

Investigating Sustainability Factors According to the Image of Iranian Bazar

(Case Study: Tabriz)

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Received 02.06.2012; Accepted 24.07.2012

ABSTRACT: The aim of this paper is investigate the social sustainability of the bazaar according to viewpoint of citizens as the main owners. What factors are the main reasons for back to this place in the image of people. Bazaar is not only a shopping center like modern commercial center in the city, but as one of the oldest urban spaces which is also active today, has an important role in shaping urban communities, creating interactions between citizens and has been known as the center of economic exchange in the Iranian cities too. In this term, causes of obtaining this long-term's stability according to the image of citizens is the main purpose of this paper. Methodology of the paper is Qualitative and quantitative. First we used questionnaire, then we had formal/informal interviews. Parameters of the questionnaire obtained from studying samples and review main factors in creating bazaar. Findings show that "memorable" is the most important factor in viewpoints of people. "Responsibility", "diversity", "safety", and "accessibility" are the other factors. Results express "economic dependence of cities and citizens is not the main reason for bazaar sustainability, there are more important meaningful factors such memorable and diversity with determinant roles."

Keywords: Bazaar, Image of Bazaar, Social sustainability, Iranian urbanism.

INTRODUCTION

Bazar is one of the greatest achievements of Islamic civilization (Wirth, 1974,15) When Islam was in the large part of the Middle East, bazaar became one of the common spaces of the cities (Falamaki, 1991,56). In this time, one of the main characteristics of the Islamic cities was commercial structures in the homogeneous and contiguous complex at the middle of the city in the compact texture (Pirnia, 2008, 24-26). Bazaar shows the main features of Islamic cities now despite appearance changes (Ardalan and Bakhtiar, 2000,280). Many of the Eastern sociologist (Falamaki, 1991,56), (Grunebaum,1945, 250), (Baer, 1970, 287), (Massignon, 1968, 75) and several Iranians researchers (Pirnia, 2008, 24-26); (Soltanzadeh, 2000, 45); (Pourjafar and Pourjafar, 2009,32); (Sangsai et al., 2008, 65); (Barghjelveh, 2001, 42); (Habibi, 1991, 184) had studies about specify the place of the bazaar in the city and research about sustainable parameters in during the history. So some of them considered "Bazaar" as an essential part of the central core (Massignon, 1968, 75) and some were unable to find similar to that in other civilizations (Wirth, 1974,15). Bazaar is a place for purchase and sales in the specific meaning (Falamaki, 1991,56) or is a place for seller and buyer (Pourjafar and Pourjafar, 2009,36), (Soltanzadeh, 1996, 250). Bazaar had a simple form and function at beginning (Kiany, 1985, 105) like the other spaces (Birashk, 1971, 465) and changed based on spatial and temporal requirement. In fact, bazaar as a main way in cities (Pirnia, 1991, 39) include many of special places such as "jam mosque", "religious schools", "public baths" and other

important places (Biglary, 1976, 293). It began from main gates and in the center of city finished (Hajighasemi, 2003, 48). As the economic, social, cultural and technological context continually changes, so does the urban environment change is inevitable and often desirable (Carmona; Tiesdell; Heath, 2003, 68). These transformations happened so fast in the Iranian cities (Ashraf, 2009, 137). It moves slowly before the industrial revolution and starting more quickly during the industrial revolution and modernism (Khamachi, 2005, 170), but bazaar adaptation is so important. That is able to update itself during these transformations (Khamachi, 1996, 305) because foundation and basis of the bazaar is sustainability and stability (Tavana, 2000, 84) and kept it against the all damages (Pirnia, 2008, 24-26). Identifying these factors will prepare us to deal better with future changes.

Purpose of this paper is finding the parameters of bazaar sustainability from point of view of users as the main owners. We identified these parameters to reinforcement them and reduce the weaknesses for creating the livable urban spaces in contemporary cities.

