serai, Haj Mohammad Hosein Souq, Haj Mohammad Gholi Serai, Rangi Bazaar and Kachachilar Serai
Gunny sack store	Talischi Bazaar, Mir-Abu-Hasan Dalan and Serai

Table 5.8
The Percentage Of The Tabriz Bazaar Functions (Pourjafar, Consequences Of Modernity Ideas On Architecture And Urban Development Of Iran, 2002, p. 22)

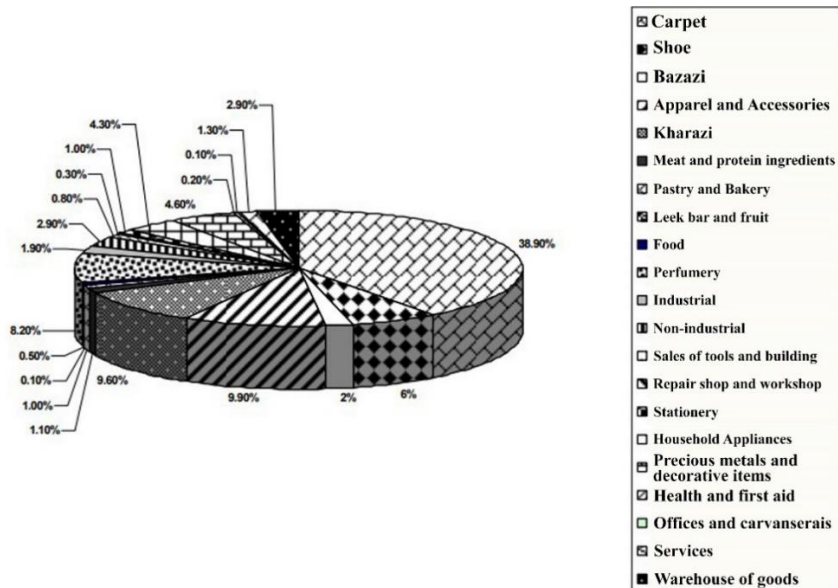


Table 5.9

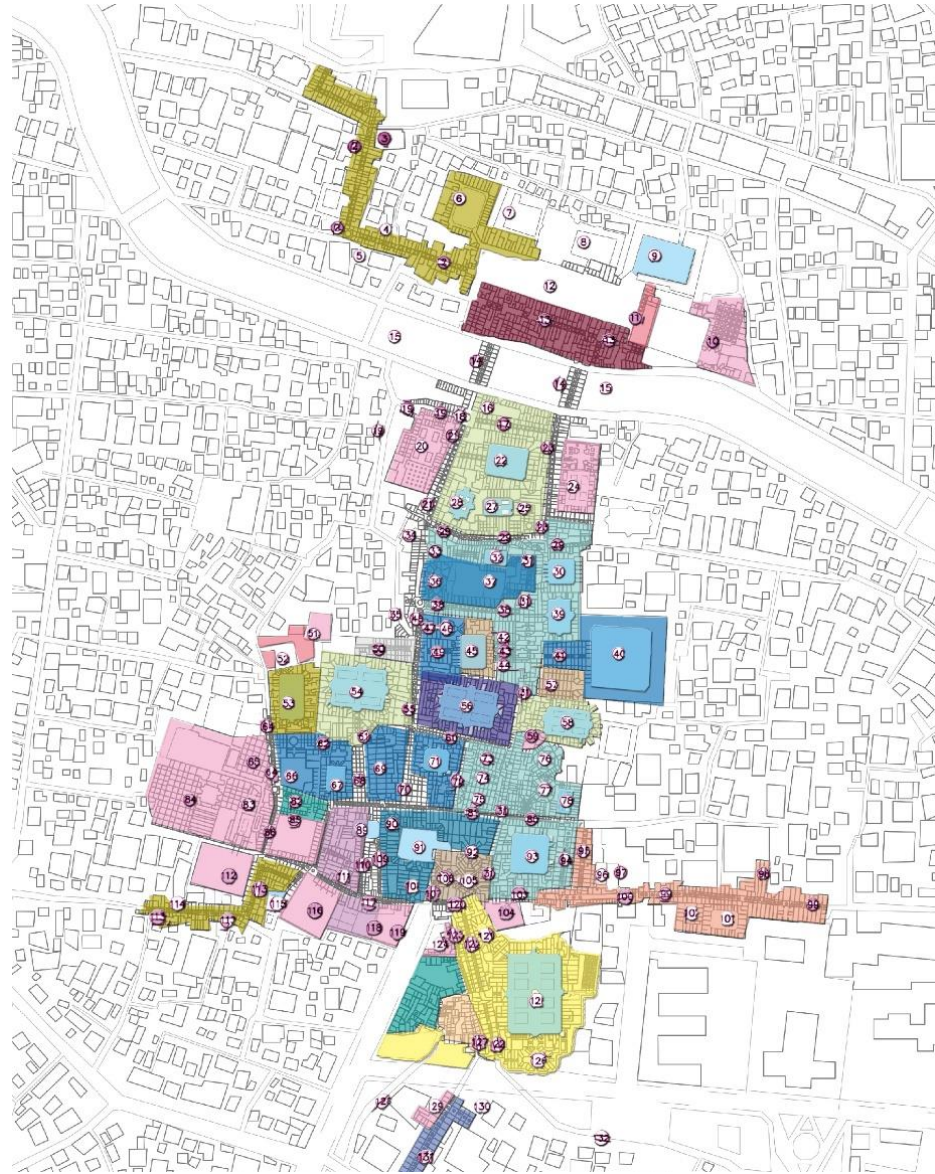
The Number Of Commercial Units In The Historical Core Of Tabriz Bazaar And Daily Average Travel Attraction (During The Year), (Pourjafar, Consequences Of Modernity Ideas On Architecture And Urban Development Of Iran, 2002, p. 22)

Percentage of total travel attraction	Number of clients (daily)	Number	Type of business unit	ROW	Percentage of total travel attraction	Number of clients (daily)	Number	Type of business unit	ROW
15.0	62	5	Pastry	17	35.4	919	147	Shoes store	1
24.25	10713	875	Carpets wholesale	18	74.5	1210	194	Fabric store	2
96.3	1350	11	Resturant	19	12.0	50	4	Antique accessories	3
77.13	5325	466	Clothing	30	77.1	325	50	Dairy	4
59.9	250	20	Socks	31	13.2	450	18	Bank	5
11.0	47	37	Bridal accessories	24	87.3	1638	131	Carpet weaving tools	6
53.0	225	18	Construction tools	24	5.1	1275	51	Yarn and carpet wool	7
77.1	750	20	Cosmetics	24	12.1	950	38	Stationery	8
92.0	388	31	Electrical appliances	35	24.0	275	15	Plastic	9
15.1	483	39	Handbags wholesale	26	16	13525	166	Grocery	10
018/0	15	3	Carpentry	32	47.0	400	16	Nylon	11
86.0	363	29	Sack store	28	63.1	1635	65	Jewelry stores	12
24.0	100	8	Wool shop	29	56.5	4700	188	Home Appliances	13
3.0	125	10	Watch stores	30	7.1	1440	8	Apothecary	14
34.0	100	10	Paint shop	26	53.0	450	18	Spices	15
009.0	-	8	Unspecified & Etc	72	63.0	540	18	Tea shop	16
100	42276	2689	Total		52.47				

Thus, the functions that analyzed in this study determined as silver sellers, clothing, and accessory (like hats) sellers, gold/ jewelry sellers, goldsmiths, leatherworks (shoes, bag, purse, mink sellers), carpet seller; woodwork and carpenters, furniture sellers; mirror sellers; fabric and textile products sellers; antiques, copper makers and sellers, metalworks, ironworks. In the southern parts of the bazaar, silversmiths, glassware, and mirror sellers are located along with the wooden Works and carpenters. Western parts of the bazaar occupied by mosques, educational facilities, and dried fruit sellers. As can be seen from Figure 5.17, in the central core of the bazaar carpet sellers, housing utensils and furniture, spice, tea, fabric, and textile and clothing shops are located.

Figure 5.17

The Distribution And Allocation Of Tabriz Bazaar Functions (By Author)

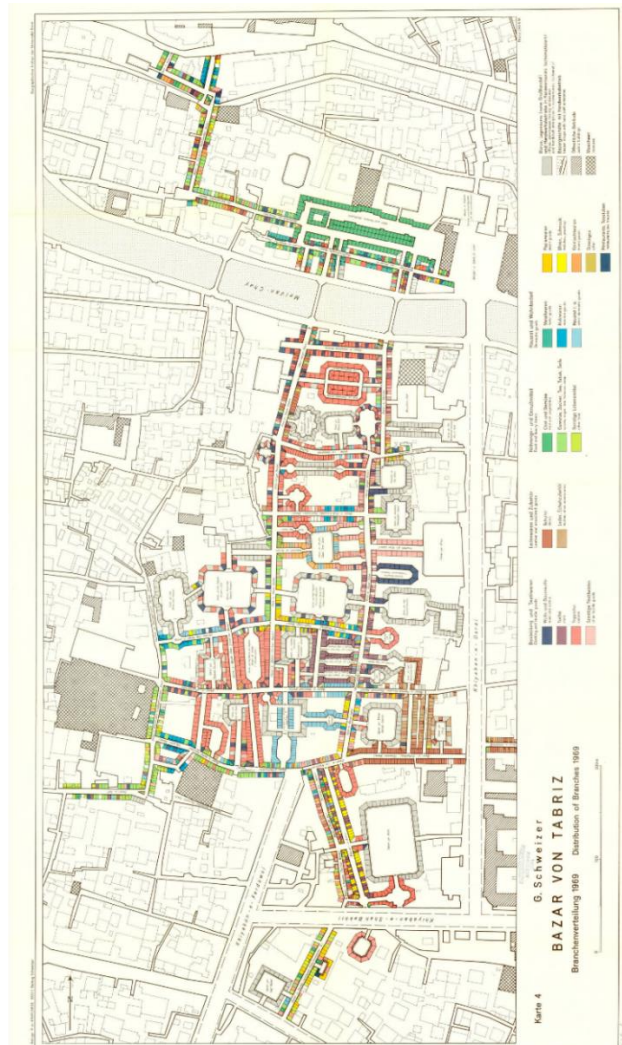


- Sara:
- Gold/ Jewelry sellers, Goldsmith:
- Leather work Shoes, Bag, Mink sellers:
- Carpet sellers and works:
- Color, building materials and equipments:
- Cleaning materials:
- Mosque:
- School:
- Haberdashery:
- Home and Kitchen furniture:
- Porcelain:
- Tea:
- Spices:
- Dried fruit and nuts:
- Fabric and textiles works:
- Clothing and accessories:
- Glass works and mirror sellers:
- Wooden works and furniture:
- Copper makers and copper sillers, Metal works, Iron works:

North of this central core is divided into two parts named as upper and lower bazaars, the lower bazaar is being the part from the core to Mehran River, and upper bazaar is being the northern banks of the Mehran River. The lower part is occupied again by carpet sellers, textile, and clothing shops, while coppersmiths, metal and ironsmiths, and dried fruit sellers are located around the Shotorban bazaar of Saheb Abad court at the North of the bridges. In short, Tabriz bazaar is generally occupied by jewelers, gold, and silversmiths on South, leather, and shoe sellers at east, religious and educational facilities at the west, carpets, and textiles in centre and iron, copper and metalwork at North. In figure 5.18 It can be seen the full detail of the Tabriz Bazaar.

Figure 5.18

Detail Drawing Of Tabriz Bazaar By G. Schweizer In 1969
 (<https://collections.lib.uwm.edu/digital/collection/agdm/id/2118>)



Element of Bazaar System

In the past, the bazaar was the only commercial centre and the economic pole of the city. The main structure of Bazaar included covered passages with multiple shops on both sides. Each of the passages and corridors was dedicated to exhibiting a particular good. Therefore, various sections of Bazaar were named after the goods that were presented in a row. (Soltanzadeh H. , 2007, p. 103)

The bazaar of Iranian city divides into two categorize: Linear and Centralized, (Figure 5.19). The linear Bazaar divided into two subs categorize, Direct and Organic (indirect). The organic Bazaar had developed in an unplanned manner. The growth of this form of Bazaar was depended upon the economic needs of the city. The Direct Bazaar is mostly developed in a planned way, and it has changed to provide access to the significant and public buildings of the city. The effective elements involved in the creation and development of bazaars can be categorized into two parts; (Internal and External elements), (Table 5.10).

Figure 5.19

The Schema Of Spatial Configuration Of Tabriz Covered Bazaar (Mansouri. A, 2012).

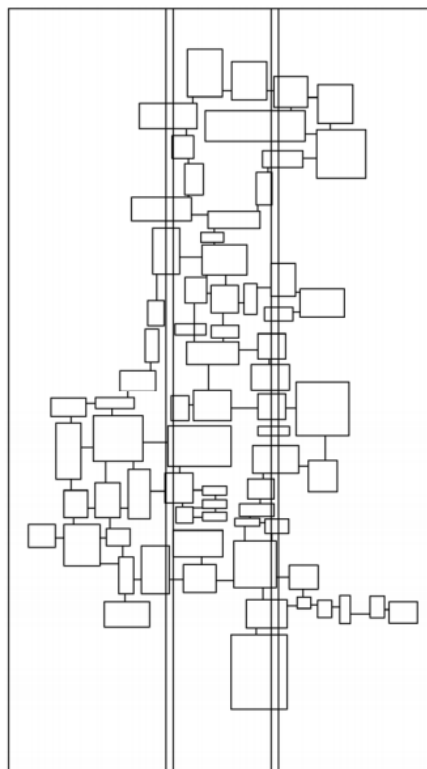


Table 5.10

The Spaces And Elements Of The Tabriz Bazaar (By Author)



1. Internal Elements: The elements inside the bazaar, including manufacturing, religious, service, training elements besides the main element of commerce; the existence of these elements create a commercial, cultural, political, and social complex.

- Manufacturing places: Besides the marketing services, had also manufacturing workshops place that sometimes is formed in a lane or an open area and a Rasteh nearby a number of workshops and shops. (Soltanzadeh H. , A Brief History of the City and Urbanization- Ancient era to 1976, 2011, p. 384) In addition, many of the Hojreh were both workshops and selling places. (Ghobadian, 1993, p. 176)

- Education places: Some parts of the bazaar have the existence of numerous schools that indicated the significance of training. Besides the religious sciences, other courses were also about philosophy, logic, theology, astronomy, mathematics,

literature, and medicine. (Shafaghi, 2006, p. 306) The requirement of the religious groups and the training issues caused bazaars to achieve more importance; hence it is unimaginable to see the historical bazaar without any schools for training affairs.

- Religious elements: Religious elements, such as mosques, shrines, convents, Tekieh could be equal to the economic factors as the ultimate goal of the bazaar in terms of value and needs. The correspondence between economy and religion is one of the sustainable factors of Iran's bazaar environment; therefore, the bazaar is significant for merchants in terms of religious rituals. 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: Iran's historical bazaars had some spaces that could meet the needs of clients; Yakhchal and Sara for storing goods, Cisterns, and teahouses, etc. There were also certain jobs inside Rasteh, Timcheh, and Sara next to the workshops that were used to offer services to the customers.

- Access road: The creation and structural development of the bazaars in Iran were based on the passage path of Caravansary and people passage path. Passages usually linked the city centre to the roads around and outside the city. (Rezvani, A. (2005) p. 26), (Figure 5.20).

The route of the bazaar usually began from the main gate of the city and ended in the city centre, sometimes is extended to the next gate of the city. (Ghobadian, 1993, p. 173)

Sometimes, the conversion of the main route to bazaar contributed to the creation of another route parallel to the main Rasteh bazaar outside the structure of the bazaar, where the urban Caravansary used to cross through them. Meanwhile, occasionally based on urban development, this route itself turned into a separate rasteh bazaar. The existence of different access roads network within the framework of the bazaar and the possibility of using them by the passersby`s and residents of the city helped the bazaar to continue its expansion, (Figure 5.21).

Figure 5.20




This Map Presents The Integration Between Inside And Outside Of The Tabriz Bazaar. This Figure Shows The Continuity Between Bazaar And City Structure (Mansouri, 2012)



Figure 5.21

The Access Ways Are Between Tabriz Bazaar And The City. In This District, Most Of The Access Ways Are Local Roads With Pedestrian Dominance. In Addition, The Figure Presents The Continuity Between Covered Streets Of The Bazaar And The Cities Of Local Roads (Mansouri, 2012)



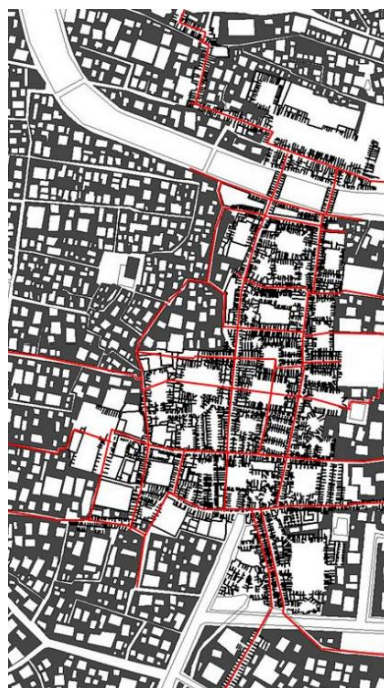
-  Wide roads, automobile dominance
-  Narrow roads, both automobile and pedestrian
-  Pedestrian roads

2. External Elements: The elements around the bazaar play an important and essential role in the creation and development of the bazaar, including government centres, urban and suburban arteries, etc. Internal elements are affecting the structure of Bazaar. In addition, being the main trading venue, are considered as the sociocultural places city as well; along the Hojreh, the importance of the spatial elements in manufacturing, training, cultural, and service buildings, etc. Bazaar Besides the internal factors, there were other factors like entering and connecting route, residential, military, and religious centres, which indirectly determined the development trend of historical bazaars; these factors around bazaar established new purposes for the expansion of the main body of bazaars.

- Entering routes: Rasteh bazaars, as the linking and main factor of formation of the bazaar, were usually created along with the city gates, and having great importance between the two critical gates of the city. The continuity between the bazaar structure with gates and the city fabric ctearting the entering routes, (Figure 5.22).

Figure 5.22

Figure Presents The High Density Of Covered Spaces. The Red Lines Show That The Bazaar's Structure Is Interwoven Into The City Structure. So, There Is A Continuity Between The Bazaar And The City Fabric (Mansouri, 2012)



As a passage that became a source of income for merchants, the owners of adjacent lands sought to take advantage of existing facilities. For this reason, some Hojreh formed and developed by gradually the public participation and state support to a regular pattern. As a result, it was recognized as the main axis of urban bazaars.

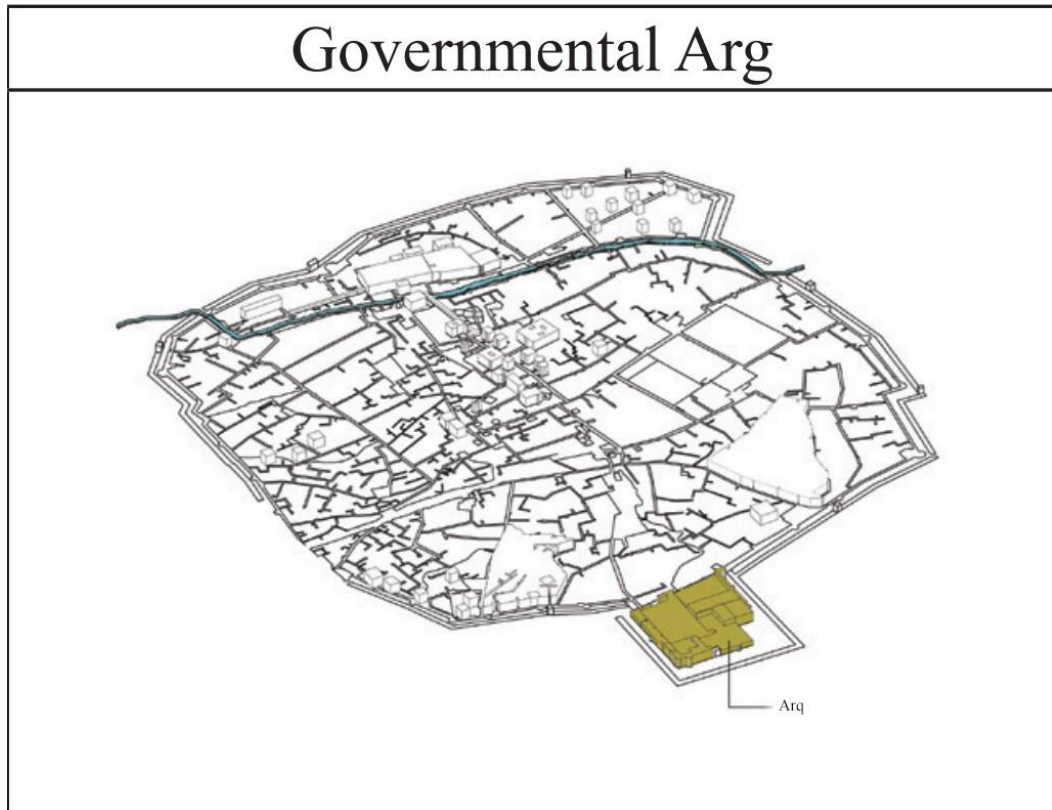
- Residential centres: Residential complexes and centres needing a bazaar all over the cities can use this centre. The presence of the Jame Mosque as a religious centre in the bazaar has caused the city's transportation routes to be formed in a way that facilitates access to these centres. Most of the city and service centres are schools, main squares, some religious centres, etc. It is located close to the bazaar. In addition, when people have to go to the bazaar to meet their shopping and daily needs, they can easily reach them.

- Government and military centres: 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. (Rezvani, A. (2005) p. 18).

Any part of the city; where the centre of governance is located, it 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 (Rezvani, A. (2005): p. 95). It is able to conclude that the governmental centres in the cities of Iran were one of the elements that had effects on the formation of bazaars that it was one of the effective factors on the development procedure of Tabriz`s bazaar, (Figure 5.23).

Figure 5.23

The gates of the Tabriz Bazaar (Shalchi, 2013)



- Jame' mosque and religious centres: 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. 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 H. , *Urban Spaces in Iranian Cities*, 2006, p. 38)

The Muslims' passage path was valuable to merchants because it helped them sell their goods to someone who tended to buy for fulfilling their needs. While mosques are a religious place of worship, they also had other exceptional application that have becoming a targeted factor in developing socio-economic and cultural relations.

Iranian bazaars were mostly established along the most important urban road and passage in a linear form. Most bazaars were built and developed gradually. Thus, to follow the passages, their line was organic and not straight. Few of bazaars that were built by the governor or benefactors had been designed in a straight way. Consequently, various elements of Bazaar were established either based on a design or without any design or planning. (Soltanzadeh H. , 2001, p. 184)

The primary elements of the bazaar in Economical elements are the Row, Dokkan (shop), Rasteh (bazaar street), Hojreh (small shop), Class, Hall, Gallery, Khanbar, Tim and Timcheh, Qaysariye, Chaharsouq, Saray, and Caravanserai. The secondary elements in Religious and cultural elements are the Masjid (mosques), Takiyeh and Hosseinieh (Mounth), Madrasah (schools), Hammam (bathhouse), Zoorkhaneh (Traditional Gym) and Assarkhaneh, Water foundation. The main axis of the bazaar is the Qaysariye with two important elements of the king's house and the Zarrabkhane (mint building). The Connective and security elements are Square, Passage (Dalan) and Port. (Table 5.11)

Table 5.11

Elements Of Tabriz Traditional Bazaar (By Author)

Elements of Tabriz traditional bazaar Number	
Raste and raste bazaar	20
Sara and carvanseria	35
Timche	25
Dalan	11
School	12
Mosque	30
Bathhouse	5
Refrigerator	2
Zoorkhaneh	1
Shop and hojre	5500

Rastehs are the fundamental elements of socio-commercial activities in the Tabriz bazaar. Each Rasteh is developed according to specific trade, profession, and guild (Soltanzadeh H. , 2007, p. 107), and provides certain needs of different social classes; thus, Rasteh creates social integrations in every-day life. 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. (Figure 5.24)

In contrast with a traditional generalization of the shop as a place to sell products or commodities, Dokkan in this bazaar acts as an intuitive place committed to selling and manufacturing, repairing, and related administrations. The Dokkans stand around 50 to 70 centimetres over the ground level; in these conditions, storerooms were built in the gaps.