Literature Review

Image of Citizens as a Frame Work

Relation between Image of City and Urban Spaces Sustainability

If we consider the city without a collective memory, we've seen the city without identity (Pakzad, 2006, 101). Every city itself has a private realm and a public realm (Soltanzadeh, 1993, 148). Personal realm is home as a private local (Falamaki, 1974, 94). According to the personal request and

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demands, everyone choose a place for habitation. But public realm which is out of the individual aspects and it is not belong to a citizens, it does for all citizens (Falamaki, 1994, 151). It has been formed based on beliefs and perceptions of all urban space's citizens (Pourjafar and Pourjafar, 2009,32). While the meaning of places are rooted in their physical setting and activities, they are not property of them, but of human intentions and experiences (Tavassoli, 1993, 204) and this meanings comes from personal perceptions of citizens as regards. The bazaar in all Iranian cities is not only a place for production and trade, due to connecting with religion from one side and due to the unions involved with the government at the other side, bazaar became a politics center and a place for protests (Soltanzadeh, 2000, 45). In the minds of many people, the bazaar is the urban center of all activities yet (Rajabi, 2006, 51). These sustainability and stability factors are the perception of citizens and depends on human movement in space it means when people walking in a place they understand better, because they are on the space (Pourjafar and Pourjafar, 2009,32).

Image of Bazaar

Image or the personal perception of citizens (Falamaki, 1974, 94) will be clear in three roles. At the first, from viewpoint of users bazaar is a place for maintain and develop the city's economy (Pourjafar and Pourjafar, 2009,36). The second, bazaar is a place for increasing social interactions in the City (Soltanzadeh, 2000, 45). In the traditional cities of Iran there is no successful place to gathering people in a place like bazaar (Momeni, 1993, 127). Purchase, spending leisure time, taking part in celebration and mourning, presence for the notice from public hearing, being informed of events and daily news in the city (Pirnia, 1991, 39). This is represented in the minds of citizens that all social demands can be supplied in bazaar (Tavassoli, 1992, 41) and among the image of citizens has been formed as a rich social capital (Pourjafar and Pourjafar, 2009,36). The third function of the bazaar in the view of citizens is improving religious beliefs and the moral foundation that can sustain the survival of Islam in the city. The security on bazaar, social power of merchants in urban life (Mirmiran, 1995,34). Clergymen and religious support of the bazaar (Naghyzadeh, 1998, 253), making the religious schools in close the bazaar and honesty of shopkeepers, has become bazaar as a place with moral and religion features in the minds of citizens (Pourjafar and Pourjafar, 2009,36). Addition to the city's economy is dependent on bazaar, due to the extra power of the bazaar on city and urban life, social sustainability and even morally depends on correct action of bazaar and the merchants in city.

Features of the Iranian Bazaar

Bazaar As A Social And Economic Capital In The City

There are several places to create a relationship with ourselves and others, it is human sedentary condition (Ashraf, 2009, 137). Therefore, there are places like this in the other different communities and bazaar has similar responsibility in the Iran's traditional cities. The visual sample of this place is bazaar.

The bazaar as one of the most significant spaces of traditional Iranian architecture and urbanism (Pirnia, 2008, 24), has roles as the backbone and the beating heart of the city (Soltanzadeh,

2000, 45). The bazaar begins from gates and ended in the downtown (Soltanzadeh, 1996, 250). Urban position of the bazaar and other important places along it, role and status of merchants in the urban life, causes the bazaar don't remain as an economic space (Pirnia, 1991, 39). But was converted the space to do a lot of social interactions such as a place for religious ceremonies and national celebrations for example (Rajabi and Safahan, 2010, 120). While the interior quality and indoor spaces provides bazaar as a place for recreation and leisure time (Pirnia, 2007, 48). The activities in the bazaar are economic ones like production (in corridors), trade (in Orders) and warehousing (in Caravansary) and are social activities such as religious activities (in mosque), education (in schools and seminaries) political (guilds), recreation (in Sidewalk) (Carmona, Tiesdell, Heath, 2003, 68). Although in a traditional society like Iran, all activities related to each other, such a separation of structural elements according to their specific function always has the risk of over-simplification. However what makes this so important is that all residents had right to participate in all of these activities without any limits.

Social and Cultural Functions of the Bazaar

The bazaar is main axis of communication in traditional Iranian city (Pirnia, 2007, 48). Most activities and travel in the city are happening in that (Tavassoli, 1993, 204). In this term, bazaar as the most important channel of communication in the past, was not connecting people only, goods and capital but also information, news have been connected through it. The public greeted of the important persons and great guests that after entering the city through the bazaar and would be welcomed by the people is another social functioning market (Soltanzadeh, 2000, 45).

When mourning and religious occasions or in special cases like the death of religious scholars bazaar was closed for mourning ceremonies and turn into a place for it (Dalir and Ashena, 2011, 34) or during the celebrations to welcome them went on the bazaar. In addition, in many of them also held sports such as wrestle (Tehrani et al., 2008, 106).

In the past social structure of Iranian society were based on ethnic, family, race relations (Memariyan, 2005, 297) and other social factors such as neighborhood groupings. (Momeni, 1993, 127). Each of citizens were belong to a neighborhood in the city. When happen differences between them, everyone consider their own interest primarily and then consider the interests of others. In this situation, the market's role as a place to solidarity, unity and social cohesion is very important (Pourjafar and Pourjafar 2009,36). In fact, the market can be seen as a symbol of unity in the city (Pirnia, 1991, 39). Also, the guilds and merchants create social organizations, union in the past (Moshtagh, 2008, 271). In political and social crises would act as a collection. One of their actions was protest against government orders and shut down the bazaar (Dalir and Ashena, 2011, 34). Method of naming places in the bazaar had a special process is based on community agreements (Pourjafar and Pourjafar, 2009,36). sometimes is based on job of merchants like "Bachy corridors" occasional builder spaces such as "Abu'l Haj Tymchh", sometimes with respect to position and place, such as a "mosque" rarely on the basis of nationality or religion, like "Germans" order (Soltanzadeh, 2000, 48).

MATERIALS AND METHODS

Case Study Tabriz Bazaar

Tabriz as one of the Iranian historical cities with placement in the Silk Road has been considered as one of the most important centers between east and west's civilization (Torkan, 2002, 76). At the first century of the Islamic bazaars, Tabriz bazaar had a special reputation (Omrani and Esmaili sangsari, 2006, 178). And to respond to business activities covered a large area of the city. This bazaar mentioned in various sources from the fourth century A.H (Torkan, 2002, 76). So we can conclude age of bazaar is more than a thousand years. The bazaar had a lot of glow in different times of its history so that all tourists have visited the bazaar and have acknowledged about economic boom in bazaar (Sangsai, et al., 2008, 65). "Avdryk" a Catholic clergyman, who came to Tabriz in 721 AH, writes: Tabriz is a city with a magnificent infinity which can be seen various goods more than any other large city because merchants have traded with the city from all parts of the world (Karang, 1994, 243). The bazaar, including integrated and coherent complex of brick buildings with unique variety of functional and prominent architecture has created social and economic organization in Tabriz (Sangsai, et al., 2008, 65).

The bazaar have a diverse career more than 45 species and over 160 different elements, including more than 5500 stores, 26 Khan, 20 Tymchh, 30 orders, 2 four-way, 21 corridor, 1 Square, 8 marketplaces, 8 gates, 27 mosques, 3 tombs, 6 schools, 1 gymnasium, two libraries, five bathrooms, with an area about one kilometer as the biggest indoor bazaar in the world (Omrani and Esmaili sangsari, 2006, 178). The main structure of the bazaar is formed by two orders of north - South and east-west, between four to five meters in width and five to six meters roof height that compare with tropical parts is shorter. These causes lose less heat (Khamachi, 1996, 305).

The bazaar acted as core of city in the past and texture of the city has been formed radial around it (Torkan, 2002, 76) we must be explain that existing building has not been created once and added gradually. Although, bazaar have new rivals, and this metropolis is full of colorful passages and shopping centers. But today the bazaar as the main center of the region's economy has power and greatness in the city (Dalir and Ashena, 2011, 34) and bazaar with several mosques and religious schools as the religious and cultural center has a important role in the city (Pirnia , 1991, 39). In this term, bazaar is a place for collecting guilds and people (Pirnia, 2008, 25). How Communications elements in such complex with this features is so important. Communication in this system is complicated and unique in people .It works for many years and has proven to be effective and has become a model for similar samples .There are a lot of research about the factors of sustainability in Tabriz bazaar (Soltanzadeh, 2000, 45), (Omrani and Esmaili sangsari, 2006, 178), (Khamachi, 1996, 305), (Mohammad zadeh and Falah nejad, 2008, 87), (Tehrani et al., 2008, 106), (Sangsai and Omrani, 2008, 65), (Ghorbani, 2006, 154). But little research has examined these factors from the image of citizens. Mohammadzadeh has a research "A Comparative Study Sidewalk in the bazaar and Tarbiat street in Tabriz" from image of users (Mohammad zadeh and Falah nejad, 2008, 87). To better understand image of users, we did three main actions: studying previous researches, interview and filling questionnaire finally.