Figure 5.24

The Figure Shows The Rasteh And Dokkan Inside Of The Tabriz Bazaar (By Author)



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, (Figure 5.25), (Figure 5.26).

The cellular group-form structure of bazaar and four main axes around which the Sara "cells" develop around the bazaar, (Figure 5.27).

Figure 5.25

The Figure Shows The Relation And Connection Between Bazaar, Serai And Bazaarcheh (Shalchi, 2013)

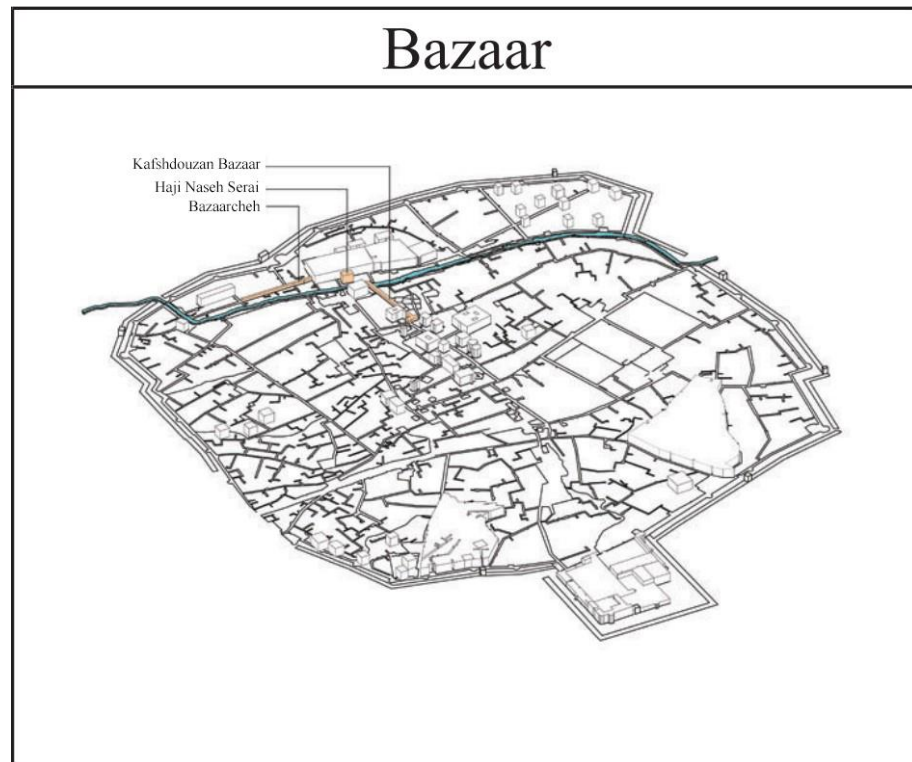


Figure 5.26

Saras (Courtyard) As An Elements Of Tabriz Bazaar Including A Courtyard (By Author)



Figure 5.27

The Figure Shows The Cellular Group-Form Structure Of Bazaar. There Are Four Main Axes Around Which The Sara “Cells” Develop Around Them. (Shalchi, 2013)



Tims: In Persian, Tims refers to a large and round area. It is a specific area similar to an inn with a courtyard, open space in between them, and many chambers around it. The courtyard located there is an area for unloading goods.

Timcheh: Like the Tim, Timcheh is a centre for major business activities. It is in the form of a short, broad and covered Bazaar row. It is dead-end on the both sides and is different from the Tim in that it only holds one single business activity while in a Tim may hold several different business activities. Formally, Timcheh is of two types: with a vault or without it. (Rajabi & Sefahan, 2009, pp. 113-127)

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. (Figure 5.28)

Figure 5.28

Timche Of The Carpet Bazaar In Tabriz Bazaar (By Author)



Class: Class means guild and is placed in various parts of the main row, including shoemakers and coppersmiths' guilds. The element provides a free environment for shoppers to select their favourite element from a particular guild. Guilds are not normally formed in front of each other. Just as it is not constructed cross-sectionally, it is also tried to be avoided the chaos

Hall or Khan: In fact, it refers to some inns that were used for business works along the whole bazaar (Kyani, 1985). It is equivalent to a business firm that includes commercial offices and warehouse for some goods and is built in one or three-storey around the central open space (covered or open). The arrangement of Khans or Halls with respect to rows follows some special rules. (Rajabi & Sefahan, 2009)

CharSuq (Chaharsu): The root of this word comes from the Arabic word Suq and is known as a bazaar. Its Persian equivalent is named CharSug. The point

where two main rows intersect in one pass creates a perfect commercial centre from which the other bazaar branches come out. As a spatial link between primary movement systems, CharSuq is another extension of the Chartaagh concept Inns: it refers to the settlements, loading, and unloading merchants and international travelers' locations. It has been built outside the town, market, or city for merchants or travelers since 2500 years ago in Iran. They played the hotel's role to keep animals and belongings. (Pirnia, 2001, p. 231), (Figure 5.29).

Figure 5.29

The Figure Shows The Chahrsuq In Tabriz Bazaar (By Author)



Caravansary: The Caravansaries were exceptionally much like the entries nowadays. The main reason the caravansaries were built is because of the restriction on the length of the Rastehhas. As with the increase of requirements within the purchase, they were built and included in the bazaar. The caravansaries were often adjacent to the city ports and along the main bazaar roads and the terrific mosque. As the most bazaar created, many caravansaries were built behind the most Rastehof the bazaar. (Figure 5.30), (Figure 5.31).

Figure 5.30

The above figure shows the cravanserias in the Tabriz Bazaar (Shalchi, 2013)

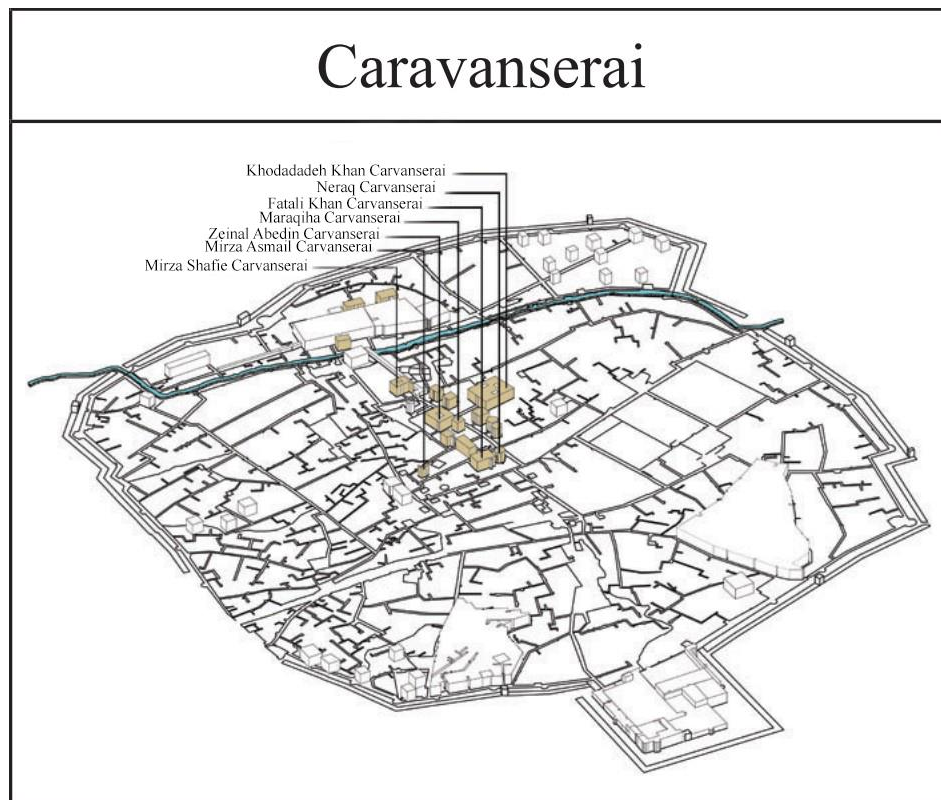


Figure 5.31

The Figures Of The Carvanserias In Tabriz Bazaar (By Author)



2. Religious, cultural and social elements

Grand Mosque: With Islam's appearance, a critical and principle component called the mosque was an adjunct to the city. This element became one of the most critical religious cities' guidelines and was significantly related to the other city

components in point of spatial measurements. (Tavasoli, 1990, p. 369) The mosque was numbered as the heart of religion and legislative issues and played a fundamental role in Islamic cities' physical components. It was the vital mark of Islamic cities and separated cities through this specific sector, though, in the past, only places with impressive mosques were called cities. (Rajabi A. , 2007, p. 94) All conventional bazaars had mosques interior them, a space with gathering and social function which guided social and cultural occasions. The mosque was a sign of control in the Islamic city; subsequently, with the diminishing of significance in central urban spaces, they unhandedly their functionalities. (Khaksari, 2006, p. 75) One of the mosques' impressive roles was its religious part. Since religious foundation in Islamic nations is indistinguishable from the city's social system, the mosque has been a fundamental criterion in the city's texture. In most cases, the mosque was connected to other significant city components such as holy places, schools, and months. (Ashraf, Historic Obstacles in Capitalism Growth, 1980, p. 25), (Figure 5.32) In the past, the mosque was the centre of urban religious foundations. Due to constant referrals of all sorts of individuals to the mosque, it was the heart of discourse and trade of thoughts. In any case, mosques are more religious centres than social references. However, the arrangement of ideas and the endeavor to arrange them for future city purposes make it a social establishment more than anything. (Falamaki, 2005, p. 107), (Figure 5.33)

Figure 5.32

The Grand Mosque In Tabriz Bazaar <https://www.eligasht.com>

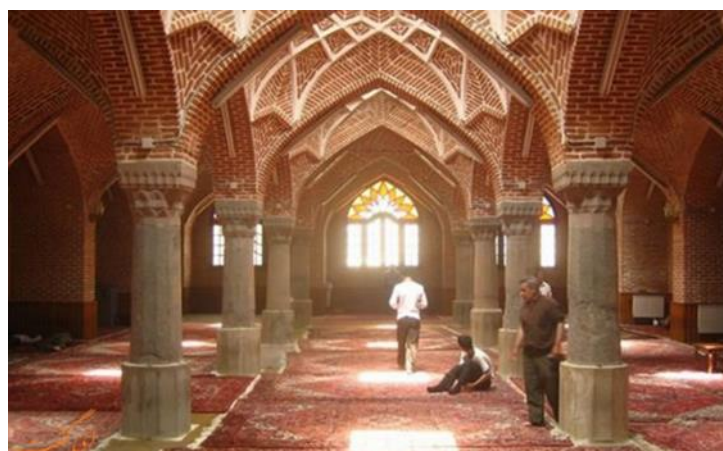
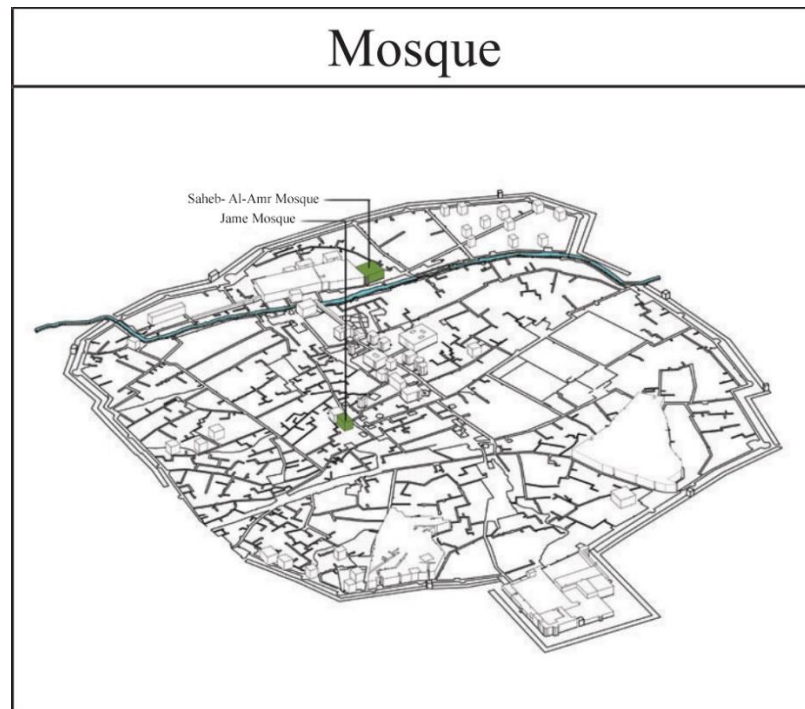


Figure 5.33

The Mosque Of The Tabriz Bazaar (Shalchi, 2013)



Takiehand Hosseinieh(Month): The Hosseinieh was a place that uncovered the Iranian religious believers and ceremonies such as the mourning for the sacred Imams and other religious ceremonies. Activities such as relinquishing camels for the Ghorban fete were prevalent in this Iranian architectural monument. (Tavasoli, Dry and Arid Climate, 2002, p. 81), (Figure 5.34).

Figure 5.34

The Figure Shows One Of The Takiehand Hosseinieh (Month) Which Was Held On Tabriz Bazaar <https://www.irna.ir/news/83467627/>



Tea Houses: Based on Jafar Shahidi's notes in the book *The Ancient Tehran*, tea houses were space interior the bazaars where individuals came to drink tea or eat, and so, it became a place for gathering merchants and made an opportunity for talk and discussion. Numerous vital issues and news were spread or exchanged to others through this place; numerous recreation exercises such as reading laudation poetry and verse engaged people in the tea houses. Tea houses have a history of 400 years (Shahidi, 1990:327), (Figure 5.35).

Figure 5.35

The Famouse Teahouse (Esrafil) In Tabriz Bazaar <https://www.nabro.ir/>



3- Security and connective elements

Square: The bazaar was one of the most critical urban pathways, and generally, at the edge of vital conventional Iranian bazaars, there was an urban or territorial square that had contacts with the bazaar. There were times when there were little squares with functions such as Takiyeh along, the main squares. (Figure 5.36), (Figure 5.37).

Figure 5.36

The Squares Of The Tabriz Bazaar (Shalchi, 2013)

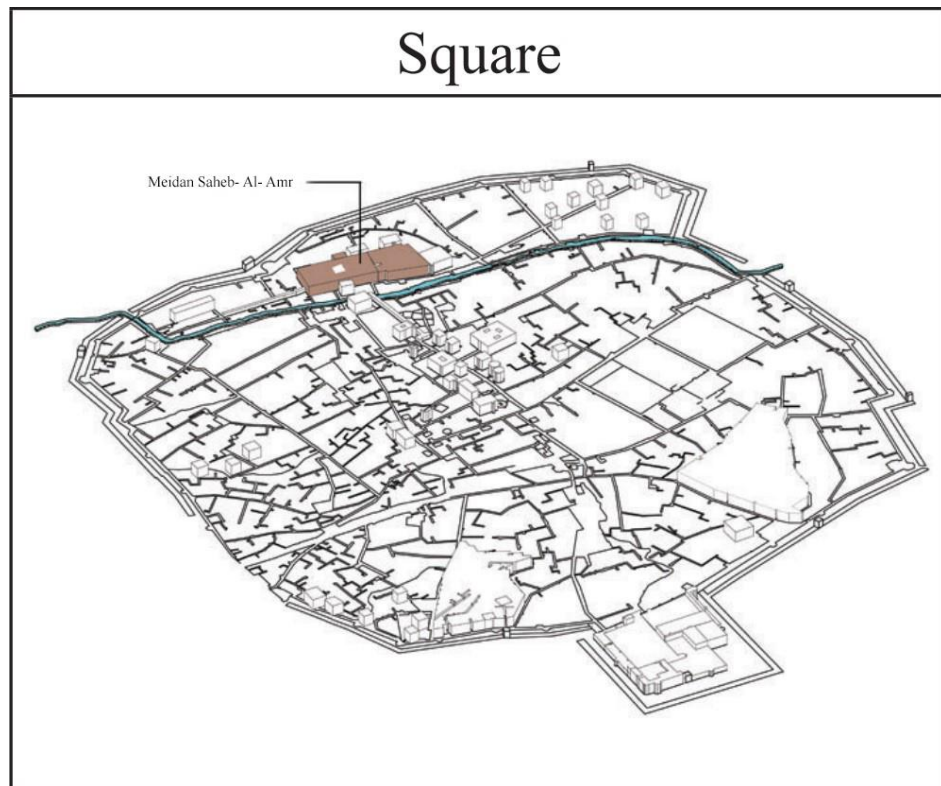


Figure 5.37

The Square Of The Bazar And Markets In Tabriz

<https://www.tripadvisor.com/>



Dalan: The Dalan is genuinely a contact or a pathway, interfacing the internal space to the bazaar's external parts. The Dalan is generally like a rear way or a small or minor Rasteh, which joints the Rasteh of the bazaar from one side and the caravansary from the other. In the bazaar, there are many Dalans. (Figure 5.38), (Figure 5.39).

Figure 5.38

The Above Figures Show The Tabriz Bazaar's Dalan (By Author)



Figure 5.39

The Above Figures Show The Tabriz Bazaar's Dalan (By Author)



Port: Ports have a primary role in forming markets due to financial problems. (Pirnia, 2001, p. 122) The bazaar formation passed from one end of the harbor to the other, from one main city entrance to the other. For security reasons,

ports are closed at night and are always controlled. (Khaksari, 2006, p. 385) ,
(Figure 5.40), (Figure 5.41)

Figure 5.40

The Historical Gates Of Tabriz Are The Eight Gates That Were Created In The Past In Order To Maintain The Security Of The City And Control The Entry And Exit To The City Of Tabriz. (Shalchi, 2013)

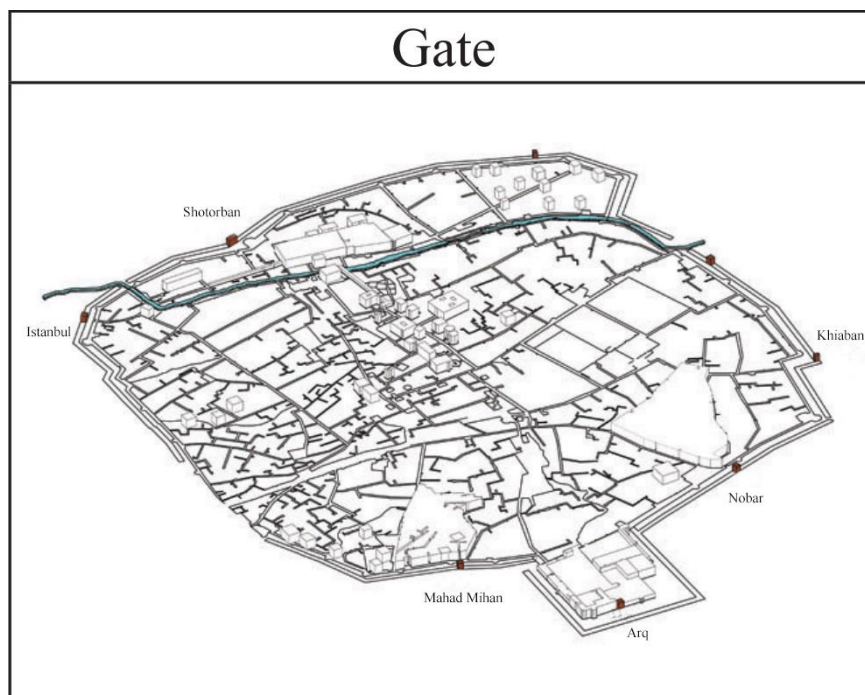


Figure 5.41

The Historical Gates Of Tabriz Are The Eight Gates That Were Created In The Past In Order To Maintain The Security Of The City And Control The Entry And Exit To The City Of Tabriz
<http://www.shahryarnews.ir/news/65033/>



CHAPTER VI

Typology of Bazaar (Case Study: Tabriz)

Finding and Discussion

There are many well-known bazaars throughout Iran. Among this wide assortment of bazaars. The Grand Tabriz bazaar is located in Tabriz in a Mainland climate with Iran's regular bordering cold semi-arid climate.

In the traditional bazaar, the most excellent materials and construction strategies were utilized, columns and dividers were frequently constructed from rock or brick, and ceilings were secured with plaster and brick. To cover vast ranges in the Char Soogh or Timcheh, the strategy of building an arch was connected; in the meantime, rooftops were made of cover with the role of heat and moisture insulation. The floorings were generally from the earth, which was flattened over time. In a few cases, it was secured with rock or brick. Form and plan in bazaar continuously depended on time; the bazaar form was simpler when the production framework was agriculture. In the meantime, it has continuously been in a coordinated association with producers and customers. In conventional bazaars, the light which enters the bazaar through skylights and leaves its follow on the flooring makes sense of traction and move-in clients and advances them to proceed forward. The light that falls on the flooring in the traditional bazaar is essential to the bazaar's turns, which increases visual attractions. Meanwhile, another work of the skylight was to appear the time during the day. In expansion, the ceilings make them look like small enclosures.

The intangible light intensifies the colours, and the limitation of the ceiling makes the volume of merchandise and natural products appear larger and exaggerates in appearance and abundance. Among this traction, there are stopping areas that offer assistance clients to stop and relax in their short shopping; these spaces decrease the bazaar's long path. Proportions are also impressive things in a conventional bazaar. Bazaar plan and manufacturing procedures are considered from a climate reaction viewpoint. In Tabriz traditional Tabriz bazaar, shops are just sufficient for the seller, and only one person can fit there to show their merchandise easily. The buyer must stand outside of the store, and if the store is full at the same time, it will be difficult for pedestrians to cross the street.

Since the 17-18th century, the populace was not much; hence, the traditional bazaar has calculated the passage of people and traders' wheelbarrows to be possible and straightforward. In the meantime, creating the opportunity of an easy see around for the clients in the bazaar.

Shopping is an action that reveals the cultural, social, and financial structure of each environment. In this manner, shopping is deliberate of the economy, but it holds social exchange objectives. Firstly, shopping was only a conservative means, reacting to the economy's needs, direct design of shops standing at the sides of a direct plan. Over time, the concept of creating other functions except shopping to promote and captivate other social intensions was connected as the main principle in the design of shopping centres. Exercises concerning recreational acts were the main significant second-rate functions infused into these spaces, which accommodated commercial functions and changed shopping centres to an objective for leisure, shopping, and strolling. These second rate capacities organize spaces for social intuitive discoursed, personality, and identity for certain social bunches, indeed as Gluck says.

The emersion of modernization and the industrial transformation in Iran and throughout the world resulted in a point of reference retails to go up against new issues. This issue can be examined as the appearance and improvement of advanced shopping centres in big cities. International advanced developments had feedbacks in Iran and caused spaces called modern shopping centres to be created. In spite of the fact that the present-day shopping centre and the traditional bazaar had numerous comparative intentions, it showed up that traditional bazaars were losing their real past functions, and indeed nowadays, the phenomenon called innovation provokes this matter more than before. (Appendix A), (Appendix B), (Appendix C), (Appendix D), (Appendix E), (Appendix F), (Appendix G), (Appendix H).

The New Commercial Centre

In the past, conventional bazaars are known as the centre of city formation. After the Qajar period and roads and street development, a great evolution took place on the shopping occasion. Modern urban symbols, authoritative spaces, and commercial places were built adjoining to roads and streets. These things gave a new and diverse look to the traditional city. The city advancement and development were continuously subordinate to the traditional bazaar affected by the street's recently constructed component. After the Pahlavi period and the appearance of

innovation in Iran, spaces known as shopping centres came to life. Nowadays, modern shopping centres are an indistinguishable component of the urban character, not merely commercial but moreover social and cultural spaces. The shopping centre takes place, not just revealing to shopping, it also is for strolling, and looking at vitrine, bargaining, chatting, having different social activities such as eating and drinking in fast-food restaurants and making the chance of living in a diverse identity and a separate world from what exists in Iran.

Modern shopping centres have many services parallel with the purchase issue; these services can be a bank administration, transportation services, cinemas, playing places for children, restaurants, etc. The shopping centre's main target was planning a stopping parcel for cars to answer the requirements of people living and shopping outside the city centres. However, as time passed, the shops accomplished more attention and consideration in the design, and the internal parts of the centre were more esteemed, including spaces for people to sit and chat and enjoy staying in such ambiances whether they do the shopping. It was from that point on shopping centres became centres for relaxation and spending free time.

Commercial Centre In Qajarian Period

At the beginning of the Qajar dynasty in 1780 and 1817, the earthquake caused massive damage to the town and mosques. In 1826, Tabriz was involved by the Russians; however, it was recaptured by the Qajar rulers two a long time afterward. During the 19th century, a few changes were made within the town. The administrative centre moved from the Sahib-abad, where open buildings were orchestrated around a tremendous square north of the Mehranroud river, south of the stream, close to the Aala Door. (Figure 6.1)

Sahib-ul-Amr square was built within the verifiable zone of Sahib-abad, and the Jami Mosque was re-established, which made a difference re-establish its central part to the Bazaar.

Figure 6.1

The Figure Shows The Connecting Bridge Of Mehran Road River And Bazaar (By Author)



In 1871 a surge caused broad harm to the bazaars, which were mapped and assessed by implies of a field study. These records give data approximately the condition of the Bazaar at that time. Repair works were attempted within a long time that taken after to different structures: for case, the Mozaffarieh Timcha was completed in 1905. In 1906 Tabriz got to be the centre of the Iranian Sacred Transformation: the Bazaar was closed, and the individuals illustrated against the government since the Structure was marked by the ruler, and it was built up by the primary Parliament. Although many modern shops were built during these years, Tabriz's traditional Bazaar continues to be the core of Tabriz's economic issues and Iran's west coast. The reason is that the Tabriz Bazaar has its construction methods and functions. Tabriz bazaar consists of a brick system, and its length is more than one kilometer. It is designed sensitively to climate. The dome is used to heat the building during the very cold winter and the hot summer season. By applying a thermal system for ventilation of the building from the roof, it means that the Bazaar construction respects the climate conditions in Tabriz. Generally, the building material is predominantly brick and stone, as the brick vault acts as a high thermal mass element to store heat. The main advantage of this material is to produce a thermal "envelope" that helps control temperature; Moreover, achieving security may be another reason to make the dividers thick enough to provide safe commercial space. Even the roof of the Bazaar is decorated with magnificent stucco and roofs with high brick arches (eg dome and vault) (Figure 6.2), (Figure 6.3).

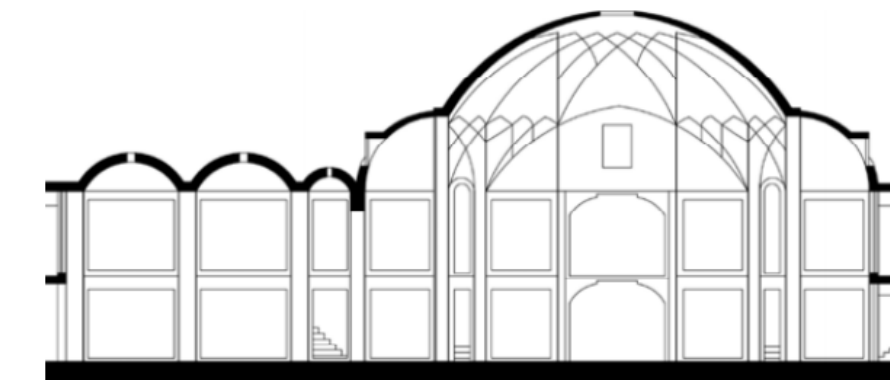
Figure 6.2

Skylights Made Of The Original Material, Brick, The Light From The Openings On The Ceiling, Creating A Beautiful Polygon. (Shalchi, 2013)



Figure 6.3

The Domes Are The Crossing Point Of Two Rasteh. (Shalchi, 2013)



The vault and dome roof are mostly built with brick masonry because of their low costs and good thermal performance. When seen the Bazaar from the roof, the bazaar's skeleton is hidden under a covering layer of small domes and roofs of sun-dried mud brick and straw plaster, (Figure 6.4), (Figure 6.5).

Figure 6.4

The vastest area in the conventional bazaar is the Timcheh, which has the most ornamental ceiling; decorations are regularly from brick or wood with geometrical items. These areas are frequently secured spaces away from the sun, and wind damages were more valuable items such as floor coverings are kept and displayed (Shalchi, 2013)

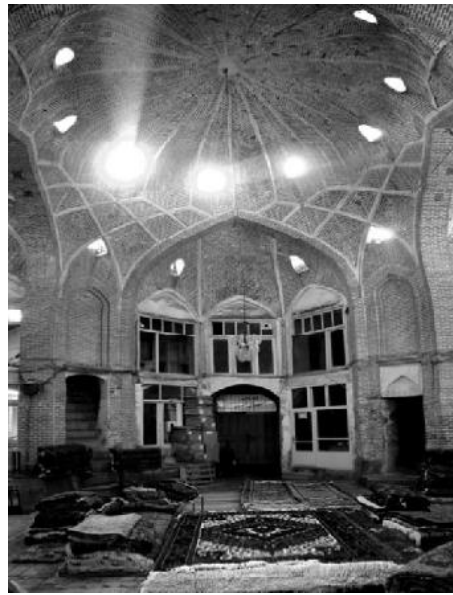


Figure 6.5

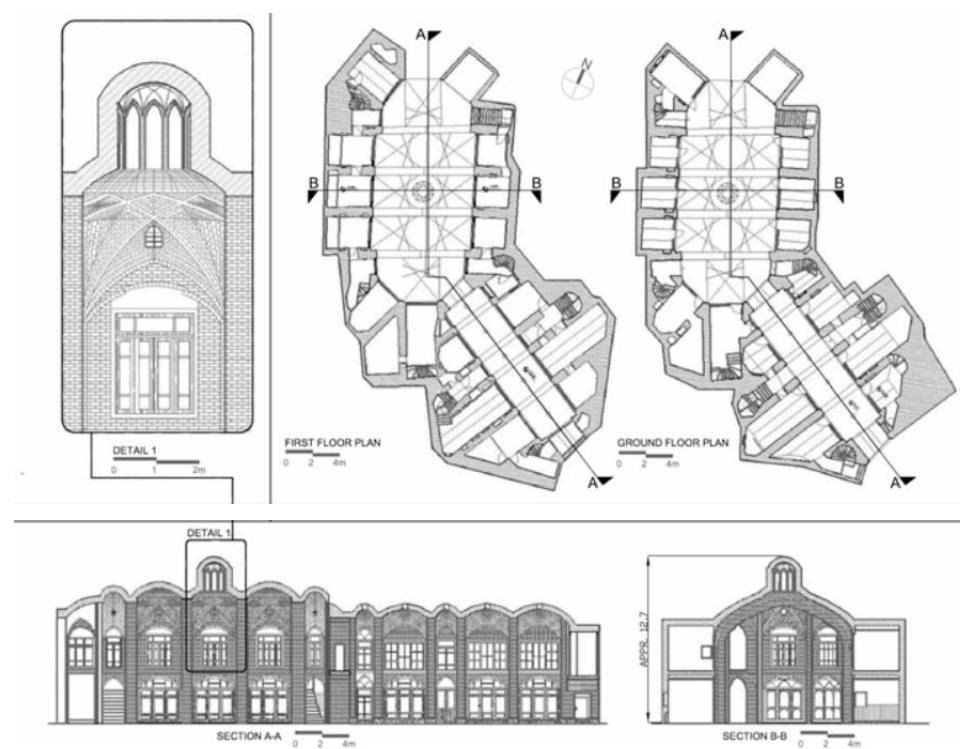
Dome in traditional bazaars in Islamic cities like Iran are seen from the exterior and arch pathways from the inside (Shalchi, 2013)



There is only one row of domes in the curved route of the vaulted bazaar below. These roofs are widely used to protect against wind storms and reduce sunlight and, consequently, lower heat transfer to the building. Domed roofs have traditionally been used to cover buildings and have had a significant effect in reducing the cooling loads of buildings, mostly due to the holes in their crowns that can increase natural ventilation, which increases evaporation from the wet surface (Figure 6.6).

Figure 6.6

Domed Roofs Have Traditionally Been Used To Cover Buildings, And Have Had A Great Effect On The Reduction Of Buildings Cooling Loads, In Particular Because Of The Holes In Their Crowns That Can Increase The Natural Ventilation Which Enhances Evaporation From Wet Surface (Shalchi, 2013)



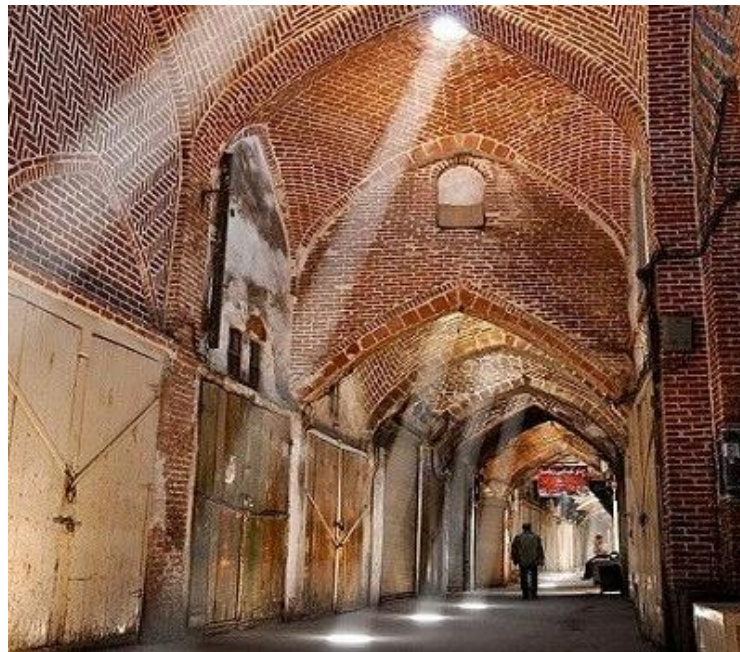
Another impact of the bazaar domes is the light that comes from the dome inside the bazaar. In most traditional monuments, the application of light depends on components such as spiritual dimension and light sanctity, light setting and consistency, temperature control, and energy storage in proportion to climatic

conditions. In Iranian architecture, the hierarchy of obscurity and light is used to coordinate and guide from one space to another and demonstrates the time (Figure 6.7).

Figure 6.7

In Iranian Architecture The Light And Darkness Hierarchy Is Used In Directing And Guiding From One Space To Another, And Shows The Time

<https://iranindepth.com/category/iran-historical-attractions/page/4/>

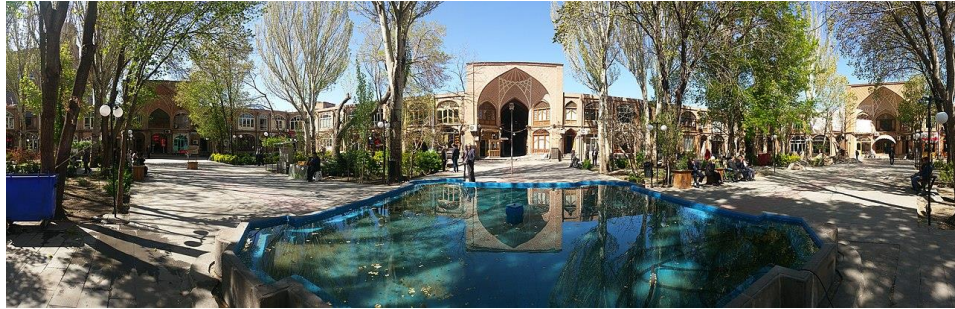


Another important function of the bazaar is courtyards. The courtyard in a cold climate is generally the heart of the buildings regarding environmental, spatial, and social aspects. (Shokouhian, Sep. 2007) Courtyards are known as climate changers, allowing indoor-outdoor activities to protect the building from dust, sun, and wind. Courtyards serve as light wells in a type of building that should limit external openings. They also serve as air wells through into cold, dense night air sinks and fresh morning and after-rain air enter the building through the abundant openings that open into the courtyards from the surrounding areas. The combination of planting and water pools to create a safe and comfortable environment is a place for communication between visitors and traders. It is seen that the drinking pools in the courtyard of the bazaar are free drinking water; it is provided as a charitable foundation by religious citizens and maintained by the waqf (Figure 6.8).

Figure 6.8

The Courtyard In A Cold Climate Is Usually The Heart Of The Buildings Spatially, Socially, And Environmentally

<https://iranindepth.com/category/iran-historical-attractions/page/4/>



Regarding the size of each shop, it could be defined that the size of each shop depends on merchandise it contains. The jewellery and gold shops, for example, are tiny, sometimes not more than 1 meter wide by 1.5 meters deep. (Figure 6.9).

Figure 6.9

The Gold And Jewellery Shop In Tabriz Bazaar (By Author)



Frequently the shops would be no more than three meters wide, sufficient for the craftsmen to sit in their commerce and put most of his products for sale

within easy reach. The floor was usually raised 2 or 3 feet over ground level and amplified towards the road, regularly with a seat (Figure 6.10) (Figure 6.11).

Figure 6.10

The Figure Shows The Ground Level And The Distance Between Right And Left Side Stores (By Author)



Figure 6.11

The Figure Shows The Ground Level And The Distance Between Right And Left Side Stores (By Author)



This can be to protect the shop from any flooding or to keep products at pedestrian eye level. The shop was closed at night by two or three-level horizontal shutters; The upper shutter could form an awning, and the lower ones could be folded back to serve as a bench or counter, a display stand, or a divan. In the closed parts of the advertising, all shop fronts have similarity in size with similar wooden entrance doors (Gates) and sometimes uniform colour (Figure 6.12), (Figure 6.13).

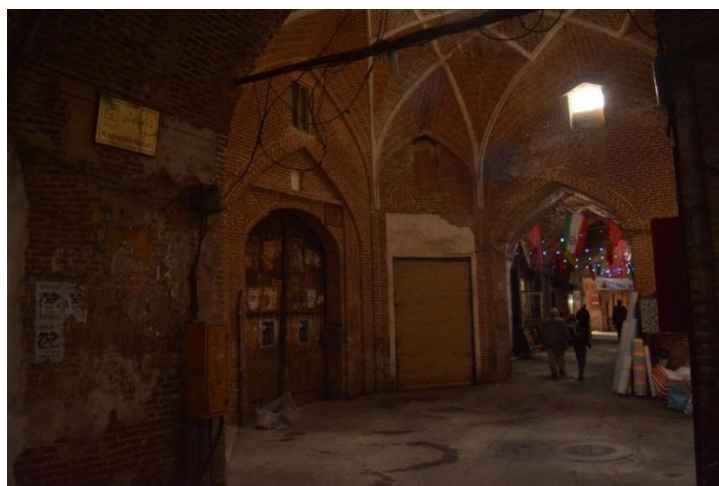
Figure 6.12

All Shop Are Covered With Wooden Gates And Sometimes Are Uniform Colours (By Author)



Figure 6.13

All Shop Are Covered With Wooden Gates And Sometimes Are Uniform Colours (By Author)



Other essential part of the Bazaar is Caravanserais, the caravan was another important monument in the bazaar place, originally a guesthouse for caravans or travellers with only a curtain for business. The caravanserais were designed to travellers and stables for traders' animals. The caravanserais in outside city were always one floor, but inside the city could be two to three floors. A rectangle caravan with central courtyard was surrounded by rooms and stables. Souqs, stores and workshops are the simplest and smallest but most important elements of the bazaar. They are often single-store, but depending on the original bazaar plan, they can be two-stores more expensive. The first floor was always used for business and commercial purposes, while the second floor was the main warehouse or accounting office as well as a place for private business meetings. The first floor rooms were used for daytime activities and warehousing at night, while the upper rooms were for accommodation, renting, and heated by the stove. In some houses there were stalls for caravans. But the bazaars were one-story buildings made up of stores, souqs that were built in order. The difference between the bazaar (one floor) and Khan (two floors) goes back to the souqs, (Figure 6.14), (Figure 6.15), (Figure 6.16).

Figure 6.14

The Caravanserais In Outside City Were Always One Floor, But Inside The City Could Be Two To Three Floors. A Rectangle Caravan With Central Courtyard Was Surrounded By Rooms And Stables (Bu Author)



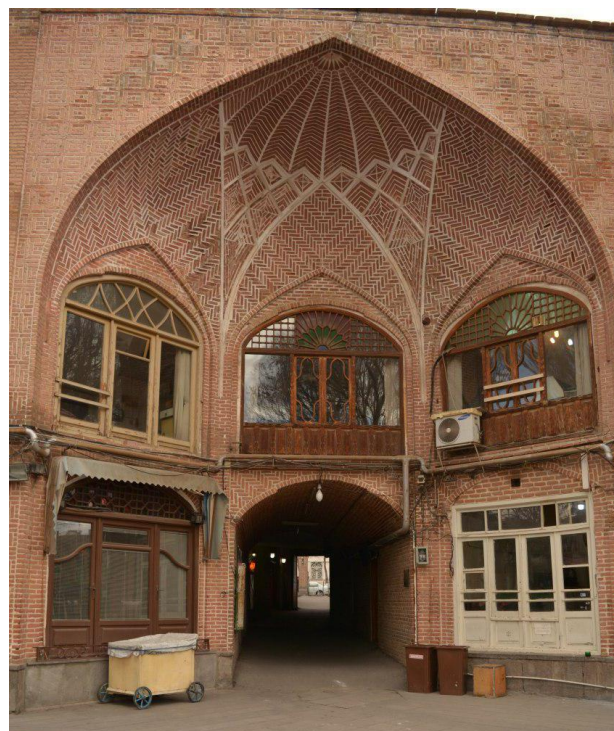
Figure 6.15

The Caravanserais In Outside City Were Always One Floor, But Inside The City Could Be Two To Three Floors. A Rectangle Caravan With Central Courtyard Was Surrounded By Rooms And Stables (Bu Author)



Figure 6.16

The Caravanserais In Outside City Were Always One Floor, But Inside The City Could Be Two To Three Floors. A Rectangle Caravan With Central Courtyard Was Surrounded By Rooms And Stables (Bu Author)



Commercial Centre in Pahlavi Period Till Islamic Revolution

At the beginning of the first Pahlavi period, due to the broad utilization of the road, streets, and coordinate routes of the carriage, the cars' use increased and moved in the city. The arrangement of modern social relations and security has been driving to the change of the urban texture and city designs and arrangements. One of the rebuilding results was the arrangement of the roads and streets to activity on both sides of the motor and engine vehicle and sidewalks. In this period, modern office space, such as banks, workplaces, open and private institutions, was built, taken after by the commercial spaces in the shape of shops as a push of divider road and were together. The shops were built up, which had an idealized opportunity on both sides of the road and walkway from the population density and pedestrian activity viewpoints. Continuously, a few commercial revival roads had an idealized opportunity to create and were shaped according to the entries and passages.

The first passages were made in Tarbiat Jadid Road, the moment entry in Shahnaz road (The name was Chaharrahe Shariyati), Pasaj Ghane close the Bazaar Tabriz, Shams Azar in Khiabane Amir. The most target of Reza Shah for developing these passages at that period was the modernization of Iran. These cities, especially the primary and last capital that they have to be compelled to change carriers and definitely, Tabriz, had to change and rapidly surrendered without passing through the centre of an excruciating circumstance. In order to change step, the first step was the development and construction of the North-South and East-West. (Habibi M. , 2001, p. 94)

The heart of the old was the traditional Bazaar that indeed after the inconvenience of these changes did not pause working; but, in the first genuine confrontation with modernization, there was truly injured after the arrangement of modern roads and streets as a way to speed up the development of social mobility and urban space opens and through innovation. It was a way among the individuals, and a modern lifestyle requires to underlie the advancement and improvement of the passages alongside the commercial road and streets spaces. (Azari, 2013, p. 134)

Reza Shah's decision-making and assurance in runs and forces on the body grant the modern shape of life. During the planning, the modern climate greatly impacted the commercial spaces and roads, streets. Despite the wide roads and streets of the Qajar period, one cannot point them in the advancement of modern commercial spaces; the roads are still the conventional structure and, in creating

gradually, go as the epitome of Qajar Modernization. The roads and streets are all of the gates and begun to reach the square. Moreover, in the city's morphology, bearing confront and face of facilitated and expanded the city's spiral structure towards the outside of it. Moreover, the old town with three images of the castle, square, and the Bazaar, can be distinguished, and only the modern plans are included. At the time of Reza Shah, the roads and streets appear; unexpectedly, the engineers' decisions to raster the intercession city frame as conceivable in urban roads and streets started with new roads. After shaping new roads and streets in the city and the flow of activities in it, the exchange city trades in modern shapes emerged the concept of Commercial Road. They took place Tabriz Bazaar in the modern position, where the merchants have a characterized role in its arrangement. The other way of building materials and architectural building with the modern topology on the more physical and spiritually-ancient features, their chronicled, historical and social erasure, and stamp and at long last on the city's life have a critical effect.

This modern urban road, the ancient Establishment of communications, can be discrete and resulting in serious harm, a neighbourhood organization, and the Bazaar as the financial, social and social backbone of the town before a strong presence of road, streets and exchange the bulk of its financial activities, to step down, until the end of time blurs. (Habibi S. , 2009) During the Pahlavi period, the speed and concentration of change and improvement have proceeded within the city. The role of commercial spaces in action and its consequence was manifested in two ways; First, the government and the closeness to the advertise (Bazaar road as to be spoken) feels undermined, and the spatial division of the locale, in truth, a modern time of obliviousness of the conventional Bazaar and the requests of accuracy gives merchants.

The geographic and political relationships change, which has played a vital role in the urban emergency and the mid-1970s political arsenal. (Azari, 2013, p. 109) Secondly, the improvement of modern neighbourhoods in the North and the town of morphing, the requirements for modern commercial spaces and places of intrigued that at the same time, an extraordinary position in terms of the potential customer Bazaar and financial ideal moreover were considered for the proprietors of this powerful commercial centres. The rise of road exchanging spaces and the Pahlavi time's structural style, which built a few buildings, to include the class in commercial spaces to be found within the passage. The development of widespread

physical-space of these advancements can be found in the course of Mohammad Reza Shah. The rise of broad physical space of these advancements can be found at the moment, Pahlavi. In this period, the modern commercial buildings, as specified before, Tarbiat Jadid Road, the moment passage in Shahnaz road (The name was Chaharrahe Shariyati), and Pasaj Ghane close to the Bazaar Tabriz, Shams Azar in Khiabane Amir.

In case the modernization process had confronted many difficulties and resistance in the first Pahlavi period, but in the second period, according to Situate modern spaces in the city and supplant them with past spaces, familiarize citizens with the modern physical structure of the city. Overall, the development and expansion of the urban centre class, generally modern data carriers, had been through the modernization of its current position. This time was a distinctive form of modernization, and within the context of underdevelopment innovation, there was, but the highlight that groups of people are included in its improvement. (Azari, 2013, p. 129)

The modern centre class in Tabriz city continuously shaped the larger part of the course, a modern trade environment that requests broad advanced customers. Modern urban middle-class lifestyle, based on consumerism, modern, unique intrigued in the utilization of advanced commercial spaces that are advanced items of intrigue, also obtained them. In addition, in these advanced trade spaces, more becomes a delight, indeed, even though it was modern within the advertisement and Tabriz's traditional commercial activities took place broadly by turning it into an open sphere of civil, social, and countless activities.

In this modern space, buying and side exercises, based on the delight guideline, was that the modern convention, doctoring, and the disclosure of the delights of modern shopping passages and spaces the revival in modern commerce included on the sidelines of the road and streets. With the explosion of shops in the streets and sections rising edges of Tabriz, Tabriz bazaar merchants leave their rooms and connect the modern commercial spaces wave.

After Islamic Revolution 1979

Between the end of the Pahlavi period and the beginning of the Islamic revolution, the southeast area of today's Bazaar started being connected to the Shah Bakhti Street (Jomhuri Street). The west of the Bazaar was grown to the newly constructed roads and new city urban forms, and north of the Bazaar, which the

Mehran river bridge was new roads had cut connecting bridge between the Bazaar and other parts of the city. Amir Çarşı district was connected to Pehlevi Street, which was then only east-west access line of the city at that time, through Shah Bakhti Street.