We have studied previous researches at the first and then extracted the main factors of them. we studied over fifty references and collected effective and essential factors which emphasize most of them, for example Mashhadizade explained 5 factors: "Resilience", "Distinctiveness", "Responsibility", "Safety" and "Diversity (Mashadizadeh, 1995, 268). Pirnia shown "Diversity", "Accessibility", "Resilience" and "Legibility" as parameters of sustainability in the bazaar (Pirnia , 1991, 39).

Second we conducted a field research, consisting of participant traders and users and formal/informal interviews. We did it at the most important places in the bazaar like mosque ,entrances and exits ,old shop ,production store ,sidewalks ,order and out of the bazaar. We paid particular attention to take their comments .Why come here? Why participate in the bazaar activities? We asked them to respond to our purpose in this paper. Then we collected all of these factors in a chart and selected them which are similar.

We obtained the parameters of questionnaire with the summarized results of two previous items and get the aims of paper. "Responsibility", "safety", "Memorable", "Diversity" and "accessibility" were parameters of questionnaire (Fig.1). Each of them had five questions. Some questions were similar in the factors .we mixed them and turned to one question. Finally, we had 20 questions in five parameters. We filled this questionnaire for number of 260 people in thirteen different places. All of the users were number of five thousand people in one day and we do it for 0.5%. Due to lack of dominance of the Persian language, version of the questionnaire referred to the local language (Turkish) and translation of this version used when was necessary. At the end, all of data analyzed with SPSS.

RESULTS AND DISCUSSION

Due to combination method used in this section, the results of questionnaires and interviews (in qualitative and quantitative analysis) expressed separately. Findings show that the highest percentage of clients (%41) that are in age group 45-65 and 26-45 age group has the lowest percentage (%22). The highest percentage of them

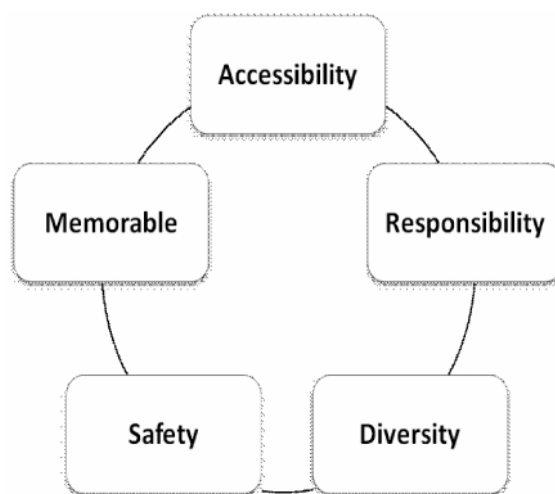


Fig.1: Parameters of questionnaire

(%68) are married and singles has the less percentage (%32). 60% of users were men and 40% of women. Housewives (%28.4) and staff (%23) had the highest percentage and workers (%2.5) had the lowest. 55% of clients are from Tabriz, 35% are from near villages or towns and 10% of them were tourist and travelers. 55% of users born in Tabriz and 45% of them were born in other cities.

Findings show that "memorable" (%38) is the main cause for presence of people in the bazaar. 24% of users have memories from the shops and spaces, 31% have memories from past events in bazaar, 25% have the same memories with Shopkeepers and 13% have Memories from childhood and only 7% had no memory in the bazaar.

"Responsibility" was the second parameter in the viewpoint of people (%24). So that 65% of them supply their purchases from the bazaar. %47 of them did not need to use other shopping centers and 62% of them prefer the bazaar in the compare with other shopping centers. 37% are sure in their purchase and 25% have no idea about it and 38% are not sure. "Diversity" was the third reason. %20 of people choose bazaar for this item. Physical and spatial diversity (%14), variety of products and goods (%22) and 42% chose both of them. 22% Believed that there is no variation. Variety in activities such as: walking (12%), leisure (13%), shopping (32%), visiting friends and relatives (19%) and other activities was (24%). "Safety" was the next item. %55 of users believes that continuous presence of people and merchants is the main reason and 13 believe police has supplied the safety and 32% didn't feel any safety in the bazaar.

"Accessibility" with 8% has minimal impact in the image of users, so that 66% of the clients are forced to use car and 82% of them had problems for park. 8% used bus and 22% of them came with taxi.

Background and history of the bazaar, economic and social stability during the history and inner spaces is more important. Because in the viewpoint of people "memorable" has been the greatest impact on bazaar sustainability. 24% of users have memories of shops and spaces like mosques and schools and Jame-Mosque with %42 were higher than others. 31% have memories from the past events in bazaar, 25% have the same memories with Shopkeepers and 13% have memories from childhood and only 7% had no memories in the bazaar. So that bazaar is a place for meeting friends and relatives for 44 % of people who are over 55 years, for 23% of them is a place for informing daily news and for %32 of them is both of them. "Mohammad Zadeh" mentioned shared memories between people and bazaar is the main factor in function of bazaar up to now (Mohammad zadeh and Falah nejad, 2008, 87). Economic stability in bazaar shows there is a ensure relation between seller and buyer. Quality and reasonably priced goods, Ethnic and tribal relationship between buyer and seller , The same language , going to Shops friends and relatives followed by warm and friendly and very informal relationship, with powerful trade associations is another reasons to create this stability in the bazaar. The bazaar has social stability, because this place is not a new market from point view of users and is able to create the commonalities and the memories in their minds.

In the other hand, Iranian architecture is introverted and acceptor and host, the central courtyard in buildings is the most important symbol of this.

Traditional buildings such as mosques, schools and orders are

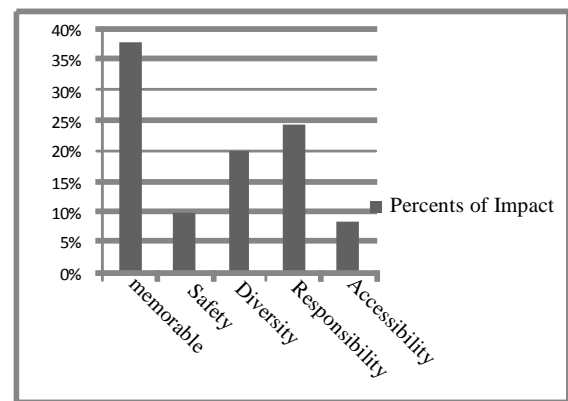


Fig.2: Results of questionnaires and interviews

open and inner spaces that attract the people and create a sense of belonging and security. In face, the existence of such spaces in the bazaar induce people to acceptance in the space. it means bazaar has accepted people. This item has intensified in the bazaar due to being indoors and environmental and geographical reasons, in this term, attraction of bazaar for native and non native is high, and people can enjoy beautiful arches and sun breaking through the skylight on the ceiling in the rows of continuous and don't feel tired along the path, this shows" architecture in context" in Iranian traditional architecture and urbanism.

Diverse and various spaces with different functions could be effective in attracting visitors in the bazaar, so that 20% of people have confirmed it. Orders with similar goods and product has provided easily compare and adaptation prices in bazaar, and users can select the desired item in the short time in compare of the other shopping centers, so that 74% of people stated as a reason for their return and 25% expressed as facilitate in purchase. Generally, Iranian businessman should be in a place where buyers can easily compare products with others. A exceptional and exclusive conditions do not deceive the people. This special system of trade causes the people prepare their desired products with cheapest price in the favorite manner according to the family economy.

The same jobs in a row have other reasons that can facilitate receive the tax of the merchants and governments can easily compare sales of each store and Determine rates of tax.