As a result, more financially dynamic businesses such as gold and carpets were attracted and placed in these areas. (Khamachi, 2009, p. 35) and (Marsousi & Khani, 2011, pp. 133-152) mention this development of the guilds in Tabriz Bazaar. Today, the Amir complex (mostly dedicated to gold trade) is located at the intersection of Shah Bakhti Street, built between 1956-1967, and Darai Street (today Shahid Madani Street). Large and high commercial complexes and shopping centres have been built. New buildings were built along the Darai Road on the east side of the Bazaar.

As a result, the Bazaar was visually and physically blocked on the east side. Today, the inner market areas in the east are not as affluent as the southern regions. Rasteh Kucheh Road, the area known today as Motahari Road, was built between 1956-1983 and is adjacent to residential areas, not directly to the Bazaar. Moreover, when it was built, the guilds had already changed their places in the Bazaar. It can be seen that modern passages and residential blocks serve as the gap between the Bazaar and the Rasteh Kucheh Road.

The passages and residential fabric play a blocking role, reducing the Bazaar's access to the Streets, and people compare it with difficulties in quickly accessing the Bazaar.

Later in 1995, in the Renovation Projects system, the residential areas on the Bazaar's west side were transformed into commercial areas. When its function was changed commercially, it was modified within the frame of a large commercial box, restricting its entry into the Bazaar. It has affected the social and commercial functions of these parts of the Bazaar (Figure 6.17).

Figure 6.17

*The Modern Streets That Surrounded The Tabriz Bazaar Before 1995
Regeneration Projects And The Areas That Limited The Direct Access Of
The Tabriz Bazaar To Them (Yadollahi, 2015)*

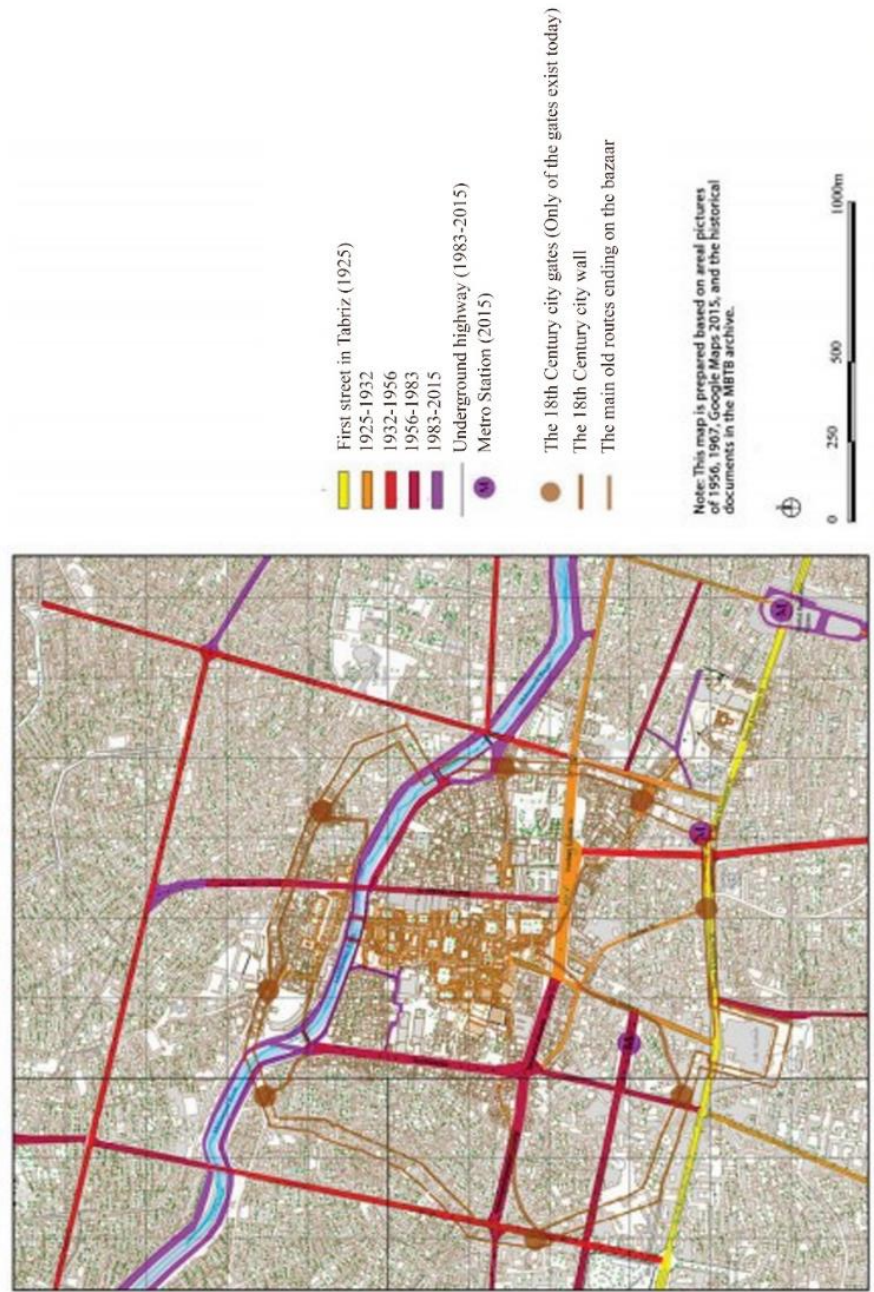


Since the historical bazaar bridges on the famous Mehran-roud River were destroyed long before these roads were built, the river also separated the Bazaar's northern and southern parts. Therefore, the commercial value of the Northern Bazaar (Saheb Abad and Davachi or Shotorbanareas) fell. This change mainly affected and changed the central structure of the Bazaar. In the 20th century, several wide streets were opened, which caused parts of the Bazaar to separate from the core. Over the past three decades, several restoration projects have been carried out on the Jami and Goi Masjid (Blue mosque) and several commercial buildings, while the Polmarket has recently been rebuilt. Shams Tabrizi and Atiq passage are some

of the commercial projects constructed around the bazaar's mosque and a Blue mosque (Figure 6.18).

Figure 6.18

The Development Of The New Streets And Roads Layout In Tabriz City Between 1925 Until 2015 (Yadollahi, 2015)



Shams Tabrizi Passage (19th century commercial building)

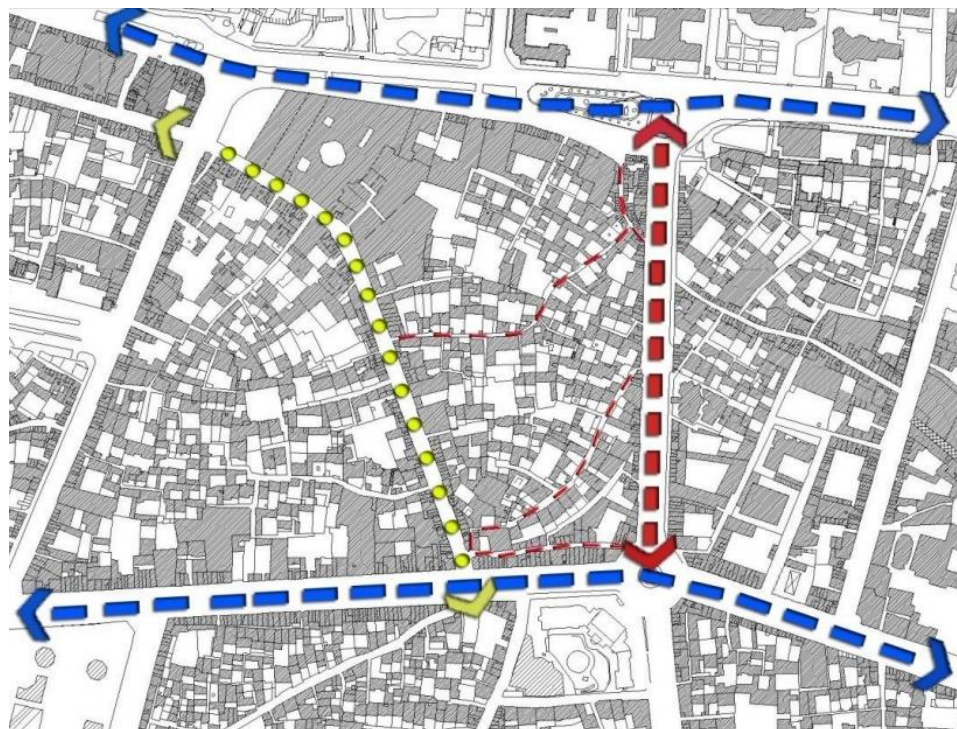
Project Location: East Azerbaijan Province, Tabriz, Ferdowsi, Meshkat, Shohada Street.

Number of floors: Shams Tabrizi Grand Passage (Bazaar and Shopping Centre) is located in Tarbiat Tabriz neighborhood and Meshkat Street. This complex is one of the fifteen bazaars and shopping centres in Tarbiat neighborhood of Tabriz and in terms of geographical location near important centres such as the Palace of the Municipal Museum (Clock Tower), This passage has 4 floors with 499 units and one underground parking.

Shams Tabrizi passage is a commercial complex located in Shohada Street. From the west, east, and north, south people are able to have an access to the passage. As the below figure shows, the blue lines are cars and bus access road, red line and yellow line are narrow access road for the pedestrian road; both have a connection from the alleys and narrow streets. The second figure shows the user map of the Shams Tabrizi passage's intended texture and other functional buildings that are covered around the passage (Figure 6.19), (Figure 6.20), (Figure 6.21).

Figure 6.19

The Access Roads To The Shams Tabrizi Passage (From The Municipality Of Tabriz's Archive)



The passage has 163 commercial units and one business floor and underground parking. The first, second, and third-class floors of this complex have retail and wholesale commercial units. There are also commercial offices on the fourth floor. Service units are also located on the fifth floor. (Figure 6.22), (Figure 6.23), (Figure 6.24), (Figure 6.25), (Figure 6.26), (Figure 6.27).

Figure 6.22

Underground Parking Of Shams Tabrizi Passage (From The Municipality Of Tabriz's Archive)

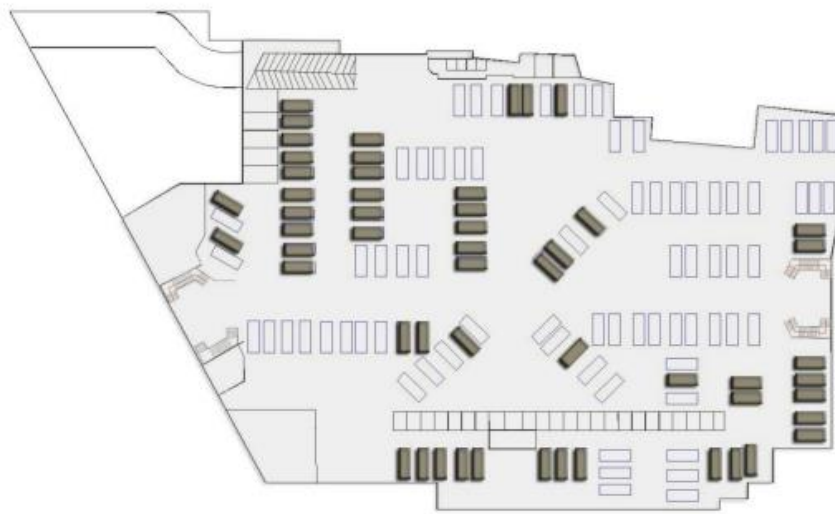


Figure 6.23

The Basement Of Shams Tabrizi Passage (From The Municipality Of Tabriz's Archive)

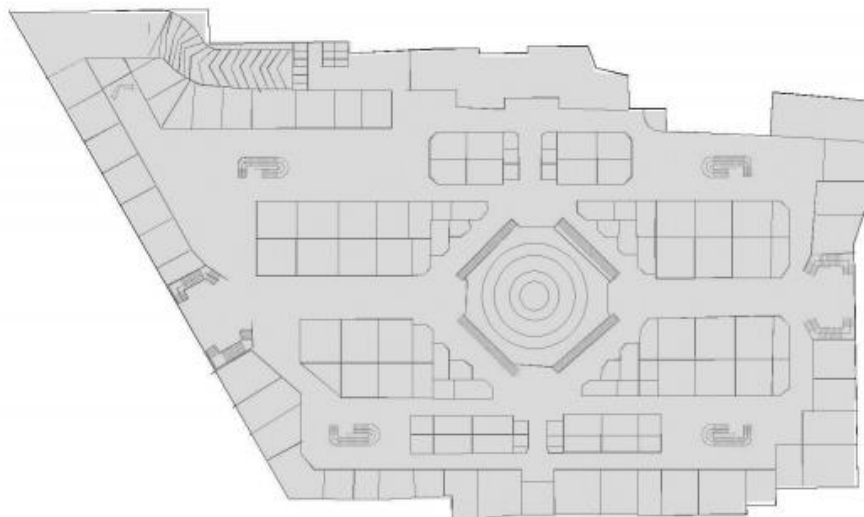


Figure 6.24

The Ground Floor Of Shams Tabrizi Passage (From The Municipality Of Tabriz's Archive)

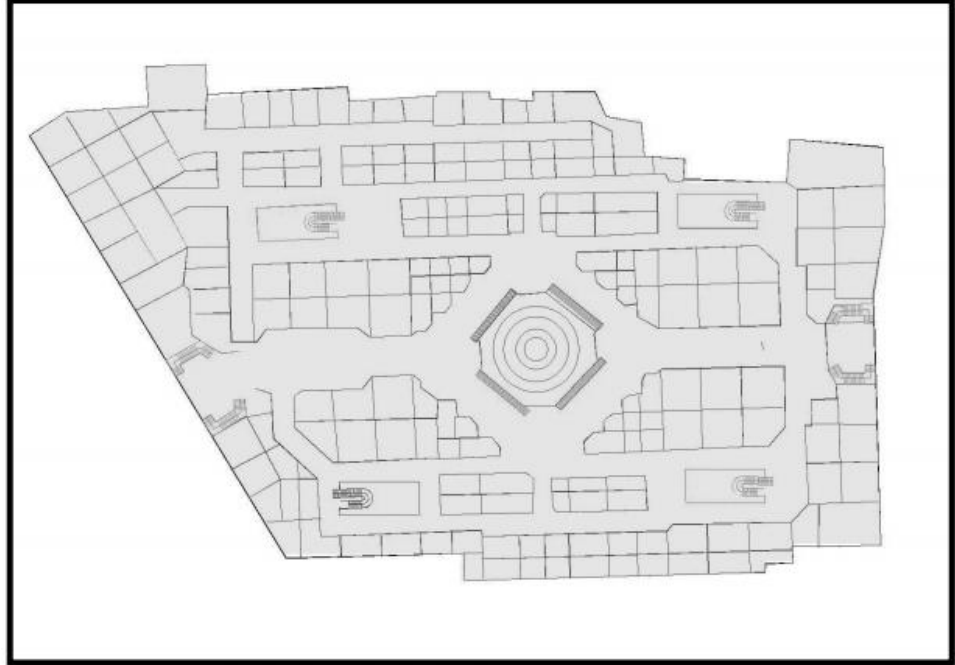


Figure 6.25

The First Floor Of Shams Tabrizi Passage (From The Municipality Of Tabriz's Archive)

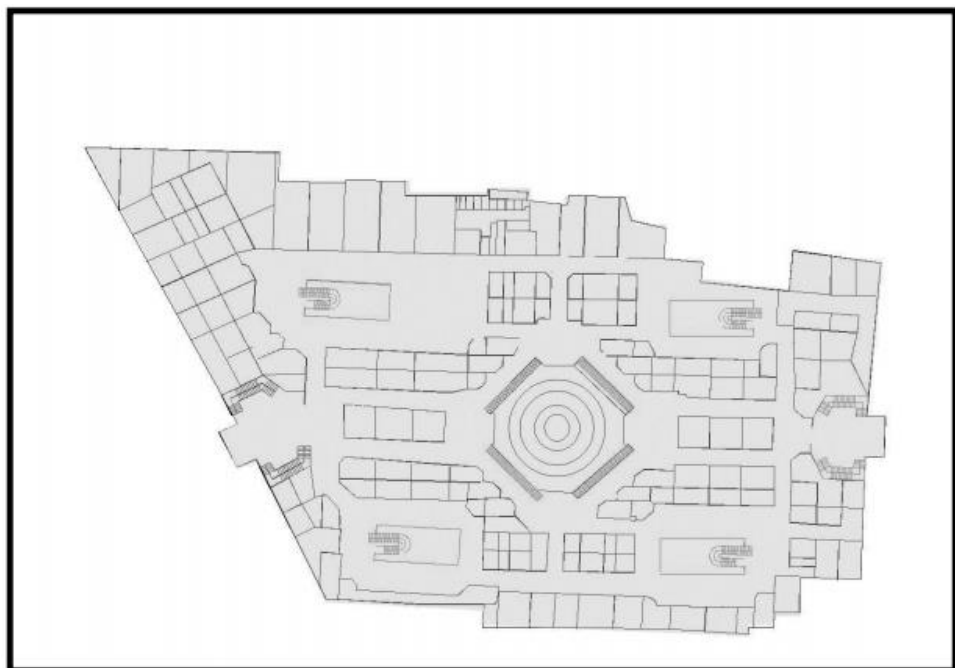


Figure 6.26

The Second Floor Of Shams Tabrizi Passage (From The Municipality Of Tabriz's Archive)

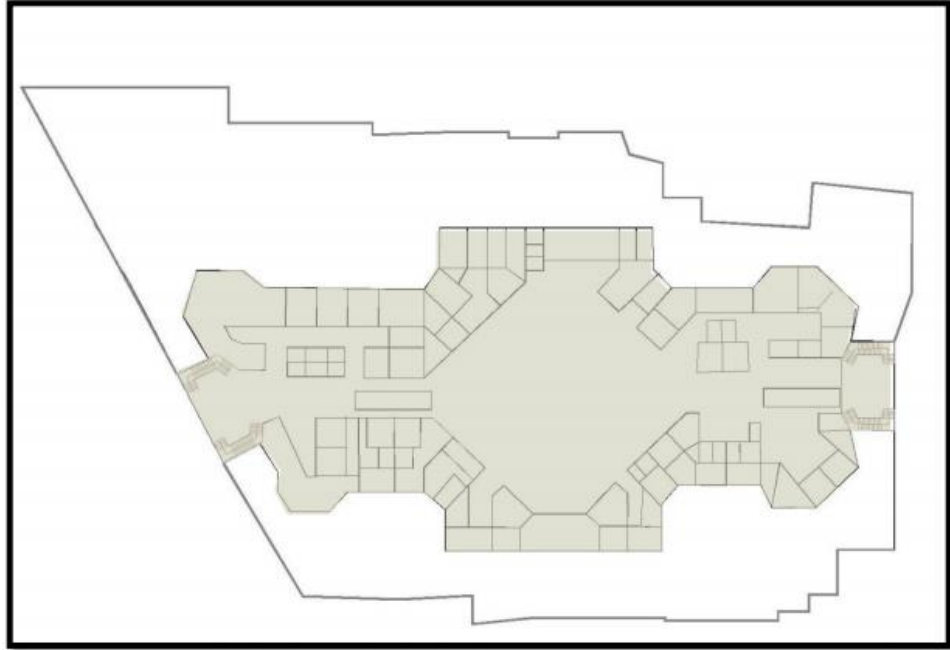
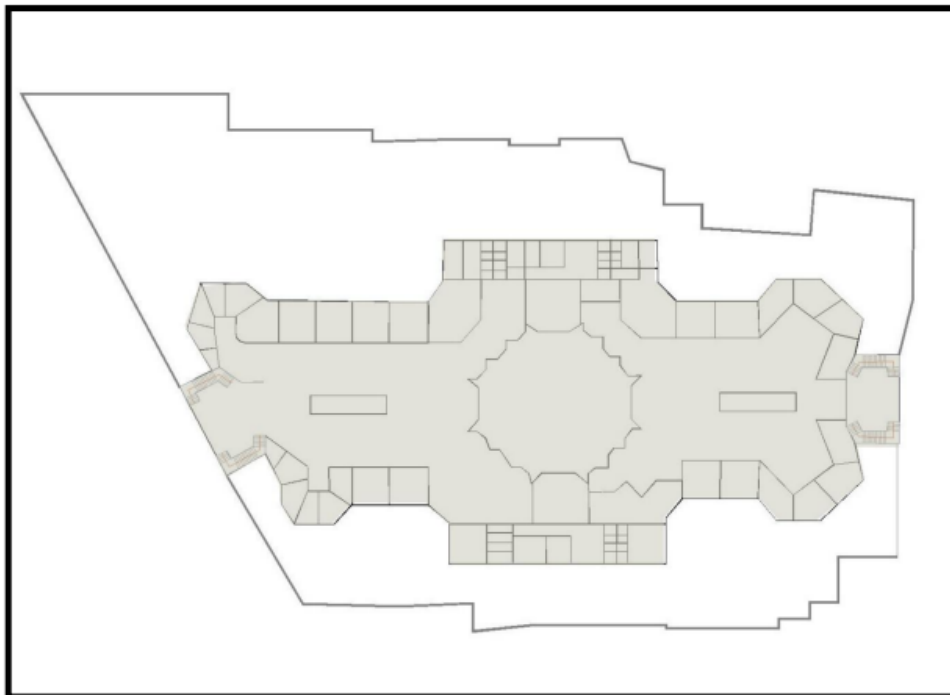


Figure 6.27

The Third Floor Of Shams Tabrizi Passage (From The Municipality Of Tabriz's Archive)



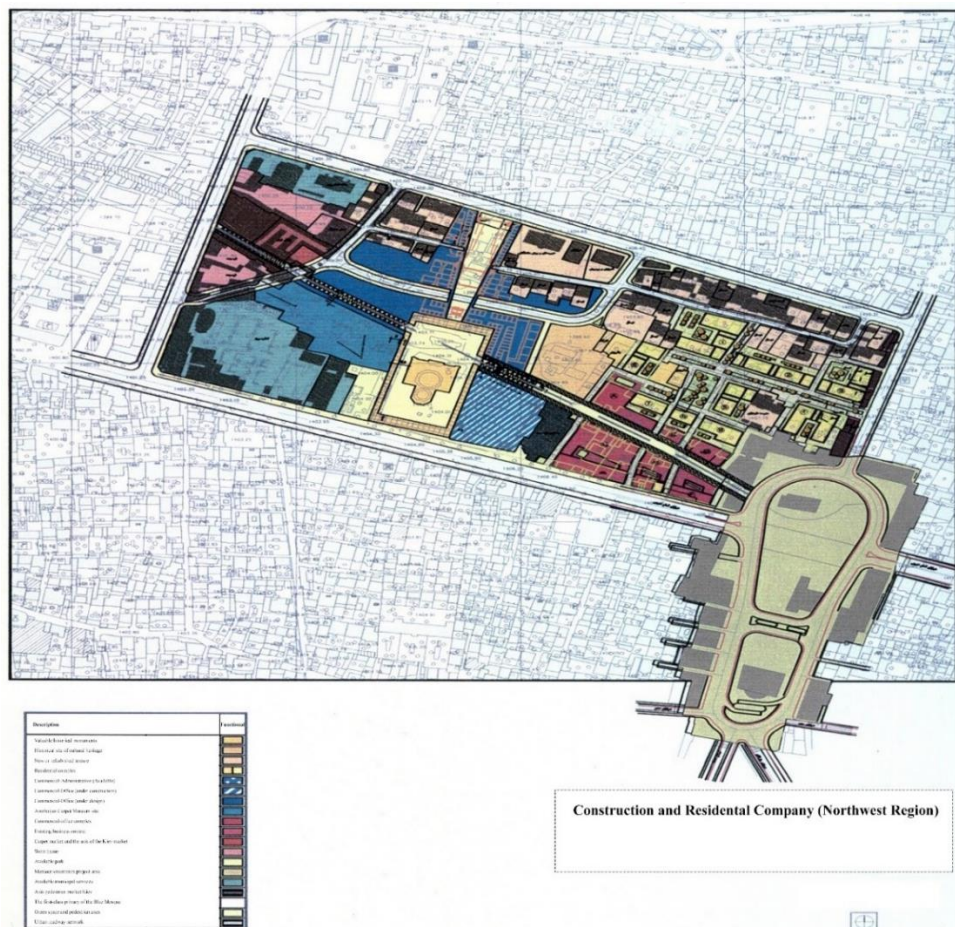
Atiq Commercial Project (19th century commercial building)

Project Location: The Imam Khomeini St. as the main highway of the city, Khaghani St. as the main access road to Tabriz Bazaar. Detail of Atiq project: Atiq project has been constructed in 1995. This project area is about 4.5 hectare with 156000m² foundation. AtiqBazaar has seven floors, Shahid Beheshti Bazaar has seven floors, and the residential complexes of Atiq project has six floors,

The rehabilitation project of the old texture (Atiq passage) is located in the central part of the city and adjacent to the Blue Mosque as the turquoise of the Islamic world. The Imam Khomeini St. as the main highway of the city, Khaghani St. as the main access road to Tabriz Bazaar, and Azim Shahid Beheshti Square and Bahadori streets are among the most important and vital plans to revive the worn-out urban fabric of Tabriz city, (Figure 6.28).

Figure 6.28

Development Plan Of Around The Blue Mosque And The Axis Of Abrisham Project (From The Municipality Of Tabriz’s Archive)



The Atiq project is the largest project for the reconstruction of the worn-out texture of the northwest of the country, which entered the implementation phase in 1989 with the sale of 1000 billion.

The Azerbaijan Municipality Development Company will build this project, which covers an area of five hectares, with the acquisition and destruction of 300 residential, commercial, and service units with a credit of 155 billion (Rial) in three years.

Atiq, as a commercial centre, has 377 units and 120 administrative units, 220 number of residential units with 1400 capacity units of car parking. Atiq service commercial complex will include sports and recreational amenities as well.

The Atiq project is under construction in three parts of the Atiq bazaar as a commercial unit, residential, and service unit. The commercial project is being constructed in 87,000 square meters, seven floors with two basements and parking with 950 vehicles, and the rest of the floors filled with commercial, welfare, recreational, and sports uses. The residential project is being implemented in 11 blocks with 6-floor in 36,000 square meters and 200 residential units. The Atiq project's service section is also under construction, with 30,000 square meters on seven floors. The large Atiq project is in 12 separate interconnected blocks constructed around the square named with one of the letters A-B-C-D-E. Each of the above sections also includes two sub-blocks 12 blocks are located in the circle. The field will continue to different construction companies at a faster pace. These blocks are under construction on seven floors, which will be connected by interface bridges. The northern blocks, i.e., A-B-C, will be connected through the connecting bridges and underpass canal that will pass under the square and will also be connected to the metro station. Inside this large 7-hectare square, an 18-story tower called the Abrisham Tower has been built, which adds to the beauty of this square and is an important part of the plan, which includes four floors of the shopping centre, two floors of the restaurant, eight floors of service and four floors of the multi-story car park, (Figure 6.29), (Figure 6.30).

Figure 6.29

The Figure Shows The Abrisham Tower Passage Which Has 18-floors
 (<http://aitabrizim.blogfa.com>)



Figure 6.30

Underground Parking Of The Abrisham Tower Passage
 (<http://aitabrizim.blogfa.com>)



The multi-story car park is below the additional square. There is the old Karim Khan Mosque from 700 years ago in the northern part of the square. This mosque has remained intact in the northern part of the square after reconstruction and beautification. One of the Great features of Abrisham square is the construction

of a metro station inside the square, which is located under the current Imam Street, one of the entrances of which is from Mansour Street (Figure 6.31). Regarding the pedestrian movement inside the square and to avoid traffic problems in the 6th district, the bridge has been installed in the square and between the complexes. Therefore, pedestrians will never cross the street directly; these bridges are built to save citizens' life and the connection of blocks with each other (Figure 6.32).

Figure 6.31

The Figure Shows All Around The Commercial Centre With Access Street (Mansour And Shahid Beheshti Square) (<http://aitabrizim.blogfa.com>)



Figure 6.32

The Interconnect Bridges That Connect The Northern Blocks, A-B-C to Eachother, Also These Bridges Helps To Connect To The Metro Station Through An Underpass Channels (<http://aitabrizim.blogfa.com>).



In the down floors of the square, which has 3 underground floors are including:

One floor parking, one hypermarket floor and the open floor below the street is also allocated as a recreational space such as skating rink, computer games, green space, etc. (Figure 6.33), (Figure 6.34).

Figure 6.33

3D drawing of the Atiq project (<http://aitabrizim.blogfa.com>)

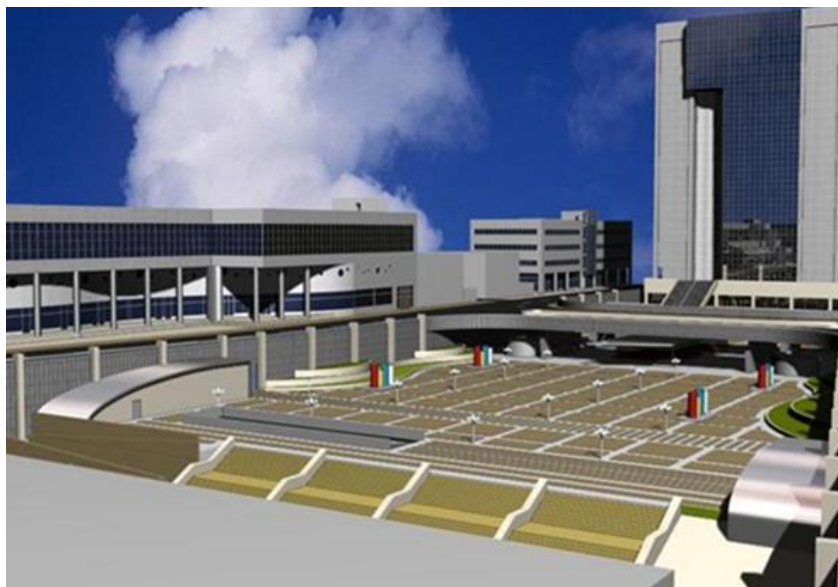


Figure 6.34

3D drawing of the Atiq project (<http://aitabrizim.blogfa.com>)



Commercial Centre in Contemporary (After Islamic Revolution)

In the past, Bazaar's traditional commercial place was the centre of sharing and distribution of news, social and cultural interaction, and production, whereas today, it holds a trade affair seat. Refer to the Pahlavanzadeh's opinion, the development of cities in the contemporary era and the diversity of paths and the differentiation of manufacture, distribution, and presenting commodities have not provided convenient conditions for adapting the traditional Iranian Bazaar and the modern period. (Pahlavanzadeh, 2010, pp. 65-72)

One of the essential modern effects on traditional bazaars is the economic impacts. After the technological changes in Iran in modern times, such as vehicles' appearance, massive alterations occurred in transport. New rapid roads replaced caravan pathways, and Iranian cities or many bazaars situated on the way to these caravan paths lost their prior importance and faced a considerable decline, influenced by new necessary markets. Traditional bazaars were isolated from the city through modern streets, and the progression in the city's physical environment resulted from the coherence of the urban life, and the solidarity among local districts and the traditional Bazaar vanished. Also, numerous dynamic traditional bazaars misplaced their consistent connection with other segments of the city. Social advancement in the traditional Iranian bazaars such as casual activities, education, news distribution, judgment, and many more social activities was canceled from the traditional Bazaar and replaced in other parts of the city based on an entirely new system. This Issue afterward accelerated the decrease of the traditional Bazaar since, in the past, numerous imperative cultural and social activities took place in one particular place close to the traditional Bazaar. This Issue led to the division of the Bazaar and the city day after day. So the city and the Bazaar transmuted to two different units, one as a consumptive unit and the other as the service unit. (Birashk, 1971, p. 50)

In addition, the appearance of modern social and administrative systems resulted in a progressive decrease in the centralization of the mosque for the Bazaar, and the city started to operate simply in particular cases. In the meantime, with the decrease of the traditional bazaars, residents close to the traditional Bazaar became empty and displaced by modern social brunches that needed a sense of belonging. (Falamaki M. M., 2007, p. 159) As a result, modernity, innovation caused the unfunctionalized religious spaces and mosques in the Iranian city. Before

modernism, the city development and its dilation occurred organically and inside the city boundary, and with the removal of the city walls, it developed contiguous to the recently constructed streets. Hence the Bazaar's power decreased in this situation, and its most important function in the city as the coordinator of the city centre was severely injured. (Engineering, 2008) Meanwhile, legislative institutions and administrations' improvement and creating a modern urban social class comprising of regulatory authorities attenuated the city centre and its significant components. The conventional social class which had been shaped during centuries in Iran vanished rapidly and was placed by modern classifications based on financial values (the wealthy, the centre course, and the low class); this led to a critical alter in the urban locale division, which functioned independently in the past. Nowadays, however, this division has also had numerous additional changes comparing to the time, and presently indeed, traditional bazaars have confronted significant advanced world changes. Nowadays, in any case, this division has also had numerous additional changes comparing to the time, and presently indeed, traditional bazaars have confronted significant modern world changes. It was one of the most imperative results of the ancient city's structural change, resulting in the city core's transmutation aside from the recently constructed streets. After Reza Shah (Pahlavi the 1st), the orientation of the modern governmental institutions was towards the new social class foundations (the modern areas in the northern parts of the city), which resulted in the increase of significance in modern buildings and the diminishing importance of the historical control. (Engineering, 2008)

The factors decreasing the bazaar productivity after modernism in Iran to: -
 The road and street laying and the importance of the street engineering after advancement in Iran - The move of the city centre, cities which extended outside the ancient city boundary and borders - The development of cities with double centralities
 The definition of streets in conventional cities was sectioned including fundamental paths, vital accesses with regularly paths, residential and commercial functions. Road and street changed to a place for exchanges affaire, work, and recreation with a specific identity and presence, and the architecture of the road, which was influenced by the concept of extroversion in style, led to modern urbanism and this modern definition of the road, made new symbols. In the past, the Bazaar was a social and financial symbol, and the image of modern civilization was the generation, venture, and innovation approaches. Streets such as Vali Asr Street are one of the most necessary avenues in Tabriz as a strong example of this

city attraction. As a result of advancement, the foundation of modern industrial facilities. Parts of ancient bazaars were crushed to make wide boulevards and streets, and merchants were encouraged to locate retail shops along these new boulevards and streets instead of in the bazaars. After innovation and the development of shopping centres, department stores' inner parts were planned like presentation halls with merchandise of each kind collected in one place. They had window shows on the road, but human interaction and discussions between customers and collaborators and assistants' appearance were seen as the slightest imperative after the show of products. Not at all like the conventional bazaars, social intuitive were more critical than just looking at the merchandise (Figure 6.35), (Figure 6.36), (Figure 6.37), (Figure 6.38).

Figure 6.35

Pahlavi Street, Jelo Passage (<https://www.chamedanmag.com/>)



Figure 6.36

Pahlavi Street, Jelo Passage (<https://www.chamedanmag.com/>)



Figure 6.37

Passage Alley Exit To Shariati Crossroads

(<https://www.chamedanmag.com/>)



Figure 6.38

Passage Alley Exit To Shariati Crossroads

(<https://www.chamedanmag.com/>)



Shopping Centres are the heart of today's cities. These complexes have different capacities, such as commercial, authoritative, and recreational capacities. Shopping centres are regularly endless structural spaces made for the ought to offer and purchase. Shopping centres gather buildings or commercial units built in a location, accumulated and bound together architecturally and modified, planned, and built as a dynamic unit associated with their area of service agreeing to place, measurement, and shops' assortment. This unit regularly has common stopping parts based on the measure and number of the shops.

These structures are made to supply a place to reply to shopping fundamentals and be a spot for utilization, free time recreation, or welfare capacities, planning different exercises for its users such as coffee shops, eateries, playing spots for children, and spaces for gathering and chatting and in this include, they are exceptionally comparable to the conventional Bazaar. In contrast, both structures are the crucial supply route of the cities. Nowadays, these structures, not at all like conventional bazaars, are not built based on the natural, structural needs.

Shopping centres are built on the inspiration of making an effective commercial stream to combine retails in implies of a more effective trade in a space full of current century publicity. In shopping centres, diverse social activities take place; these spaces are a zone for social preparations. Hence shopping centres are not only a implies of the economy but a region for social interactions. An assortment of individuals who utilize the shopping centre space is ancient and resigned individuals. These individuals are frequently nearby homes of the shopping centre area who walk to the shopping centre zone and accumulate around the shopping centre's exterior yard as a stamping ground. These bunches regularly have no want to see the merchandise displayed in the vitrine; however, they favor open gathering spaces to chat and look like nearby squares utilized in Iran's old conventional city structures.

The reseason for the youth coming to the shopping centres is to spend time, have fun, and feel they have a place in the modern atmosphere, in any case of the ambiance outside the shopping centre's borders. Hence, they purchase modern items, dress in elegant clothes, eat diverse food, and have present-day states of mind towards diverse sexual behaviors. In this encompassing, they see the advanced human being they wish to be, even though it is short. They imagine being modern and live a present-day lifestyle in any case of all their lifestyle needs compared to indeed a medium-class modern life, through what they purchase and utilize from a new-fashioned shop. Boccock looks at this issue as individuals who are the clients of clothing, food, embellishments, furniture, and indeed the sort of relaxation, refer to these objects not because of what they are but due to what they want to be; they create the feeling of identity of whom to be using what they expend. (Boccock, 2009, p. 87)

Atlas Commercial Centre (Contemporary Commercial centre/ CBD)

Date and Location: Atlas Tabriz Trade Centre was constructed in 2016. It is located in Valiasr lands of Tabriz and Negin Park area; Valiasr is a pleasant climate

in Tabriz, which is considered one of the best parts of the city in terms of value. The Atlas project's detail: Iranian Atlas Company is one of Tabriz's most important projects, which is defined as the "Atlas Trade Centre" according to the mentioned characteristics. The Atlas commercial centre, with total infrastructure of 44,820 square meters, this project is located on a land with an area of 12,381 square meters. Three thousand six hundred square meters of this land is related to the project building area, and 8781 square meters is dedicated to green space and a neighborhood park with entertainment facilities. Underground floors from floor -6 to -3 floor is dedicated to parking with a capacity of about 480, and from -2 to floor six is dedicated to commercial and service use, including 281 commercial and service units. The seventh to eleventh floors use for administrative that these floors include eighty office units, (Figure 6.39), (Figure 6.40), (Figure 6.41), (Figure 6.42), (Figure 6.43).

Figure 6.39

The Plan Of The Atlas Commercial Centre's Parking (By Dr. Salek)



Figure 6.40

The Plan Of The Atlas Commercial Centre's Parking (By Dr. Salek)



Figure 6.41

The Plan Of the Atlas Commercial Centre's Play Floor (By Dr. Salek)



Figure 6.42

The Plan Of The Atlas Commercial Centre's Food Court (By Dr. Salek)



Figure 6.43

The Plan Of The Atlas Commercial Centre's Administrative (By Dr. Salek)



71% of this area has dedicated to green space, neighborhood parks, and recreational facilities to become a happy centre.

In addition to having different classes in specialized classes and exhibitions, this centre can have a very good performance as an essential urban space in the region by providing facilities and facilities for recreational and welfare. And move towards traditional and modern trade by attracting reputable guilds and brands. Due to all classes' special nature, this shopping centre will have a trans-regional function as a stock exchange for goods needed by citizens and will become one of the attraction centres in the northwest of the country.

The Atlas Business Centre project design is introverted; inside, it has a relatively crowded, noisy, and dynamic structure, but outside it has a minimal, calm, and simple nature. The project land has a square structure field, and the project is located in the middle of this field.

Visitors and customers can access the Atlas commercial centre through the Tavanir, Kasaei, and Pasdaran highways to the airport, the bazaar, the city centre, and the university touristic area of El Goli, (Figure 6.44).

Figure 6.44

The Atlas Commercial Centre In Tabriz City (<http://atlasshoppingcentre.ir>)



Architectural features

Atlas Tabriz building's facade is a combination of shell and silver granite with American fireproof alloy composite and German frameless and thermal break glass facade with Belgian Securite double glazed windows with a 20 mm spacer with Arcon gas. The building is equipped with 22 escalators, an external package (Kone or Thyssen German), seven elevators for 10, 13, and 21 people with glass cabins and scratch-resistant steel. The building is equipped with fresh air conditioning by boilers and suction chillers and air chambers made of ceiling coils, (Figure 6.45).

Figure 6.45

The Construction Elements Of Atlas Centre (<http://atlasshoppingcentre.ir>)



The building is equipped with the following decorative BMS intelligent systems:

This project includes fire alarm and extinguishing, lighting control, physical control of spaces, home engine control, internal communication (intercom), public wireless internet, French lightning arrester. The existence of synergistic uses such as hypermarkets, restaurants, amusement parks, exhibition halls, and food courts and commercial and service units, meets customers' various needs. The green space around this centre, with 8781 square meters, can be used as a local park and residence for the public (Figure 6.46), (Figure 6.47).

Figure 6.46

The Atlas Commercial Centre (<http://atlasshoppingcentre.ir>)



Figure 6.47

The Atlas Commercial Centre's Parking (<http://atlasshoppingcentre.ir>)



Investors :

Iranian Atlas investment (Limited Liability Company (LLC)) with a 50% share Baghmisheh Urbanization and Housing (Public Listed Company (PLC)) with a 33% share International Construction Development Corporation (ICDC) with 17% share

Land Area:

Total building area: 44,828 square meters (m²)

Serviceable floor area: 18,069 square meters (m²)

Total number of floors: 18 floors

Number of parking: 449 Unit

Project's Completion date: August 2016

Project developer: Pardis Atlas Pars Company (Limited Liability Company (LLC))

Location of commercial stores: -2nd to 4th floors

Sports and recreational sites: 4th floor

Administrative units: 7th to 11th floors

Hypermarket: -2nd floor

Parking: -6th to -3rd floors

Useful Area:

Area of commercial units: 10,288 square meters (m²)

Number of commercial units: 288

Stores area: 14 to 80 square meters (m²)

Office area: 5,040 square meters (m²)

Number of offices: 80 units

Area of administrative units: 45 to 110 square meters (m²)

Hypermarket: 1,597

Restaurant: 1,14

Special facilities:

Intelligent *Building Management System (BMS)*, Security Camera (CCTV), Fire Alarm and Firefighting system, elevator and escalator

Facilities:

Restaurant and Foodcourt, coffee shop, Children's playground, Exhibition, Hypermarket, Parking with 4 Floors.

Technical Specification:

Structure type: Special high flexibility moment-resisting frame structure system with great resistance against earthquake, the complex structure of reinforced concrete, and steel structures. Facade specifications: A combination of Granite or polished Travertine stone with a composite sheet, frameless double glazed glass facade, and thermal break according to standards. Cooling & Heating systems: Direct-Fired Chillers and external decorative Ceiling Concealed Fan Coil units. Heating systems: Hot water boilers and decorative Ceiling Concealed Fan Coil units, (Figure 6.48).

Figure 6.48

Technical Specification Of the Atlas Centre (<http://atlasshoppingcentre.ir>)



The Laleh Park Commercial Centre (Contemporary Commercial centre/ CBD)

Location: Shahid Fahmideh Square, Pasdaran highway, Tabriz, East Azarbaijan.

Details of the project: Laleh Park is a commercial, recreational and residential complex in Tabriz and on the southeast side of Fahmideh square on the Pasdaran highway. This commercial centre has been constructed in 2012. The complex consists of two parts, including a shopping centre and a five star hotel. The Kaya Laleh Park hotel is the 10th branch of the Chai Chai Chain group in Turkey. The Laleh Park complex was built with the investment of Ali poolad, originally from Tabriz. The Laleh Park is the best and most famous Worldwide clothing and fashion brands then Laleh park shopping centre is your perfect choice. Laleh park shopping centre is one of the most luxurious, famous, modern and full-featured Iran shopping centres. This shopping centre is very chic and ultra-modern and for those

who love purchasing Turkish brand clothing Laleh park shopping centre is the best option. All of the great and super luxury brands have exclusive amazing full-featured stores here from Mavi, Givani, Mango, Adel, Couton, Fendi, Blaza, Trust and many more are here with their great quality and customer service. This commercial centre has huge hypermarkets, confectionary stores, cinema, food courts, amusement centres and many more options. (Figure 6.49), (Figure 6.50), (Figure 6.51), (Figure 6.52), (Figure 6.53), (Figure 6.54).

Figure 6.49

The -2 Floor Plan Of The Laleh Park Commercial Centre
(<https://www.lalehpark.com/map>)

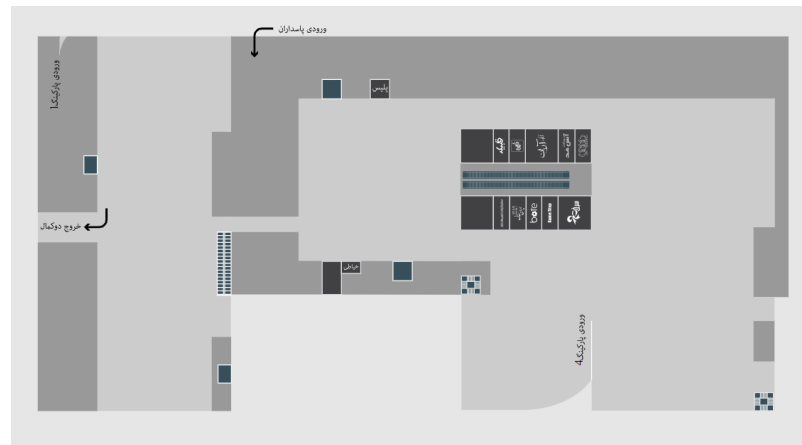


Figure 6.50

The -1 Floor Plan Of The Laleh Park Commercial Centre
(<https://www.lalehpark.com/map>).

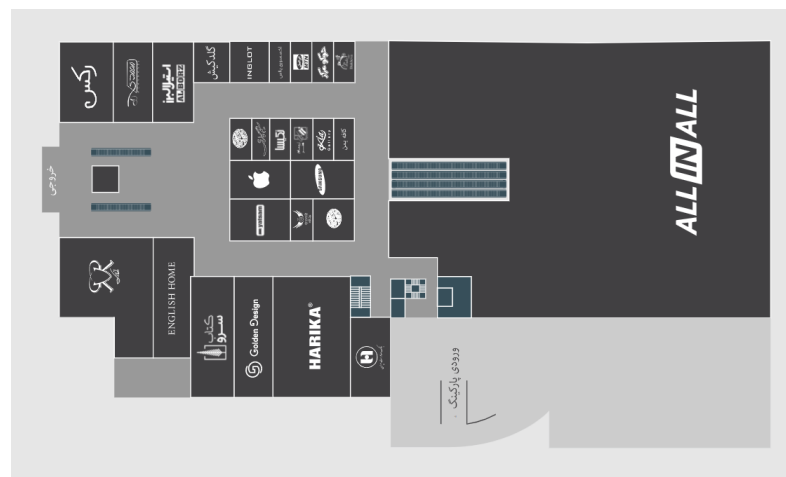


Figure 6.51

The Basement Plan Of The Laleh Park Commercial Centre
 (<https://www.lalehpark.com/map>)

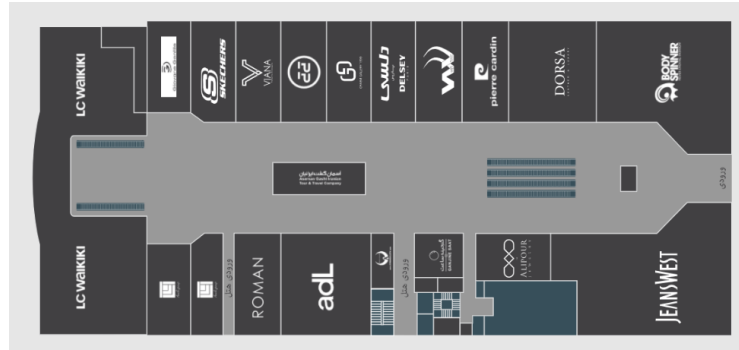


Figure 6.52

The First Floor Plan Of The Laleh Park Commercial Centre
 (<https://www.lalehpark.com/map>)

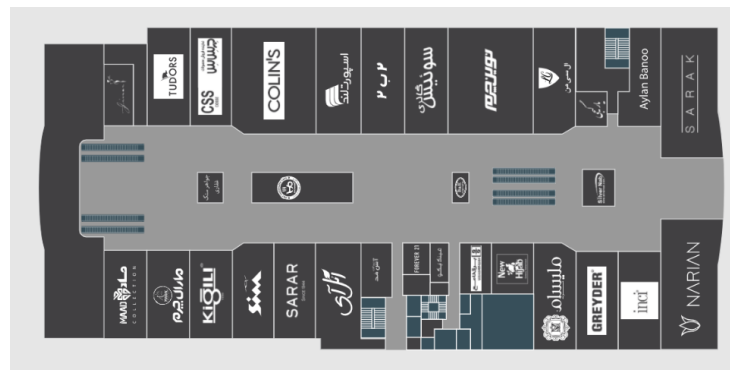


Figure 6.53

The Second Floor Plan Of The Laleh Park Commercial Centre
 (<https://www.lalehpark.com/map>)



Figure 6.56

The Laleh Park Commercial Centre In Tabriz City (<https://tabriz-iran.ir/en/2018/06/19/laleh-park/>)



Figure 6.57

The Laleh Park Commercial Centre's Entertainment Floor In Tabriz City (<https://tabriz-iran.ir/en/2018/06/19/laleh-park/>)



Figure 6.58

The Laleh Park Commercial Centre's Foodcourt Floor In Tabriz City
 (<https://tabriz-iran.ir/en/2018/06/19/laleh-park/>)



Figure 6.59

The Laleh Park Commercial Centre's Foodcourt Floor In Tabriz City
 (<https://tabriz-iran.ir/en/2018/06/19/laleh-park/>)



Tabriz Five Star Laleh Kaya Park Hotel is a hotel with a different style than Iranian hotels and is undoubtedly the first and the most popular of Tabriz. This hotel is one of the chain of Kaya hotels, the largest chain hotels in Turkey with a 30-year history which opened in 1395 and offering truly five star services.