Functional diversity is not unique in the bazaar but also includes other important characteristics such as culture. Akrami had many research about culture in the Iranian bazaars. He results bazaar's culture is not only an economic culture, because bazaar is a complex with various type of building addition shop. This is combination of cultural, economic, social, religious and political. It became bazaar to a place for all citizens of all cultural trends in the city. Our findings also confirm this, so that users with different jobs (25% staff, 40% house keeper, 5% student, 15% retired, 10% others) , different demands (32% for purchase, 20% Leisure time, 19% for visiting friends and relatives) and different Ethnic (70% Turk, 26% Fars and 4% others) are there in the bazaar. Although Akrami believes that the culture of bazaar are not similar in the past and now, and Basic changes in society has changed past culture, but we can look this principle in the bazaar yet. In this term, the bazaar is not a shopping center for a certain class of people with particular

demands or sidewalk with for fun. It is a combination of both.

In the point view of people being “production workshops” and “warehousing” close to shops were other respondents of bazaar, Acquaintance with production and manufacturing process, Buyers dominance on the production process and being sure from the quality of produced goods.

The bazaar in compared with other similar areas in other countries, we conclude The shape of urban square in Italy, France is based on deal with the government palace and participate in the public decision-making and has a economic power in the city, in Hyroba, The core of Japanese cities is protection of religious, But the Iranian bazaar, indicate the accumulation of all factors and powers in the city. In fact, gathering of economic, social, religious and cultural centers under an umbrella are unique in Iran. Bazaar in Iran did not design completely and always has been ready to accept a lot of flexibility in space and function.

Buildings and developments in the bazaar exists religious purposes. In the buildings and developments in the bazaar exists religious purposes and part of bazaar is constructed for financing schools and mosques. That is caused to increase users in the bazaar and raised the role of bazaar and merchants in the city and has improved security in the bazaar. So that it has approved in image of 45% of users and 23% has responded positively to located mosque near the bazaar.

There is the low distance between the market and mosque, one of them guarantees other and it will move and both of them make the motion and dynamics in the city together. Social functions were led to the various events like mourning and ceremonies set up under the roof of the bazaar. 25% of people selected bazaar as the first place for mourning events and in image of 56% of users bazaar is the best place for events and generally 45% do not know a special place for event in the city. During the mourning days the bazaar is closed and use as a place for ceremonies. It had functions such as Solidarity, consolidation and education today.

55% of users have introduced sidewalks as an important factor in the bazaar response. Sometimes sidewalks pass through the internal spaces and mosque. bazaars are places to pause and move people who come for shopping and leisure services and cross from the space to another, but the lack of adequate urban facilities and efficient sidewalks and lack of suitable flooring were Negative factors in the image of number of visitors. so that 35% told flooring are not suitable in sidewalks, 22% useless and 12% believe sidewalks don't have any flooring. These finding also confirmed the investigation of Mohammadzadeh who compared the structure of the bazaar with Tarbiat street (Ghorbani, 2006, 154).

55% of visitors mentioned the continuous presence of people and merchants as a main reason for sustainability. 13% mentioned Police presence and 32% were expressed the bazaar without the necessary safety that 75 % of them were women. It means bazaar doesn't have adequate security for them or security is not highlighted. Maximum security is in the morning between 9 to 11 A.M and minimum is in the noon when shopkeepers are in the rest and bazaar is empty. Security is better in viewpoint of shopkeepers. 56% of them believes bazaar has Significant security. The bazaar is close in special times according to the season at the night. They expressed due to the continuous presence of people is a great factor for safety too.

CONCLUSION

Space in the traditional Iranian urbanism is a dominant position and the application of quantitative comes from qualitative aspects. And is reason of all creativity in this architecture. Bazaar is the challenge between traditional and modern cities in the practical and theoretical aspects. Bazaar stands against the thinking of modernity such as shopping centers and commercial streets as a symbol of ancient traditions and is symbol of sustainability in Iranian city. Although, bazaar is active in viewpoint of people in traditional cities, but many factors threatens this position today. Break in the texture of the bazaar construction of commercial complexes close to bazaar without no identity are samples that threaten sustainability task of Persian urban planners is discussing strategy and guidelines to reduce these impacts.

ACKNOWLEDGEMENT

“F. A. Author thanks Mostafa Hakimian who is studying architecture in Tabriz for his efforts and help in questionnaires and interviews.

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