The glass façade, the stylish and simple lobby, layout and color scheme of the rooms, experienced staff and hotel facilities will give you a unique emotion.

The luxurious Laleh Park Kaya Hotel which serves a variety of Iranian and international cuisine. Conference hall with all the facilities is ready to serve guests. A large sports complex with gym, swimming pool, sauna and jacuzzi, and many other services have all formed a very complete and luxurious suite to offer the best service according to international standards.

One of the unique features of the Kaya Hotel is neighborhood to the Kaya shopping mall. This multi-storey shopping mall has large stores, with the most up-to-date goods available in the world. This hotel and shopping centre are managed and are connected to each other from inside the hotel. The kaya hotel has too many facilities like High-speed Internet, Air Conditioning, Business services, Dry Cleaning, Laundry Service, Shopping Centre, Medical Services, Taxi Centre, Elevator, Lobby, Parking Space in the Hotel, Turkish bath, Restaurant in Hotel, Coffee Shop, Conference Hall, Meeting Room, Banquet Hall and Spa Services, Jacuzzi, Dry Sauna, Steam Room, Fitness Gym, (Figure 6.60), (Figure 6.61), (Figure 6.62).

Figure 6.60

The Kaya Hotel's Bedrooms (<https://www.welcometoiran.com/kaya-laleh-park-hotel/>)



Figure 6.62

The Kaya Hotel's Bedrooms (<https://www.welcometoiran.com/kaya-laleh-park-hotel/>)



The result of this chapter

At this level, examine of the changes in the commercial centres during three different periods helped to figure out the difference between them. According to the analysis, the Bazaar belonging to the Zandiyeden Qajarian periods, the ground floor and one floor were used as resting rooms for the owners of caravanserais and shopkeepers. The Tabriz Bazaar has been usually made by the red brick and stone piles and wooden structure ceiling roof system. The design for the bazaar's exterior base on the Islamic method has a pure, plain and unpretentious facade without windows. The location of the bazaar, as the core of the city, is combined with both political power and economic power, and the first civilization in Tabriz has been raised from this point (Tabriz Bazaar). Therefore it has connected to everywhere in the city. The development of the Tabriz city from the core likes to the tree branches, the Bazaar took root and developed in the city. Bazaar has eight entrance gates from south, north-west and east. These gates helped merchants to travel in connection with the silk-road. The caravanserais in the bazaar were serving traders and tourists. Today, new streets, roads and population growth have caused traffic. For this reason, it is a little difficult for people to reach the bazaar. In general, people who come to the bazaar walk to the bazaar in order not to be exposed to traffic. However, the new type of commercial centres in the middle of the Pahlavi and Islamic period, they are usually two-storey and sometimes there have been changes in the number

of floors. Concerning the materials used on the commercial building are Brick and stone as the carrier material of the stores. Brick is used in the facade and the glasses used in the exterior as showcases. The facade elements consist of columns and small details. Windows and doors have a flat and rectangular form from the arched form. During the modernization, the shape and scheme of the shops started to change and the houses were located adjacent to the parcel layout and the number of floors increased to four or even nine. Most of the stores are used multifunctional and each floor has different functions. The caravanserais in the bazaar gave their current location to the hotel. The materials on the facades appear to be brick, wood and stone products. On the other hand, the hug and width windows and doors are made of plain with modern materials on the facade and interior part of the commercial centres. The large window sizes in the commercial centres and the opening to the outside area with bright lights, immediately it takes the people attention. By innovation and updating equipment and technology facilities, including electrical and mechanical and other facilities in general. It has caused to seen the development and uplift in the nowadays buildings. As an example; in the Bazaar, natural methods were used to receive light and heating, cooling & etc. However, all the facilities used in the above-mentioned commercial buildings are composed of installations by technology and innovation. The advantages of commercial centres are time managing. The wide roads connecting to the commercial centres and accessibility to the commercial centres cause to transportation services can easily reach to the commercial centres, and somehow people do not waste their time. However, the traffic in the bazaars consumes half of the time to reach the bazaar.

According to this chapter, Comparison tables has been made between 5 shopping centres to find the differences and similarities between them. Based on the results obtained from the comparison table, we will reach part of the final conclusion. These tables helps to achieve the difference between the concept of formation of commercial centres, function and internal units of commercial centres. And their hotel and caravanserais, façade features and access routes for people by walking foot and transportation vehicles. (Table 6.1), (Table 6.2), (Table 6.3), (Table 6.4), (Table 6.5).

Table 6.1

The Comparison Of The Concept Of Formation Of The Selected Commercial Centres From The Qajarian Period Until The Contemporary Period

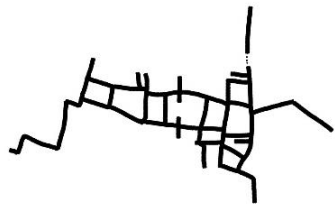

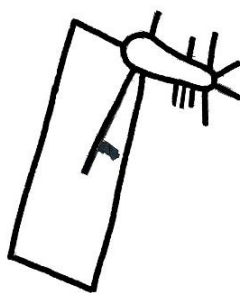

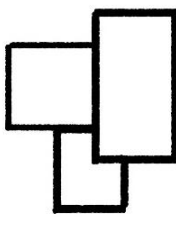
THE IMPACT OF MODERNIZATION ON THE TRADITIONAL COMMERCIAL TYPLOGIES IN TABRIZ REGION		
Typology of the commercial centres from the Qajarian period until the contemporary		
<p>Name: The Tabriz Bazaar Address: Bazar, Tabriz, East Azerbaijan Province, Iran Date of construction: The 12th century Area: 28,9733 ha</p>	<p>Name: Shams Tabrizi Passage Address: East Azerbaijan Province, Tabriz, Ferdowsi, Meshkat, Shohada Street Date of construction: 18th - 19th century Area: 8234.97 hectare</p>	<p>Name: Atlas Commercial Center Address: East Azerbaijan Province, Tabriz, Valiasr, Kuy-e-Vali -ye-Asr, Atlas-Iran Date of construction: 2016 Area: 44,828 square meters (m2)</p>
<p>Name: Aliq Commercial Project Address: The Imam Khomeini St. as the main highway of the city, Klughani St. as the main access road to Tabriz Bazaar, and Azim Shahid Beheshti Square and Bahadori streets Date of construction: 1995 Area: 4/5 hectare, Foundation: 156000 m2</p>	<p>Name: Laleh Park Commercial Center Address: Shahid Fahmideh Square, Pasdaran highway, Tabriz, East Azarbaijan. Date of construction: 2012 Area: 42,939 square meters (m2)</p>	
CONCEPT OF FORMATION		
 <p>Multi-axis An interconnected system consisting of the number of parallels and intersecting Rasteh (Horizontally)</p>	 <p>The layered & Core development (Vertical)</p>	 <p>The route form development (Horizontally)</p>
	 <p>The layered & Core development (Vertical)</p>	 <p>The layered & conjoined (Vertical)</p>

Table 6.2

The Comparison Of The Function And Internal Units Of The Selected Commercial Centres From The Qajarian Period Until The Contemporary Period

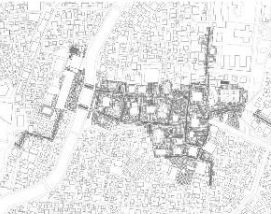


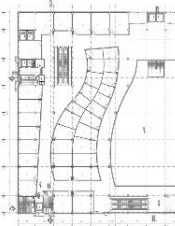

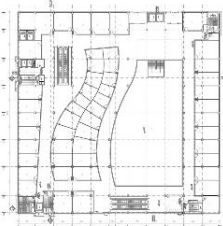
THE IMPACT OF MODERNIZATION ON THE TRADITIONAL COMMERCIAL TYPLOGIES IN TABRIZ REGION	
Typology of the commercial centres from the Qajarian period until the contemporary	
<p>Name: The Tabriz Bazaar Address: Bazar, Tabriz, East Azerbaijan Province, Iran Date of construction: The 12th century Area: 28,9733 ha</p>	<p>Name: Shams Talebi Passage Address: East Azerbaijan Province, Tabriz, Ferdowsi, Meshkini, Shohada Street Date of construction: 18th - 19th century Area: 8234.97 hectare</p>
<p>Name: Atlas Commercial Center Address: East Azerbaijan Province, Tabriz, Vahdat, Kuy-e-Vahd-ye-Aks-Atlas Iran Date of construction: 2016 Area: 44,828 square meters (m2)</p>	<p>Name: Aliq Commercial Project Address: The Imam Khomeini St. as the main highway of the city, Kaghani St. as the main access road to Tabriz Bazaar, and Azim Shahid Beheshti Square and Bahadur streets Date of construction: 1995 Area: 4.5 hectare , Foundation: 156009 m2</p>
<p>Name: Laleh Park Commercial Center Address: Shahid Fahmideh Square, Pasdaran highway, Tabriz, East Azerbaijan. Date of construction: 2012 Area: 42,939 square meters (m2)</p>	<p>Name: Atlas Commercial Center Address: East Azerbaijan Province, Tabriz, Vahdat, Kuy-e-Vahd-ye-Aks-Atlas Iran Date of construction: 2016 Area: 44,828 square meters (m2)</p>
FUNCTION AND INTERNAL UNITS	
	
<p>Shopping center and Cervanserai</p> <ul style="list-style-type: none"> Carpet Shoe Fabric store Clothing Haberdashery Meat and other proteins stores Confectionery and bakery Gold and Jewellery Clothing Home Appliances and Accessories Construction tools and Building materials Shoemaker Fabric store Non-industrial products Gunny sack store 	<p>Passage</p> <ul style="list-style-type: none"> 163 Commercial units 1 Business floor 1 Underground parking
	
<p>Shopping center and Residents</p> <ul style="list-style-type: none"> 377 Shopping units 120 Administrative units 220 Residential units 1400 capacity units of car parking 	<p>Shopping center and Cervanserai</p> <ul style="list-style-type: none"> 1 Hypermarkets Confectionary stores 1 Cinema 1 Food courts floor 1 Playground centers
	
<p>Shopping center</p> <ul style="list-style-type: none"> Restaurant and Foodcourt, coffee shop, Children's playground, Exhibition, Hypermarket, Parking with 4 Floors, 	<p>Shopping center and Cervanserai</p> <ul style="list-style-type: none"> 1 Hypermarkets Confectionary stores 1 Cinema 1 Food courts floor 1 Playground centers

Table 6.3

The Comparison Of The Selected Commercial Centres' Carvanserais/ Hotels From The Qajarian Period Until The Contemporary Period




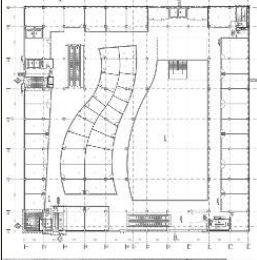
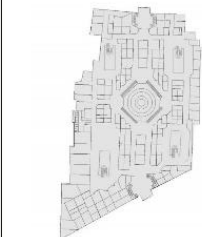
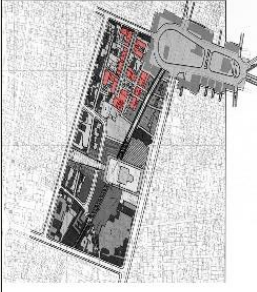
THE IMPACT OF MODERNIZATION ON THE TRADITIONAL COMMERCIAL TYPOLOGIES IN TABRIZ REGION	
Typology of the commercial centres from the Qajarian period until the contemporary	
<p>Name: The Tabriz Bazaar Address: Bazar, Tabriz, East Azerbaijan Province, Iran Date of construction: The 12th century Area: 28,9733 ha</p>	<p>Name: Atlas Commercial Center Address: East Azerbaijan Province, Tabriz, Valiasr, Kuy-e Vah-y-e-Asr-Allah Iran Date of construction: 2016 Area: 44,838 square meters (m2)</p>
<p>Name: Silams Tabrizi Passage Address: East Azerbaijan Province, Tabriz, Ferdowsi, Meshkat, Shohada Street Date of construction: 18th - 19th century Area: 8234.97 hectare</p>	<p>Name: Atiq Commercial Project Address: The Imam Khomeini St. as the main highway of the city, Khaghani St. as the main access road to Tabriz Bazaar, and Azim Shahid Beheshti Square and Bahadoni streets Date of construction: 1995 Area: 4.5 hectare . Foundation: 1:56000 m2</p>
	
	
	
<p>1. Amir Grand Caravanserai 2. Haj Seyed Hossein Kohneh Caravanserai 3. Miyaneh Caravanserai 4. Tazeh Caravanserai, 5. Haj Abolhassan (Mir- Al-Hassen) Caravanserai 6. Keshmeshchilar Caravanserai 7. Haj Mirza Mohammad-Nam Caravanserai</p>	<p>1. Hotel Kaya (Hotel Lateh) Caravanserai or Hotel is Not available.</p>
<p>Caravanserai or Hotel is Not available.</p>	<p>1. Atiq (Abrisham Residence) Caravanserai or Hotel is Not available.</p>
<p>CARAVANSERAIS/ HOTELS</p>	

Table 6.4

The Comparison Of The Access Routes Between The Selected Commercial Centres From The Qajarian Period Until The Contemporary Period

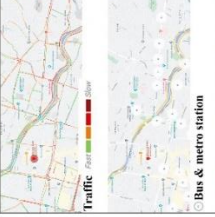
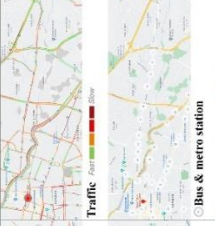
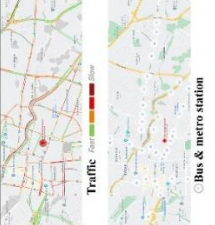
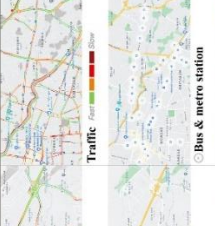
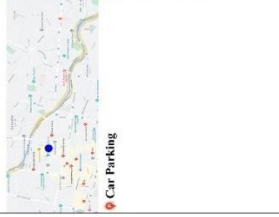


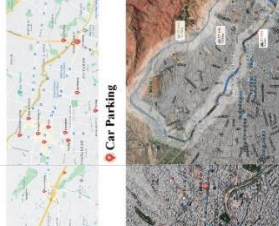

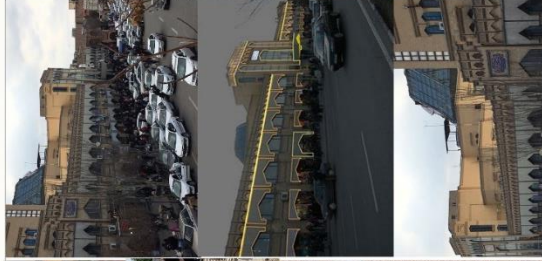



THE IMPACT OF MODERNIZATION ON THE TRADITIONAL COMMERCIAL TYPLOGIES IN TABRIZ REGION			
Typology of the commercial centres from the Qajarian period until the contemporary			
<p>Name: The Tabriz Bazaar Address: Bazar, Tabriz, East Azerbaijan Province, Iran Date of construction: The 12th century Area: 28,9733 ha</p>	<p>Name: Shams Tabrizi Passage Address: East Azerbaijan Province, Tabriz, Ferdowsi, Meshkat, Shohada Street Date of construction: 18th - 19th century Area: 8234.97 hectare</p>	<p>Name: Atiq Commercial Project Address: The Imam Khomeini St. as the main highway of the city, Khaghani St. as the main access road to Tabriz Bazaar, and Azim Shahid Beheshti Square and Bahaduri streets Date of construction: 1995 Area: 4.5 hectare . Foundation: 156000 m2</p>	<p>Name: Atlas Commercial Center Address: East Azerbaijan Province, Tabriz, Vahsai, Kuy-e Vah-ye Ase-Atlas Iran Date of construction: 2016 Area: 44,828 square meters (m2)</p>
ACCESS ROUTE (Pedestrian, Vehicle including car and bus)			
			
			

Table 6.5

The Comparison Of The Facade Features Between The Selected Commercial Centres From The Qajarian Period Until The Contemporary Period

THE IMPACT OF MODERNIZATION ON THE TRADITIONAL COMMERCIAL TYPLOGIES IN TABRIZ REGION	
Typology of the commercial centres from the Qajarian period until the contemporary	
<p>Name: The Tabriz Bazaar Address: Bazar, Tabriz, East Azerbaijan Province, Iran Date of construction: The 12th century Area: 28,9733 ha</p>	 <p>Local materials such as red brick and stone have been used on the floor of the Bazaar, and wood has been used on the roof, zi columns, openings.</p>
<p>Name: Shams Tabrizi Passage Address: East Azerbaijan Province, Tabriz, Ferdowsi, Meshkat, Shohada Street Date of construction: 18th - 19th century Area: 8234,97 hectare</p>	 <p>Iron frame skeleton. Yellow and red bricks, Clay and mud with a wooden roof have been used in Shams Tabrizi passage.</p>
<p>Name: Aliq Commercial Project Address: The Imam Khomeini St, as the main highway of the city, Klaghani St, as the main access road to Tabriz Bazaar, and Azim Shahid Beheshti Square and Bahaduri streets Date of construction: 1995 Area: 4.5 hectare , Foundation: 156000 m2</p>	 <p>Reinforced concrete roof, Travertine stone and Iron frame skeleton with Cement and Brick</p>
<p>Name: Atlas Commercial Center Address: East Azerbaijan Province, Tabriz, Valiasr, Kay -e Vah -ye Asr -Atlas Iran Date of construction: 2016 Area: 44,828 square meters (m2)</p>	 <p>Complex structure of reinforced concrete and steel structures. A combination of Granite or polished reinforced concrete, Marble, Travertine and glass security double glazed glass facade.</p>
<p>Name: Laleh Park Commercial Center Address: Shahid Fahmideh Square, Pasdaran highway, Tabriz, East Azarbaijan. Date of construction: 2012 Area: 42,939 square meters (m2)</p>	 <p>Complex structure of reinforced concrete and steel structures. A combination of Granite or polished reinforced concrete, Marble, Travertine and glass security double glazed glass facade.</p>

DISCUSSION

The bazaars, old shops, and small markets were the only commercial functions built-in Iran until the twentieth century. From the Zandieh period until the Qajar period, the Bazaar was the most valuable place for people to trade, accumulate, and other cultural and social functions. During the first Pahlavi period, the circumstance of the bazaars in Iran changed to a modern form the commerce. The development of roads and streets in the new urban planning of the Pahlavi period demolished the bazaars' main paths in cities and created a modern urban landscape. Roads, streets, and boulevards became the modern open space in the city; subsequently, modern developments along the road displaying modern commodities became more accessible. The increase of boulevards and streets' significance and their adjoining developments and buildings on the edges decreased the significance of the internal ancient urban texture. Therefore, this urban texture lost its past value. At this time, financial specialists thought of building commercial centres to bring back the value to the old urban fabric's internal parts behind the streets' edges.

However, in the current situation, the Bazaar has still been a place of trading, and people spend their time in the bazaar without wasting time and take care of their daily work. The reason for avoiding time-wasting in the Bazaar is a crossroads that lead to schools and mosques around the Bazaar. The Bazaar has been between 3.5 and 5 meters wide so that people can quickly resolve their content and needs. But in the contemporary commercial centre, people can stay for hours and spend their time there. On the contrary, the market has a wide width and length and leads to several floors. Each floor has an entertainment and social function that entertains people there. (Figure 6.62), (Figure 6.63).

Figure 6.62

The Difference Between The Wide Of The Passages And The Number Of Entrances In Tabriz Grand Bazaar & Atlas Commercial Centre (Drawing By Author)

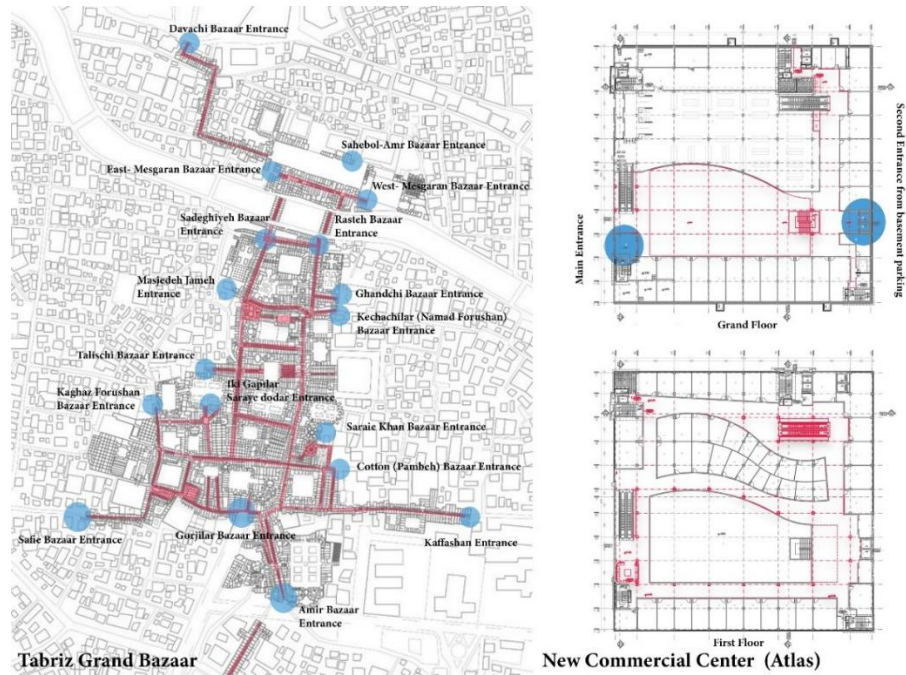
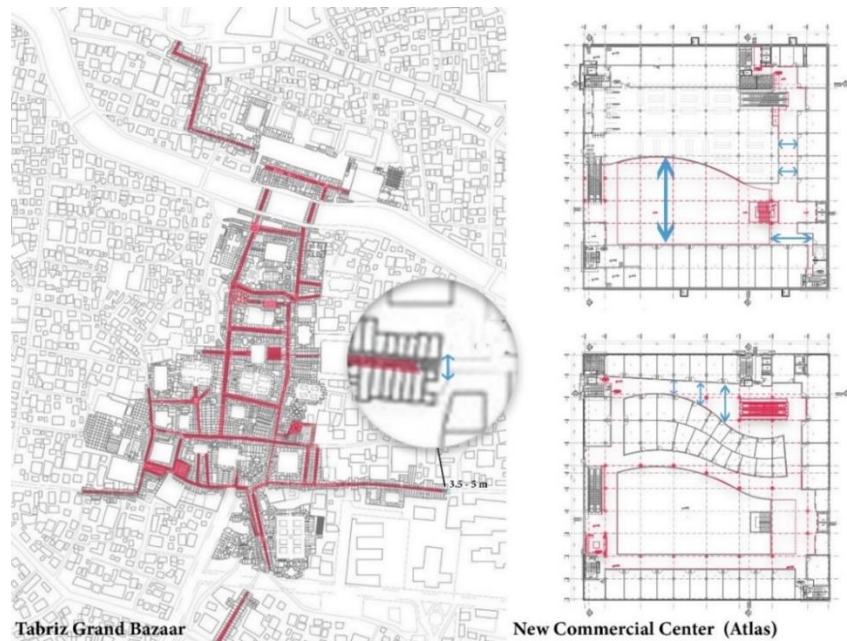


Figure 6.63

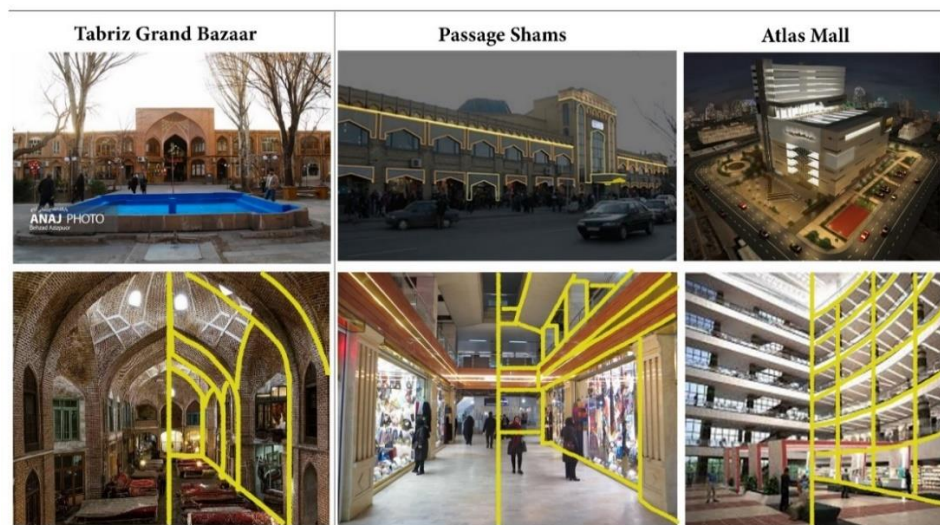
The Difference Between The Wide Of The Passages In Tabriz Grand Bazaar & Atlas Commercial Centre (Drawing By Author)



Unlike the Bazaar, which has a simple appearance and is built on traditional architecture principles, today's shopping centres with modern and advanced technologies have a modern and attractive appearance. (Figure 6.64)

Figure 6.64

The Difference Between The Outer Facade And Inner Form In Three Types Of The Commercial Centres (By Author)



The changing face of cities and the expansion of shopping centres, followed by people's changing tastes, reflect Iranian society's changing cultural dimensions. Today, new commercial complexes have children's playgrounds, cafes, and restaurants that meet the customer's economic needs, meet their leisure needs to some extent, and relieve daily work's tiredness. The variety of these services depends on the shopping centre's capacity, area, neighbourhood, and many other factors. Some commercial centres were gradually formed in a location different from the housing sector in big cities. These bazaars developed linearly along the most critical settlement roads with advanced technologies and attractive appearances. (Abbaszadegan & Azari, 2009, pp. 26-30) However, according to the definition of traditional and modern shopping centres above, it can be ensured that new trade centres close to the market and far away have advantages, disadvantages, and differences among themselves. (Table 6.6).

Table 6.6

Above Provides A Clear Understanding Of The Difference Between Today's Bazaar And Shopping Malls.

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

Shopping centres are not merely allocated to shopping, though recreational retail such as coffee shops, restaurants, little cinema, sports, and funfairs centres are the vanguard. These spaces make subordinate activities and environments, which are exceptionally diverse from other shopping spaces such as traditional bazaars. A glance uncovers this reality that shopping centres have their subordinate clients, spaces and items, structural spaces, behaviours. The utilize of colors, which contrast with each other, can be seen in modern commercial centres. All these centres are found in wealthy neighbourhoods where high social classes live there; hence, the sorts of people who refer to these centres are also effective in making the ambiances. Youthful ladies, strollers, and resigned ones are a few of the guests of these centres. Depending on their age and intrigued, they select distinctive parts of a shopping centre to accumulate, either the sections or the spaces around the voids or transitory stands offering snacks. Floorings and surfaces in these shopping centres, counting dividers and columns, are regularly made of modern materials

such as plastic, rock, steel, and glass. The presence of specific segments utilizing glass makes more extensive spaces and more wonderful circulation for the strollers. The products displayed in the vitrine are all images and symbols of modern and new lifestyle distant from the tradition and convention's reality. However, according to the above definition of the traditional and modern shopping centres, it could be achieved the new commercial centres near and far from the Bazaar have advantage and disadvantages. The below mentioned SOWT table helps to figure out the positive and negative feedbacks from two types of the commercial centres. (Table 6.7), (Table 6.8), (Table 6.9)

Table 6.7
SOWT Of The Physical Form System - Aesthetic Component

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

Table 6.8
SOWT Of The Movement System And Access

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

Table 6.9

SOWT Of The System Of Activity And Experience Of Public Space

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

Another problem that bazaars have been faced is the problem of goods transporting. In the past, traders did the transportation system of goods in bazaar with load-bearing animals such as camels. The width of the passages inside the bazaar and caravanserai and serai was suitable for that time's needs. But in the age of modern machines and technology, due to the lack of use of carrier animals and the narrow width of roads, there have been problems for the transportation of goods. Using rolling to transport goods is a method that is currently used in Iranian bazaars, including the traditional Tabriz bazaar. However, this type of transportation has caused many car traffic and crowds inside the bazaar and nearby streets. Bazaar docks also do not have enough space for the transportation of goods, so it leads to making more traffic in the region and lacking security, control, and goods superintendence. In addition, there is no quick access to different parts of the bazaar in times of potential hazards such as a fire. The arrival of motor vehicles and the destruction of camel caravans caused to changing the serais' role, and serais became the location of wholesale offices or warehouses. While there was no replacement for the previous task, and in fact, it was the level of the passages adjacent to the bazaar that became the wharf. Not only does it cause traffic problems, but also it is not possible to attract auxiliary and wharf services due to the lack of a clear spatial and spatial identity. In Tabriz bazaar, two dockers of Daraei and Mashroute streets currently used for docking bazaar goods. Initially, heavy vehicles such as trucks and trailers that load from other cities or neighbouring countries and enter the dock on the street gates, railways and River Bridge. Then these goods are transported by two vans to Daraei and Mashroute Street. This dock is intended as an asset dock,

which is not an acceptable feature due to security issues in protecting goods. There is no control over the entry and exit of goods. Simultaneously, the small area of this dock does not meet the needs of a freight dock. Due to the unloading of goods during the day and often in the afternoon, buyers' traffic and vehicles face problems. (Figure 6.66), (Figure 6.67)

Figure 6.66

Creating Pickup Truck Traffic Inside Daraei Street During The Day And Transfer Of Goods On The Routes Leading To The Bazaar



Figure 6.67

Heavy Traffic On Daraei And Mahroute Street



Based on theories and research on modernism's impact on the commercial centres, the survey and questionnaire randomly through the online application was given to the female and male customers and shop owners with different ages and occupations. The questionnaire which was conducted to affirm the advantages and disadvantages of modernism had acquired results which were positive and negative. Predominantly the participants of the questionnaire were from fields of architecture, constructional engineering, photography and faculty of social sciences and humanities. Nevertheless, the participants from fields of commerce and trade claimed that Mega markets were a place for global communication. A place enabling global brands the ability to enter new markets and increase accessibility

among foreign businessmen, a place to network and trade. The safeness, ease of access and the comfort of purchasing are some of the other reasons for preferring the Mega markets. The lack of parking areas around the Bazaar which increase the risk of traffic accidents also accounts for excess air and noise pollution. These are some of the factors that lead customers to new shopping centres. (Table 6.10), (Table 6.11)

Table 6.10

The First Survey Chart

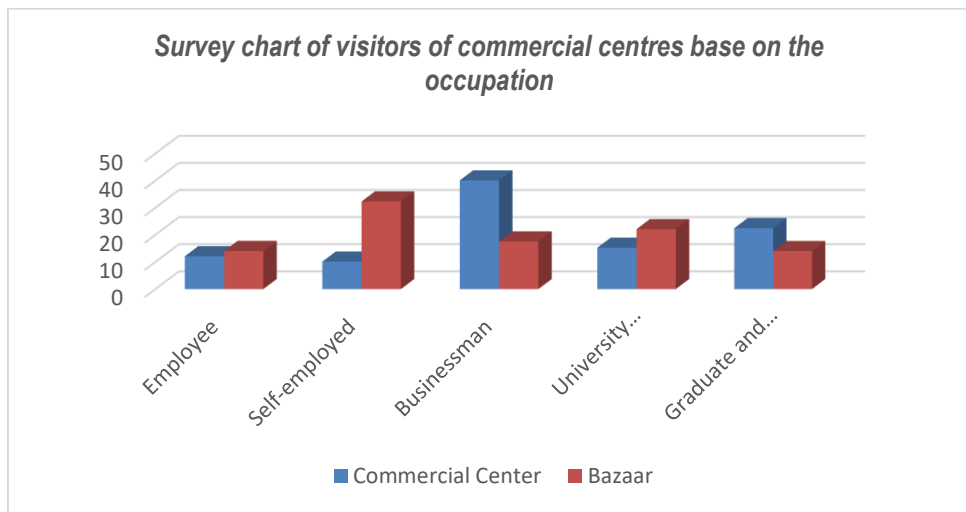
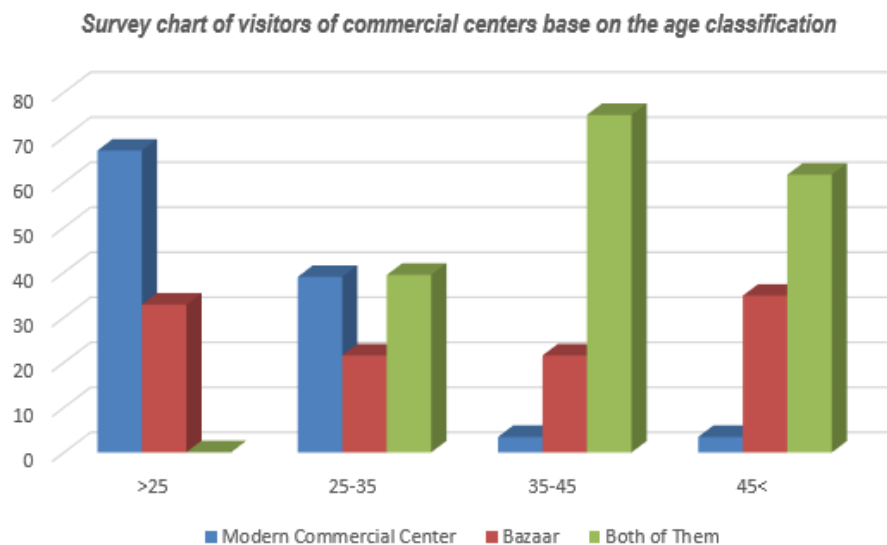


Table 6.11

The Second Survey Chart



The Result of the Questionnaire:

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

It is worth mentioning that a group of respondents to the questionnaire work in the field of culture and art, including architecture and photography. Most of the respondents in the field of architecture, civil engineering, photography and humanities have chosen the Tabriz bazaar as a centre of culture and even suitable place for trading in low cost. While the number of respondents in the field of business and trading have chosen the modern shopping centres, because of the easy access to different famous brands and the movement of foreign businessmen in the underlying financial markets that creates global connections. Another reason for choosing new shopping malls from the customers' point of view was easy access

and physical security during transit and sales. Because of the heavy traffic around the Tabriz bazaar and the lack of parking for vehicles, the risk of traffic and air and noise pollution; Leads customers to new centres.

Aesthetically, both types of shopping centres were selected, because Tabriz Bazaar is known as one of the largest and most famous grand bazaar in the world and shows the national identity of the community. And shopping malls have become popular because of their new structure, reminiscent of Western construction. (Table 6.12), (Table 6.13)

Table 6.12

The Difference Between Three Kind Of Commercial Centre In Tabriz City With Their Features

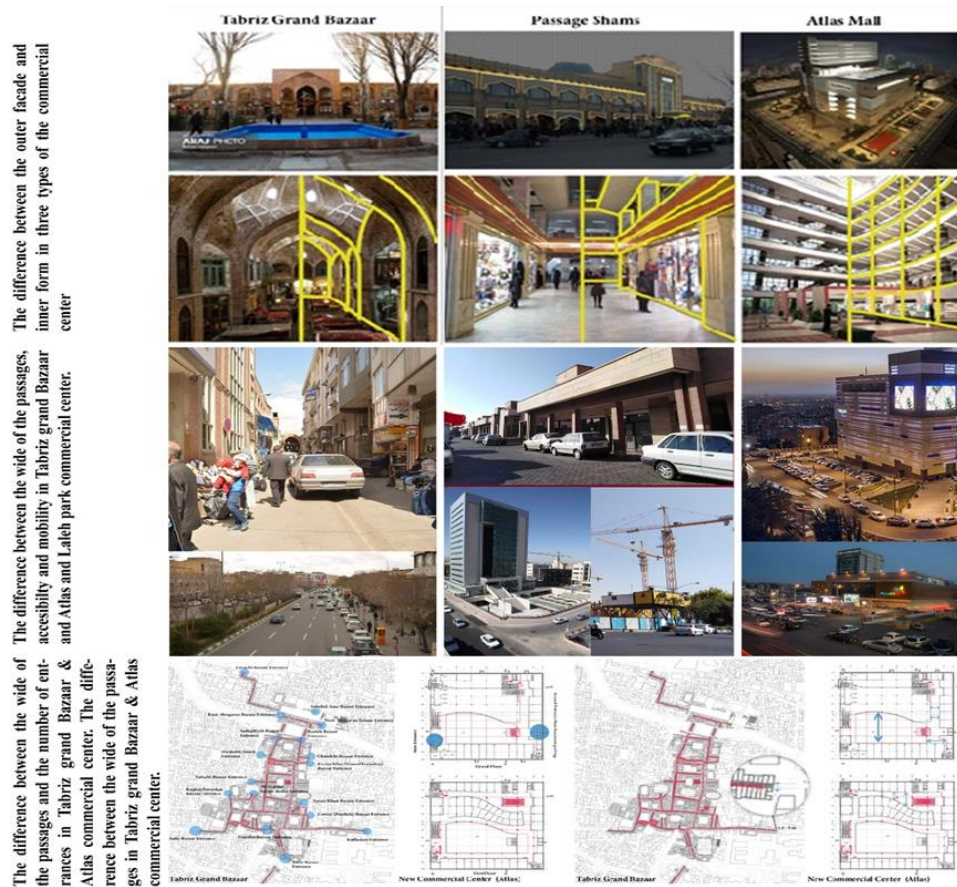
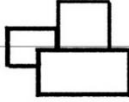

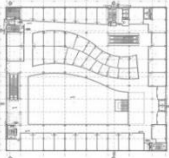



Table 6.13
Concept Of Formation Of The Bazaar And Commercial Centres

Address: Bazar, Tabriz, East Azerbaijan Province, Iran Date of construction: The 12th century Area: 28,9733 ha	Address: East Azerbaijan Province, Tabriz, Fendowsi, Meskit, Shohada Street Date of construction: 18th - 19th century Area: 8234.97 hectare	Address: The Imam Khomeini St. as the main highway of the city, Khaghani St. as the main access road to Tabriz Bazaar, and Azim Shahid Beheshti Square and Bahadori streets Date of construction: 1995 Area: 4/5 hectare , Foundation: 156000 m2	Address: East Azerbaijan Province, Tabriz, Vallasr, Kuy -e- Vall -ye- Asr- Atlas- Iran Date of construction: 2016 Area: 44,828 square meters (m2)	Address: Shahid Fahmideh Square, Pandaran highway, Tabriz, East Azarbaijan. Date of construction: 2012 Area: 42,939 square meters (m2)
CONCEPT OF FORMATION				
				
Multi-axis An interconnected system consisting of the number of parallels and intersecting Ravteh (Horizontally)	The layered & Core development (Vertical)	The route form development (Horizontally)	The layered & Core development (Vertical)	The layered & conjoined (Vertical)
FUNCTION AND INTERNAL UNITS				
				
Shopping center and Cervansera	Passage	Shopping center and Residents	Shopping center	Shopping center and Hotel
Carpet Shoe Fabric store Clothing Haberdashery Meat and other proteins stores Confectionery and bakery Gold and Jewellery Clothing Home Appliances and Accessories Construction tools and Building materials Shoemaker Fabric store Non-industrial products Gunny sack store	163 Commercial units 1 Business floor 1 Underground parking	377 Shopping units 120 Administrative units 220 Residential units 1400 capacity units of car parking	Restaurant and Foodcourt, coffee shop, Children's playground, Exhibition, Hypermarket, Parking with 4 Floors.	1 Hypermarkets 1 Confectionary stores 1 Cinema 1 Food courts floor 1 Playground centers
FACEDE FEATURES				
				
Local materials such as red brick and stone have been used on the floor of the Bazar, and roof have been used in Shams Tabrizi passage.	Iron frame skeleton. Yellow and red bricks, Clay and mud with a wooden roof have been used in Shams Tabrizi passage.	Reinforced concrete roof, Travertine stone and Iron frame skeleton with Cement and Brick	Complex structure of reinforced concrete and steel structures. A combination of Granite or polished Travertine stone with composite sheet, frameless double glazed glass facade and thermal break according to standards.	Complex structure of reinforced concrete and steel structures. A combination of Granite or polished reinforced concrete, Marble, Travertine and glass security double glazed glass facade.

While in terms of architectural geometry and art, the bazaar has a higher ranking than modern shopping centres, because the bazaar from the beginning of construction by the famous architect; Samad Memar has remained stable for many years due to its ossification with natural materials such as red brick and precise

mathematical calculations. Which has been done in the perfect construction configuration. The above table 6.shows the concept of Bazaar and define the difference between modern commercial centres. (Table 6.13)

For this reason, the Tabriz bazaar, due to its architectural features and the need to preserve it, has been registered in the list of national monuments of the country in 1975 under number 1097. According to the legislation, it is under the protection of the Cultural Heritage Organization, and any repairs and restorations are done with the knowledge and permission of that organization. Every year, the country's cultural heritage organization spends considerable sums of funds on the restoration and revitalization of this beautiful old complex from the state budget and merchants' financial assistance. During the last 10 years, Tabriz bazaar has restored more than 90% of this historical monument's worn texture to reduce the attractiveness and performance of the bazaar. This unique bazaar had not lost its commercial importance despite the passage of hundreds of years. Nowadays due to political and economic issues and sudden accidents such as fires, over time, it gives its own place to new shopping centres that will make weakens to the Bazaar.

CHAPTER VII

Conclusion and Recommendations

The growth of population and increasing their needs causes to construct the commercial centers rapidly according to the contemporary time and new methods. The unfair competition among the traditional and new commercial centers and attractivity of the commercial centers through the new generation activities causes to taking the place of traditional trading centers. The trading volumes of the stores selling carpets, garments, shoes, spices, etc., in the bazaar have substantially decreased after the appearance of Shopping Malls and CBD. Although the Bazaar loses its value day by day, it is still able to see worthy action in the Bazaar. All customers and owners of bazaar souks know each other, and they know legitimacy and taboo in trading. They trust and faith in each other. They help each other as a family. From ancient times to the present time, Tabriz Bazaar has become a center of solidarity based on brotherhood and generosity during the Muharram³ and Ramadan months. Many benevolent Craftsman and voluntary supporters help the lower class and provide social services with moral and economic benefits. Its origins derive from the idea of brotherhood and generosity, which is mentioned in the Ahilik way. Abu al-Haqayiq Nasir al-Din Mahmud ibn Ahmad al-Hoyi (1171-1261), known as Ahî Evran¹ or founder of Evren. As a former tanner and marketer, Ahî Evran became so interested in his lifestyle, ideology, and religion that he soon established the Ahi guild "Ahiliq"² (brotherhood) sect. Ahilik aims at providing "social justice" by establishing perfect and solid relations between the rich and the poor, producers and consumers, labor and capital, people and the state. Individual and social peace is ensured by preserving the principles of balance between people. In this context, Ahi is a vital organization formed by tradesmen and artisans who care about and host the poor and regard their job as a prayer, and are firmly devoted to society's interests. The most moral and spiritual guilds in the history of Iran had belonged to the Safavid era. characteristic values of eastern societies, such as bravery, philanthropy, protection of the lower class, and heavenly hosts (Ermişlik), known as a culture of the Craftsman. They consider the Bazaar as a place for cooperation, empathy, participation in solving various socio-cultural and political challenges. Each person in the Bazaar by gathering and Sharing their culture and thoughts and behaviors over one another creates a unified identity. The Bazaar,

above all as a spectacular monument, is a center of commerce that contains economic, political, social, and religious affairs. Therefore the Bazaar will be affected by this change, and a change in the Bazaar will generate new thoughts and behavior in resident people and customers, thus changing the culture and identity. However, in modern times, some changes in cities have troubled the bazaar. The concentration of trade in the city center and the concentration of development investments in newly built areas have transformed the structural system architecturally. With the increase in business volume, the old markets' physical structure does not meet today's human society's needs. New shopping malls have shifted from a "productive" nature to a "consumer" nature. As a result, urban society's consumerism has fundamentally changed the "monetary and hegemonic rule" over urban architecture and the distribution of urban spaces. Although this issue has changed the traditional and existing culture in the Bazaar. Even so the good spirit, cooperativeness and aiding of others from the Ahiliq culture persists. According to Rapoport; environmental quality has two meanings: 1. Air and water quality, the results of crowding, radiation, air and noise pollution, and so on 2. Satisfaction of people when their environment is positive, and rejection of environments with negative aspects by individuals. And refer to Greene, quality of space consists of function, order, identity, and charm/attraction. But unfortunately, with the increase in the number of new shopping centres and attracting people to themselves, the bazaar has lost its importance over time, and due to lack of restoration and not being used by the people mostly, it has been destroyed over time and new activities have not taken place in the bazaar. In order to have a lively, dynamic, and busy nature, the Tabriz bazaar must be usable by everyone (e.g., Disabled, old, young). However, it doesn't have enough function for youth and enough space, facilities for disabled people. The functional quality, the favourable opening and closing hours, has a constantly used space. However, because it doesn't have an easily accessible and guidance signboard, people have some troubles during the visit. In terms of visual quality, the bazaar has a simple and understandable organization and high visual access but lack of restoration and activity so it goes to be destroyed place. Even in term of health care quality during the pandemic the bazaar had not enough facility therefore the bazaar was closed for a long time.

Suggestion:

First of all, as visual and aesthetical quality, the bottom floor covering and top covering system of the bazaar should be restored once again.

The accessibility and easy circulate inside the bazaar for disabled people should be organized. The parking and pathway problem should be solved, and urban furniture (Benches, seats, waste containers, illumination facilities) should be put in the bazaar and surround it. In terms of the functional quality of the new organization, various goods, entertainment and services should be ensured instead of the abundance of eating and drinking shops. Also, it is essential to ensure green areas and spaces, which make up a unique identity in the bazaar. Some parts of the bazaar can be used as a museum or exhibition by restoration and should be incorporated social activity spaces like playgrounds for children, places of resting to develop and raise social quality. Caravanserai and hotels must be restored faithfully close to the bazaar to attract tourists and nonlocal people. Because in previous times the bazaar also had an education space as a Madrasa inside of itself, so it is possible to develop some projects in the bazaar to maintain the commercial importance in the future. Some art students, vocational high school students, or talented youth without education may be directed into such professions through the training provided by the chamber of craftsmen and merchants in the bazaar. In this way, the new generation will have a job opportunity, and the bazaar will still be alive through the new traders. At least with this way traditional handcrafts of the city can be carried into the future. As a result the comparison during the research until now has shown that the only thing that can preserve traditional bazaars' architectural face and make them a lasting historical monument of a nation's culture is to pay attention to modernization in the traditional Bazaar. It is concluded that due to modernism's influence on traditional architecture, the modern form and standard content of the Bazaar should be changed in terms of physical, symbolic, range, and atmosphere. Second, the traditional form and modern content should be such that the Bazaar retains its classic appearance. Because its Identity, character, and uniqueness from past to present are appreciated. This is why it is constantly used and transferred to the next generations. In this regard, the space has a value of memory. Each space and place describes each generation's history and different scenarios; each generation creates and reflects their memories in their living environment and places. By looking at these unforgettable places, every new generation remembers and revives their history and culture. Places and buildings without history and memory always force people to seek their own Identity. An unidentified living space derives from an unidentified generation. Therefore, architecture and urban design are responsible for protecting people's Identity and are the best weapon to deal with a lack of Identity.

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APPENDIX

Appendix A

The Location Of The Case Study On Maps



GENERAL MAP OF TRADING ROUTE



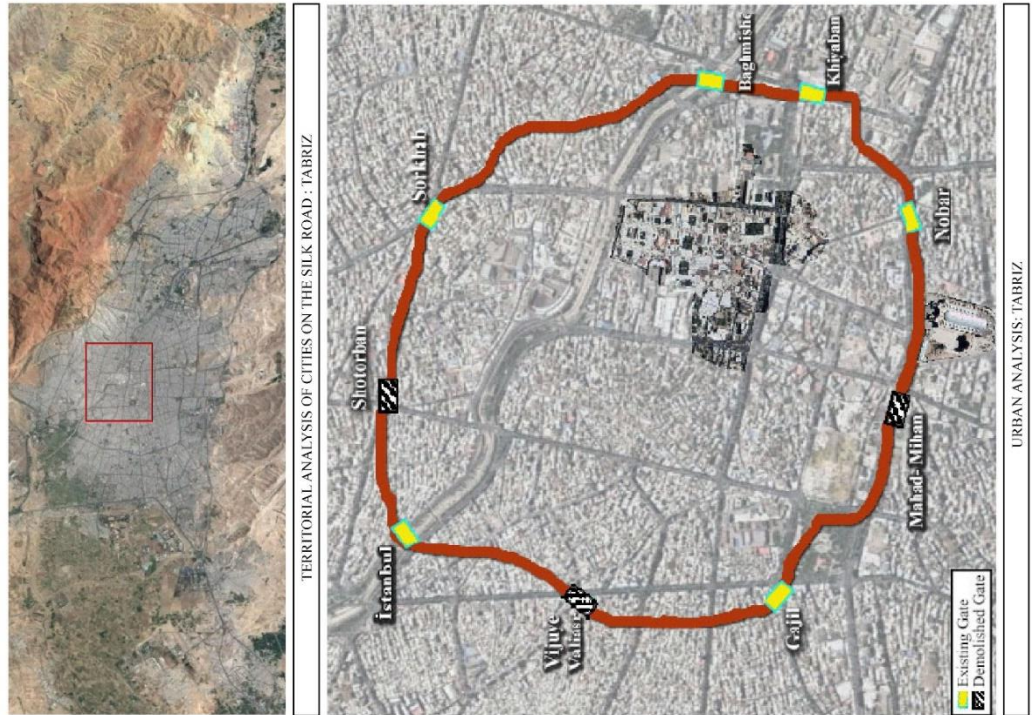
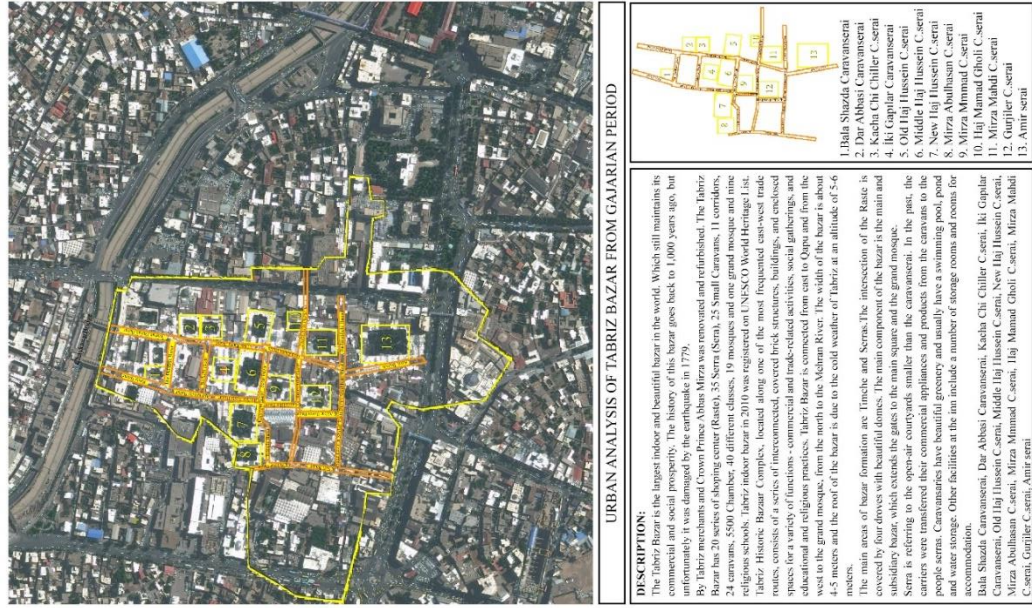
THE CITY OF TABRIZ AND BIG CITIES SURROUNDING THE TABRIZ



TERRITORIAL ANALYSIS OF CITIES ON THE TRADING ROUTE: TABRIZ CITY

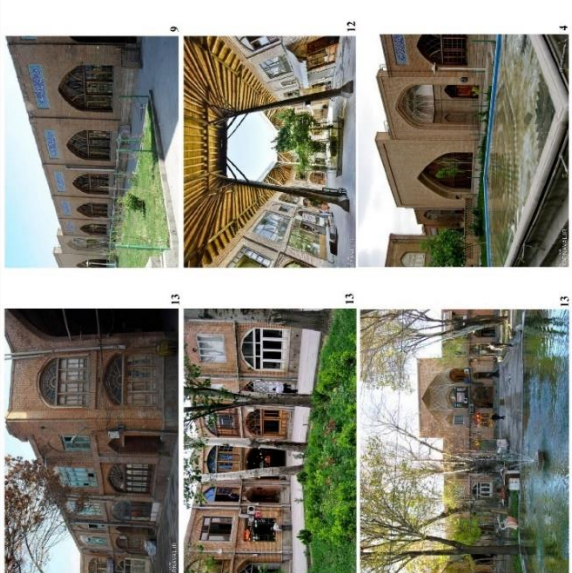
Appendix B


Urban Analysis Of Tabriz Bazaar From Gajarian Period



Appendix C

Urban Analysis Of Tabriz Bazaar From Gajarian Period, The Most Important Parts Of The Bazaar





1. Bala Shazada Caravanserai
2. Dar Abbasi Caravanserai
3. Kacha Chi Chiller C.sera
4. Iki Guplar Caravanserai
5. Old Haj Hussein C.sera
6. Middle Haj Hussein C.sera
7. New Haj Hussein C.sera
8. Mirza Abdolhasan C.sera
9. Mirza Mammad C.sera
10. Haj Mammad Oboli C.sera
11. Mirza Mahdi C.sera
12. Guplar C.sera
13. Amir sera

The most important parts of the Bazar

The main areas of bazar formation are Timche and Seras. The intersection of the Raste is covered by four domes with beautiful domes. The main component of the bazar is the main and subsidiary bazar, which extends the gates to the main square and the grand mosque. Serra is referring to the open-air courtyards smaller than the caravanserai. In the past, the carriers were transferred their commercial appliances and products from the caravans to the people seras.

Five examples: Timche, Meaffariyeh, Fashahi Bazar, Jameh Mosque, Gold Bazar, Timche Mazafarjeth, Melhane Road Bridge, Gan Bazar, Fashahi Bazar, Timche Bazar's Dome, Basmakchikhar Bazar

Caravanseres have beautiful greenery and usually have a swimming pool, pond and water storage. Other facilities at the inn include a number of storage rooms and rooms for accommodation.

For example: Bala Shazada Caravanserai, Dar Abbasi Caravanserai, Kacha Chi Chiller C.sera, Iki Guplar Caravanserai, Old Haj Hussein C.sera, Middle Haj Hussein C.sera, New Haj Hussein C.sera, Mirza Abdolhasan C.sera, Mirza Mammad C.sera, Haj Mammad Oboli C.sera, Mirza Mahdi C.sera, Guplar C.sera, Amir sera



URBAN ANALYSIS OF TABRIZ BAZAR FROM GAJARIAN PERIOD

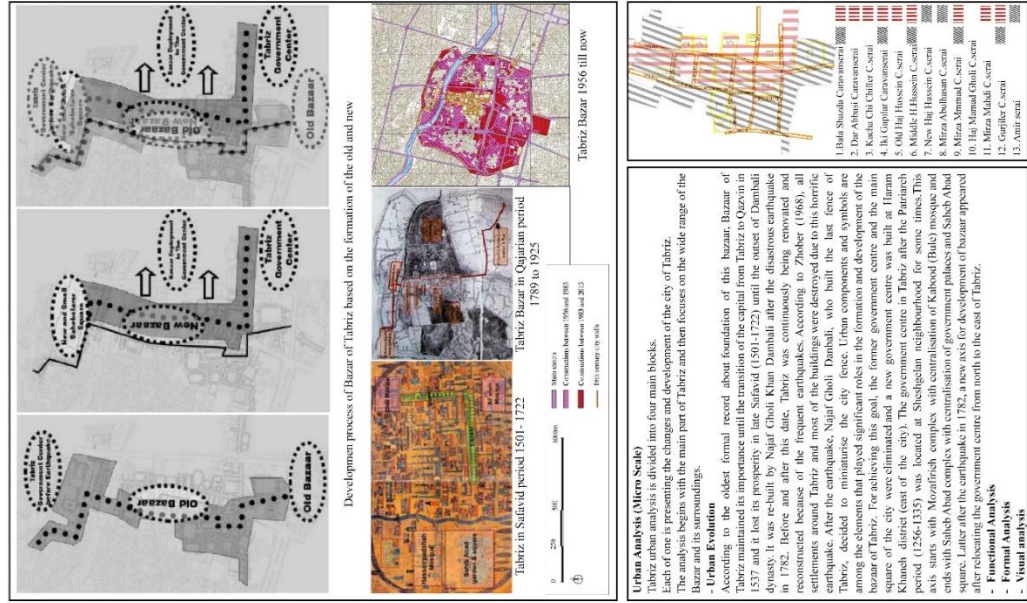
The names of each area of the Bazar

1. Timche Meaffariyeh
2. Fashahi Bazar
3. Jameh Mosque
4. Gold Bazar
5. Meaffariyeh
6. Melhane Road Bridge
7. Gan Bazar
8. Timche Bazar's Dome
9. Basmakchikhar Bazar



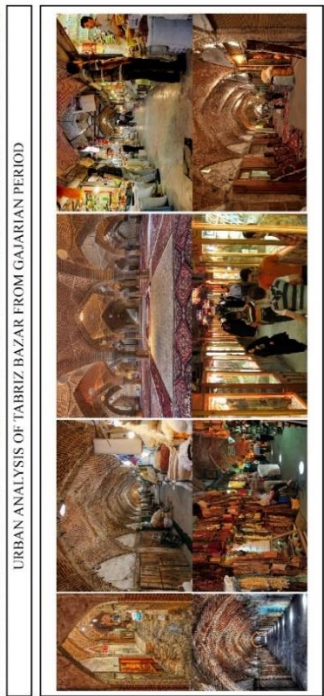
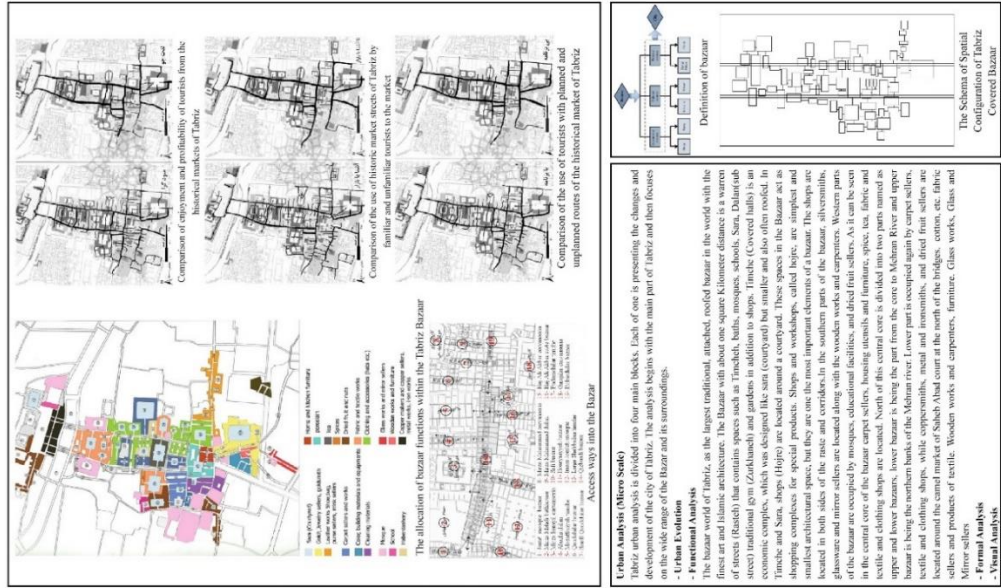
Appendix D

Urban Evaluation Of Tabriz Bazaar




Appendix E

Functional Analysis Of Tabriz Bazaar




Appendix F

Visual Analysis Of Tabriz Bazaar



Tabriz Bazaar streets in 1927

URBAN ANALYSIS OF TABRIZ BAZAR FROM GAJARIAN PERIOD





Shape of bazar design in Salavik, Gajaz & Islamic

The Schemes of Spatial Configuration of Tabriz Covered Bazaar

Urban Analysis (Micro Scale)
 Tabriz urban analysis is divided into four main blocks. Each of one is presenting the changes and development of the city of Tabriz. The analysis begins with the main part of Tabriz and then focuses on the wide range of the bazar and its surroundings.

- Historical Analysis

- Formal Analysis


- Visual Analysis
 Visual and sensitive (tactile – sounds) experience:
 1. Façade of building and area of Bazaar, 2. Shapes of Bazaars, 3. Visibility
 a facility and safe working environment, 4. Protection and promote of human health through
 social and cultural activities, 5. The Bazaar complex, that helps in social sustainability, 6. Economical
 Sustainability, 7. The Bazaar is closed with large wooden doors. Due to the large and thick 0.60 - 1.5m brick &
 stones used for the wall, outside's voices do not penetrate to inside. The call of the salesman's
 still is reminding the customers many years old of Tabriz city. The Bazaar gives traditional and
 nostalgic feelings to customers. Also due to the correct placement of ventilation, smoke &
 pollution do not penetrate inside the bazaar. Because of selling the spices that are used inside the
 market & traditional restaurants inside the place have also maintained the authenticity and smell
 of the Bazaar. Due to the bazaar position in the city center, traffic and air pollution are high in
 around the Bazaar. Buildings around the bazaar have transferred from traditional to modern. The
 bazaar has maintained its traditional status. But the
 chambers inside the Bazaar have undergone a modest change.

Appendix G


Visual Analysis Of Tabriz Bazaar



The Urban Path in Tabriz Bazar




Access ways into the Bazar



Detail Drawing of Tabriz Bazar

The exterior side of Tabriz Bazar



Urban Analysis (Micro Scale)
Tabriz urban analysis is divided into four main blocks. Each of one is presenting the changes and development of the city of Tabriz. The analysis begins with the main part of Tabriz and then focuses on the wide range of the Bazar and its surroundings.

- Urban Evolution

- Functional Analysis

- Formal Analysis

Visual and sensitive (Smell – sounds) experience:
1. Façade of building and area of Bazar, 2. Shapes of Bazar, 3. Visibility
4. Being compatible with local community, 5. Sense of belonging and identity, 6. Existence of a healthy and safe working environment, 7. Variety of retail commodity, 8. Ecological sustainability, 9. 14 & 8 Bazar, 10. Bazar, 11. Variety of retail commodity, 12. Ecological sustainability, 13. 14 & 8 Bazar, 14. Bazar, 15. Variety of retail commodity

The Bazar is closed with large wooden doors. Due to the large and thick 0.60 - 1.50m brick & stones used for the wall, outside's voices do not penetrate to inside. The call of the salesman's still is reminding the customer many years old of Tabriz city. The Bazar gives traditional and nostalgic feelings to customers. Also due to the correct placement of ventilation, smoke & pollution do not penetrate inside the Bazar. Because of selling the spices that are used inside the market & traditional restaurants inside the place have also maintained the authenticity and soul of the Bazar. Due to the Bazar position in the city center, traffic and air pollution are high in around the Bazar. Buildings around the Bazar have transferred from traditional to modern. The Bazar, along with the city's change, has managed to maintain its traditional status. But the chambers inside the Bazar have undergone a modest change.

1. Bala Shazada Caravanseri
2. Ddr Abbasi Caravanseri
3. Kachu Chi Chiller C. serai
4. Iki Guplar Caravanseri
5. Old Haj Hussein C. serai
6. Middle Haj Hussein C. serai
7. New Haj Hussein C. serai
8. Mirza Abolhasan C. serai
9. Mirza Mammad C. serai
10. Haj Mammad Ghoul C. serai
11. Mirza Mammad C. serai
12. Angjler C. serai
13. Amir C. serai



URBAN ANALYSIS OF TABRIZ BAZAR FROM GAJARIAN PERIOD



Carpet sellers & Spices sells

Internal environment of Bazar

Tabriz Farschahar Bazar

Middle of the Zandeh and Qajar period

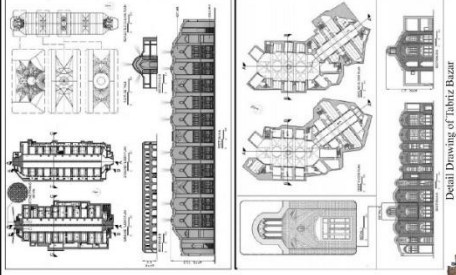
Tabriz Bazar gate in 18th century

Tabriz Bazar gate in Contemporary era

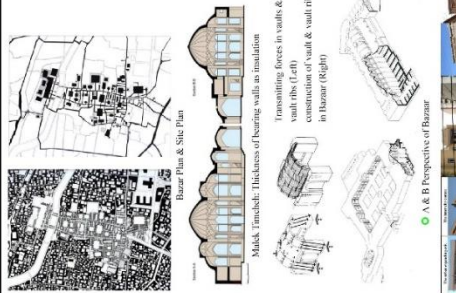
Mahmal Miham gate in Contemporary era

Appendix H

Formal Analysis Of Tabriz Bazaar



Detail Drawing of Tabriz Bazaar



Historical & Contemporary building's facades

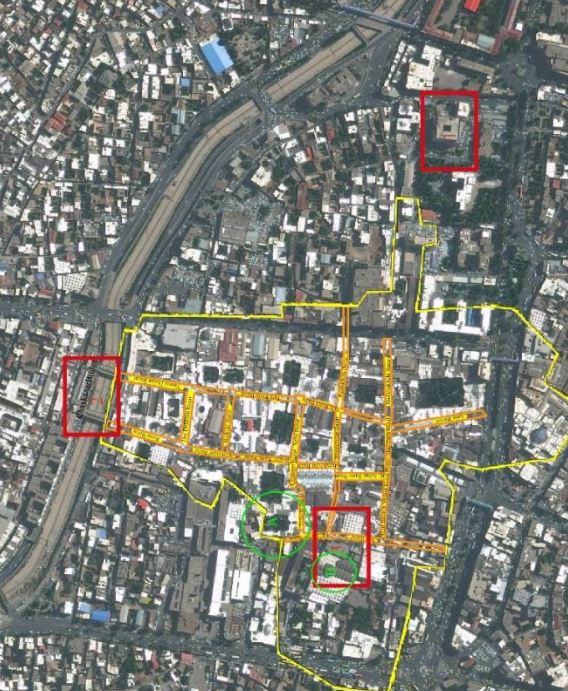
Urban Analysis (Meyri Seidi)
The Tabriz bazaar is divided into four main blocks. Each of these blocks is responsible for presenting the changes and development of the city of Tabriz. The analysis begins with the main part of Tabriz and then focuses on the wide range of the Bazaar and its surroundings.

Urban Evolution

Functional Analysis

In the past period, the exterior faces of buildings for the most parts were barely decorated with only an entrance portal noticeable from outside. This approach is also apparent for public building such as bazaar or bathhouses, schools and similar mosques. The materials used in construction were limited due to generally dry climate and they were only sourced locally for practical reasons. Construction materials mainly consisted of masonry for foundation, brick and mud for walls, arches and domes, 27 and timber for columns and roofs. Baked brick was also extensively used to decorate walls and window reveals in various shapes of geometric and curved patterns. In Qajar period, the surfaces used in Tabriz were paved (Pavement) Streets of the city has changed, historically starting last decades. Rapid urbanization and migration from villages to the city increased population and demand for housing and urban transport. New roads, bridges and car parks are being built as solutions for growing traffic and congestion in the city. Century-old solutions of vernacular architecture seem to be forgotten or at least considered not to be fit for a modern and fast moving city. Following the footsteps of modern European and American styles, newly developed districts in Tabriz and most modern urban cities follow a grid pattern for road network with blocks of buildings in between. The rectangular plots between roads create regular land sizes to build on. However, these divisions at many occasions fail to achieve appropriate orientation for the buildings and inhabitants. In most apartment houses while the building footprint is stretched from south to north each floor is divided into two or four units where one unit is south facing, leaving other units facing north, east and west, receiving few hours of direct sunlight throughout the year.


Visual Analysis



Tabriz Bazaar sketch in 1927

URBAN ANALYSIS OF TABRIZ BAZAR

1. The Urban Expanding axis



1-1 Darshegah metro station

2-1 Bazaar Bridge in front of Tabriz University and the established Bazaar-2 bazaar


3-1 Saha recreational complex

4-1 Engineering residential complex


5-1 Residential complex

6-1 Persianian sports complex

2. The Urban Expanding axis (Old Bazaar Tabriz)



3. New modern building, visible near Inter-bazaar complex



Appendix I

Turnitin Similarity Report

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Master	Architecture	Near East University	2017
Doctoral	Architecture	Near East University	2021

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Doctorate Architecture Near East University 2017-2021

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Golkarian. Sh. "The Evaluation Of Tehran Houses Facades From Qajarian Era Till Contemporaray Era" Int. Sharif University. Int. Congress on Civil Engineering. (2018)

Golkarian. Sh. "The Impact of Identity; Manifestation of Culture in the Built Environment, and Consequences of Lack of Identity" 3rd Int. Caucasus University. Architecture and Cultural Studies. (2017-2018)

7.2 Papers presented in international scientific meetings and published in the proceedings book (Proceeedins).**7.3 International books or chapters in books written****7.4 Articles published in national peer-reviewed journals**

Golkarian. Sh. Ve Onur. Z, Cultural Challenges Between Local and Western Commercial Typologies (Case Study: Tabriz Bazaar Based On Ahi Evran Culture). Milli Folklor-No 132, Turkey, 2021.

7.5 Papers presented at national scientific meetings and published in the proceedings book

The 3rd International Caucasus Universities Association Graduate Students Symposium 05-06 June 2016, Ardabil, Iran

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8. Projects

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9. Administrative Missions

Part-Time Instructor Near East University 2017-2020

10. Memberships to Scientific Organizations

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		BASIC DESIGN I		9	
	Spring	ARCH 111/ARC101		9	35
		BASIC DESIGN I		9	
2018-19	Fall	ARCH 304		9	40
		PROJECT 5		9	
	Spring	ARCG 304		9	54
		PROJECT 5		9	